

Winter/Spring 2009

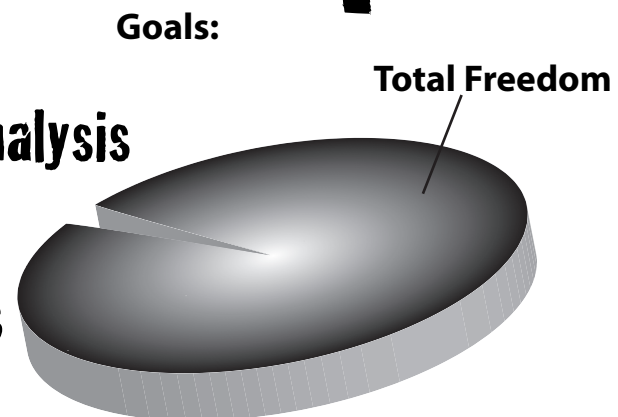
Burning Bridges

*Let's sever ourselves from this dead society,
burn our bridges to it and watch
the pursuing police cruisers roll off the cliff.
It's with this separation that we define our enemies,
to leave nothing but conflict between us.*

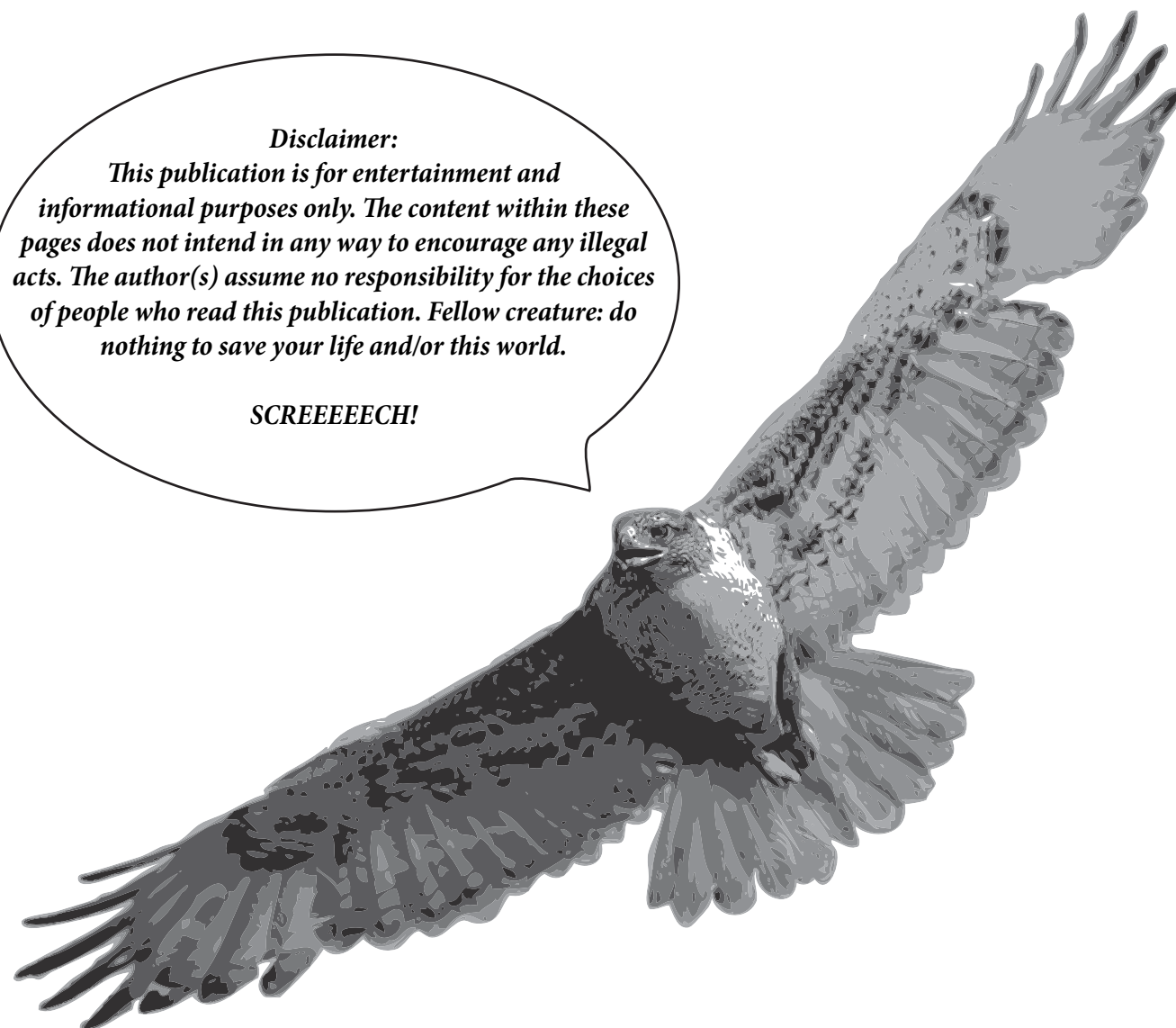
Burning Bridges no.1

...A Southern Ontario Anarchist Publication

Contents Eh!



- Pg. 01 Introduction**
- Pg. 02 A Completely Incomplete Analysis of the Capitalist Disease**
- Pg. 09 On the Art of Picking Fights**
- Pg. 13 That's Guelph for 'Ya: History, Analysis and Proposals for Insurgence**
- Pg. 33 Developing Priorities**
- Pg. 42 Links**



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This publication is for entertainment and informational purposes only. The content within these pages does not intend in any way to encourage any illegal acts. The author(s) assume no responsibility for the choices of people who read this publication. Fellow creature: do nothing to save your life and/or this world.

SCREEEECH!

The author(s) of this publication wish to remain anonymous. Thank you for your respect.

The faces of strangers along the cracked sidewalks leave me wondering if I am insane. I can't look them in the eye because if I do I just might snap. What will it take? I wonder. When will we wake up and choose to accept the massive debts of "education", mortgages or daily life hanging around our necks not as medallions of a winning class but as nooses of control? What will it take for you to snap? Is it not being able to touch (let alone drink or fish from) the river in your backyard for fear of being poisoned? Or will it be your mother dying of cancer and the knowledge that you will promptly follow suite? What will it take for you to snap? Is it the oceans and forests turning into deserted wastelands, the constantly overflowing prisons, a friend being beaten or killed by police, the rape culture we live with? Seriously, what is it going to take?

Introduction: People do snap

People reach a breaking point. A point where the misery day after day in this concrete jungle is no longer tolerated. People find ways to express their discontents with this life of drudgery and isolation. As anarchists, rebels against this system, constantly assessing and challenging the ways in which we revolt, we constantly ask the question how can people put up with this shit? What the FUCK will it take to reach that breaking point? The thing is, so many people do reach a breaking point. The ways in which people express their misery is often what we can't easily identify with. We have chosen to express our misery and isolation by rebelling against the system that reproduces it. We have made a choice to focus this expression onto those who uphold the social structure that has maintained this misery.

Everyone has ways that they respond to their misery. Some harm themselves, by committing suicide, taking drugs, etc. Some take out their anger and misery on those around them, they beat their children or emotionally torment their friends and lovers. Too often we experience, witness and hear of domestic and street level violence. So here we are in a world of miserable people. A hell-a lot of people have reached a breaking point. They can't deal with this shit anymore.

What really excites us is when people express their dissatisfaction in ways that we can relate with- like returning blows to this repressive society. Whether it's robbing a bank, sabotage in the workplace, the police chief finding his personal car broken into and bullets strewn on his front lawn or stopping the development that is gentrifying your hood... It seems to us that attack-

ing the systems of exploitation that are responsible for our misery and isolation, the systems that are responsible for the destruction of the land and the suppression of free living, is more effective and fun towards creating a world that we do want to live in.

Even when we respond to our misery, against our oppressors, these small acts of defiance don't seem to break the isolation inherent in this society. The reality of prison for anybody who breaks normalcy and obedience exists to keep people in line and to remove from society "dangerous elements" which challenge its control. What if we were to come together to share ideas, build strategy and strike collectively in order to break this isolation and lay the grounds for ever expanding conflict? From this point prison may seem less isolating and perhaps even destructable.

This is for all those who are submerged over their heads, unable to handle this shit anymore. Our desire to be freed from these chains brings us together. In times when we realize the possibilities of freedom and joy, however brief they may be, our heads can come above the water and gasp fulfilling breaths of fresh air.

This publication can be more than just another magazine for consumption; those who read it can take something and apply it to their increasingly unruly lives. We wish to use this paper to spark some real discussions and navigate a direction and strategy in which to struggle. This publication is no replacement for face-to-face communication. We don't want to challenge its importance, but provoke it.

Let's sever ourselves from this dead society, burn our bridges to it and watch the pursuing police cruisers roll off the cliff. It's with this separation that we define our enemies, to leave nothing but conflict between us.



Burnt Bridges

Links:

News

Social Conflict Across
Canada
www.confrontation.wordpress.com

Anarchist News
www.anarchistnews.org

Infoshop News
www.news.infoshop.org

Mohawk Nation News
www.mohawknationnews.com

Wii'nimkiikaa Revolutionary Indigenous Resistance
www.wiinimkiikaa.wordpress.com

Anti-Civ News
www.anticivnet.blogspot.com

Social Conflict Across the USA
www.socialrupture.blogspot.com

Information

Healing the Earth Radio
www.resistanceisfertile.ca

LIMITS opposition to the Hanlon Creek Business
Park
www.landismoreimportantthansprawl.com

Hamilton Anarchist Black Cross
www.supporthamiltonabc.blogspot.com



No Vancouver 2010 Winter Olympics on Stolen Na-
tive Land
www.no2010.com

Tyendinaga Support Committee
www.ocap.ca/supporttmt

Six Nations Reclamation
www.reclamationinfo.com

Vancouver Anarchist Journal
www.facetofacewiththeenemy.wordpress.com

325 Collective online archive, news, updates, articles,
zine
www.325collective.com

Free John Graham and Leonard Peltier
www.ourfreedom.wordpress.com

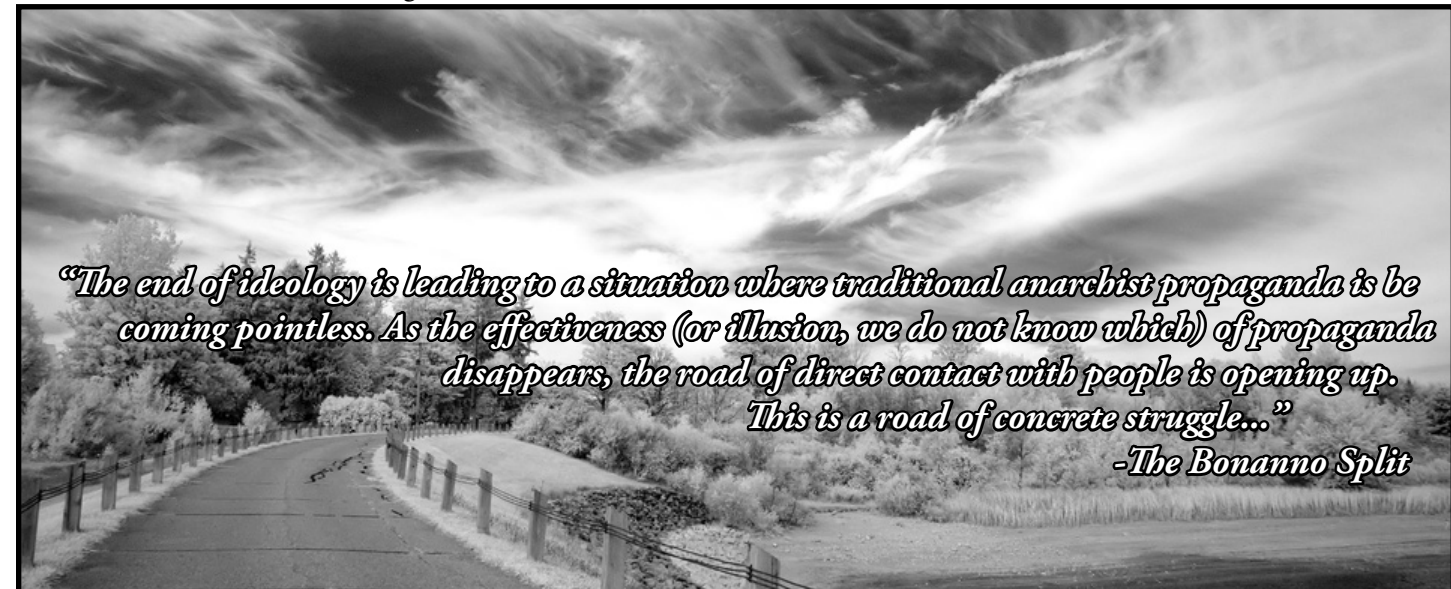


ies planning and proposals through the Media Corp owned newspapers, we are being shown just how strong our voices are. We are being invited, bound and gagged, into the wrestling match to fight with Goliath. Can we really be blinded by talk of democracy, of a just system when everyday we are forced to turn tricks that degrade every part of our being just to survive? When the earth has been sectioned off and divided into land deeds and property lines instead of the forests, mountains and lakes that fill in these illusive law bound spaces?

Progress is a word that like so many within the humyn language has been trademarked by the ruling class to suggest the forward motion of capitalism and technology. Anything that stands in the way of progress must and will be done away with. To do away with the destructive forces brought on by civilization means halting this progress. It means being informed about the destruction going on around us and not allowing dis-

tribution factories and development contractors cut through our lives. These are our cities, our communities, our future generations and our lives. From Coast Salish Territory to Oaxaca to Indiana to Barriere Lake to Six Nations and back again, enact-

ing real resistance comes from knowing what you are up against and working on it where it affects you. There is no need to look to or romanticize the struggles of distant places, because as you can see we have our own war to fight here.



“The State’s rubber stamp makes it impossible to distinguish between a citizenry made ill by the world they live in and that world itself, which views the sickness it has created as a business challenge holding out the promise of endless profits.”

-N'DREA

The following piece of writing is a representation of some of my continuing thought process on well-being, joy and freedom. At a young age I realized how fucked up the medical system is and began a long and passionate attempt at reclaiming my body from patriarchal doctor scum. It became clear to me that doctors are only a part of a colossal network of colonizers... While doctors condition us to rely on them for our so-called health, schools enforce submission and enslavement. Development spreads like the plague, killing what is left of the natural world. Police presence is a constant threat of harassment, prison or death. A path to “success” is really a maze of misery. It is impossible for me to see my health as a separate issue from all of these forces. I cannot distinguish between my health and my freedom. The realization of the ongoing societal assault on my body and my life sparked an ongoing rebellion, a path of complete defiance towards all authority and a total rejection of capitalist society. If I ever desire to experience an empowering and healthy existence, then it is necessary to destroy everything that prevents me from doing so. Along the way, possibilities for discovering even brief moments of liberation make the war against this system completely worth it.

SOME COMMENTS ON HEALTHCARE AND ITS ORIGINS

If you have ever stepped into a doctor’s office looking for an answer to an affliction, you have probably also walked out of that office feeling confused, frustrated, shameful and ultimately disempowered and disconnected from your own body. This healthcare system fails us time

and time again, inventing new and “improved” medicine for our sickness using chemicals, pills and procedures that inflict us with more sickness. We are conditioned to believe that our bodies are too mysterious to understand, that only doctors have the capacity to know and cure illness. This is no accident. We are alienated from each other, the land we live on, and our bodies. We have the capacity to

understand our bodies more than any doctor ever could. Doctors find clues in textbooks. We find clues through our awareness and in denouncing the medical lies.

Knowledge about healing ourselves and the land has been buried under centuries of colonization. For people of European descent, we can link this loss of knowledge to the colonization of Europe by Roman Cath-



olics in the 13th-17th centuries. The cultures and traditions that existed prior to this invasion were mostly pagan, and worshipped the goddess and the land. Women held generations of knowledge of plants as food, medicine, and tools. The Roman Catholic Church invaded the continent, converting people to Christianity and asserting total dominance. Women's sacred knowledge and position of influence was an obvious threat to the supremacy of the Church, which views the role of women as subservient to men. Millions of women were declared devil-worshipping witches by the Church and brutally murdered in the name of God. This was an attempt to silence the knowledge and empowerment of women to effectively force a patriarchal society onto the people. The Church soon established institutionalized medical schools where only men could attend and become licensed to practice medicine.

North America was invaded and colonized by Europeans hundreds of years after the Romans began invading and colonizing Europe. The colonized become the colonizers in a New World; Europeans forced submission or murder onto Indigenous peoples in North America, similar to the ways pagans were suppressed and colonized in Europe. The Christian doctrine that killed so many women and institutionalized healthcare controlled by men was brought to North America.

Much taught in these medical schools was (and remains) sexist, false and not based on the long history of people's collective and personal experiences. Doctors validate their treatments with science. Microscopes

and test-subjects have become more legitimate than knowledge. This is a direct and effective attack against women and everybody having any control over one's own body.



Kanadian medicine is derived directly from European, Christian beliefs. As a woman, I have experienced firsthand the continued assault against us that occurs in the medical world. Menstruation and pregnancy are symptoms to be cured by doctors. We are silenced, ashamed of our bodies and their amazing capabilities. Women have always been able to regulate periods, birth children, abort pregnancies, and practice birth control without the current medical system. Current medical treatments for these natural processes are invasive and traumatizing. Hospital births and abortions often leave us women disconnected, disempowered and sick. [*I want to be clear that it's not my intent to make it seem immoral or "wrong" to use the medical system. I just wish to stir some serious thought around the implications

of this system on our lives.*]

Knowledge of support and healing through pregnancy and birth lies in the practice of midwifery. This knowledge of healing, along with other methods of natural healing, lived underground for hundreds of years, silenced by the Church and the State. More recently, we find that many alternative health practices such as Naturopathy, Midwifery, etc, have been incorporated into health sciences at universities and require certification to practice. The problem I see with the institutionalization of this knowledge is how it is in the hands of the Institution to control what is taught, who can study, the price to be paid. What was once a popular movement for community and individual control over well-being is now engulfed by the same system that alienates us so viciously from our bodies and landbase. These reforms give us the illusion that knowledge is accessible and distracts us from looking deeper into this tactic of recuperation and social control.

