



GENTRIFICATION

Arson of two luxury cars in St-Henri

Inspired by the riots in Hamburg, we burned two luxury cars outside of a condo in St-Henri during the night of July 13. In a neighbourhood where people have to choose between food and rent, don't be surprised when we set fire to your flagrant displays of class privilege.

We used a simple method: fire sticks half-covered in fire-

paste. All the material can be found in a camping store. We lit the fire-paste covered end and placed it in the top corners of the car's grill, between the headlights. We used two sticks per car. The fire is mostly invisible until plastic or motor oil catches fire, giving you time to leave unseen. Be careful: the fire can easily spread to cars parked close-by.

The police who violently enforce gentrification had these encouraging words to say:

"[Montreal police Cmdr. Sylvain Parent] said police have increased their visibility in the neighbourhood in response to the attacks, but it's hard to stop people who want to commit crimes. "If there's someone who wants to do so-

mething and they see a police officer pass, they'll wait until we pass by," he said. "If they really want to do something, they'll do it anyway."

*Until next time,
Black Masked Winners
(BMW) / Anarchistes Uni.es
Dans l'Insurrection (AUDI)*



PIPELINES & EXPLOITATION OF THE EARTH

Junexit: Beyond the Masks and the Media

The blockade of the Junex Galt oil wells in Gaspésie has had much written about it in recent days. Nevertheless, information on what was happening at the site of the blockade has been hard to come by. The cops, as the blockaders, have not been particularly forthcoming.

I won't elaborate on the how or the why of this action.

I only want to share moments of an incredible power that will never be relayed by the media, but that were quite real.

The view was stunning from Galt 5 (transformed by Junex into a wasteland of gravel and drilling residues), from the top of the mountain surrounded by dense forest, and the daily life among admirable people was gent-

le. The horn sounded three times per day, announcing meals, everything was discussed, in between some relays for the watch shifts at the barricades.

I won't forget the mischievous joy that seized us at the sight of the front-end loader belonging to Junex being used to block their own road, nor the absurdity of seeing

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Canada150 Installation Defaced in Montreal, and a Proposal

On Friday, June 16, an installation in Montreal promoting Canada's 150th year of killing people and taking their land (among other shit), was defaced by some anarchists. A large "Canada150" billboard above a Parks Canada information booth was covered with black paint, while anti-colonial posters were wheat pasted on an adjacent placard memorializing Sir Wilfred Laurier.

The location is alongside the Lachine Canal, and across the street from Atwater Market, both major tourist destinations. The action was timed so that summer weekend crowds wouldn't miss our redecoration. As of Saturday afternoon, the black paint had not been removed.

Inspiring calls to disrupt Canada150, a celebration of Indigenous genocide, have circulated widely in recent months. As people living in Canadian cities who want to sabotage the economic, political, and symbolic machinery of the colonial state, we encourage a multi-pronged attack in engaging with Canada150.

Highly visible subversive engagement with Canada150 installations, as well as with the usual colonial statues and monuments, can disrupt the official narrative of a diverse yet united country with a history meriting celebration. Here in

Montreal, where the 375th anniversary of the city is being celebrated in tandem with Canada150, we can look for opportunities to hit two birds with one stone, so to speak.

Targets are everywhere. Colonization enlists every facet of Canadian capital and state power. On Friday, for instance, the property of Parks Canada, a federal agency that may seem innocuous at first glance, was damaged. Most parks in Canada are on traditional indigenous territories. The conversion of this land into federal and provincial parks is an important part of Canada's genocidal history and present project. These areas were transformed from homes, hunting, and harvesting territories, where people could sustain themselves and their communities, into very specifically state-managed parks. It is no coincidence that the first National parks were established during the construction of the Canadian Pacific railway, and at the tail-end of the Métis Rebellion.

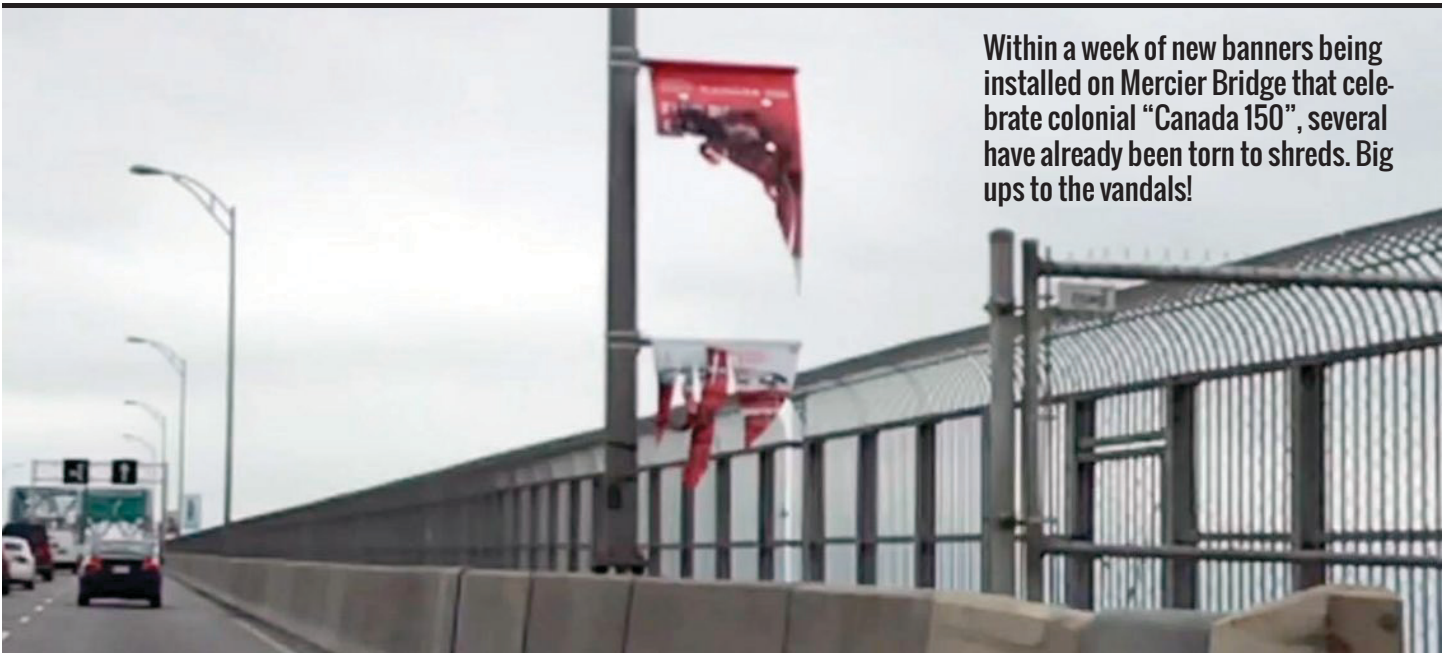
Direct action targeting hard-to-defend infrastructure (even in and around urban areas) like highways, railways and pipelines can directly impact the revenue streams of government and corporate colonial profiteers. Doing so breaks