History tends to repeat itself, and now the entire world has experienced colonization and domination that has destroyed indigenous knowledge and the land that it is based on. Capitalist colonizers have attempted to swallow all knowledge existing outside its control. The result is every inch of soil, social relationship and ounce of flesh are controlled by corporate and state interests. It is a purposeful assault by the ruling elite on our health and our lives to maintain a compliant population and social order.

ment reinforcing their authority and power over our lives. As their fleet grows, so do our forces of oppression, both individually and communally. As we see the true nature of the purpose of the police in our lives play out, slowly the solution seems not to be to increase the amount of police presence around us, but to do away with them and their systems of control.

IN SUMMATION

This is not an enticing piece of romanticized rebellion. This is a small part of the world being subject like so many other places to the agenda of those who have and who seek to continue having both through their domination of and through the manipulation of the current system.

The destruction of the natural world and the further suffocation of our spirits through our use as workers of a society we not only failed to consent to but seek to oppose daily is at our doorstep. Our homes are being turned into small holding cells of wage slavery.

The City of Guelph, like every other faction of the kanadian state proclaims that the process and determination of all of these implementations are of democratic and just outcome. Through the tedious and inaccessible forums of OMB's**, through the "power" of our vote and with the consistent updates of the cit-

** Ontario municipal Boards: expensive, beurocratic process for which to voice disagreement against the decisions made by the city regarding land use and development. More like a trial than an open forum for discussion, OMB's tend to cost thousands of dollars and take up hours of time. As I have never directly participated in an OMB I will hold back an opinion as to whether they garnish results. I would however urge the reader to look into some of the issues I have brought up here to see the results of OMB's surrounding them.



Winter/Spring 2009

funding an Emergency Response Station in the south end of town. This is due to be built to accommodate the rapidly expanding south end, whose residences have the highest per capita income of any area in the city. Not surprisingly, these "services" are being built up to accommodate the servant elite while in the downtown a permanent youth shelter still has yet to be opened.

The last youth shelter in Guelph (Change Now) was closed without notice in the summer of 2006. The board of directors refused to disclose information as to why this happened. At the City Council Budget hearing of 2009, eight proposals

were made suggesting where to redirect the proposed \$ 1 million dollar police budget increase. Suggestions of better snow removal to accommodate people with disabilities, more reliable bus service systems, a harm reduction program and an overnight youth shelter were all proposed. The city councilors shot down every one of these propositions and voted in favor of the police budget increase. This helps to reiterate the fact that waiting for those who have seized power over us to listen to our pleas will leave us waiting until the day that we lie dead at their feet.

Recently a group of youth who utilized the Change Now space set up a tent city in Guelph's downtown. The tents stayed up for over a week

until the city agreed to implement a temporary facility for overnight accommodations. A banner hung from the side of the tents reading "ANOTHER EMPTY PROMISE."

Another group of people decided to act for themselves over the past year and a half, creating an autonomous space on unused parkland on the outskirts of town. These people used this space to sleep, grow food and interact with the land base. Once the city recognized the serious rejection of society's imposition upon them, they moved in to disable this space, using tactics of police repression; media smear campaigns and evictions to get them out.

As the projects of resistance grow in their effectiveness for resistance, we see the police and govern-

TECHNOLOGY VS. KNOWLEDGE

Science and technology is a weapon of the state and capital to keep us reliant and distracted. It is created for profit and domination. Technology is profitable for those who control it. We are left to swallow these scientific breakthroughs and are led to believe that they benefit our lives. Technology is everywhere. It's the hydroelectric towers through our backyards that emit dangerous frequencies into the air. It's the facial recognition cameras installed in the streets to identify us. It's the tasers police immobilize and kill people with. It's the sterile genetically modified seeds sold to farmers to prevent seed-saving. The drugs that are supposed to keep us healthy are constantly recalled for harmful effects. Scientific breakthroughs constantly deem previous technologies insufficient. Communications and surveillance devices can always be higher quality. Nothing is ever good enough.

The distinction I make between technology and knowledge is that technology is only relevant temporarily, while knowledge is timeless. Plants will always be able to heal us. Tools for survival can be made from our natural surroundings. Knowledge is based on generations of community experience. It comes from a desire to be happy and healthy, not a drive for profit and domination. It's no wonder that technology has so many harmful affects on the well-being of the entire world, some that have been discovered and countless that have yet to. Testing something in a lab for a few years has no legitimacy

Burning Bridges #1

compared with dozens or hundreds of generations of observation and shared experience. Technology is destructive, the extent to which we have no clue. A widespread belief is that technology will save us on this dying planet. The idea of "technological utopia" or "green capitalism" is ignoring the impossibility of a system saving us from its own destruction. It is a dangerous gamble: we have no way to know the consequences of new technologies. I can only conclude that they will be as harmful as the last.

The majority of society lives in constant technological shock, unable to grasp the benefits of progress from the hands of the capitalists. Within our own lifetimes, information we are fed becomes obsolete and the diseased world we live within becomes increasingly incurable.

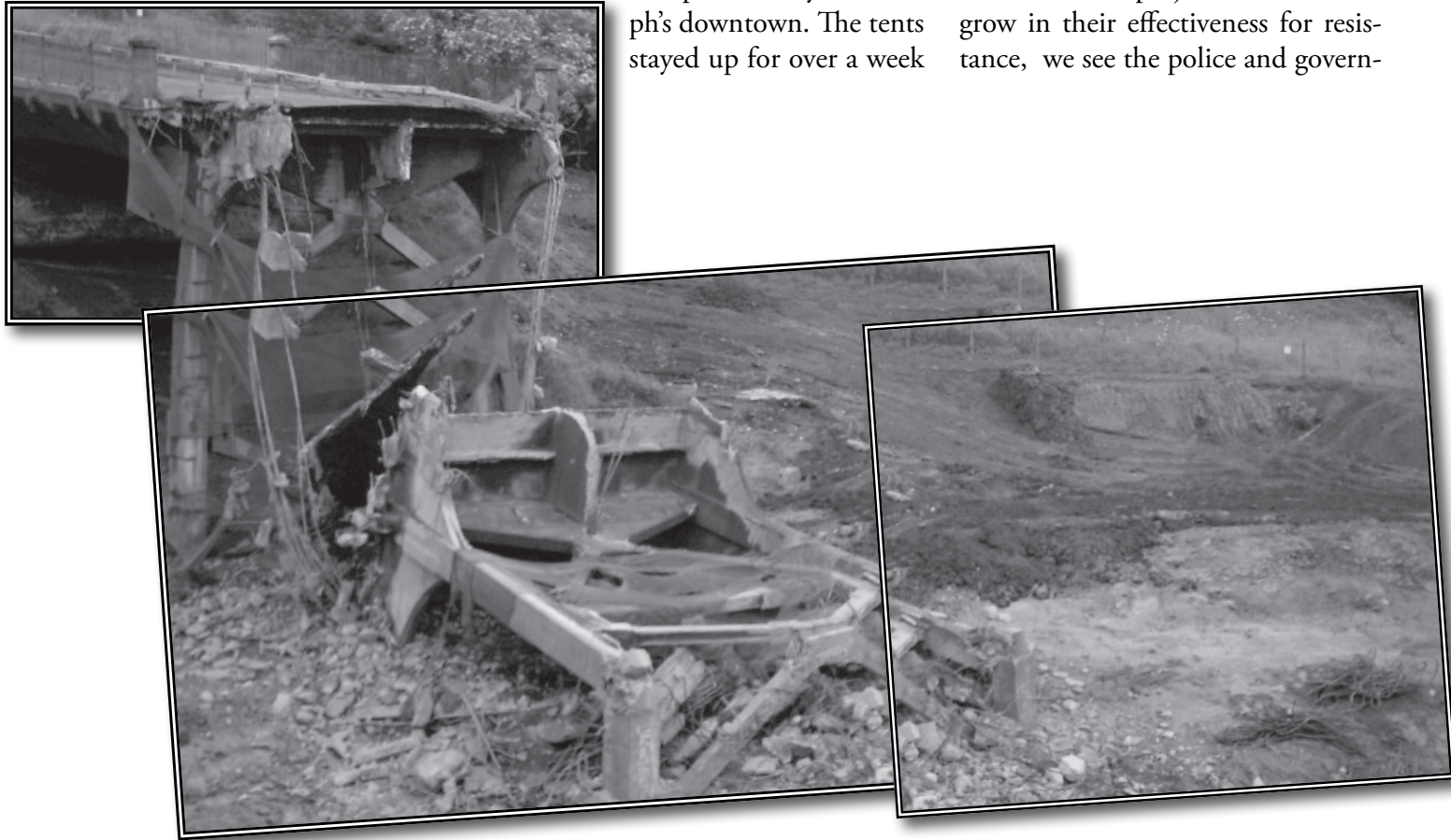
A TOXIC WORLD

Capitalism is a system based on viewing everything as commodities to be bought and sold. The water we drink to the pills we take are opportunities for profit. Our bodies do not escape the control of corporations and the government. The medical industry is comprised of many different players who exploit illness for profit. In Kanada, doctors are paid by the government, and again by pharmaceutical companies to distribute their medicine. Many of these prescription drugs are designed to deal with certain illnesses while creating new symptoms that will need treatment later. How bizarre it is that we continue to trust doctors to cure us when really they are making us sicker.

Advertisements and widespread paranoia have contributed to people's acceptance of doctors and their drugs. Those who make pills for us to take when we are sick don't care about our health; they're just in it for the cash. The government and corporations are engineers of capitalism; of course they will not do anything for us unless it means a buck in their pocket. I think it's very important to understand this, and rid ourselves of the illusion that the healthcare industry has any interest in our well-being.

Everything around us causes sickness and cancer. There is no escape. Advertisements for junk food stare us down daily, convincing us to put into our bodies processed food that makes us sick. Medicine sold in little boxes over the counter for common symptoms is expensive and often has side effects and harmful chemicals. We are constantly warned about air pollution causing lung cancer, asthma, and countless other diseases, but yet we are still encouraged to drive cars and ignore the factories that billow black smoke all day. Toxic shit like fluoride, chlorine and arsenic are added to our water. When we make healthy eating choices by buying vegetables at the local big box grocery store, our food is genetically modified and grown with dangerous chemicals that build up in our body and cause illness such as cancer.

There are more causes to sickness than can be imagined. The pattern of death that exists in this society is largely based around cancer. It's something we joke about often, how everything causes cancer. Most people I talk to know this as a fact, and



understand that causes of cancer are entrenched in our everyday lives and virtually unavoidable. It's as though we've all accepted that we will die of cancer. Don't be fooled, cancer is a disease caused by the destructive society we are faced with.

Alongside millions of cancer patients exists a huge industry that is exploited to its full potential. The causes of cancer are irrelevant to doctors once a person is inflicted. The answer doctors have for us is chemicals and radiation to kill these cancerous cells. What is terrifying and contradicting is that the cancer treatment industry has close ties with industries that directly cause cancer. A common procedure that cancer patients undergo is radiation therapy. A main component of the machines for this treatment is uranium. Awareness of the harmful affects of uranium are pretty widespread especially within radical networks, but I will give a brief overview.

The mining of uranium releases toxic radiation into the air, earth and water. Miners of uranium are practically guaranteed to die from their exposure. Entire communities become sick from living near or downstream from a uranium mine. Symptoms include a sharp rise in cancerous tumours, high rates of birth defects, and other painful diseases. Uranium mines in Kanada are usually found adjacent to Native communities (such as Elliot Lake in Northern Ontario, and the new Frontenac Ventures uranium exploration site in Sharbot Lake, Ontario): a continuation of the colonization and

a declaration of the genocide that has already wiped out 90% of indigenous people in North America. Uranium radiation seeps into the groundwater and rivers, killing and mutating the fish (among countless other animals and plants) that are means of subsistence for nearby and downstream communities. Radiation emitted into the air, earth and water from uranium tailings (the toxic waste product of uranium mining) travels far and wide, spreading its toxic death. The tailings cannot be stored safely; it takes hundreds of millions of years for them to decompose.

The government is completely behind the mining of uranium. Its main purposes are for nuclear power, radiation machines in cancer treatment, and missiles used in war. The marketing of uranium to the public is usually as a "green" energy source to reduce our reliance on fossil fuels. The mining process is certainly far from "green", it is only misery and death. Uranium that does not go towards power production or nuclear weapons is used in machines to treat cancer. WOAH! Wait a minute, doesn't radiation actually cause cancer? It is true that radiation therapy kills cancerous cells, but it also could kill and mutate your healthy cells, causing more illness and cancer. Radiation treatment could not exist without the violence, death and destruction of mining uranium. For uranium companies invested in the medical industry for cancer treatment, it makes perfect sense to simultaneously cause cancer and treat it.

The chemical industry is the

major player in the treatment of cancer by chemotherapy. The chemical industry has interests in pesticides that our food is grown with, labs that make pharmaceutical pills that degenerate our health and poison our waters, and countless other materials used in factories and machines that contribute ruthlessly to pollution of the environment and total toxicity of life. We trust the same companies that poison us daily to "heal" the disease that they have created. The government is a player in this deadly contradiction, as these companies and their toxic products are rich and powerful. These treatments are not only important for the overall wealth of the capitalist economy, but they are continuously colonizing us and further removing any assertion we can make for our well-being. [*Once again, I am not trying to attach a moral guilt-trip on using medical treatments. I want people to make their own choices, and think critically about the interests of the system and its co-conspirators.*]

By causing and treating illness, these big businesses backed by the State violently invade our bodies. Ultimately, our chance of having freedom and autonomy in life and death disappears when we allow ourselves to be controlled by them.

MIND-BODY CONTROL
IN A PRISON-WORLD

The further we delve into the forces in this society that sicken us endlessly, the more we can realize that our entire physical reality spreads this

of tap water. It is no better than the water coming out of your sink, if not worse as the poorly made plastic bottles are leaking toxins into it as it sits on the shelf waiting for you to buy it. There is really nothing beneficial about the bottled water concept or industry. There wouldn't even be a need for it had previous generations acknowledged the universal damage of industrial waste on our land base. Had the City of Guelph realized what a stupid idea it would be to pack the walls of the speed river dam with the municipality's garbage, perhaps the water would still be potable. Had the tyrants of industry that built up the existing infrastructure of this city not been so egotistical and self centered, perhaps they could have looked past their own pockets to see the irreversible damage being done to this land.

The answers in resolving these irresponsible and destructive acts of previous generations is not to forge ahead blindly in the name of "progress" and capital, nor is it to reform trade acts or promise more thorough environmental surveying of the land.

The answer is simply to stop it, now. If Guelph is to double in size in 23 years, and 3.6 million liters of water is being extracted daily, that equals, oh 365 days in a year multiplied by 23 years: a fuck tonne of water that we can't be selling off blindly! Capital produces a need for more capital. We



need to stop our dependency on this cycle to ensure the life cycle of our future generations.

As this article continues on there comes a point where we have to question exactly why these things are happening around us? If they are destructive and in the long run almost pathological, why are they continuing? Although the answer to this question is multi-tiered, one of the clearest responses is the police force.

Along with rapid growth, the city of Guelph is notoriously known for being drastically over policed.. For the past two years the police budget has seen a one million dollars increase annually. (This happened even after a surplus amount of \$1 million was used to purchase an entire fleet of new tasers for the entire force in 2007. Since the money was already in the pockets of the pigs, this meant that the city did not have to approve the use of this money, which means that little to no public opinion was voiced in this decision.) This year the police spent \$100,000 on new guns.

Currently the Guelph Police force through the city of Guelph is



included and the excluded. Already we are feeling the effects of gentrification and the heightened costs of living. For Guelph and the rest of this world to continue manufactuirng landscapes for the purpose of the exchange of commodities, we will feel

provides water for all of Guelph, Puslinch and the surrounding Wellington County. Currently Nestle Waters is extracting 3.6 million liters of water per day, with an additional 1.1 million liters coming from the Hillsburgh moraine. This is happen-

downtown Galt) is leeching into the ground water, drawing with it bacteria and fungus from the creek. This is a similar scenario to what we saw happen in Walkerton. It has also created an occasional reversal in the water flow at Mill Creek, which may



ourselves become more and more alienated and disconnected from the stage in which we enact our lives.

NESTLE WATERS

Currently Nestle Waters, purveyors of such fine bottled water as PureLife and Montclair and the largest water bottling operation in the world (with bottling operations throughout North, Central and South America, Europe and Africa) are extracting millions of liters of water from the Galt Puslinch Moraine located in Aberfoyle. This moraine

ing with absolutely no cost to Nestle (a \$2000 application fee was paid in 2007 to have the process approved.) The initial proposal made by Nestle originally requested a contract of five years, but was shortened to two by Liz Sandals who approved it with the added responsibility of conducting more thorough environmental assessments.

Following these assessments, it has been discovered that the surface water at Mill creek (which begins at the Puslinch Township south of Guelph and flows through Aberfoyle into the Grand river through

interfere with the spawning grounds of brown trout.

The bottled water industry is in and of itself a component of society eliciting detrimental effects upon the earth. Bottling waters creates 2.7 million tons of plastic per year. In America these bottles consume 1.5 million barrels of oil annually. Not only does it create an unacceptable deposit of waste, but also the long-term effects of redistributing water to different sheds around the world is completely unpredictable.

Economically the price of bottled water is 1000 times the cost

disease of capitalism into our minds, our social relationships, and our overall ability to exist. The ongoing displacement of people is the continuation of colonization for complete capitalist domination. When relationships with a landbase or urban space is severed, the invaders can more easily force displaced populations under their control. Here in Kanada, entire Native communities have been completely uprooted from their land and with it everything their lives depended on. Everywhere, everyday, people are kicked out of their homes to make way for capitalist projects such as mines, electric pylon paths, condo developments, resorts, highways etc. We can call it development, gentrification, "economic growth" or progress. Developers choose projects like condos and fancy yuppie stores to "revitalize" neighbourhoods in cities. The ultimate purpose is to drive up property values, pushing poor folks further in poverty and then out of their space. The impact of completely displacing people is an increased reliance on the invading force: assimilation into this system. People are so disempowered and colonized that this systemic displacement is normalized and accepted into our everyday life. Our assimilation is an acceptance of our role as commodities.