with the social control on which colonial governance depends. These attacks build the skills, confidence, and collective capacity that are invaluable in periods of intensified collective action.

Through action, we build effective networks for material solidarity with Indigenous frontline struggles. Those of us in cities often have access to substantial funding and other material resources that can cover vital supplies, transportation, and legal costs for Indigenous people defending their land. And we can organize to show up when invited to Indigenous land defense actions, in helpful numbers and with relevant contributions. When engaging in such efforts, settlers need to move beyond an allyship framework and understand our own reasons for participating in anticolonial, anticapitalist projects, recognizing that an anticolonial struggle is inseparable from our own.

We are dedicated to projects that will continue into 2018, strengthening resistance to Canada beyond these twelve embarrassing months of heightened colonial smug self-promotion.

Fuck the 150th, fuck Canada!



Within a week of new banners being installed on Mercier Bridge that celebrate colonial “Canada 150”, several have already been torn to shreds. Big ups to the vandals!

Trudeau, Nationalism, Indigenous Resistance, & Social Peace

Like most people, I don't pay much attention to Canadian politics. This is true even of those of us who live in the territory it controls. Especially these days, with an evil clown in charge of the United States government, the eyes of people in Canada are pretty fixed on the other side of the border. When people do bother to think about Canada, it's usually to praise a political icon who has become an object of envy for progressives around the world — Justin Trudeau.

We take short breaks from watching the Trump circus to be vaguely relieved to see a handsome young man marching in the Pride parade, or being friends with refugees, or having his cabinet be half women.

But what the heck is Justin Trudeau? What role does he play in the ongoing capitalist, colonial project that is Canada? How does he relate to the ten years of conservative government that preceded him? And what does it mean to resist a state lead by a political figure like him?

Like I said, I don't pay attention to Canada. But the way I see it, Canadian politics are defined by three factors: favourable comparison to the United States, resource extraction (aka colonial expansion), and the provincial/federal

relationship. Let's start by looking at the past couple of governments through this lens.

Trudeau's Predecessors

To briefly consider the last two or three Canadian governments, for twelve years the Chretien/Martin Liberal party was built around neoliberal free trade policies. These deals opened up faster extraction of resources in Canada for a global market and unleashed Canadian extractive companies into every corner of the world. They balanced the federal budget while cutting social programs less than the Clinton government did during the same period and also avoided the Iraq war: this meant, to all of us with our eyes permanently fixed on the American spectacle, that Chretien didn't seem that bad (even as folks threw down in the streets of Quebec city against the Free Trade Area of the Americas in 2001).

The Harper Conservative government was pushed to power by the same extractive industries that the Liberals had unleashed, notably the oil industry in Alberta's Tar Sands, following a merger of the two right-leaning parties and the victory of their most conservative elements. He redefined the relationship between

provinces and the federal government, reducing federal programs that were often then covered by provinces or replaced by tax cuts or payments. Harper largely reigned during the Obama years, which meant he didn't have the important favourable comparison to the US working in his favour (though Canada did largely avoid the 2008 financial crisis, for which the Harper government took credit).

During Harper's ten year reign, there arose an increasingly powerful and well-organized resistance against him, led by indigenous nations across the country who organized on an impressive scale. This resistance was also characterized by increasing links between indigenous militants, who had built their skills with a string of land reclamations and the assertion of territorial autonomy during the previous decades, and settler anarchists and others on the anti-capitalist left.

Notably, this resistance prevented Tar Sands oil from reaching a port by pipeline — this was a major strategic win for the resistance and a serious blow to the credibility of the Harper government. The Canadian national identity as it has existed since the seventies is essentially opposed to Harper's antagonistic politics, his stands on social issues, his milita-

ism, nationalism, and racism — people were willing to ignore it for a while in the name of economic necessity, but it increasingly galvanized resistance as Harper pursued a more socially conservative agenda in his later years. Several provincial governments also shifted left during this time, notably BC, Alberta, and Ontario (slightly), partly in response to Harper's downloading of programs, but also to recuperate popular anger.

Social Peace, for the Economy

Looking at these two recent governments helps us understand Trudeau's mandate. The Harper government wasn't able to take the expansion of resource extraction projects as far as it wanted to, because he wasn't able to maintain the other two legs of the Canadian political stool: the pressure on the provinces from the retreat of the federal government and the appearance of being socially regressive relative to the US provoked too much opposition. At its base, Trudeau's mandate then is to produce enough social peace for infrastructure expansion to become possible. It's especially important for him to build this peace with indigenous nations, where resistance tends to be more committed, experienced, and able to act in critical areas far from cities (because Canada's really big and me and most other anarchists live in a handful of large urban areas close to the border, far from these all-important extractive industries).

In spite of Harper's token gestures of apologizing for residential schools and launching an inquiry, the spectre of an indigenous insurrection emerged during the Harper years. This is probably the largest threat to the Canadian state and it makes further investment in infrastructure look risky if the state can't guarantee it can push projects through. Trudeau's role is essentially counter-insurgency — divide, pacify, and undermine solidarity to isolate the elements of the resistance that will refuse to compromise, but who (he hopes) can be defeated.