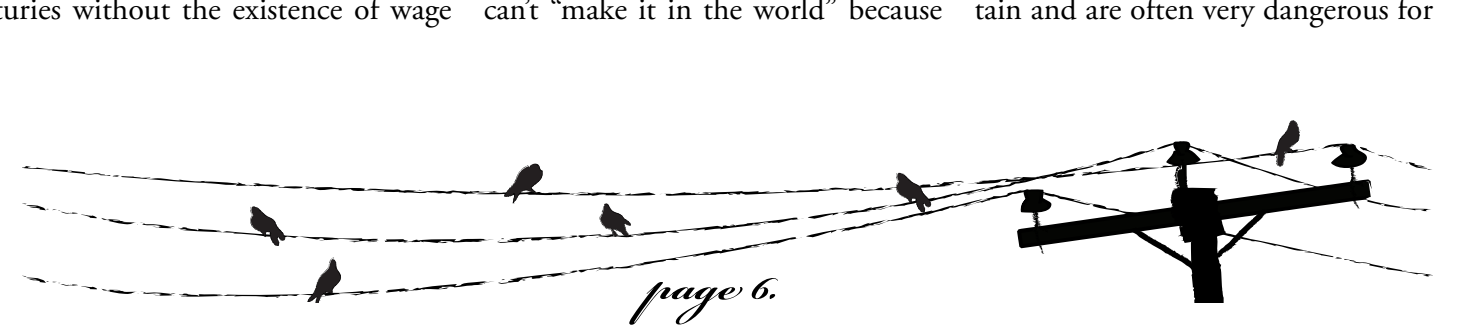
The beginning of this commoditisation of our bodies and our time is in wage work as the sole option for survival in this world. Everything in life must be "afforded." Food, shelter and basic needs of survival –needs that were met for centuries without the existence of wage

work- are only attained by having pieces of paper (money) that we trade our bodies and our time for. Factories were the beginning of widespread wage work, herding mass amounts of people into warehouses to reproduce monotonous tasks all day, for barely enough money to survive. The idea of a factory was first realized by a man who wished to replicate a prison, outside of the prison walls! That is quite accurate to how prisons, oops I mean factories, manifest today: windowless, policed (by bosses and security), scheduled eating times, and alienation from our labour, other people, the natural world, etc. During the Industrial Revolution, factories were met with fierce anti-work revolts, threatening their initial foothold. The factories' grip tightened on people's lives as food and shelter became more difficult to attain without money, and unions were legalized to sedate rebel workers.

The current society appears to give us many options as to where we can work and how much money we can make. Capitalism is based on competition; we are constantly pushed headfirst into each other to "make it in the world" by shoving others down. The result is very few people "succeed" and become rich, while the majority struggle to pay for food, bills, and rent. The illusion that anybody can become rich by working hard, and the "rights" we are given as workers contribute to an overall strategy (of the ruling class) to assure a productive and submissive citizenry serving the capitalists. Everybody can't "make it in the world" because

it is environmentally and socially impossible for everybody to be a yuppie driving personal cars everyday to their miserable office jobs and go on vacations twice a year. Wage work consumes our lives, steals our bodies, our minds and our time only to give us measly coupons for survival and no chance of escape. The reality is that wage slavery is a prison, a social relationship that binds us in a vicious cycle of work and rent, and is comparably dangerous to our health and happiness as toxic chemicals.

The concept of prisons as a means to construct an obedient population has not only played a part in the creation of wage work, but it has invaded the complete physical reality outside of prison. Constantly the police are patrolling our streets, looking for anybody stepping out of line, serving a constant reminder and threat that prison is close at hand. Surveillance cameras have infested all spaces: the street, parking lots, alleyways, stores and even the buildings we live in. They serve as millions of snitches to the police, and actively monitor and prevent behaviour that steps outside social normality and obedience to the system. Modern cities are built with wide streets and narrow sidewalks, to make it easier for the police to control crowds (more space for police cars) and to make it harder for people to gather (less space for people to interact). This is an intentional tactic of the state to impose even more dominance; we see in cities with narrow streets that riots and other crimes are much harder to contain and are often very dangerous for



the police. Parks with lots of trees are even seen as threats to social control as they can hide illegal or subversive behaviour. As if taking away our space to live in by building yuppie condos and suburbs isn't enough, they "re-design" parks (cut down all the trees, manicure the grass, etc) so that they are sterile and lifeless.

Our schools are even built to imitate prisons. Imagine how this affects our perception of life and our relationship with our surroundings. From childhood we are herded into warehouses that condition us to trust authority and not ourselves. Our time is severed from actually experiencing life as we begin a vicious cycle of deadlines and work, constantly reminded that we should get used to it. And we do get used to it: the work, the cameras, the rules. All of it is permanently engrained in the way we perceive life and it's intended to be the only life we ever know.

Tactics of social control are endless. I could go on forever. The point I want to try and make is how our health and well-being is not only affected by toxic materials produced by industrial civilization. This sickness has seeped into people's mental perception of their world. Feelings of hopelessness, despair, and unfulfilment are results of the constant assault on our bodies and minds, keeping us caged in this prison-world. It is no wonder how many people take pills for anxiety and depression, commit suicide and murder, become drug-addicts. The question is, how could one live in this world and not be driven completely insane by alienation, vio-

lence, and lack of autonomy? We are all fucked up. Nobody excused.

EXPRESSING OUR REJECTION OF CAPITALIST SOCIETY

This system destroys. Everybody is displaced and colonized. These processes are unlimited and completely unavoidable. Understanding this is really scary. So where do we begin if we desire to reclaim our bodies and our lives from this capitalist disease? We are not in this alone. We can create loving and joyful relationships and build strong communities. A community is something I've never really been a part of. When I think of a community, I think of people who care deeply about each other, share experiences, fight together and really have each other's backs. It goes beyond a small group of close individuals like an affinity group. I also don't see a community as a loose network of members in some organization. I have never known an "anarchist community". Community extends through generations (or, at least decades?) of collective experience. Building community is necessary to effectively attack this alienating and sick world. In this isolation there lies a desire to extend outwards, to build connections and friendships with folks who share common struggles (for land, autonomy, against the pigs, etc), casting aside the value of political ideology. In meaningful and uncompromising social struggle the potential is born for coordinated and collective acts of social war.

It is impossible for me to

give some outline of "healthy alternatives" or worthy single-issue fights to contribute to an overall struggle of reclamation/decolonization. The reclamation of my body is inseparable from a complete transformation of my surroundings. Spaces which are a complete assault on our well-being are only good to us destroyed. There exists space with the potential to be transformed, taken and used to build relationships, projects and struggle. Destroying the space of our enemies and taking space for ourselves is a symbiotic act: we want to have space to exist joyfully but we can't while capital continues to spread disease. Choosing to reclaim my life means a constant attack against all systems of domination and a constant experiment in collectivity and joy. Otherwise, I don't think I would be reclaiming my life at all.

There are certain experiences that I feel are empowering in reclaiming our bodies. We can get to know ourselves, each other and our territory. In some ways we are starting from scratch, as the knowledge of our land-base has been silenced for so long. Our ancestors once healed and ate off the land. Learning from our bodies and each other to discover food and medicine is a challenging adventure. If we can be open to building relationships with the plants and animals in our surroundings, then maybe we can really learn to respect the earth. Beginning to build knowledge of plants does not give me the illusion that this will halt capitalism's destruction. It opens possibilities for autonomy from the system. Learning skills of

Developments Ltd., a development company owned by the large Toronto based Fieldgate Commercial Properties Ltd. who also owns the land intended for a new RBC, CIBC and Loblaw's at the corner of Clair and Gordon. The company proposed in the early months of 2008 for the 54-acre LaFarge property to be home to two large big box retail stores with

from the Howitt Park Neighborhood Group (HPNG) for several reasons (please visit www.hpng.ca for a more extensive look at the issues being presented).

The LaFarge site is one of three proposed locations for a GO Train line connecting Guelph and Kitchener- Waterloo to the Georgetown line that currently ends in Georgetown.

als are approved, construction will begin in 2011, causing the economic and social fabric of the city of Guelph to change drastically. Commuting to the GTA and between the tri-cities (Cambridge, Kitchener, and Waterloo) will become much more commonplace. This will indefinitely lead to the further expansion of Guelph's borders until the entire west side of



several smaller stores covering over 400,000 sq. ft. To facilitate the development of this space commercially, it will have to undergo rezoning from industrial use to commercial, and an underpass will need to be built under the railway tracks, linking it with Silvercreek Parkway at Paisley rd. This proposal was met with opposition

Two other locations for this Go Line extension have been proposed, those being at Watson Rd. east or in the Downtown core. Currently the City is working out negotiations with Go Transit to approve use of the existing ViaRail station, however the Go Corporation has yet to concur with this proposal. If any of these propos-

the GTA is a giant block of cement, neon lighting and box stores. With the increase in commuters the city of Guelph will also see a higher per capita wage that will drive up the cost of living whilst taking money away from the local economic sector. With an increase in cash flow comes a greater division between rich and poor, the



ly sold Hanlon Industrial Complex along South Gate drive as well as the economic growth mandated through the Places To Grow Act. The Park will be located on the west side of the Hanlon Expressway along Laird rd., enveloping the only remaining Old Growth forest around Guelph. The park will lie atop 670 acres of farmland, old growth and wetlands. The city has been "working" with local grassroots groups to come up with a design that will not necessitate the direct abolition of the entire forest. This has included regulating what chemicals may be used by the agro industrial businesses intended to occupy the area as well as building all facilities at least 80 meters away from the Downey well (which supplies 20% of the drinking water for the city).

industry in Southern Ontario. As the city of Guelph prioritizes it's economic expansion and further exercises the destructive practice of the humyn ego over the natural world, we will see the destruction of life that has surpassed that of so many humyns, alive or



dead.

Guelph historically celebrates the felling of the first tree by John Galt as its founding moment in 1827. Why then, almost two centuries later, would we be surprised that the city councilors and developers would see to continuing this tradition time and time again? Maybe had someone preemptively taken an axe to Galt's throat instead we wouldn't be in this mess.

Instead of becoming a clear-cut lot of asphalt, the Park will be a maze of roads, buildings and sewage material that will choke off the natural ecosystem destroying the habitats of many different forms of non-humyn life. Currently the old growth is home to over 270 different plant and tree species, 16 types of mammals, 20 species of reptiles and over 100 types of birds!

The Old Growth is one of the last remaining natural eco-systems yet to be destroyed by agriculture and/or

trail of trampled Queen Anne's lace covered with tire marks. This stall in building may have bought some time in resisting the building of this capitalist venture.

On the opposite side of the Hanlon Expressway an open expanse of leveled soil is being prepared to house the new Information Technology Data Center of Ontario on Phase One of the Southgate Business Park. Due to be completed in 2010, Liz Sandals (MPP) has touted this as a "strong addition to our vibrant and beautiful city." There has been little information made public regarding the purpose and function of this building.

LaFARGE SITE

Another space facing similar fate of development is the LaFarge site. Located west of Downtown in between the Hanlon Expressway and the Goderich-Exeter Railway, this site has caused major discussion amongst community groups, municipality and developers. The Lafarge Corporation previously used the space for sand and gravel extraction as well as in asphalt production. It has been in the process of detoxification since 1994.

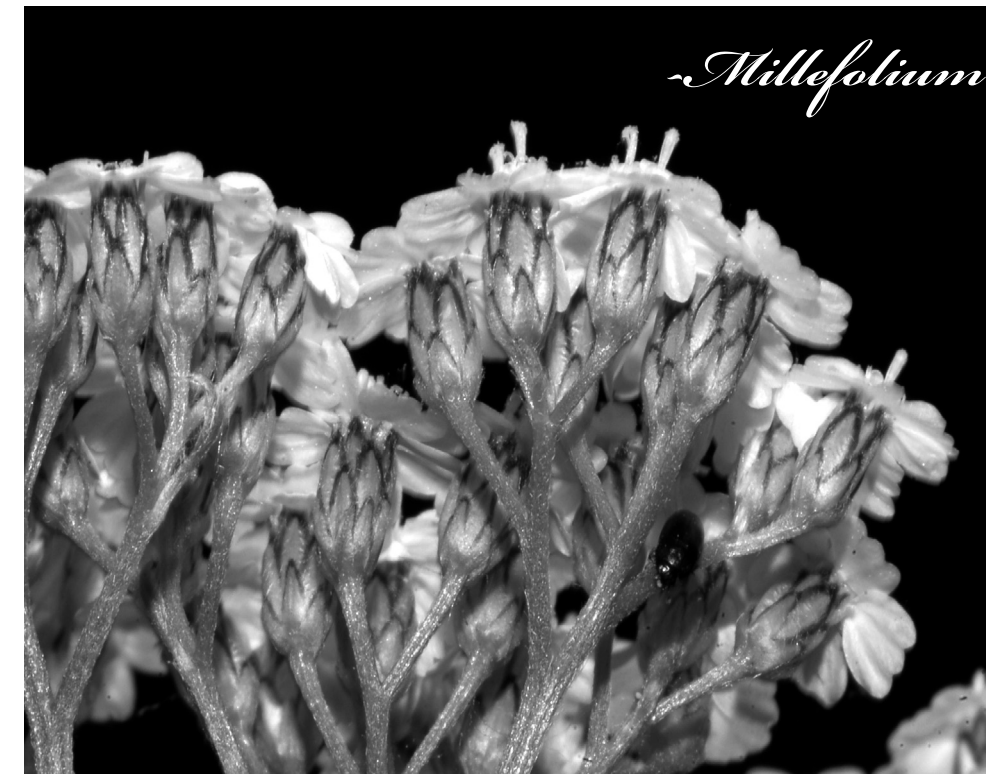
The space has been proposed for a variety of different uses. It is currently owned by Silvercreek Guelph

self-reliance convinces us even more that we don't need and don't want this system. It's also really important for me to be cultivating relationships with people based on honest communication, love, support, and autonomy. We want our interactions to reflect our ideas. We get to know each other better, we experience glimpses of our desires together and we wage war on progress and social control. Our relationships become constant experiments from which we ignite our projects in social struggle.

It is overwhelming to realize how fucked up everything is. Having some awareness of this systemic disease is useless if one doesn't act. Sitting idly by, watching as the grip of control tightens and any remains of wild space are annihilated... this is what they want us to do. The rulers, the rich, whatever you may call them, their power depends on the

rest of us remaining powerless. When we act for ourselves we are uncontrollable. When we interact on our own terms the possibilities seem endless to engage in struggle together. I think it's important to distinguish between engaging in one's own struggle and constantly serving other struggles. If we wish to be in solidarity with other folks whose struggle we relate with, then our own collective struggle must be built. The fight for our lives is inevitably in solidarity with comrades in other places who fight for their lives.

The fight for our lives is a fight for every life, for the dead and the not yet born. It's a fight against every cop, quarry, highway, bank and prison. This fight is endless. Even when every cage is destroyed and the system is on its knees begging for forgiveness, we will not forgive. We will not forget. We will fight forever.



RECENT NEWS FROM SOUTHERN ONTARIO

March 28, 2009

Thorold - Prisoners riot at the Niagara Detention Center for 5 hours. They were wearing masks and took control of a part of the facility. There was a standoff between guards and 17 inmates. There is an estimated \$2000 in damages from the riot.

March 24, 2009

Hamilton - A Cadillac Escalade reported stolen two months ago was found on fire near Hendershot Rd. and Hwy 20, completely destroyed. The plates on the vehicle were reported stolen from London.

March 17, 2009

Windsor - Laid off workers occupy the Aradco Chrysler assembly plant, demanding termination and severance pay. Earlier in the day, a blockade of 100 workers stopped a truck from entering the plant which abruptly closed a week earlier leaving eighty people without work.

March 8, 2009

Toronto - A 2010 Olympics promotional event organized by VANOC and sponsors like Coca-Cola and Royal Bank is disrupted by native and non native anti-2010 activists.

February 27-28, 2009

Guelph - 20 downtown locations were painted with anti-police graffiti and anarchy symbols. The messages "kill police and their families," "fight the pigs," "kill police," "we are winning," "No 2010 Olympics on stolen native land," and the anarchy symbol were sprayed. The cleanup cost for all of the graffiti is estimated at \$20,000.

February 26, 2009

Guelph - A man robs the Bank of Montreal on Stone Road West around 1pm. He was holding a crowbar and fled with an undisclosed amount of cash.

(Continued on Page 14)





The common threads that all Anarchists share are Anti-Capitalist and Anti-State. The divisions begin in Anarchism when idealism of future utopias (primitivism, Syndicalism) or resentment towards idealism (Insurrectional dogma) becomes pronounced. Regardless of what people believe or don't believe about their particular brand of anarchism, they share the unifying elements of being Anti-Capitalist and Anti-State. These sentiments are similarly shared by some radical natives, some radical feminists and queers, some radicals of color, and parts of the lower and middle classes who don't identify with anything but have grown a healthy disdain for state and capital. We can show common cause and with a little bit of effort can find ways to join forces, or show revolutionary solidarity with each other.

If we look at the current state of war between Anarchists and the more obvious aspects of capitalism and functioning of the States, it is plain to see that we are losing very very badly, sometimes to the point where a war does not look like it even exists. From this depressing vantage point we can work on tightening relationships with other potentially revolutionary groups listed above with similar ends while maintaining autonomy. We can attempt to grow larger, to spread Anti-State and Anti-Capitalist ideas, through propaganda and maintaining a visible presence in

social scenarios and more frequent attacks. We can hone the small number of attacks on state and capital that exist to destroy or stall larger and potentially more crippling targets, or we can attempt some type of combination of stepping up propaganda, solidarity, and attack. In any-case something needs to change drastically because we are personally and communitatively losing on all fronts.

A person should not be judged by what they think, but by what they do. Someone that identifies as an anarchist, should actually be involved in attacking facets of the

state, the many arms of capitalism, be involved in supporting those that do attack, or create counter-cultural options that people can participate in. If we hold ourselves up to these standards, every anarchist becomes a co-conspirator. If a person does none of these things, and identifies as an anarchist, the word itself, for those people, has lost all meaning.