It's hard to exaggerate the level of goodwill Trudeau has enjoyed in Canada

this past year as he put his program into effect. Above, I mentioned a Canadian national identity that was defined during the 1970s — well, this was largely done by Justin's father, Pierre Elliot Trudeau, one of Canada's most influential prime ministers. Justin Trudeau is attempting to recreate this positive Canadian cultural identity to, on the one hand, pacify resistance to critical projects, and on the other, to anchor a certain form of liberal (Liberal) politics among the inhabitants of the Canadian territory, especially those who arrived in the country more recently.

The Invention of Canadian Identity

All nationalism is based on lies and imaginary narratives, but Canada's is more transparent than most. Essentially, the Canadian national identity was created from nothing in the sixties and seventies. Canada didn't have a flag before 1965, people sang God Save the Queen instead of Oh Canada up until 1980, there was no Canadian literature or music to speak of (there were regional musical forms, but the literary and cultural identity was mostly that of the British Commonwealth). Canada had fought unremarkably alongside England during the world wars, but didn't have an independent foreign policy. And there's no Canadian cuisine apart from a few things stolen from indigenous nations (maple syrup) and a few poverty dishes from Quebec (poutine).

"Canada" is an emptiness, an erasure. All the word "Canada" meant up until the mid sixties was a slow, methodical genocide against indigenous peoples and cultures and the exportation of resources. The project of Canada was nothing but that — and it still is nothing but that, though Pierre Trudeau and his immediate predecessor Lester B Pearson, also of the Liberal Party, made some efforts to pretty it up.

Prime Minister from 1968-1979, Trudeau 1 pumped lots of money into arts and culture, producing a generation of writers, musicians, and artists

who, spread by an expanded state media apparatus, created an idea of what it meant to be Canadian. In this, he was able to rely on institutions like the National Film Board of Canada (which greatly expanded its operations in the late 60's, extending the reach of official culture out from Canada's centre) and the Canada Council For the Arts (which provided a huge boost in funding for artists producing Canada-themed content throughout the Trudeau years). The production of the new Canadian identity was still deeply tied to natural resources (think Gordon Lightfoot singing whistfully about the empty wild being opened up by the rail line), but framed as an appreciation of untouched natural beauty (canonization of the Group of Seven and Emily Carr).

At the time, these investments in culture were aimed at reducing regional discontent with a seemingly out-of-touch Ontario anglophone elite. The Official Languages Act of 1969 was the legislative cornerstone of a national identity based on two peoples, the French and the English, which sought to better integrate francophones, especially in Quebec, into the Canadian identity as the Quiet Revolution reached its peak. This was the carrot, while Trudeau also quickly showed he was also willing to use a stick, as the War Measures Act of 1970 aimed at Quebecois nationalists and communists shows, in the largest mass arrests in Canadian history until the 2010 G20 summit. At the same time, Trudeau 1 attempted to frame the Canadian identity he was producing as somehow "progressive" through his opposition to the Vietnam War, welcoming in thousands of US war resisters, building on Pearson's rebranding of the Canadian military as a peacekeeper force, and also by pushing for a shift on ideas of race and immigration.

These were also the years when universal health care was established (introduced by Pearson, put into practice by Trudeau) and Employment Insurance (EI) and welfare income supports were

massively expanded, all administered by the provinces with money from the federal government. These kinds of redistributive social policies are thus a big part of this version of the Canadian national identity, which means Harper's challenges to universal health care (opening the door to private insurance) and the major cuts and underfunding to EI and income supports under the Chretien/Martin and Harper governments means there is an opportunity for Justin to be their champion.

This period in Quebec looked a little different and deserves its own analysis, which I won't try to do here. The franco-phone cultural revival of this period emphasized a distinctly Quebecois identity, but it played on many of the same themes and values as in anglophone Canada and served a remarkably similar function in building a sense of unity around colonial expansion.

And what about (im)migration?

In 1971, Pierre Trudeau also declared that Canada would adopt a multicultural policy, making it official that a part of the Canadian identity was to welcome other cultural practices in the territory without asking for assimilation to the reigning norm (though the Multiculturalism Act was not passed until 1988, many of its key policies were developed under Trudeau). Bilingualism and tolerance, both legally defined, remain important pieces of how Canada seeks to portray itself. During this period, Canada removed its ban on non-European immigration (late sixties) and by 1971 non-Europeans represented the majority of immigrants settling in Canada. However, they replaced the openly racist immigration policy with one more geared towards class – the point system. Canada's geography gives it unique control over its borders and allows it to be very selective in its immigration. Canada, perhaps more than any other country, is built on courting the world's upper classes to immigrate (a notable example being the billions of dollars brought by

immigrants from Hong Kong in advance of the island's reunification with China).

People considered less desirable are sometimes able to enter, but are often kept in long-term precarity through migrant worker and visa programs and purges (such as one against Roma people around 2012) are frequent. In 1978, the Trudeau government formally included acceptance of refugees in Canada's immigration policy, and the image of Canada as a safe haven is another important piece of the positive Canadian identity. But this reputation as a refuge is greatly exaggerated – more than half of migrants are admitted on economic grounds, with then about another quarter being for family reunification. Only a slim section of Canada's immigration allowance is for refugees, who are almost all carefully selected outside the country.

This selectiveness and the policy of multiculturalism have been invoked as reasons why Canada's relationship to immigration is less conflictual than in countries like France and the US. But in a context like Toronto's, where more than half of people are born outside the country, the state clearly also has an interest in integrating new arrivals and the communities they form into this dominant Canadian identity. In the past ten years, recent migrants, often new home owners in rapidly growing urban areas, have tended to vote against taxes and for conservative politicians, leading to phenomena like Rob Ford and like the Federal Conservative Party carrying a majority of the Greater Toronto Area (GTA) in 2011. Harper was content to draw on their support while also stigmatizing migrants to get support from reactionaries.

Justin Trudeau has an interest then in re-asserting the positive, multi-cultural vision of Canada for reasons of party politics, but also to reduce the risk of regional tensions (GTA vs the rest of Southern Ontario; upsetting the linguistic power balance between French and English; etc) and to avoid an anti-immigrant movement that would threaten access to skilled workers and new capital coming

from abroad. For all Pierre Trudeau's rhetoric about how "uniformity is neither desirable nor possible," the Canadian multicultural identity is simply a way for people to participate in their own way in the single-mindedly destructive capitalist and colonial project known as Canada. As Canada represents nothing but pillage, no cultural practice other than anti-authoritarian revolt can truly threaten it, so all governments since the 70s have continued Pierre Trudeau's practice of funding and supporting "cultural" events in the name of the Canadian identity.