Living in an unacceptable world with prisons, borders, ecocide, rape-culture and police, necessitates an assault by Anarchists. It is obvious

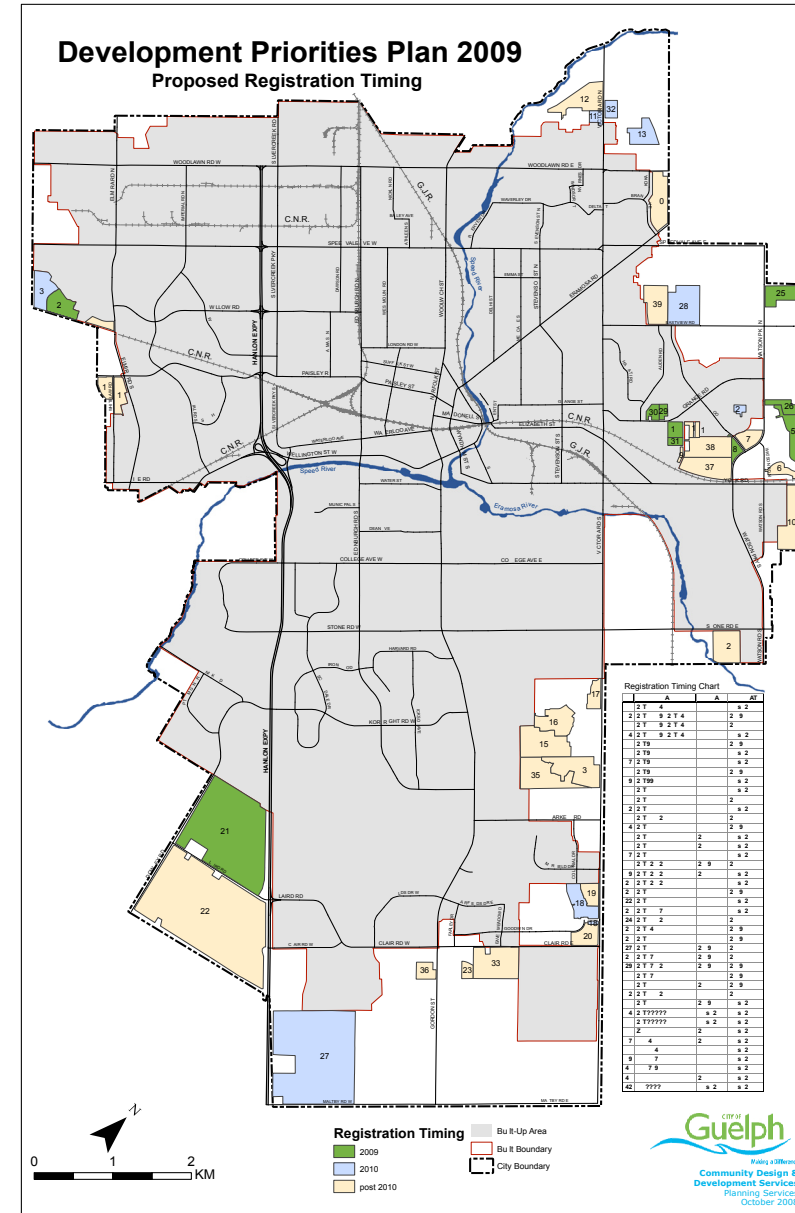
business. With it's close proximity to the international market via Toronto, businesses who choose Guelph to house their headquarters have the advantage of being "at a simple days drive of a potential customer base of over 120 million people" according to the City of Guelph website. By marketing Guelph in a way that appeals to the economic greed of many Torontonians and other inhabitants of the GTA, this city has slowly been inching into the same bracket of economic importance as Kitchener- Waterloo and Cambridge. As we will see later, this is destined to lead to the eventual amalgamation of the tri-cities

If you look around, the outskirts of Guelph are being built up as we speak. Some of the more prominent developments going on right now are the South Gate drive and Westminster Woods subdivisions on the south end. On the North-east end of town the Victoria Road Subdivision is a sea of framed homes and the Watson Road East de-

velopment is slowly encroaching on neighboring farms to where there is nowhere else to go. Between October 31st 2007 and October 31st 2008 a total of 1059 new housing units

number of approved units for 2009 is 1386 new units (this statistic includes both plans anticipated to be approved for draft plan approval as well as plans that were approved in 2008). Provided is the timing map off of the city of Guelph website under the Development Priorities Plan which highlights what areas are to soon be subject to development.

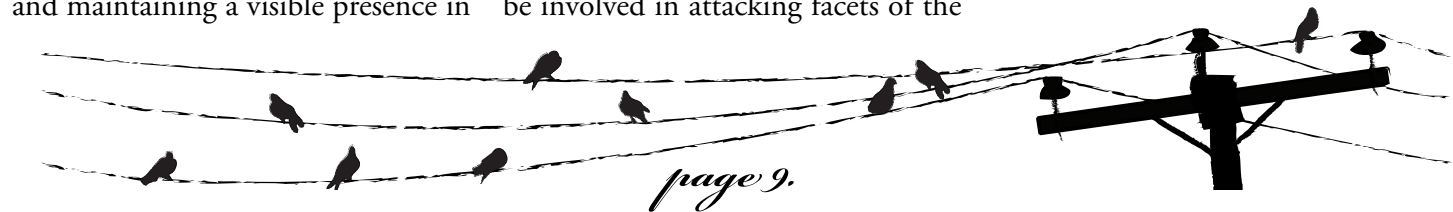
It is important to tackle suburban sprawl on the outskirts of town because as we see more and more people move in, we are currently seeing an increase in the building of infrastructure. The people who will be living in these houses are the same ones who will be creating a need for the infrastructure and resource extraction that I will mention below. As these buildings and services go up, more and more of the wildness that once sustained the people of this land will come down. This brings us to one of the other major development initiatives...



HANLON CREEK BUSINESS PARK

were approved for development. Out of these proposals a 689 units were actually completed. The estimated

The Hanlon Creek Business Park is Guelph's answer to the quick-



DEVELOPING PRIORITIES

There are illegalities that are more functional than others for the capitalist worldsystem. There are some that are tolerated, others that are encouraged, and eventually others that are punished. An improvised vegetable garden on a wasteland has every chance of being flattened by a bulldozer before the first harvest.
- The Call

The following is an informative piece intended to give the reader an honest detailing of some of the current endeavors being embarked upon by the City of Guelph. Many of these things have been going on for many years and have been facing community based resistance since they were just whispers in a boardroom. A few are still so undeveloped that their possible fruition remains only a whisper so as to curtail any sort of objection.

Regardless, contextualizing the geographical space that we live in and being aware of the way that the ruling elite are reformatting the space that we live to mimic the computer simulated blueprints of economic growth may provide us with a clearer picture of just what we are up against, and even clearer targets.

DEVELOPMENT

Located in the eastern latitudes of Canada, the city of Guelph, once known for its "progressive" liberalism and environmental consciousness has become "one of the fastest growing regions in Ontario" (<http://guelph.ca/livingcfm?subCatID=1528&smoc>

[id=2107](#)), economically and through its infrastructure. With the expansion of the southern and northern ends of town as well as its placement within the Golden Horseshoe* the false facade of this university town is soon to crumble.

Under the Places to Grow act*, Guelph is mandated to double in

size by the year 2031 to a population of 230,000. Guelph's current population half-life occurred in 1971 when the number of residents was roughly 60,087. With sprawling suburbs and business complexes being built at the expense of the surrounding forests and green space, Guelph has become one of the most ideal places to house

*The Golden Horseshoe is a 25-year growth plan concerning Southern Ontario from Niagara to Northumberland. Implemented through the Ministry of Energy and Infrastructure, it is a part of the Places to Grow Act (June 12, 2006) with the purpose of controlling the infrastructure and economic growth in Southern Ontario. More information can be found at placetogrow.ca

Burning Bridges #1

to us that at this stage of fascistic surveillance and social control, now is the time to fight. In the North American context, while revolutionary action and solidarity is greatly needed most, participation in it is seen as despicable, irreprehensible and terroristic by the mass majority of the population. It has become obvious through the trials of revolutionary comrades in North America in the last few years that these acts of defiance are so unpopular with family, friends, media and the medias view of the general public that anything other than snitching and turning people in is seen as "immoral" and criminal. The context of the IRA's popular support in Northern Ireland is not our reality. The current Palestinian support of Guerrilla insurgency is not our reality. We live in the opposite universe right now. We live in the context of UNPOPULAR support. To be a revolutionary actor is to be demonized, considered a terrorist by most people you know, and subjection to the most humiliating reality. We should lose any perceptions that we will be seen as heroic, re-evaluate ourselves as "enemy of the people", and move on.

SUSTAINED ATTACK: MOMENTUM AND FRIENDS

How do we continue attack and potentially grow revolutionary energy when the Military Industrial Complex and its slaves greet us with so much hostility? There are no magic bullet solutions to this question, but finding a potentially explosive cocktail is worthy of more exploration.

To me, a strong community is the most important factor in sustaining revolutionary activity. When the outside world fails so much to bring joy or provide support and comfort, having friends that perceive the world in a similar way and know where you're at so you don't have to defend or explain yourself breaks isolation. Knowing that there are close friends who will support you, tell you they love you, write you, visit you, and maybe even stay with you when/if you are serving jail sentences allows some to continue involvement in revolutionary activity. Knowing that revolutionary activity didn't start with you and won't end with you is another reason why community breaks isolation when participating in clandestine and isolating experiences already. Support and loyalty are a two way street and the strengthening of whatever we see as our own anarchist communities is a step towards creating closer connections and potentially more revolutionary energy.

INSTIGATING THE UNPREDICTABLE: A FRACTION OF THE ACTION

Another rarely tried method of attack, with a lot of revolutionary potential is attacking in more public ways that include spectators. The sociality of actions can often be more important than the actions themselves. It raises a major dilemma though, how do we go from attacking with those we feel common affinity with, to those we don't. There are strangers everywhere, among us. One way to engage strangers in attack is to

attack in their presence. The goal is to create a break in normalcy, where the routine of someone's daily life is interrupted. Thus the bystander is now faced with the possibility to react, to play or not play, to attempt to suppress, spectate or take part in the revolt. We act as the instigators anonymous or otherwise and the situation becomes a frame of reference, a laboratory of the unpredictable, a possibly explosive point, and a showcase of not what exists, but what is possible. The creation of situations that force reaction are attempts at breaking the comma of passivity.

In unmediated action the spectators become a part of the play. The Police Car fire in Vancouver's Downtown Eastside was a good example. In the middle of the day while hundreds, possibly thousands of people at the biggest intersection of poverty, drug use, and police in the country were going through their daily routines, many people saw a car belonging to the police set ablaze. Something very small changed. "Maybe the pigs were running, scrambling to control the scenario; and around them they saw a sea of potential instigators."

The Problem with this thinking.

Some North American anarchists and insurrectionists often "hope" (have faith in) that their actions will be the tinderbox that fans the flames of a broader revolt. That somehow a night action here and a night action there will translate into complete social war. These thoughts are dangerous and for the most part

based on delusion. Sabotage can fan the flames of revolt, but it takes face-to-face communication, organization, conflictuality and solidarity to make any social struggle threatening. Barely anybody sees these actions and for the most part they are communicated in mediated forms, where only the residual conclusions of an original action can be felt. Thus middle of the day action can be a tactical weapon to make struggle visible. Not all people who see banks being attacked will attack banks, probably very few. When do you hear about a bank robber who was inspired because they were caught in the middle of a heist? Never! However, people caught in a successful bank robbery were the robber escapes with stolen goods will know it is possible to rob a bank. That is more than our current precarious situation, where very little happens and nothing is possible. At a certain point everyone is a spectator, it is just a matter of who sees the attacked bank and what they do in the moment and the next day.

SOCIAL WAR THE WORD THAT MEANS NOTHING AND EVERYTHING?

Insurrectional ideas are becoming popular, and with them the ideas of the anti-political (I.E to not believe in or engage in the political sphere, built on human control and management, leftist or otherwise). The concept of anti-politics however has not entirely affected and changed the places people engage and attack. This realization should reflect "our" complete integration in to the social environment we spring from. So why do "we" only see banks, corporations, police, and infrastructure as legiti-

mate targets to engage. By limiting ourselves we replicate other ideologically driven movement's normalized targets to engage in and we lie to ourselves about fully engaging in the social sphere. I am a fan of attacking the police and banks, but the spectrum of actions should be widened to the street, the mall, the grocery store, the library, any situation to create the unpredictable, to engage our potential allies and enemies. For the majority of people, it is not what you read, it is not necessarily the words or pictures themselves, but what you see, what you experience and how it is experienced in that moment. The ideas behind the once exciting and dangerous words like insurrection and social war are being lost to the popularity of a language and the identity constructed from it. While people are attracted to this language, created from critical thought, because of its uncompromising refusal of being recuperated; the uncritical focus on radical sounding words and property destruction has done little for social warfare. When attacks happen, little changes and the rest returns to normal. Yes, some relationships are constructed or deepened, but repression also mounts as the bank windows are replaced, and society goes on. Where anarchists once had teeth we now have ideology, isolation and recuperation. There's been a recent trend in anarchist circles to either uncritically apply an insurrectionary method or reject its ideas and method as dogma. Both of these actions eliminate any chance of critically examining ideas and better applying them to our lives. The insurrectionary method is so much more than sabotage and our desires demand so much more

from it. We need to think critically if we don't want to reproduce the same mistakes these ideas were discussed to avoid. Then, we may finally see these words outside of websites and t-shirts and painted on the rubble in the ruins of police stations.

SPREADING IDEAS THROUGH ACTIONS

There are many ways to spread ideas and information. Postering, graffiti, handing out flyers, organizing benefit shows, setting up a distro, face to face communication, theater, public meetings, discussion groups and attack. The maxim "actions speak louder than words" hits hard when it's a burned out police station or a prison with some holes in the walls. There are a few common goals people have when participating in direct action, war on police and authority, and/or causing economic disruption. One is symbolism and the spread of ideas. Many people move to grander scales of direct action because they are tired of the futile nature of "acting symbolically", like participating in demonstrations, or sit-ins. However, the act of economic sabotage and attacking State authority, can often be either purely symbolic, or partially so. This is not to say it is ineffective. In the case of many ELF or joint ELF-ALF attacks on GMO tree companies, University GMO testing, and housing developments, they were not wholly effective in stopping those small projects of capital, and they were often not even attacking infrastructural components that would have a larger disruptive economic impact. However they

ENDNOTES

1. We'd like to acknowledge that the periods of history being analyzed come after the original inhabitants, Huron and Neutral nations (Attiwandaronk), who lived in some 40+ villages in the Grand River valley, were no longer on the land. These nations were conquered by the Iroquois in the 1600's; some were killed and others were assimilated into the conquering nation. The land was then used by a nomadic group of Mississauga who spent time in the area up until the 1700's when they could no longer use the territory because the British settled and occupied the land.
2. They call Robert Oppenheimer the "father of the atomic bomb." Like other "great" scientists, engineers, researchers, doctors, etc, this man devoted his life to the gods of progress by meticulously maintaining and developing the capitalist war machine. His life's accomplishments can be read from epitaph to epitaph on a winding path through the cemeteries and mass graves he helped fill.
3. Some years later the name was changed to the Guelph Correction Centre. No name, even the "house of friendly bunnies," will ever conceal the function of prison.
4. See news on Pg. 14 for recent actions.
5. Albert is a native warrior from Six Nations who was charged for numerous "crimes"

committed during the reclamation and defense of his territory.

6. A sovereign nation with a vast territory. Many natives from this territory live on a small reservation near Chase "British Columbia." Secwepmec warriors fought the police in 1995 at what some call the "standoff at Gustaffsen Lake," after which they created the first chapter of the Native Youth Movement.

7. The former beat cop for the downtown. He has a personal vendetta with local radicals and is rumored to have been shit kicked last year while walking the beat. Some say this led to his promotion to "supervisor" of a tactical unit.

8. THE CALLOUT: Earlier this week, the pigs & the city of Guelph issued an ultimatum to us, leave your home or face a violent eviction. We have been living on abandoned prison land for the past year & when the pigs come to enforce the eviction Monday August 25th, we will all be left homeless & the connection with the land we have been building will be severed. The reason they are evicting us is because we began laying the foundation for a permanent structure. We dared to dream of living outside of the realms of a money driven economy. They see it as an attack on the basic foundation of the state & their response is proof that they won't let anyone challenge the rigid social & eco-

omic structure. We are all outlaws to this society. Our struggle does not end with the eviction of the squat. It is much larger than a parcel of land. Our struggle is against development & sprawl. Our struggle is against this colonial police state. Our struggle is fundamentally against civilization & all its systematic destruction. If you see yourself within this conflict, take preemptive action & realize your desires. Attack Capital! Take squats! Do whatever the fuck you want!
-Anarchist Woodsquat Crew

9. The recent terror in the French press concerning the possibility that the chaos in Greece could spark unrest in France only serves to emphasize this point and illustrate its potential.

10. Although some will mention the buzz around the claimed ELF actions in 2006 leading to much public attention (on firefighter websites, news groups in other regions of the country, in common conversations around town, and all over the local rags), it's hard to say whether the frequency and spectacular aspect of these fires would have brought out the same attention had they been left unclaimed. Either way, what we seek is not media attention but for these attacks to spread and so it continues to be our belief that anonymity (not media attention) is conducive to the spread of attack, and in this context of spectacular arsons media attention is to be expected but subversive complicity is always something we can strive to further extend.



WITH FIRE!

Winter/Spring 2009

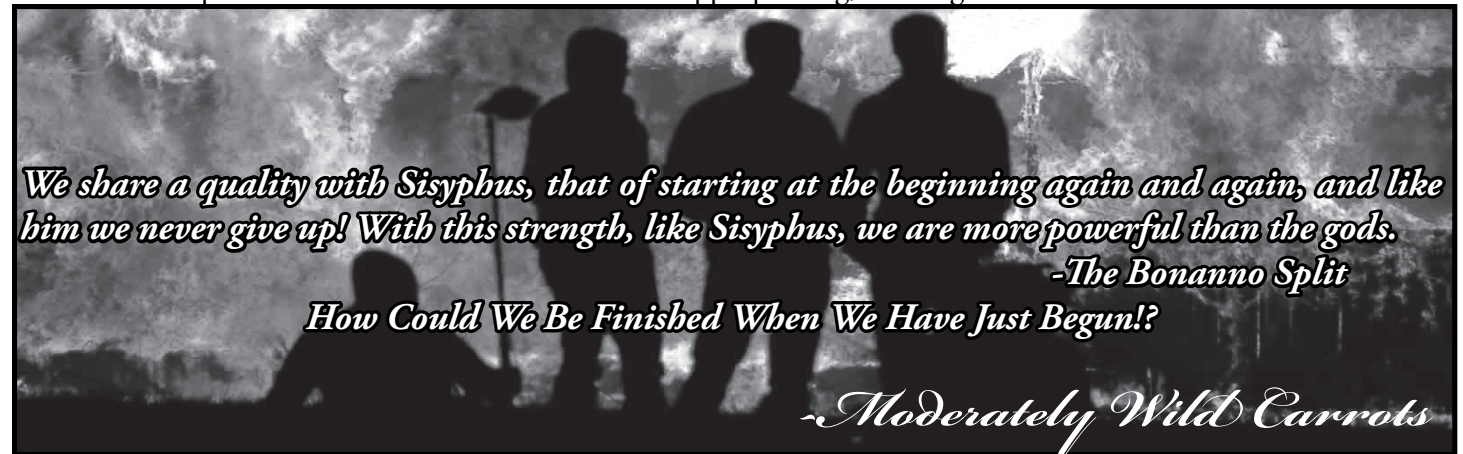
The history of struggle in this territory inspires us. For some reason people are drawn here, perhaps to the kind-hearted and caring nature of passionate individuals or by the connection being built with the land. As much as settlement and development continue to be driving forces in the expansion and intensification of progress --different forces are drawing us together. These forces express the desire to organize ourselves towards the negation of this world and for a life in permanent conflict with the structures and relationships that perpetuate it. Our struggles need to continue en route for the complete annihilation of the existent. Stronger efforts must be made to meet face to face with other conflictual individuals who are collectively submerged in struggle, in order to deepen bonds of solidarity and expand the social war. We should consider striking at the infrastructure that sustains and expands this system in order to cause substantial economic damage to those who profit from it/us. If we are to disrupt the new developments and technolo-

gies that aim to further secure this global prison, than our efforts must be pushed forward towards greater communication, visibility and socially subversive complicity in struggle. Every conflict that touches our hearts must be met with our contributions and uncompromising attack. For this reason we must develop new means with which to spread information and propaganda about the battles being fought and open up lines of communication with other rebels: prisoners, locals, as well as comrades in other parts of the world. Complicity implies reciprocal relations. In other words we need to strive towards mutual aid: reciprocal and ongoing solidarity, in both creative and destructive projects. This is no easy task, and the question of "where to begin" will never cease to be asked --for every step has its beginning. One starting point is this publication, and we hope to move out from here together.

The goal for any insurrection is to become irreversible. This must be achieved by annihilating authority at the same time as the need for authority, defeating property along with the taste for appropriating, ruining

hegemony along with the desire to dominate, etc. Destruction is never enough to make things irreversible, everything is in the method. There are ways of destroying that inevitably provoke the return of that which has been abolished. The conflict needs to spread. Therefore we must develop strategy and, through practice, the capability of responding to new situations and changes in the social context within/with which we struggle.

Over and over again the social prison restructures itself with new ideology, technology and devastating projects. In the face of restructuring we must not remain stagnant and isolated. That's why it's important for us to start over each time, arming ourselves with new methods and analysis. Each time defining the enemy and attacking it. For this reason we stress the need for action --the cycle of practice, communication and critique. Consider this a contribution to ongoing discussion, for the sharpening of our strategies; towards the escalation of social conflict and insurrection.



We share a quality with Sisyphus, that of starting at the beginning again and again, and like him we never give up! With this strength, like Sisyphus, we are more powerful than the gods.

-The Bonanno Split

How Could We Be Finished When We Have Just Begun!?

Moderately Wild Carrots



Burning Bridges #1

did inspire an innumerable number of people that they too could attack State and Capital. It is amazing that 15,20,30,40, or 50 people have impacted a mass culture and even our daily routine discourse inside and outside of anarchist circles as much as the "members" of the ELF. In the ELF newspaper *Resistance* printed in the late 1990's, an ELF Spokesperson argued that the only two wishes they had about the ELF is that the actions become more numerous, and that they would attack larger infrastruc-

tural targets. This symbolism which so many anarchists try and "escape" or synonymize with ineffectiveness is often "our" strongest points in an action. In Canada this year a new phenomena of Police car vandalism and fires has emerged. It started with a few cars in Montreal or maybe Six Nations or actually it's hard to say where it started, but it has spread to Vancouver, Sherbrooke, Tyendinaga, Ottawa, Guelph, Nunavut, The Yukon and it looks like these actions won't disappear anytime soon. Although a few burned out cop cars here and there will not stop the forces of State

reference exists, the practice exists, and evidently there have been more attacks on the police! The potential for expanding revolt is not limited to whether the targets are symbolic or infrastructural. What is more important is how we attack, which methods and targets give clarity to our ideas and analysis. Moreover, how can we make these tensions spread?

There is no proper way to attack, no guidelines, and no rules. The more creative the better, focus on short and long term goals of your attack. Making sure you are very aware of the consequences of your action and inactions will help you deal with what happens in the unforeseeable future, but imagine the most terrible thing that could possibly go wrong and attempt to do everything to

avoid it. Know that you will probably go to jail for being involved in, or associated with somebody, whether you did anything or not. Remember what it means to be an Anarchist and be proud, be proud of what you are in the most trying scenarios, but most of all DON'T EVER SNITCH.



That's Guelfh for 'Ya:

*History, Analysis and Proposals
for Insurgence*



The big game, it would seem, resides in our capacity to bring together a daily dose of non-conformity with the quickness of action (disrupting everywhere or where it's possible social normalcy). By being vehicles for a life of full enjoyment and not the Cassandra's of Capital's future collapse we can ensure that anonymous and destructive action expresses the creation of a life that is neither. Too vague? That's true, and it could not be otherwise. In this game of liberation it's up to each person to play the hand as they see fit.

-Anon

Ruin; a word describing what this city has gone through for years –and indeed what continues to greet it night after day. It whispers its promise of annihilation from the darkest suburban streets to the illuminated headquarters of the police department. The desire to take life back into our own hands is contagious. The instinct to negate –every limitation and restriction which has been dutifully imposed on our lives- is within each of us. As history and experience has taught us, even within the context of what some perceive to be a “liberal, green and middle class” city, social acts of ruination can emerge –it's possible if not inevitable. In a society where concessions are piled tall atop reforms it seems easy to hold onto a hope in the existing social order and in further reform. Our history of social combustions has torn through this deception and revealed the exploitation and misery that lies at the base of the current social order. In recent months we've seen the society of compromise and servitude thrown once more to the wind, and new possibilities open up for groups of people who are once again communicating about their common condition.

*These Gentle Winds Impart an Age Old Desire to Truly
Unleash a Storm*



define ourselves as the perpetrators of attacks and as certain types of people? Are we helping the media do its job of isolating, defining and limiting revolt? Sometimes the actions speak for themselves and in the haze of “who could'a done it?” we realize that anyone *can* do it.

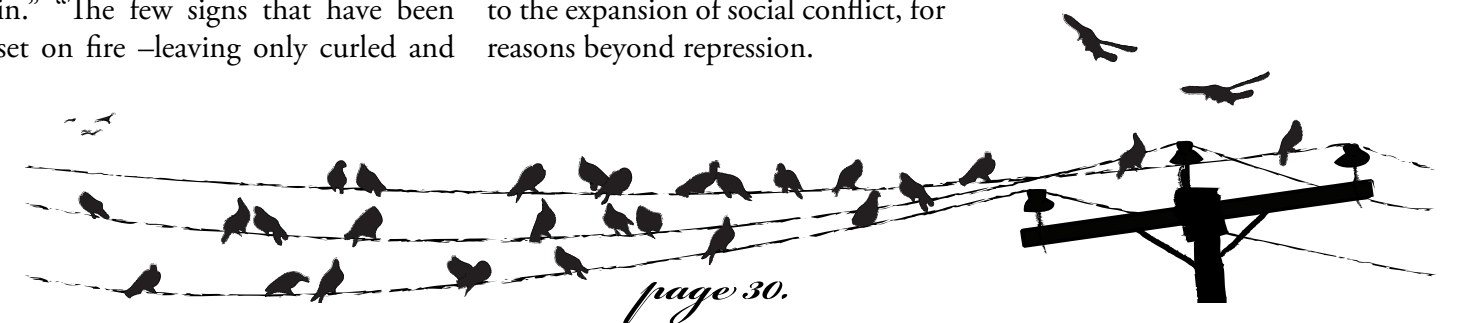
The couple months leading up to the federal election was a time when anonymous destructive action managed to explode, as thousands of dollars of damage was caused to politicians through the extensive vandalism done to their election signs. Over 1,000 Liberal signs had to be repaired due to intentional damage. The conservative politician alone lost hundreds of signs and a large sum of money. “Kovach's campaign has lost 200 arterial signs and 500 bag lawn signs, at a cost of about \$4,000 so far, plus the value of volunteer labour.” Barry Osmond, responsible for Gloria Kovach's campaign signs, said he's never seen as much vandalism in a campaign before. He reminds us that the vandalism in the past was “usually random destruction near the downtown bars.” Today the story is a lot different.

“[Election] signs have been set alight, cleaved in half with a blowtorch, slashed into pieces, tossed into cornfields and vanished all together.” “[On] College between Victoria and Hanlon, every single one [of] our signs – and there were 35 on both sides– they were all kicked in and damaged on a single day, and that is not someone who is let's say walking home and just decided to kick a sign in.” “The few signs that have been set on fire –leaving only curled and

blackened plastic and charred wooden stakes– are especially concerning... Now you're dealing with an arsonist as well as personal-property vandalism, and we're afraid that's going to get out of hand. That's why we approached the police.” That's right, it is threatening; the vandalism was so widespread and easy to reproduce that it brought fear to the political priests. “It is intimidating to citizens who want to show their support for a particular candidate.” The intimidation is not just meant for the supporters or candidates, but the entire political system. “[Every] party has had signs destroyed with a blowtorch.”

This spree of destruction was not confined to simple inter-party conflict, but was an attack on the political elections themselves. People did whatever they could to deface and destroy the symbols of this democratic despotism; from kicks, to knives, to blowtorches and fire, the vote was cast: fuck the system! The destructive process is contagious. The rebel knows this well, like Douglas Gibson who was arrested and charged for mischief and intoxication after leaping through the air and crashing down through an electoral symbol of disempowerment. The creativity and simplicity of these attacks allowed for anyone to take part, while their anonymous nature left the struggle indefinable and thus uncontrollable. It is in anonymity that we mount generalized attack¹⁰. Communiqués can be a useful tool for communicating expressions of solidarity to others but when overused become a limitation to the expansion of social conflict, for reasons beyond repression.

What happens after the elections? That's where experimentation comes into play, as well as solidarity and the expansion of targets. The days of picketing and opinion lobbying are over. From now on, a real demonstration must be wild, unpermitted and unannounced to the police. Let's remember how every structure of power has a part in the repression imposed on our lives and comrades in the social war. Solidarity for us comes from our love for any act that strikes a blow at this world of mediocrity and misery. The ones who see solidarity as a “political calculation” and not as an act of love and subversive complicity, do not understand solidarity in the way we do and leave less room for the creation of a culture of expansive and borderless solidarity. The reason why people like Gibson are put through the legal system is their unchained and joyful contribution to socially destructive situations. While facing the current repression we must not forget that the world is bubbling with possibility and open for experimentation. Solidarity must be the continuation of struggle; to guarantee that we do not abandon those who have been kidnapped by the state. It is to ensure that when our comrades return to us, they will know that the risks they took were not pointless. If we are to have a struggle for them to return to, to continue fighting along side us; then we should not forget to play...



comrades and allies wherever they are. It is short sighted to reduce the question of repression against our comrades to something strictly linked to the police and legal apparatus. The developers, for example, who are building on Six Nation's territory or even in Guelph, indisputably have a hand in the repression we face. Finally, this criminalization and repression should be seen in the context of the social struggle as a whole, precisely because it's the means used by the state to make examples and discourage radicalized action everywhere. No matter how great or insignificant it might be, every act of repression affects every struggle (even our own) in their course against the structures of domination.

Power is no longer concentrated in one point in the world; it's the world itself, its flows and avenues, its people and its rules, its codes and its technologies. Power is the organization itself of civilization. It's the perfect totality of the world of merchandise in all its incarnations. Anyone who opposes power locally creates a planetary shockwave through the world's networks of power⁹.

***Every act of police brutality,
every death in detention,
every raid and blow
only strengthens our compulsion
to arm ourselves for revenge***

**ANONYMITY AND THE DISPERSAL
OF ATTACK**

The recent crackdown on the people using the old Reformatory

lands is same old, same old, when thinking about the history of Guelph. Attacks like the repeated vandalism of a University Professor's (who conducted vivisections at the U of Guelph) car in the '90s, the spur of anti-development arsons that began in 2005, the organized anti-police attacks, the anti-SPP / Nestle arsons and vandalism, the sabotage and arson around the wood squat eviction notices, etc, have all been pinned down on different groups for a reason. Most of these attacks have been claimed in communiqués, be it the ALF, ELF, anarchists, etc, it's always claimed and tied to a certain part of the population –leaving little to mystery.

That's one reason why the unclaimed arson of the van at the police headquarters was linked to the squatters; because "these anarchist wood squatters have been known to destroy property and set fire to" this world of mediocrity. However, light is rarely put on the other suspicious fires that rip through Guelph every year. The Mercury article *All Smoke and No Charges* (September 20, 2008) analyzes the history of suspicious fires in Guelph. Their focus is sadly limited to what they call "politically motivated" actions. Just by looking at the title of the article we understand who they are writing about. The fire at J.F. Ross high school in July 2008 led to the arrest of a youth, and many others have also been sent into a prison of concrete isolation for their acts of unchained rebellion, yet to the media it's still all smoke and no charges. The

article finishes by mentioning how the amount of suspicious fires keeps rising each year, from 11 in 2006 to 16 in 2007 and so far there were at least 17 in 2008.

All these statistics exclude the attacks that failed, like the unexploded Molotov cocktail found under machinery at a Linamar plant in June 2008, which was also linked to the anarchist attacks against the SPP. Strangely enough, the media seems to forget the tense labour relations this company has with its wage-slaves. The labourers are not unionized and never were (except for a Skyjack plant) and have always expressed their anger in very clandestine ways. Some workers used to drive by the Hassenfratz (CEO and owner) family home and shoot out the windows with rifles. Today the workers are even scared to have their names cited in the paper when speaking poorly of the company. So when a firebomb is found unexploded beneath their master's machinery there might be more to it than anarchist vandals, especially after a one week media special on Linamar and its "beneficial" contribution to the city of Guelph. It's unwise to dismiss the insurgent capacities of exploited individuals.

Another concern comes to mind with the media's heavy focus on specific groups of people –those of "political motivation"- when considering the lump of communiqués released every year by rebels on internet websites. Are we redirecting our efforts –to spread social conflict- back into the system of isolation when we

It begins with action, it always has. One act that negates the current social conditions, one cry heard in the quiet droning of passivity and restraint: No! The first settlers of this land heard the cry, as some set up watch every night by the broken stone wall of their home. They heard the howls of wolves whose territory had been recently invaded by the influx of (in)human society, one of Kanada's first planned communities: a social order imposed by outsiders. It was one of the first promises of annihilation lurking in the darkness, thirsting for ruin¹. Guelph was named after the British Royal Family by its founder John Galt –who felled the first tree around 1827 in this territory which was once lush with forests. This first act of settlement expanded the system of property, which to this day continues to exclude and displace populations with the force of law. Property and law are born together. The tornado of June 2nd 1829, which greatly delayed the development of the town, brought a reminder to all who loathed the reconstruction that followed it: property and law must die together.

**COMMUNITY: A BASE
FOR SOCIAL STRUGGLE**

Guelph was once known for its close knit neighborhoods. The early 1900's marked periods of scarcity for the population, which resulted from the actions of its rulers. The First World War led to fuel shortages. In 1917-1918 a lot of churches and schools –institutions placed above the lives of common people- were forced to close. Let's not kid ourselves; it was

shit to live in Guelph. The nationalism that drove people to fight, as well as pay for the war out of loyalty to the British ended up leaving the population with anxiety, suffering, scarcity and dreadful personal losses. It's no wonder that the years after the war were spent taking care of each other with community groups funded and formed by ordinary people.

The Great Depression told the same story, factory benevolent funds were depleted and unemployment insurance didn't exist. All the government could scrape together was a relief system of food and clothing vouchers. The relief system served its purpose. It appeased resentment towards the governing system while failing miserably at taking care of the population. Bootlegging and other criminal acts were the principle means of income for many people. Everyone was relying more and more on each other and the land base. They fished Shiners in the Speed River and picked mushrooms in the garbage dump. Kids got together and collected hot coals from the ashes dumped by the coal trains –bringing them home to their families. People started to grow gardens and keep chickens, but money was short and their dues had to be paid. In times of crisis a lot of institutions lose power but never the police; they're instrumental in maintaining the normalized theft from people and their families. Who would freely put government above their lives and family, especially in times of scarcity?

Those years involved a large mass of people sharing a common condition and struggling together to make it through the hard times; no help from the police who delivered

February 24, 2009
Hagersville – Native land defenders from Six Nations block workers once again from developing a 46 unit condominium site. Due to blockades and protest the development has been delayed for almost six months so far.

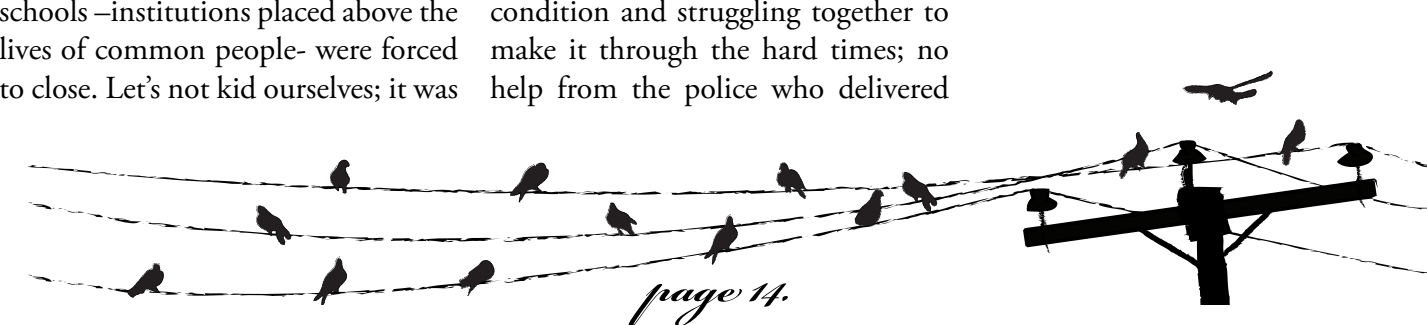
February 22, 2009
Missisauga – Eight townhouses under construction are destroyed by arson in the early morning. There was \$1 million in damages to the development.