A Wave of Nostalgia

A major part of Trudeau's charm comes from nostalgia for the kind of Canada he is selling: a return to peace-keeping (rather than the more bellicose posture of the Harper years); proud multiculturalism (after Harper's "barbaric cultural practices" nonsense); socially progressive policies (especially relative to Trump); all trumpeted by made-in-Canada arts and culture that can stand up to the American cultural machine. This is the image of Canada that a large part of the generation that grew up in the 70's still wants to be proud of.

It makes sense that people love health care, want to welcome immigrants, and are encouraged by progressive stands on social issues. These things aren't the problem. The problem is that they are bundled together into a nationalistic project that causes us to see the Canadian state and economy as somehow benevolent and to let our guard down against their attacks.

By promoting a form of Canadian nationalism most developed by his father, Justin Trudeau is hoping to paper over the colonial nature of the Canadian project and the daily economic violence of capitalism. No less than Donald Trump, Trudeau is harkening back to a semi-imaginary past moment when there was less social conflict and nationalism could make us feel good. This form of nationalism is what allows Trudeau to assemble the three elements of Canadian politics:

reducing popular anger allows resource extraction to proceed; progressive stands on social issues make Canada look good relative to the US; and reinvestment in social programs and infrastructure by a less debt-averse federal government reduces the burden on the provinces, which reduces conflict and makes it easier for the federal government to implement its agenda.

I'm not even in Canada, but it makes me sick to think about how Trudeau is making it ok to be proudly Canadian

again. I don't want to feel good about Canada. I don't want to be either a pawn in its fuzzy colonial project or an excluded, banished from its gentrifying cities and productive workforce – I want to make the immense violence of the Canadian state and economy visible. I don't want to fill the void that is Canada with flimsy little myths about how health care and multiculturalism mean we have nothing to be angry about – I want to look at the situation honestly and choose sides in the conflict. I don't want the so-

cial peace Justin Trudeau offers, because social peace means business as usual — I want to fight for my autonomy and the autonomy of others on healthy land and water.

Rather than paint a maple leaf on your cheek for Canada 150, let's take the opportunity to look the beast in the face. The sense of pride offered by nationalism is a false one and interferes with the real strength we can build together when we clearly identify our enemies and prepare to go on the offensive.



Graffiti campaign: 375+150 = Bullshit!

This week, between the nationalistic displays of June 24 (Quebec holiday) and July 1st (Canada holiday), a group called Le Collectif No Borders in Montreal has covered various areas of the city with anti-colonial, anti-nationalist and migrant justice stencils and images.

Among the messages shared on the stencils, images and graffiti:

375+150 = Bullshit

Construisons une ville sans frontières

Arrêtez les déportations

Open The Borders

Refugees Welcome

Réfugié-e-s bienvenu-e-s

Ils construisent des murs, nous bâtissons des ponts

Ni Canada, Ni Québec. Fuck le 150e

Ni Québec, ni Canada.

Quebec, Canada ... same shit, different piles.

Canada 150: Fake News

The action this week is undertaken in opposition to Montreal's 375 anniversary celebration, and Canada's 150 celebrations, both public relations displays that mask the colonial and genocidal origins of the City of Montreal and the Canadian state. The action is undertaken in the spirit of anti-colonial resistance, support for anti-racist and anti-fascist struggles, as well as solidarity with migrant justice and a genuine Solidarity and Sanctuary City in Montreal. Le Collectif No Borders also undertakes to reclaim public spaces from corporate, colonial and nationalistic propaganda.

The various stencils and images appeared at various locations in Montreal, including (but not limited to), the neighborhoods of Cote-des-neiges, Parc Extension, Marché Jean-Talon, Villera-

ry, St-Michel, Rosemont, Petite-Patrie, Hochelaga, Mile End, Plateau, St-Henri, Point-St-Charles and downtown Montreal.

We have included below various weblinks that provide more information and context to anti-colonial, anti-racist, anti-fascist and migrant justice struggles, but none of the groups affiliated with the links below are directly or indirectly involved with this action.

The photo links also include original stencil images, to encourage others in Montreal and beyond to redecorate their communities, on the streets. We encourage your redecoration efforts and urge you to share your photos with us.

See you on the streets!

— Le Collectif No Borders

(lecollectifnoborders@gmail.com)



VIA Rail celebration of colonial genocide covered in the colours of green anarchy

Politicians, cops, capitalists and bootlickers across the territories of so-called Canada are celebrating the genocidal legacy of colonial civilization with a year full of grotesque spectacles. Canada tries to whitewash 150 years of colonial violence with fighter jets adorned with the colors of the Canadian flag, concerts and parades, and VIA Rail commuter train advertising.

We see nothing to celebrate about the genocidal campaign waged against indigenous peoples, ecological devastation, or the establishment of a State which represses our wild desires and steals our capacity to live free. Instead, we celebrate the resistance of indigenous peoples across Turtle Island; from the Gitwilyoots peoples resisting the construction of a massive LFG (liquified fracked gas) terminal on their territories, to the Mi'kmaq resistance to fracking on their territories.

Earlier this morning, we defaced the Canada 150 propaganda on the side of the VIA Rail train headed from Tio'Tia:Ke ("Montreal") to Gichi Kiiwenging ("To-

ronto"). We wanted to celebrate an anti-colonial July 1st a little early, because colonialism isn't reserved to a few days on the calendar. This is the same railway that was blockaded in solidarity with Standing Rock last November.

Canada's rail infrastructure played an integral role in the establishment of this settler society built on dead native and immigrant bodies – colonial expansion was contingent upon building these train lines for the transportation of troops and the transformation of "natural resources" into commodities for human exploitation.