February 20, 2009
Burlington – Four townhouses are set on fire at a construction site, causing about \$225,000 in damages.

February 17, 2009
Brampton – Two developments are set on fire, the first destroying three townhouses under construction. Thirty minutes later and ten minutes away seven houses under construction were also destroyed by fire. The damages are estimated at \$3 million.
Markham – A fire broke out at a development site, destroying at least one home under construction.

February 16, 2009
Hamilton – A stolen vehicle is located near Mary St. and police attempt to box in the car. The driver of the stolen vehicle drives on the sidewalk to evade police and smashes a police cruiser. The stolen vehicle encountered another cruiser near Murray St. and hit it as well before making good their escape. The vehicle was found fifteen minutes later abandoned nearby.

February 9, 2009
Hamilton – A suspicious fire causes \$90,000 in damages at an auto dealership on Barton St. East.
London - A man evicted by his landlord goes back to the house & starts a fire, causing \$25,000 in damages.



punishment when people wouldn't pay dues –which was returned by the government to pay the police to criminalize people's bootlegging and other illegal sources of income. This was a time of instability for those who manage society, when their power can only be validated by selecting those they like and excluding –or destroying– those that embarrass them. These situations, much like the wake of natural disasters, are thus occasions for other powers (such as our own) to gather and build up by taking the opposing side. In so doing they can build trust through shared experience and in this context laid a sturdy foundation for social struggle.

**IN THE FACE OF SCARCITY
AND ALIENATION**

To deal with the paucity of the Depression, companies like Superior Cloak Co. (of Toronto) would cut back wages to keep business profitable. It was common practice for bosses; like Sam, Louis and J.A. Posluns of Superior Cloak; to quickly hire scabs when facing an organized and striking workforce. This usually happened after first securing an insurance policy against malicious damage and riot. This was the case with Superior Cloak when 225 workers blocked entry to the company buildings demanding shorter work days and wage increases. Scabs, strikebreakers and strikers entered into a series of violent clashes. In this ten-week dispute, two youths were charged with malicious damage and found guilty of the sabotage. Their sentence was six months

in jail for attacking the very machinery of their exploitation –the work itself.



A week later the bosses relocated the factory under the name Popular Cloak Co. to Guelph, where they hired a new scab workforce. The Fur Workers Union in Guelph marched in solidarity with the locked-out Toronto workers on a mass-picket line. The unions sent daily convoys of people to the new location. Violence erupted between the scabs inside the building and the strikers outside. Guelph police used batons, which they obtained specifically to try and control this conflict, and tear gas to make arrests. Vehicles were destroyed and the Mayor, R.B. Robson, declared Martial Law. Authorities in

Guelph were not prepared to deal with a large scale conflict like this one and asked Popular Cloak to leave town. The company and union managed to negotiate an agreement, but it turned out that the wage increase was taking back too much profit from the boss' pockets and the factory was closed a couple weeks later, leaving a few hundred workers without a main source of income.

Strong communities recognizing and acting against the structures of power that manage exploitation can bring ruin to the current order of things. The interruption of the flow of merchandise, the suspension of normality and of police control liberates a potential for self-organization unthinkable under normal circumstances. That's why the existing social structure is designed to propagate faceless atomization –through a process of fragmentation and isolation we are easily dominated. Brutal repression alone could not dissolve the cohesive solidarity or contain the revolts of the 1930's and 40's wildcat strikes. In order to achieve this, alienation had to be built into the workplace, school, health-care industry, suburb, and even modern leftist organizations (unions and such), preserving the rigor mortis of rank-and-file order. Let's not forget that this is as much of an attack on community and self-organization as the blows dealt to us by police, bosses, courts and prison.

As this city was further developed and new technologies seeped their way into daily life, a change occurred in the quality of social gatherings and relationships. Social life

it quickly. Stop spectating. Join in. This action is in solidarity with those fighting for their homes in Guelph, the RNC 8..." (<http://seattle.indymedia.org/en/2008/09/269148.shtml>)

A more recent example of solidarity is what the papers called a "protest" on the Hanlon Highway in Guelph; the article was published on September 2nd in the Mercury. This action consisted of burning barricades on the Hanlon and on an overpass of the Goderich-Exeter Railway, which crosses the Hanlon and is also used by VIA Rail. As traffic was stopped going to work in the morning a banner was dropped from the overpass that read *Repression in Six Nations, Repression at Home! Solidarity!* This action sought to disrupt freight traffic to Linamar and happened after the police raided the ex-Hampton Inn (the land was reclaimed by members of Six Nations) hotel development site and arrested 3 people. It was also after the squatters were dealt a lot of the police repression mentioned above.

(<http://news.guelphmercury.com/article/375807>)

Similar actions took place back in April when the Mohawks of Tyendinaga were surrounded by the OPP Emergency Response Team. The OPP raided the reclaimed quarry site, drew their guns, and arrested 4 people before being fought back. There was a call for solidarity that was made and people all over the place responded. Highway 6 was blocked by warriors of Six Nations. In Vancouver people got together to block Clarke street for 3 hours; this is a major trade route and the blockade managed to backup

traffic to the US border. In Guelph the Hanlon was blocked at night by a flaming barricade and about 20 people with a banner for 45 minutes. 12 tires were slashed on Bell Canada vans at the Bell building downtown and 4 dump trucks contracted by Reid's Heritage Homes developer in Guelph were torched in the night. All of these actions were acts of solidarity with the Tyendinaga Mohawks fighting development and police repression on their land. (<http://news.infoshop.org/article.php?story=20080515181257556&query=guelph%253A%25Barsonists>) (<http://news.guelphmercury.com/article/321855>)

In a de-localized economy where companies function thanks to a constant flux of materials and goods, where value derives from connectedness to the network, where the highways are links in the chain of dematerialized production which moves from sub-contractor to sub-contractor and from there to another factory for assembly, to block production means to block traffic circulation.

-Comité Invisible

These acts of solidarity are a direct demonstration of actions of attack against all structures of power wherever one lives. Every structure of power anywhere, large or small, should be considered responsible for reproducing and maintaining the status quo everywhere. This includes, on top of all the projects that foster ecological and social devastation, the criminalization and arrest of our

niqué it was stated as an action against the 2010 Olympics and specifically the CP Olympic Spirit Train that passed through that day.

September 29, 2008
Tyendinaga – A group of Tyendinaga Mohawk Territory women set up a blockade at the site where a new Police Station was scheduled to arrive. It was not delivered.

September 16, 2008
Brantford – Up to 30 members of the Haudenosaunee (Six Nations) Men's Fire blocked the beginning of construction of Eagle Place, a new 99-home subdivision, from 6am until the early afternoon. One land defender said "This land is part of the Eagle's Nest Tract. It has never been surrendered, ceded or given up and it's our duty to protect it."

September 6, 2008
Guelph – A prisoner transport van is set on fire in the downtown police headquarters parking lot around 2 a.m.

September 2, 2008
Guelph – Burning barricades are built on the Hanlon Expressway and Gotterich Exeter railway tracks in solidarity with the social struggle in Six Nations.

September 1, 2008
Caledonia – Three Native Warriors were arrested for previous blockades against development in Brantford. Six Nations reacted by barricading several roads in Caledonia, including the Highway 6 overpass and Argyle St. S from 9am until 6pm.

For more info on the struggle from Southern Ontario & the rest of Kanada check out:
www.confrontation.wordpress.com



any proof aside from the coincidence that it happened on the eviction date handed to the City and police. What ended up happening was that those who wrote letters were distancing themselves from the action, whether they planned to or not and instead were caught up in a debate that served to initiate this separation, and sensationalize the act. "It's slanderous to say they would do that!" They say it as if it's something we don't desire to see, hear about, or experience in our lives. Of course it's slanderous, but someone involved with the squat could have done it, just like anyone else. That is the beauty of sabotage. So why were they acting so surprised?

We read about these things in the news all the time and feel it in our bodies when the police stare us down. An 18 year old is shot dead by cops in Montreal then riots ensue. A 15 year old in Athens is murdered by police on December 6th 2008, and then unrest explodes with seemingly no end in sight. This September in Guelph, police were fought on 3 occasions while making arrests at the bars downtown. The poor who live downtown in Guelph get harassed by police all the time. The pigs recently arrested and shipped an Egyptian man off to prison to await deportation because his VISA was canceled after being kicked out of school. He was in court to get his passport returned when he was grabbed by Guelph police. He and his wife took their dignity to heart and fought back in the courtroom. Graffiti artists and youth have to deal with police more than they'd like to; and of course the

people involved with the squat have reason to attack the police, but that's just another handful of individuals on an already colossal list of people who perhaps ought to lay into the police more often. If all these people have a reason to defy the police then why do some act surprised when it finally happens?

It's nothing new. Like it's mentioned above, the Guelph police have been the recurring target of attack. It's really not surprising; it's to be expected. The real challenge we have is not to rid some names of slander but to develop solidarity that seeks to make attack something that is expected in more places, more often and on diverse structures of power; particularly when repression is coming down on our comrades in the social war.

A call for solidarity was released on August 22nd by some wood-squatters after the attack made against them by city officials and police⁸. We are continually surprised to hear about acts of solidarity coming from near and far, Guelph to California and Washington State. All of these actions are relevant examples of solidarity and should be considered as contributions towards making the aforementioned challenge a reality.

In Guelph on August 24th a McDonald's was attacked. The attacker(s) "cemented shut the pipes, disabling the toilet in the bathroom stall." They state that they "did this after the Guelph Wood Squat received a notice of eviction" and because they were inspired by a similar action against a McDonald's in Victoria, which was taken against the

2010 Olympics and its sponsor McDonald's. They end saying "Either construction continues or the cement gets used in other ways." (<http://confrontation.wordpress.com/2008/08/27/guelph-ontario-mcdonalds-attacked/>)

The action in Santa Cruz, California was done on August 25th "in solidarity with the people living at the 'wood squat' of Guelph, Ontario who are facing eviction by that city today... Four windows and a glass door of the sales office of 2030 North Pacific [condo] were shattered with a hammer." They go on to say that "Development is as good a euphemism as any for capitalism's process of transforming open spaces and anything with potential for life into dead commodities. We cannot wait for this city to crumble into ruins where human beings and animals might be able to breathe and feel sunlight and play again--and so we hasten to destroy these hated constructions in whatever small way we can." (<http://friendsofgrassynarrows.com/item.php?839F>)

In Tacoma, WA on September 27th, two billboards for condo developments were vandalized with paint and two condos were themselves attacked with paint bombs, one of which had some windows broken. "The condo that was attacked is merely another condo, designed to pull in wealthy residents, raise property values, push fascist ideals of architectural beauty and further gentrify Tacoma. All condos are subject to attack. The system is crashing and we are the cracks... We are in a new world and there isn't time for bullshit. Do whatever you can and do

used to be vibrant, people gathered in the streets, had colourful union meetings and community socials, they met up with different hobby clubs to socialize and work out business plans. With the introduction of the Internet into people's lives, the membership in and numbers of clubs dropped. Business was coordinated over the web and social interactions were caged behind the monitor of a computer. Gatherings were sucked deeper into the confines of monetary exchange in the temples of capital: strip-malls, restaurants, and Internet chat rooms. It's no wonder so many locals feel that things have changed. With further construction of housing developments to accommodate the invasion of the wealthy; cars, roads and suburbs now swallow most of the remaining space around the downtown core --atomizing the population inside their own private cells. The environment in which we live has broken us apart and kept us silent. We've been herded into the lifeless "community" (read: isolation) of capital, and those who profit from it aim to keep it that way.

**RESPONDING TO ISOLATION:
TEARING SILENCE TO SHREDS**

Although this atomization emanates from our environment itself, it's school that serves an initial dose of domination. An institution like every other, this obedience factory has always served the ruling order of the time --teaching submission with the fabrication of seclusion. School is where isolation is served mechanically without remorse, and while veiled behind the cloak of edu-

cation its end result cannot be mistaken: compliance through domestication. Many of us have been sent there, but even within this structure most of us remained absent. Our voices were heard; individually they proclaimed that they were present, but already they lied. We had all lied together, because we share(d) a common condition.

By the late 70's schools were deteriorating all over Guelph and no money was coming in to renovate and maintain their physical condition. This continued throughout the 80's as schools were either closed or "retrofitted." Retrofitting, a disgusting process that got windows filled with concrete blocks to save money on the heating bills, created a dismal prison at the expense of the kids' access to fresh air and sunlight. Gas was also really expensive because of the 1976 Oil Shock and the youth felt it firsthand. Their parents got together and tried to stop the retrofitting. They attended board meetings to voice their opinions and signed petitions but had no success stopping the plan, so they reformed their organization to challenge "retrofitting excesses." Windows were filled because the process went unchallenged. Sabotage was the answer from the youth. School busses had their seats repeatedly slashed and cameras were later placed on buses to minimize the attacks. It didn't stop them.

Sabotage against school was not solely restricted to responses to conditions within school --it was and continues to be an attack on the condition itself: school. On October 13th '08, three fourteen-year-olds took the time to smash out a dozens

January 31, 2009
Toronto – Botched Beer Store robbery around Dupont and Lansdowne, turns into a gunfight between, robbers and police. A cop is shot in the forehead with a pellet shotgun and a police car gets crushed by a VIA-Train after its battery dies on the tracks during the fight.

January 27, 2009
Guelph – Overnight, a school on Gateway Drive was spray painted causing approximately \$500 in damages.
St. Catherines – A Bank of Montreal is robbed at 1:30pm. A man ran from the bank on Glendale Ave. with an undisclosed amount of money.

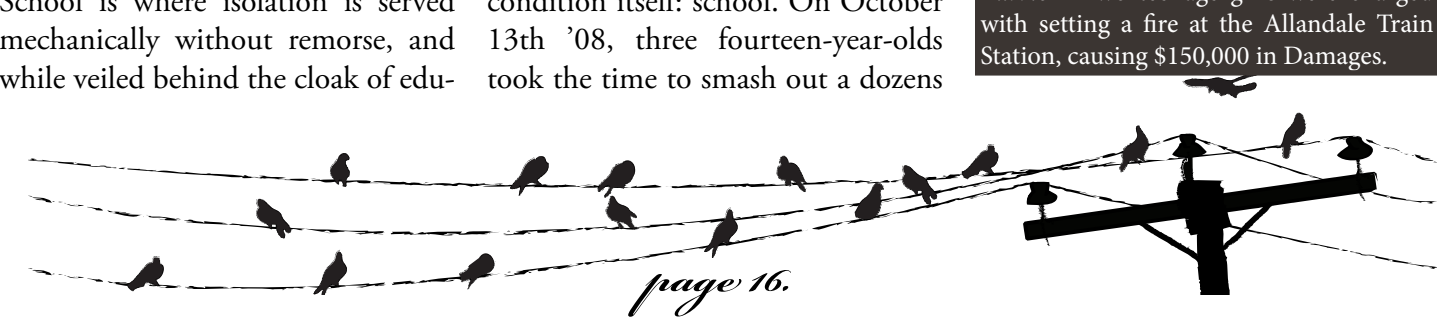
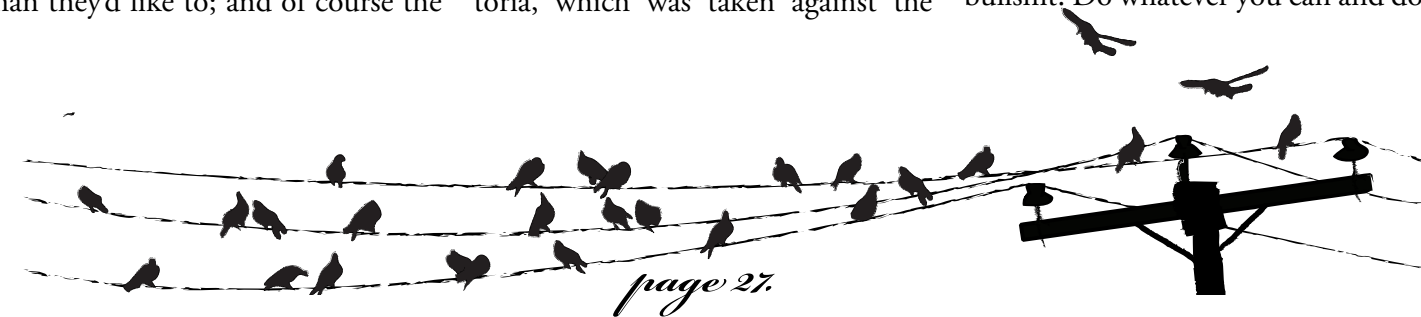
January 23, 2009
Brantford – Construction at Empire Homes housing development on Conklin Road is halted by Native protesters as the development is on the Haldimand Tract (contested Six Nations land).

January 21, 2009
Caledonia – At 3:30pm somebody approached the counter at a Scotiabank on Argyle St. N. and demanded money. The robber acquired an undisclosed amount of cash and fled the scene on foot.

January 15, 2009
St. Catherines – A deliberate fire was set in a second storey bathroom at the Glen Morris Drive School. The school was evacuated and damages are estimated at \$1000.

January 13, 2009
Hamilton – A locked and gated compound near Woodward Ave. and Barton St. E. was robbed overnight. People entered the facility and drained 4,000 litres of diesel fuel. This is the third incident at this location.

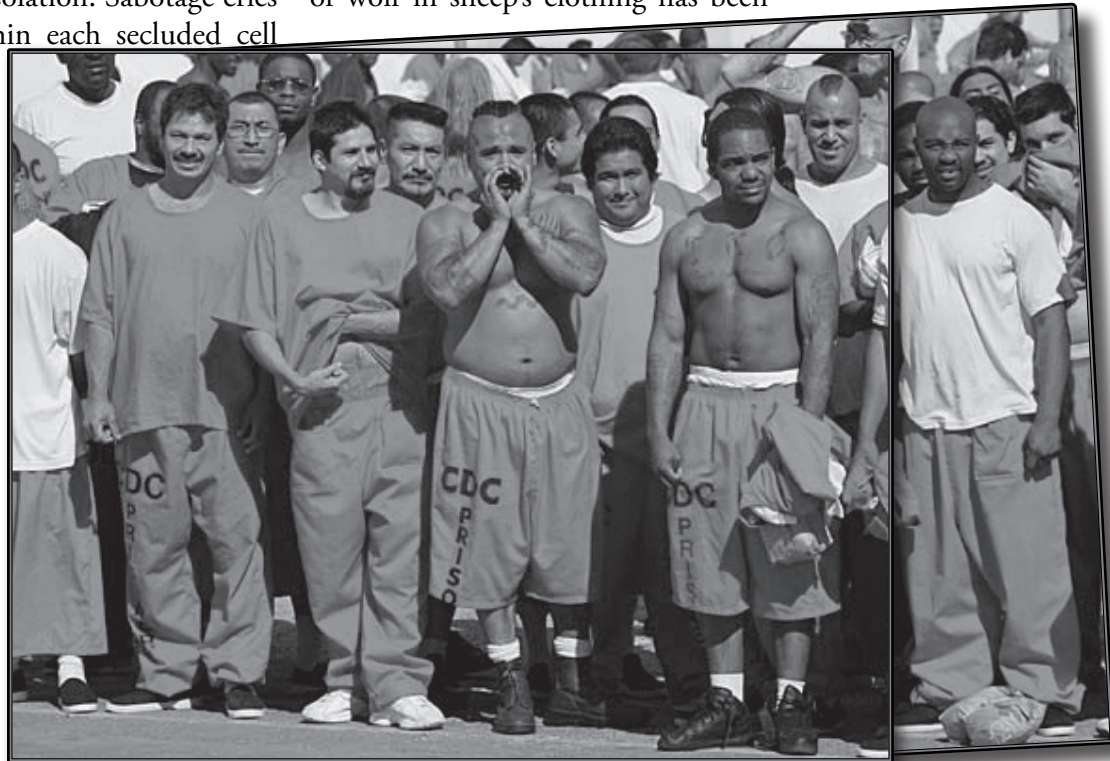
January 12, 2009
Edmonton, Alberta - Former Syncrude Executive, (Alberta Tar Sands Company) had his house fired bombed & totaled, causing \$850,000 in Damages.
Barrie - Two teenage girls were charged with setting a fire at the Allandale Train Station, causing \$150,000 in Damages.



windows at Willow Road School. In July '08, another youth had the desire to set fire to the wood shop at John F. Ross Collegiate. The location contained enough flammable material to take the whole cathedral of servility with it. Since September, there have been 51 incidents of broken windows and 17 of graffiti at several Upper Grand District School Board schools. This drive to annihilate the structures of domination and power cannot be contained in isolation. Sabotage cries out from within each secluded cell

The systems of atomization and submission (wage-slavery, school, welfare, etc) cannot survive without a system of repression. Guelph has always been a city of Oppenheimer's² when it comes to social control. The reformism ingrained in the dominant ideology has bred these insidious enemies. As much a defender of property as the fascist of the past, this variety of wolf in sheep's clothing has been

Labour in 1908. This man instigated "education of a revolutionary kind" in the prison reform movement of the Dominion of Kanada. September 25th 1911 is the date when Sir James Whitney, then Premier of Ontario, laid the cornerstone for the farmhouse of this slave-labour camp. Here the defectors of drudgery and saboteurs of the power structures would be rehabilitated back into a life of work and thrall.



The Central Prison of Toronto was closed around this time and its prisoners sent off to become the first group fed to the Ontario Reformatory in Guelph³. The prisoners were used to drain and cultivate the land, open quarries, erect a limekiln, build a bridge over the river, and lay a railway. The infrastructure was designed to further develop Ontario cities. The limekiln was used for concrete manu-

-inviting accomplices! While the visibility of ruin takes apart the fences of despair, these actions reveal possibilities for attack and an escape from the prison of isolation and compliance. We are isolated in their institutions, yet it's also true that we are not alone; and together we can at least return some blows.

lurking amongst the population for years. Joseph P. Downey was one of these worshippers of the machine; in such deep love with society (read: exploitation) that he took it upon himself to make its gears run smoother and more efficiently -to reform/repair the collapsing structures.

He was appointed chairman of the Special Committee on Prison

The only way to defend ourselves is to annihilate that which endangers us. On the notified day of eviction they left the space and stormed the police headquarters and City Hall posting their own eviction notices all over the lobbies. The posters stated they soon intended to begin the last evictions the city would ever see: the eviction of the structures that maintain a system of property and law.

YOU'RE THE WEAPON:
ARM YOURSELF!

Since the onset of the resistance to the city and police's plan to displace people yet again, we've seen a number of events that continue to intensify as the situation progresses. Police show up regularly to the quarries to harass people with interrogations and ID checks. The tactical unit has come to snoop around the camps, bringing along rifles with semi-automatic fire. They profile bikes and footprints. They watch people's houses and follow them in cars. Acquaintances get pulled over regularly and harassed when driving or biking through town. Detectives, supervisors, M. Gazzola⁷, undercover cops, constables, the canine unit,

Burning Bridges #1
they've all come to sniff around, and surely not because they want to roast a wild carrot or two around a bonfire. No... We will likely see more and more of each other under investigation, facing trial or spending time in prison. Because in the face of a system that seems unassailable we have chosen action over resignation.

It's very easy in situations of intensifying repression to simply retreat, to let things blow over, or worse, to distance ourselves from those facing prison or from actions that frighten us. This response is a major victory for the state. The challenge we face is that of developing the strength within ourselves to act according to our individual disposition and personal inclinations against the state and its systems of repression, while also learning to coordinate these actions without compromising ourselves.

After the September 2008 arson of a prisoner transport van at the police headquarters, people invested in one way or another with the squat spent their time refuting the claims of the police and media in letters to the editors of the Mercury (newspaper). Their claim was that the arson was linked to the wood squat without

"No cops in Tyendinaga" and "Dear Nestle I hate you."

November 8, 2008

London - The Historic Brunswick Hotel is burned down. Damages reach half a million.

October 31, 2008

Guelph - Suspects broke in to Our Lady of Lourdes Catholic High School in the middle of the night. A car used in the auto shop of was then set on fire. The cleanup alone is estimated at \$5000.

October 29, 2008

Tyendinaga - Trucks carrying pieces of the new police station arrived on Tyendinaga Mohawk Territory and was blocked from entering the site by dozens of protesters.

(continued on Page 32)

October 25, 2008

Hamilton - Two community policing centers have the front windows broken overnight.

October 24, 2008

Hamilton - People break into the Willow Valley Golf and Country Club overnight. Golf carts are used for a demolition derby and the storage shed is broken into.

October 13, 2008

Toronto - Two telephone poles are cut down across the CP mainline tracks just north of their main intermodal yard outside Toronto. A pile of fallen trees is set on fire on the tracks and Molotov cocktails burn out an electrical box. In a commu-



The attempt to expand the anti-capitalist struggle through autonomous attacks laid a starting point for ongoing solidarity with native struggle but locally seems limited to just what it is: isolated attacks. The anti-SPP and anti-Nestle actions are trying to connect –through analysis and decentralized action- every water thief in Guelph (like golf courses, gravel pits, slaughter houses, etc) with the commodification intrinsic to capitalist progress. But in actuality they aren't contributing to this expansion because they aren't extending the means of attack and propaganda beyond the limited methods used. We will not be capable of broadening the struggle in a social manner without engaging socially (and face to face) with locals who are also fighting progress.

One place where we might find some accomplices is in a local battle against the construction of yet another gravel pit in Puslinch County, just south of Guelph and off of Downey road. Here, the struggle against local government and business has been so disempowering that it's pushed some to break their ties to the legal process and explore new methods of resistance. In July 2008, the Mackenzie Brothers Sand and Gravel Pit on Watson Road South was visited with anger when a bulldozer and trailer were destroyed by fire. This attack was not focused on the specific gravel pit in question, which is not surprising because people are not just pissed off at a specific gravel pit but towards every gravel pit and their toxic functioning. Possibilities exist in experimentation for the

provocation of explosive unrest. The time is long overdue for those seeking a break with normality to meet face to face with each other and organize a resistance together. The context is ripe for expanding anarchy through collective attack, wider distribution of information and fierce solidarity. Let's not miss out on all the fun!

**SPACE AND TIME:
TERRITORIES OF WAR**

Every space that reproduces the normal functioning of society is saturated and defined by the social relationships that build it –the dominant social relations. Freeing ourselves from their predetermined roles and mounting attacks on their structures of power is a way of subverting our time back into our own hands. Rather than reproduce the mediocre life that is offered to us, we prefer to exist in permanent conflict with it. This means that we are in conflict with every space, role and relation that redirects our life's energy into the machinery of this social prison. If we are to prolong and extend the ruptures we desire to create with this system, then we need the spaces around us to express these ruptures and we need to maintain their transformation –as something useful for us and our project of total negation. The transformation of our relationship with a space is inseparable from the transformation of the space itself. We see suburban developments as an attack on the land and our autonomy, we attack them. Sprawl sites are burned to the ground and are no longer serving capital and the state's system of prop-

erty and law. Our challenge is maintaining the transformation or holding the space once it's changed. There are endless ways to transform a space in the process of recreating our lives. What's important is how we transform them (by/for ourselves), and in so doing, alter our affinity towards our environment and within it. What are important are the methods we use to get what we desire.

The recent occupation of the old Reformatory lands has brought people together who never before shared projects in common. The space had been occupied by a variety of people in the past, but around mid April 2008 a group of anarchists began spending time in the area. The space is used at times as a home as well as a social space, to meet and discuss ideas and projects with others. Wild foods and medicines are used as part of a process of learning to live on our own terms –together with the land. The space is owned by the city and is zoned as park land. It's been another useful attack on the world of property and law. It can bring the attacks on this system out from the shadows of anonymous destruction and into expressions of a life that is joyful, autonomous and expansive.

As soon as cement foundations were poured for a winter shelter, the police and city officials arrived and threatened to evict the squatters from their home and from the life they were creating for themselves. Rather than see the defence of their home as something limited to the space itself, they chose to move outwards from it to attack the social order that threatens it.

facture and, as well as the quarries, for development. The railway and bridge were the arteries used to move commodities to and from prison.

By 1917 the prisoners were working wood, making brooms, tailoring, making shoes and lead based paint, and working the abattoir, laundry and woollen mill for the profit of the already rich. Two buyers from the abattoir made \$95,000 and \$475,000, respectively, in a five-year period of buying and reselling the slave labour. Guelph was developed by prison labour. Even the University relied on the cheap cattle raised at the prison for research and as teaching tools. Prisoners toiled daily to raise the cows that were mutilated in scientific research, paid for by the barons of the pharmaceutical and military industry. Prison is a necessary component of the productive and repressive systems of domination and thus the social order. This apparatus tortures, judges, punishes and keeps people hostage, imposing slave labour for the profit, management and fortification of exploitation. Prison is social war.

This city continues to have an instrumental role for progress and social control. Apart from having the first gunner militia and army cadet corps in Kanada, the police were the first to have a motorcycle patrol. They were also the first to use two-way radios in their cars and the first force to hook up to the province-wide police radio system. It got worse in 1997 when the whole city was transformed into the testing ground of Mondex microchips. These highly secure chips were implanted into cards and designed to replace cash dollaz

and naturally serve as identification. Luckily it didn't catch on and we don't live in a cashless city where the tentacles of capitalist social relationships run deeper than ever before; where our ID is stored in a computerized chip that registers what we buy and where we buy it. A chip that can easily be hooked up to GPS so the authorities can always find our cards if we so happen to lose them or misplace them... Rather, so they can find where we live and loiter, and follow us as we jaywalk; but then again, we do have similar (credit) cards, which indeed made Mondex irrelevant.

Today the technocrats have plans to develop a new Information and Technology Center for the whole province of Ontario –in Guelph. They also plan to continue developing vast expanses of forests for another so called "industrial park." A commuter train is in the works to connect Guelph to the GO train system (which is already being expanded at every station with another track), to facilitate and accelerate the gentrifying process that has already begun years ago. With a faster commute to Toronto, how many more Torontonians will occupy the south end sprawl (built where the forests and farm land used to be) just to fill the landfills and the pockets of the already rich developers? Like the prison and the progress it served, this technology center, the industrial parks and train lines serve the maintenance, intensification and reinforcement of the productive and repressive structures of power and their world of domination. Present day technology is the practical result of a form of knowledge that matured during capital's industrial develop-

Kelowna, B.C. - 6 Buildings & 3 vehicles were burned within blocks of each other. A flare gun was used to start the fires causing \$600,000 in damages.

January 11, 2009
Hamilton - A car is set on fire on Wood St. E near Catherine St. at 1:30am.

January 10th, 2009
Guelph - The Bank of Montreal at the corner of Edinburgh and Speedvale was vandalized in the evening. The card slot of the two ATM's were filled with silicone, disabling the machine.

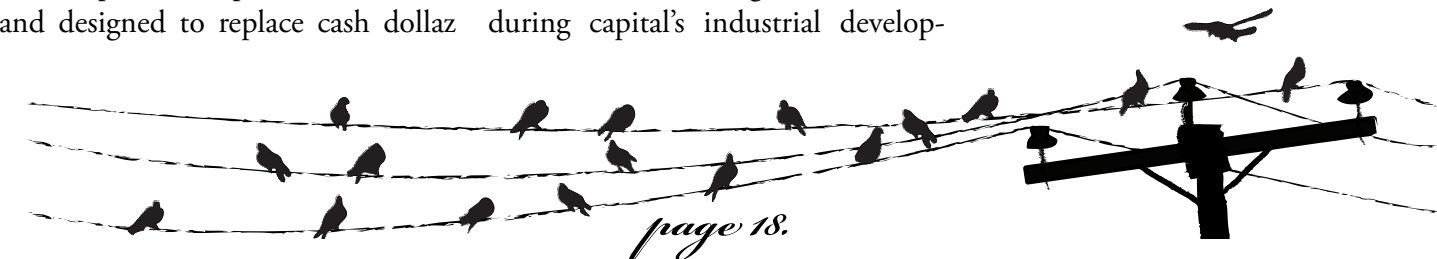
January 9, 2009
Hamilton - A man walks to the drive through window of a Tim Hortons on Sherman Ave. The employee walks away to get the items he ordered, and he stuck his hand in the window and grabbed an unknown amount of cash from the register. He fled in a car parked in the lot.

January 7, 2009
Guelph - A man was arrested crossing the board at Fort Erie on a 18 month Canada Wide Warrant for stealing \$2.5 million dollars over the course of 1999 to 2006 from a local financial business.

January 5, 2009
Hamilton - A man enters a convenience store on Upper James St. at 7:30pm. He threatened to throw a baseball-sized rock at the cashier if she didn't hand over cash. The cashier gave him some money, he helped himself to more and fled.

Guelph - A man was arrested for being drunk & en route to the station kicked in the partition that separates the front and back seats of the police cruiser, & attacked the pig.

January 2, 2009
Fort Erie - The Canadian Imperial Bank of Commerce on Niagara Blvd. is robbed at 3pm, the robber told a bank teller he had a weapon, demanded money, and fled with an undisclosed amount of cash.



ment. It's always motivated by those in power. To want to safeguard some technologies over others is to put an obstacle in the way of the total destruction of the whole productive and repressive order of domination –of which technology is part. It means to limit revolutionary action and maintain an ambiguous social relationship with such structures. The dominating order we want to destroy has roots everywhere and should be attacked everywhere. From train tracks to technology centre, let's tear the motherfucker down.

doors and walls. The police used batons –the ones they recently acquired in order to attack the garment workers' strike of 1934- against the rioters. Police were called in from Kitchener-Waterloo, veterans from the Canadian Legion and provincial traffic officers also were suited up to crush the revolt. The forces of law and order spent most of their efforts trying to keep the revolt contained within the jail. Anarchy was controlled and quiet reigned on the 18th, but damage was pegged at \$200,000.

that their labour supplied everything of use as well as the reproduction of their incarceration. All they had to do was defeat the guards, destroy the prison and reclaim their autonomy.

July 7th and 8th 1952, Kan-ada saw the largest prison revolt in its history (later to be outmatched by a riot in Kingston). Around 600 of the 931 prisoners took part in a full scale orgy of annihilation. Two guards were held hostage. A rat who was charging at the rebels –joining the side of the masters- was hurled into the burning kitchen. That's what he gets for being a rat-goof snitch. Hundreds of shots were fired (which they called warning shots), two guards were injured and a prisoner was hospitalized with a back injury. Over a half dozen prisoners escaped.

Three guards had to fight off a gang of screaming men who made their way along the tunnel that leads to the steam plant which generates the Reformatory's power. "They were bent on turning off the water supply which would have blown the boilers and taken part of the building into the air" said a prison official. Damage was done by sledgehammers and crowbars which they secured from the store-room in the same section as the steam plant. They smashed locks off practically all the cells, battered down radiators weighing a quarter-ton, and smashed the kitchen plumbing.

Guards said the shouting, cursing mobs moved in all sections of the dormitories and cell blocks waving their weapons, looking for a particular guard whom they vowed to kill. But outside of perhaps 50

growing as the police and developers are repeatedly met on new terms: our terms. There is a clear distinction between the police, developers and the rest of us; and within this awareness ferments the potential for a collective offensive against them.

August 2007 also marked the beginning of attacks against the Security and Prosperity Partnership (SPP). The corporate head office of Linamar had windows smashed, paint scrawled on its walls and the locks on its doors glued shut. The vandals claim this attack stating that its 23 locations in Guelph are "easy to find and easy to continually attack. [Linamar] is responsible for the deaths and mutilations of countless in workplace "incidents." Its CEO supports NAFTA and has a major role in the dehumanizing agenda of the SPP. Its growth is a result of the growth of Capital and adds to the State's budget, which is being used for counter-insurgency purposes, the normalization of repression in our lives and to fund State murder and corporate pillaging in Afghanistan, Haiti and the unceded territories of sovereign native peoples."

These attacks were striving to become more personal and more expansive when on November 8th the downtown water tower was decorated with an unwelcome message to the Nestle Waters and Linamar corporations. *Linamar-Nestle Get Out of Guelph* was the announcement of a new campaign to link the bulk water exports proposed in the SPP to the local water thieves Nestle Waters. The following night Frank Hassenfratz, the Chief of the Board and founder of Linamar, had the gates to his house

Burning Bridges #1
locked with a chain and his house decorated with graffiti.