This infrastructure continues to play an integral role in the maintenance of the capitalist economy in the territory dominated by the Canadian State. During the Oka uprising, there were widespread solidarity actions throughout the territory of so-called Canada: road and railway blockades, and sabotage of railway bridges and electrical transmission lines. This solidarity was a tangible threat to the Canadian economy and its politicians who tried to crush this indige-

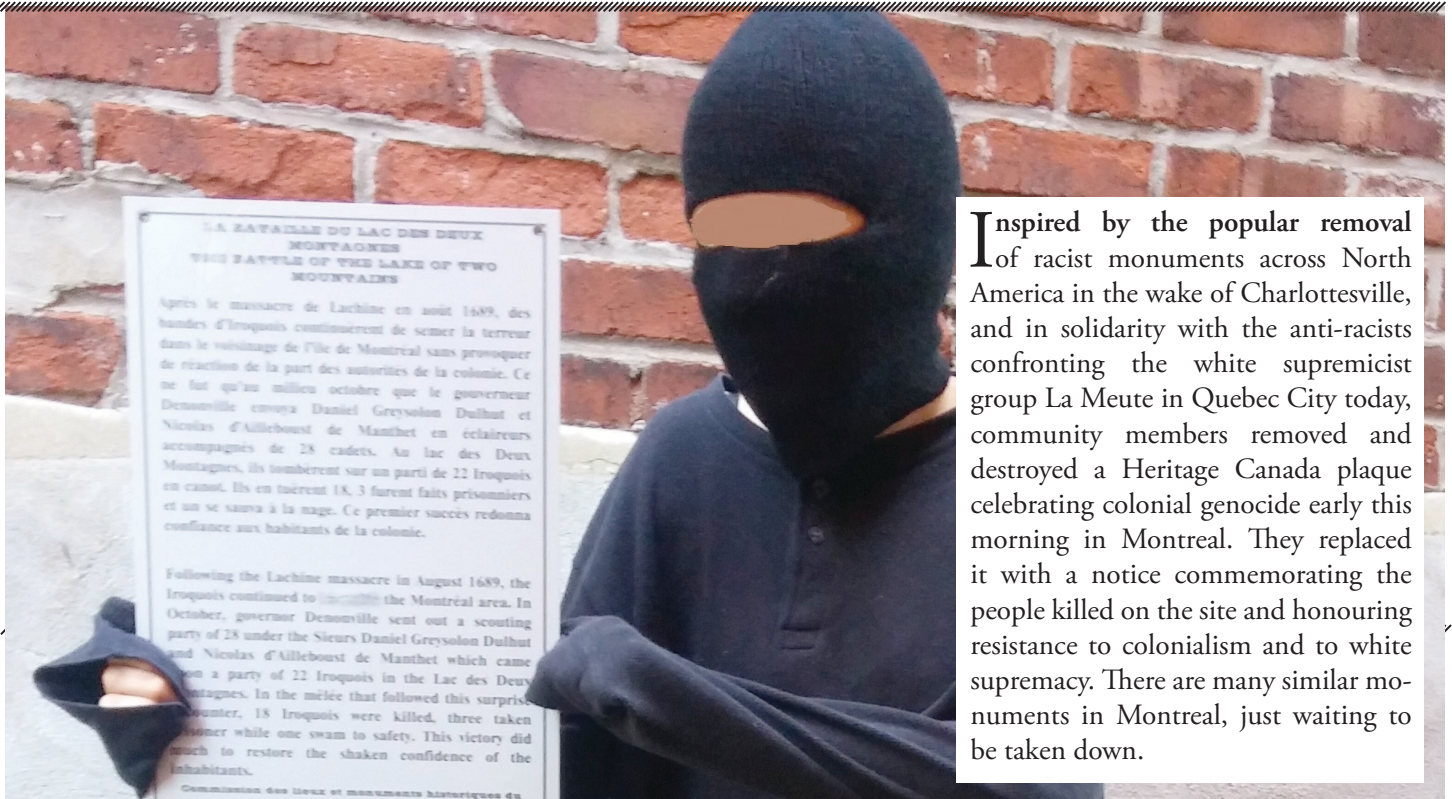
nous insurgency.

We covered the train in green and black – the colours of an anarchism that is against civilization and domestication. We are settler anarchists who are inspired by indigenous struggles that assert their autonomy by any means necessary, and in the coming times of resistance to pipelines and territorial incursion, we hope that our solidarity will feel significant and impactful. We share a goal with many indigenous struggles of weakening the Canadian State's power, and want to destroy it completely. If we want to be able to choose how we live, create the social relations we desire, and be free from cops, bosses, politicians and all authority, we see the only option as the destruction of the State, capitalism, and civilization.

Fuck Canada! Solidarity with all those who resist and revolt!

P.S. We used fire-extinguishers filled with paint. If you're interested in trying them out for yourself, watch this instructional video. [[Link on MTLCOUNTER-INFO.ORG](#)]

White supremacist plaque removed in Montreal



Inspired by the popular removal of racist monuments across North America in the wake of Charlottesville, and in solidarity with the anti-racists confronting the white supremacist group La Meute in Quebec City today, community members removed and destroyed a Heritage Canada plaque celebrating colonial genocide early this morning in Montreal. They replaced it with a notice commemorating the people killed on the site and honouring resistance to colonialism and to white supremacy. There are many similar monuments in Montreal, just waiting to be taken down.

La Meute bus vandalized in Quebec City



While participating in the counter demonstration to the failed mobilization of la meute in Quebec City, several comrades positively identified a bus used by Montreal based la meute members to travel to Quebec City. The comrades worked together to watch each other's backs, let the air out of several tires, and removed the license plate from the bus, with the goal being to create further hardships in the lives of these privileged racists.



No face, no case: in defence of smashing corporate media cameras

During the anti-fascist mobilization against the racist far-right in Quebec city on Sunday, a Global News camera was destroyed by black bloc participants 1. Afterwards, an anti-racist in the crowd was overheard asking his friend “I understand attacking the fascists, and even the police who protect them, but journalists?”

We’d like to offer an explanation for why this happened, and why it will continue to be a necessity in demonstrations where people will be breaking the law.