It didn't stop there as the downtown Bell Canada building (also an SPP member) continues to be visited with rage. "Windows are regularly broken" said Bell worker Terry O'Connor in a Mercury article (September 20th 2008). Then on December 12th two of its vans were completely annihilated with fire on the 2 year anniversary of the "Green Scare" arrests, as a show of solidarity with the non-cooperating defendants and native warriors who were also facing charges at the time. "I don't think we're personally being targeted," O'Connor said, "the corporation is being targeted." Also, the "Free Albert Douglas" graffiti showing up around southern Ontario at this time was another testament to the growing tension around the criminalization of struggles for autonomy⁵. Then in February three Linamar offices had their locks glued, and were painted and covered with posters denouncing their existence and that of Nestle Waters. A Re/Max real estate office was also attacked with paint and rocks on the same night in solidarity with the Secwepmec⁶ land defenders. A week later a banner was dropped from a Bank of Montreal during a media event at a Royal Bank of Canada (RBC). While a native warrior was denouncing the 2010 Winter Olympics and its sponsor RBC, the banner dropped displayed its message: *Capitalism is Colonization: Every Bank is a Colonizer*. The next morning a Delta Hotel was attacked with rocks, on the hotel's opening day, because of its role in gentrifying Guelph and colonizing Secwepmec territory.



**UNCONTROLLABILITY AND THE
END OF AMNESTY**

January 17th 1937 was the day when riots first broke out at the Reformatory. Heavy steel doors were used as battering rams by prisoners and one huge barracks was created by the destruction of all barriers such as

"We wanted butter" was one prisoner's explanation for the riot. They spent their days milking cows and had the capacity to make butter. The prisoners stocked the Reformatory with food, they had access to workshops and tools, they repaired buildings and machines, and made sure the steam engine on the railway was in good shape. The prisoners knew

Guelph - In the evening four vehicles had their tires slashed in the south end of town.

Hamilton - A car reported stolen overnight is found engulfed in flames in a residential driveway near Bay St. South at 4:30am.

December 12, 2008

Milton - A man robbed a bank on Bronte St. He showed a gun, demanded money and fled successfully with an undisclosed amount of cash.

Richmond Hill - A Molotov Cocktail is used to light a fire at Walter Scott Public School at about 4am.

December 11, 2008

Cayuga - A dump truck is blocked from entering an illegal dump site on the Haldimand Tract (contested Six Nations land) by dozens of native and non-native protesters.

December 4, 2008

Hamilton - The Mark Preece Family Home under construction on Barton St is destroyed by arson.

November 29, 2008

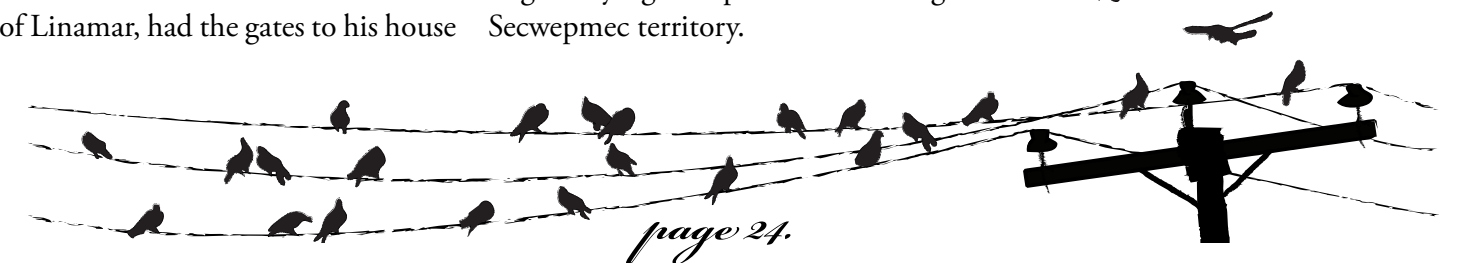
Guelph - Three windows were broken at the McDonald's at Gordon and Wellington in the night and graffiti opposing the 2010 Olympics was written. Damages are estimated at \$5000.

November 20, 2008

St. Catherines - A prisoner in a holding cell at the police headquarters tore a toiled out of the wall. Among many damages, the water caused a flood in the cell area, seeped into the basement and caused a ceiling to partially collapse.

November 10, 2008

Guelph - Around 20 people built a burning barricade at the corner of Gordon and Clair in solidarity with the Mohawk Nation and against the Security and Prosperity Partnership. Police say when the first cruiser arrived, the group advanced toward it, and one male began kicking the car. Signs at the protest read, "No cops in Guelph,"



The rabble slumbers and won't awaken without active attacks that rattle the foundations of deception and isolation, defining the enemy and attacking it. In this way we draw the line and have only to encourage and empower others to cross it. The reproducible character of uncompromised attack can create a starting point for the expression of social unrest and potential for expansive self-organization. The summer of 2005 marked the beginning of an offensive that has yet to be subdued by police repression and recuperation. It's begun to spread outwards with examples of solidarity that have laid the foundation for deep affinity-based friendship and personal interaction with rebels from other territories. While always needing to go further, this starting point is the necessary base for ongoing struggle and unlimited attack.

Let us insure this new wind carries with it the expansive characteristics of a hurricane

June 2005 was the first recent response in Guelph to the false solutions of the environmental movement and its green magnates. The flaming garbage can that crashed through the lobby of the Zellers on Stone road cried out the response with its sublime voice of flame and smoke: No! That whole summer resulted in 7 reported acts of sabotage to construction equipment. On October 30th 2005, the Proshop at the Cutten Club golf and country club was greeted with arson. Then a house at a development site was reduced to ash by arsonists in

January '06 stating their understanding of the actual problem "our position is that of combatants between two worlds - one which we don't acknowledge, the other that does not yet exist." Another house fell victim to fire in July '06 with a partial answer to the problem: "if you build it we will burn it." But let us not choke our fires when development stops my friends, for the prison we need to dismantle has already been built!

April 2006 marked the sabotage of a construction vehicle at city hall. Then June told the tale of equipment sabotage at a sprawl site on Victoria Road. These attacks began to spread as of the 14th of July, when sabotage was reported at the City-Place development in Toronto. Three days later there was sabotage on two development sites in Brantford. The next day arsonists destroyed a house at a development in Guelph with fire. The following day three more construction sites in Brantford were sabotaged. July 21-24 was a spree of sabotage in Guelph and on August 3rd another house at a development site was kissed with flames, burning themselves out after consuming the 2nd floor.

To the north, in the town of Caledon, we've recently seen an escalation in open attacks against development. The mayor's husband has been threatened by small mobs over the mayor's development plans, and was even dealt a swift beating in the backyard of their home; a tactic that has been used by Six Nations' warriors when dealing with developer Sam Gumatieri in their own territory.⁴

Guelph and its surrounding towns have become laboratories of subversion where progress and social control meet experimentation and creativity in struggle. We should explore this increasingly popular, social, and personal attack, in order to broaden -rather than limit- the scope of our tactics and methods.

EXPANDING THE TARGETS?
EXPANDING ANARCHY!

Attacks on progress have not kept their focus on development and developers. In 2007 attacks began to spread outwards against the police who maintain and defend the existing social order. 20 cop cars are reported to have been defaced by spray paint at the police headquarters downtown. Then in May as locals, activists and anarchists came together to disrupt the annual police ball, the police headquarters had its cruisers attacked with paint bombs. In December 2007, a local graffiti artist also took advantage of all these hits on the police station to express some personal contempt. NRG was tagged to the walls of the downtown headquarters twice in one month. These attacks are interesting reversals. The August 5th 2008 assault on Cst. Layne also revealed us a glimpse of something new. Sometimes we hear about the odd assault on a cop attempting to make an arrest but this was different. It was a collective attack on a pig conducting an arrest. The stitches he got from a mob of boots to his face will remind him of just how much his uniform is despised. Something is

of them, they made no move to escape from the smashed-out windows. Knives, chunks of concrete, iron pipes, canned goods and even bowling pins were thrown at the guards as they shot water from 3 high-pressured fire hoses and launched an enormous dose of tear gas from riot guns. The rebels, some of whom wore gas masks stolen from the store-room, were throwing tear gas canisters back onto the roof as quickly as they were being shot. Soon the roof was filled with police wielding rifles and Superintendent Gerald Wright told the rebels that they could either surrender or be shot dead.

The revolt ended and prisoners were rounded up. They were kept under close supervision as teams of carpenters and plumbers set out to repair the wrecked prison. A few prisoners collapsed under the blistering sun's heat as they waited for the prison to be made operational. Most of the inmates at the reformatory were 21 and under and many of them repeaters, some in for the third time. A guard said that many of the most violent rioters were 16 and 17 year-olds who came to the reformatory under the training school course. They were brought from training

Burning Bridges #1
centers because of their high escape rate and failure to accept discipline. No school, work, or prison will ever strangle the uncontrollable desire to actively claim our lives as our own.

That night another riot nearly broke out as prisoners heard the cries of their comrades who were being "strapped" for their participation in the revolt. Guards were called in wielding axe handles to put down the tension. 50 of these "ring leaders" were condescendingly whipped on the bum with coarse leather straps, "so thick they barely sagged", and then transferred to a prison in Nipissing. 121 "active leaders" were charged and the damages were estimated above 1 million dollars.

The authorities never understood this revolt. Its spontaneity and self-organization forced them to criminalize 121 of the most ferocious rebels as leaders of a situation that by its very nature could not be led or controlled. "There were no burning issues apparent among the inmates to ignite Saturday night's reign of destruction. Causes, according to inmates, seemed to depend on the individual's pet beef. Some say it was sparked by refusal of showers to an abattoir work party; others blame



December 31, 2008
Toronto - Three banks are robbed. The first was at noon at a Royal Bank of Canada at Bloor and Young. A suspect entered the bank and produced a note at the counter demanding cash. The robber fled successfully. The second robbery was just after 2pm at a CIBC on Wilson Ave E. Three men entered the bank wearing disguises. One kept the security guard immobilized while the other two entered the teller working area and emptied the cash registers. They then fled the scene. The third robbery was at 2:30pm when a man entered a Scotiabank on Eglinton Ave. W. He produced a note saying he was armed and demanded cash. He fled with the cash.

December 27, 2008
Scarborough - The Granite Cabinets Depot on Kennedy Rd. is severely damaged by arson. It takes two hours to extinguish the blaze.

December 24, 2008
Mississauga - Man robs bank of Montreal with a note and escapes with undisclosed amount of cash.
Hamilton - Two banks are robbed, both Scotiabanks. The bank robber showed a handgun and handed a note to the teller demanding money.

December 23, 2008
Guelph - In the early morning two windows were smashed and several incidents of vandalism were observed inside the Gateway Drive Public School.

December 20, 2009
Ontario - 4 banks were attacked by anarchists. The windows and bank machines were broken with hammers. Messages against capitalism were painted on the wall. Communique states solidarity with Greek Rebellion.

December 15, 2008
Hamilton - At 2am, two people smash the windows at a pizzeria, go inside, pry open the ATM machine and take an unknown amount of cash before fleeing through the back door.



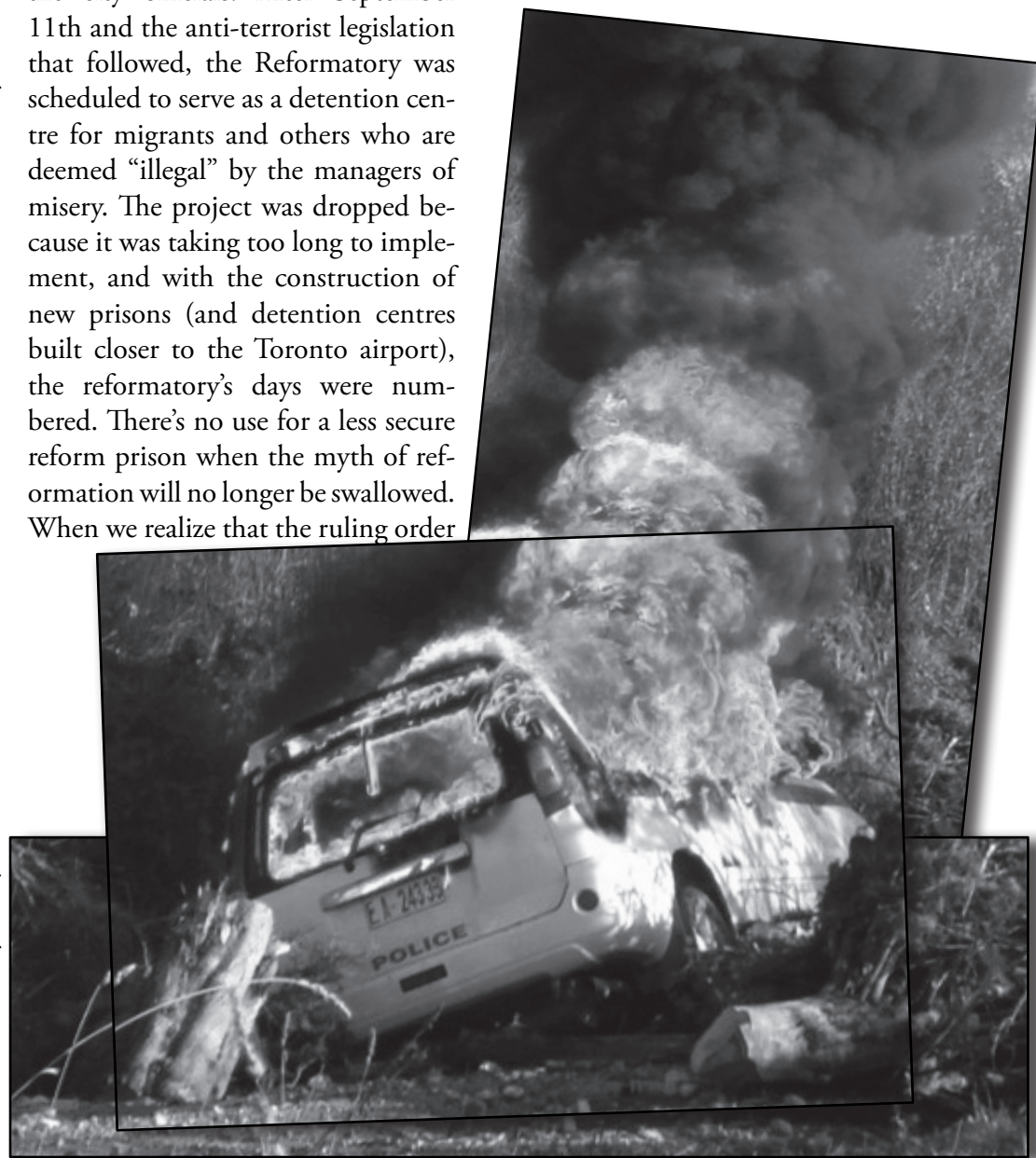
Saturday night's fish patties; while to others the conduct of guards was responsible." The Premier of Ontario described the rioting as "a sheer act of vandalism. It was an abuse of the freedom allowed, an act of treachery and a violation of decency. They destroyed the very things given to them for reform... There is every opportunity for reform. They have fine surroundings and the best facilities for recreation and sport. I think that there are a lot of people in this province who would like to be able to obtain the kind of food they get. My wife and I searched for lamb chops the very night of the riot and couldn't obtain them, yet these men are said to have thrown lamb chops on the floor."

In the face of so many concessions and reforms revolt remains a possibility. As the late Premier said, they were given everything –everything but their freedom, and that will always be something we must take for ourselves. Everything from the workshop tools to the kitchen plumbing served the incarceration of 913 individuals. Nothing belonged to them and they knew it. When the plumbing of this institution was smashed to pieces all the media could conclude was that the rebels were crazy to destroy "their own plumbing and grill work." The real fools are those who would preserve any quantity of prison/technology/society. The ones who, from the partial destruction of the structures of domination, have made the starting point for restructuring. Once we show our intention to destroy things radically, we gain an immeasurable advantage. By doing

so, the attack on the state and capital becomes one that knows no limits and intends to concede nothing to the enemy. Why would the rebels try and escape prison in the precise moment they sought to completely annihilate it –what would they escape to when prison is everywhere?

In 2001 the Reformatory was the central part of a debate amongst the city officials. After September 11th and the anti-terrorist legislation that followed, the Reformatory was scheduled to serve as a detention centre for migrants and others who are deemed "illegal" by the managers of misery. The project was dropped because it was taking too long to implement, and with the construction of new prisons (and detention centres built closer to the Toronto airport), the reformatory's days were numbered. There's no use for a less secure reform prison when the myth of reformation will no longer be swallowed. When we realize that the ruling order

fabricates crime and the legal status of an individual; when we realize that reform is impossible within this context, then we understand prison's ugly secret and its role in the social war. They had better throw away the keys.



SOCIAL SYSTEM, SOCIAL WAR

You don't need barbed wire and bars to build a prison –you just need domination.

-325 Collective

Although these prison revolts were ferocious and uncompromising in their attack, we can't deny the challenge they faced in escaping isolation and taking the struggle beyond the

walls of prison. The saying "it was too early for its time" comes to mind, but this answer will never be satisfactory; it's always time to ruin the system of exploitation. Solidarity is a necessary weapon to develop if we are to breakdown the borders raised around social struggles and open possibilities for cohesive and uncontrollable attacks on every structure of domination. It may be true that the more the system progresses –meaning the more

we are strangled by restrictions and surveillance, the more our land base gets butchered by industry, the more our lives are deprived of joy and empowerment- the harder it is to overlook the prison being secured within and around us; but what good is mere awareness of our shared condition if we aren't willing or capable of acting on it for ourselves and in solidarity with each other? We need to learn to strike together.

Prison is everywhere, in all our life. We are constantly watched, controlled, identified, listened to... It's the cop, the surveillance camera, court, judge, police station, and our entire reality of forced interactions. It's the fear of being what we are, of saying what we feel, of doing what we would like to do... It's the everyday misery; it stalks our memory, and is thus a permanent threat. Prison is also that isolate building where only the convicted and the hangmen do their time. It is the siege from where we cannot leave, the guards who control and torture us, it's our bodies in the hands of the state. It's the walls that enclose and hide us, that put us away for years... It is the place where everything is taken from us... Prison is, at the same time, an idea and a building –but always a reality.

-Some Anarchists

A reality that the exploited experience together.