Sometimes, it is necessary to go against what the mainstream considers “acceptable”, to break the law in order to do the ethical thing. Those who mask up to fight the racist far-right have decided, at great personal risk, that they will use any means necessary to shut down fascist organizing. Many of us believe that the entire system needs to be abolished, that the laws are oppressive, or that those who make the laws are responsible for a serious and urgent problem; whether that’s the destruction of our planet, the hundreds of thousands of home foreclosures, murders carried out by police with

impunity, etc.

Every photograph that is taken of people wearing masks or doing illegal actions becomes evidence that can be used for repression. Police routinely use footage from demonstrations found on social and independent media to criminally charge people and put them in cages. To make demonstrations safer for those who are already putting themselves at great risk, we need to make our demonstrations camera-free zones (at least in the sections of the demonstration with masked participants).

First off, discourage people from filming or taking pictures during a protest, and explain how it is harmful. Often, people take pictures without thinking, and later get themselves or their friends in trouble. Other people who are filming are corporate journalists or “good citizens” who later hand over the information to the cops.

Trusted movement media is an exception to the ‘camera-free zone’, as they have built trust with participants in the black bloc by consistently blurring masked faces, and not filming any criminalized actions.

Corporate media, on the other hand, exist to propagate and reaffirm a capitalist worldview, and regularly hand over their footage to police without even waiting for a court order. On Sunday in Quebec City, a CTV journalist was told not to film people with masks, to which he replied that he had every right to (which, according to the State’s laws, he indeed does). When he was given a final warning that if he continued his camera would be smashed, he walked over to the police to point us out, and later ripped off the mask of a comrade (which he paid for with a sore face the next day).

The corporate media has always furthered the interests of the class that provides its funding. Anyone who has ever been subjected to their coverage knows it’s biased. The strategy of positive mass media attention is extremely short-sighted – these institutions will never be our allies, as long as we want to challenge power structures in a meaningful way. Any message we try to communicate through corporate media will always be reframed in order to keep liberalism intact.

Those who decide that we need to

fight back are already up against fascist thugs and the weaponized police who protect them – we don't need yet another enemy putting our safety at risk. Although corporate media can be told not to film people in masks, they'll often continue to sneakily film from a distance, because they have no respect for our struggles. Last Sunday, several anti-fascists came equipped with water-guns full of black paint to spray in the faces of fascists. Using similar tactics to blind the lenses of corporate media cameras, or even plain-old spray paint, will come in handy in the future.

Demonstrations need to be participatory. If everyone has a camera in their hands, they become another alienated spectator. People go out into the streets to change the world precisely because they're sick of watching it on TV, and watching how the powerful are constantly changing it for the worse. Street demonstrations need to be spaces of participation, creation, and destruction, not stages for the media and traps for police surveillance.

Several tips for safer blocs

The Quebec police have announced that they will be making future arrests based on video surveillance. Although we don't want to bolster paranoia, because maybe this is an empty threat, it serves as an opportunity to remember some helpful pointers for wearing masks.

Why wear a mask? It allows us to take action without fear of immediate iden-

tification. The more people are masked, the harder it is for the authorities to isolate or identify a part of the crowd. You can wear a mask to protect your identity, or simply to protest against constant surveillance. Developing a practice of masking at demonstrations opens up space for participation in actions for people who would otherwise be risking legal status, immigration status, or employment. It is best to go with friends who can watch your back, to be aware of where the police are, and to be mindful of your surroundings so you can pick the best moment to mask up and unmask.

Don't be casual about taking off your mask or partially opening up your disguise. Decide wisely when to go into anonymous mode and when (and where) to come out of it. Don't go halfway. If the cops can find a picture of you with the exact same clothes and shoes, with a mask and without, all your careful disguising will be wasted.

Even if we get away, the police may use photos or video to charge us later. It's best to cover your hair, face, arms, tattoos, and hands. Make sure that there are no identifying features on your clothes, shoes, or backpack. It's a good idea to change several pieces of your outer clothing or even your shoes (for instance, bring a light jumper, track pants, or a rain poncho you can throw away). Don't forget to cover, disguise, or ditch whatever backpack or bag you may bring. Shoes can be covered with black

socks. Cloth gloves are best because they don't transfer fingerprints, unlike plastic gloves. If we bring any materials with us, let's wipe them down beforehand with rubbing alcohol to remove fingerprints. And most importantly, be sure that when you are masking or unmasking, you are not being filmed!

Guidelines for movement media:

Be in solidarity:

Don't start recording until the demonstration has been moving for at least 20 minutes, to give everyone who wants to put on a mask a chance to.

Don't record people doing criminalized actions (like breaking windows, graffiti, throwing projectiles, building barricades, etc). Don't film the attackers themselves, only the attackers' targets.

If someone is wearing a mask, don't film them. They are wearing a mask for a reason and your footage can still identify them by other clothing items or their facial features. The only exception to this is if you have built relationships of trust with people wearing masks, and they're asking you to be there because they know you're on their side.

Before publishing videos and photos, always blur faces. Check out this tutorial if you're not sure how.

Don't live-stream. The police will be able to save your footage for evidence immediately. If you capture something incriminating, you won't have a chance to edit it out.

It wasn't just McGregor who got beat last Saturday

Last week, a new racist group tried to publicly organize for the first time. Their name is Wolves of Odin, not to be confused with Soldiers of Odin. They organized a small BBQ in a park in the west of the city. After eating and drinking, they decided to go watch the highly-anticipated boxing match.

Anti-fascists recognized them and came in large numbers to confront them. They then came outside to try to explain how they aren't racist. Within five seconds, a beer bottle was shattered on one of their heads, and the others were taken care of. One of them ended up being stomped on the ground. Let's say that

they were bruised and bloodied, with three of them seriously hospitalized.

Even though these groups are still small, we want to completely prevent them from growing quickly. We await each of their initiatives with a capacity to strike.

Watch your backs fascists.



No Borders: No One Is Illegal

This past weekend, a group of Montreal anti-racist organizers and graf writers collaborated in an effort to remind people living in Montreal and throughout Québec that no one is illegal: there is no such thing as illegal migration. The piece went up underneath the rue Sherbrooke overpass between the Stade Olympique and Parc Maisonneuve.

Montréal is on unceded Ka-

nien'kehà:ka territory that has also long served as a gathering place for many First Nations. The Canadian nation-state was founded and continues to rely on the ongoing dispossession and displacement of Indigenous peoples from their territories, cultures, and languages. Borders are an illegitimate, state-imposed apparatus that serve to divide and displace people and communities and then make such

divisions appear natural.

Borders promote settler nationalism, reinforce state power and control, and protect the economic and political interests of the capitalist elite. There can be no rightful Canadians within geographic borders established through theft and genocide.

There. Can. Be. No. Justice. On. Stolen. Land.

Quebec City: If you're not anti-fascist, what are you then?

Earlier today a group of anti-racist/anti-fascist organizers dropped a series of banners. This action is a part of an ongoing and decentralized struggle against Québec right-wing extremists and white nationalists promoting xenophobic, anti-immigrant and racist views. The banners, displayed prominently along major arteries during the morning commute, read "Si tu n'es pas anti-fasciste, t'es quoi alors?" ("If you're not anti-fascist, what are you then?")

Anti-fascism is anti-racist action.

We denounce the practices of scape-

goating and fear-mongering that targets Muslims and other racialized immigrant groups. Such practices both implicitly and explicitly blame these groups for the consequences of neoliberal capitalism.

We also denounce the state detention of Haitian and other migrants for fleeing across arbitrary borders without the approval from the colonial state as well as the recent, highly-mediatized campaign against a man of colour for his political activism.

This is not a time for debate or false equivalencies. Far-right groups are

growing in visibility and influence in Québec—they promote and defend white supremacy and ongoing colonialism, often with the tacit support of the police. White nationalists have drawn the lines of engagement, demonstrating hatred and contempt for immigrants, people of colour, Indigenous peoples, people of non-Christian faiths and backgrounds, and anyone else who disagrees with their political vision. In this context, there is no principled neutral position. We call on people everywhere to join us in taking anti-fascist action.





Let them eat paint! : de-gentrification action against “3734”

Just over a year ago, a masked crowd looted the yuppie grocery store attached to the “3734” restaurant on Notre-Dame street and redistributed the food to people in the neighborhood, one of dozens of actions against gentrification in recent years. The grocery store shut down several months ago, but we noticed that the 3734 restaurant was still serving business lunches and expensive dinners to local yuppies. So last Wednesday night we paid them a visit, breaking a window and covering the inside of the restaurant with paint, using a fire extinguisher.

“But what does vandalism against businesses accomplish?” When these businesses that enable gentrification have been targeted, the mass-media has emphasized that they are only a small part of a larger process of gentrification, so the vandals are missing the point. Those of us against gentrification can draw the opposite conclusion: this doesn’t mean that these targets aren’t worthwhile, but just that we need to accompany them with more diverse targets and widespread actions! We bet that repeated vandalism

and spiking insurance rates can make a difference to whether small trendy businesses are able to stay afloat, and can also deter future investment that would further cement gentrification. Did you hear? St-Henri businesses keep closing following de-gentrifying attacks: Campanelli, Shapiro’s juice bar, and the 3734 boutique grocery make three in the past year and a half.

Gentrification is an operation of displacement, alongside more longstanding processes such as colonialism and mass incarceration, that those in power use against anyone who stands in the way of development, control, and ‘progress’. We wreck gentrifying businesses in our neighborhood(s) for the same reasons others might attack the police, sabotage industrial development, make borders unenforceable, and injure fascists.

We’re told that we just need to vote, write to elected officials, or peacefully protest if we want to change things, but anyone knows better than to trust this tired lie. We want to change infinitely more than what would be possible by performing the role of the good citizen or

by getting good media coverage for a list of demands to those in power. The ‘legitimate’ channels that this society gives us for change may bring about reforms to the specific details of oppression, but they do nothing to undo the systems of oppression themselves, and often are designed to make us ever more dependent upon them. That is why we refuse to dialogue with a gentrifying business, and instead break their windows and destroy their commodities; actions that directly impact our environment, unmediated by politicians and their world. In a society that values property over life, we must destroy property in order to live.

Tired of useless meetings or sitting at home alone with your Facebook feed? Try a nighttime stroll with a friend, a mask, and a sledgehammer. Attacking is very possible, no matter who you are, and if you’re careful you can do quite a lot without being caught – check out this recipe for nocturnal actions for some tips. Let’s keep making St-Henri a hostile place for yuppie business, developers, the police, and the rich they serve!

Finding ways to resist: learning from anti-gentrification actions in Montreal

From *The Cannon Street Bellows*,
Hamilton anarchist publication

As rising housing prices push more of us into difficult situations here in Hamilton, it can be hard to find inspiration for how to fight back against gentrification. But just down the 401, anarchists in Montreal have been developing a practice of direct action against businesses involved in gentrifying their neighbourhoods over the past several years. Focused on Hochelaga in the east and Saint-Henri in the south-west, a variety of strategies have emerged that share a common goal of making the territory inhospitable for businesses that try to attract a rich clientele to working-class areas.

Starting in 2010, there have been a steady stream of attacks against surveillance cameras. By destroying the cameras, anarchists challenge the logic of surveillance – who does it actually make safer – and also make it easier to attack other targets in the neighbourhood. The early attacks in Montreal used a fire extinguisher filled with paint and a communique that circulated in December 2016 showed a masked up person wearing a string of destroyed cameras as a necklace.

In Saint-Henri in May 2015, the grand opening of a juice bar was interrupted by a masked crowd that threw a smoke bomb into the venue and then attacked the owner with pepper spray when he attempted to intervene. This tactic of mass, open attacks against prominent gentrifiers shows clearly that the rich are vulnerable and the police can't stop a determined group from attacking them. Still in Saint-Henri, in May 2016, a de-gentrification action collectively pillaged a fancy food store in the area and redistributed the food to local residents.

Back in Hochelaga, a march on Halloween 2016 distributed candy to people in the neighbourhood, while also painting dozens of tags against gentrification and the police, who, when they arrived, were driven back with rocks. Mass resistance breaks the spell of peaceful acceptance of development and gentrification, and helps us shake off the fatalism and despair that they inflict on us.

There have been some attempts at similar actions in Hamilton: last June, a group of about thirty people confronted a tour of real estate investors called Try Hamilton. Using chants and a barrage of gross stuff, they showed that there will always be resistance to those who try to get rich by pushing people from their homes. Their commitment to self-defense against the police meant that, like in the Montreal actions above, no one was arrested.

There have also been a large number of clandestine attacks against high-end and pro-gentrification businesses in Saint-Henri and Hochelaga. These actions have featured many broken windows and much graffiti, with a preferred tactic being the use of paint-filled fire extinguishers. In November 2016, a communique circulated calling to go beyond attacking the exterior of these shops: the windows of three stores in Hochelaga were broken and then a fire extinguisher was used to coat the interior with paint. The communique read, "By destroying these windows and ruining this merchandise with paint, we engage in an act of war. We will not let these boutiques install themselves here peacefully. This facade of peace is nothing more than an attempt to make invisible the war in progress against poor and marginalized people." A similar action against a clothing store in Saint-Henri in 2015 was claimed as part of Black December, a call

by international anarchist prisoners to attack symbols of domination that was also answered in Hamilton by graffiti on the Barton Jail.

Throughout, there has also been a consistent effort to publicize anti-gentrification actions and circulate counter-narratives about development. Following a June 2015 attack on a restaurant in Hochelaga that is themed around macho imagery, a poster circulated queering and parodying the restaurant's logo and explaining why expensive restaurants are not welcome in the area. In December 2016, a poster went up in Saint-Henri about local historical figure Louis Cyr, whose image has been commercialized by an expensive restaurant in the neighbourhood that had been attacked several times in the preceding two years. Parasitic entrepreneurs will try to commodify aspects of local culture and history in advertising campaigns to sell the neighbourhood to outsiders. What does this look like? Think all the discourse about steel or industry by gentrifiers in Hamilton, like the Cotton Factory or Seed Works. These redeveloped industrial spaces brand themselves using elements of local labour and popular culture to attract yuppie offices and events.

This is only a small sample of the actions that have occurred, but they show that with determination, we can find the means to resist. Although it can seem hopeless, in an interview with Submedia in December 2016, two anarchists who participated in some of the above Montreal actions said:

"[Gentrification] can seem inevitable, and maybe it is, but it's still worth the effort to struggle against it and not just roll over. In the unbearable world we live in, I feel that my life can find a sort of meaning if I fight back."



For more on the struggle against Junex, see the publication Junexit.

FROM PAGE 1

Junexit: Beyond the Masks and the Media

> masked up people attending to their daily activities, or walking around with a chainsaw or an axe in hand, all while wearing the Junex uniform embellished by a fluorescent yellow construction helmet.

The barricades that improved by the minute, transforming from a few trees lying across the road to a wall of branches, reinforced with earth, scaffolding in the form of a watchtower, blocks of concrete and heavy machinery placed across the road. Everything gave the impression of an impregnable fortress.

What to say of the crazy collective laughter at the cops' total incomprehension faced with our silence (above all when they gave us an injunction in the name of Gab Luneau).

Of course, not everything was perfect. We faced our share of pitfalls, tears, questioning, doubts, and tense moments,

but however this story ends, victory is already ours. To have opened a world of possibilities in so short a time, the ball is rolling for what comes next.

The only interview we accepted to give to Radio-Canada and which you surely haven't heard about, went as follows: (sung perfectly falsely)

*Nous aurons des corbeilles pleines
De roses noires pour tuer la haine
Des territoires coulés dans nos veines
Et des amours qui valent la peine*

*Nous aurons tout ce qui nous manque
Des feux d'argent aux portes des banques
Des abattoirs de millionnaires
Des réservoirs d'années lumières*

*Et s'il n'y a pas de lune
Nous en ferons une*

*[We'll have trashes full
Of black roses to kill hate
Sunken lands in our veins
And loves that are worth the pain*

*We will have everything we lack
Bonfires of money at the doors of banks
Slaughterhouses for millionaires
Reservoirs of light years*

*And if there isn't a moon
We will make one]*

Junex and all the others, go fuck yourself, you will never find us, and we will not let you go.

Freddy, our thoughts and all of our respect are with you.

Strength and courage.

ANOTHER END OF THE
WORLD IS POSSIBLE

Squatexit

During the night of July 13th to 14th, 2017, Forces Écosocialistes [Ecosocialist Forces] took action by arsoning the equipment of the oil company Squatex, located in Bas-St-Laurent. An article describing the act was first published by Radio-Canada, then republished by Mtlcounter-info and finally by Earthfirst. The events were described as “suspicious”, to use the exact wording of the police and the journalist.

Two months have now passed since this attack against the oil company. And it's in the current context of increased resistance to fossil fuel development on Québécois soil that we decide to affirm the voluntary and thought-out character of the action. Our claim arrives, then, following the occupation of the company Junex's Galt site and numerous banner drops on university campuses. Admirable individuals are rising to affirm their will to expel this oil industry garbage from the territory and we want to commend their courage and determination. We also want to insist on one point: alongside Junex there are other active companies that are just as destructive.

Squatex's development site consisted of four principal structures. The flames spared just one, containing only certain metal equipment like pipes and other non-flammable objects. The other structures were: a lift truck, the drilling

container, and a trailer connected to a water reservoir. They were all doused in gasoline and lit on fire. The pictures available on the Radio-Canada article attest to the success of our action. The spared structure allowed us to write the name of our group in black paint: Forces Écosocialistes [Ecosocialist Forces]. Three separate structures burning simultaneously with a tag well in sight: “suspicious” indeed.

Isn't it ironic to destroy the oil company with the very substance it wants to put to market? Let's at least say that if this dirty energy wasn't available, we wouldn't have had to destroy it. Like capitalism, it creates the weapons that will provoke its fall.

Many projects are now in progress in Bas-St-Laurent and Gaspésie. The most popular among them is without doubt that of Junex near Gaspé. However, there are other, lesser known projects that equally deserve special attention. That of Squatex – the structures have not yet been repaired, but the company still has the permits – in the Mitis MRC or that of Petrolympic which is coveting the ZEC BSL.

Estimates sent to Radio-Canada by Mario Lévesque, lobbyist and pig in chief of Squatex, suggest that there are potentially 52 million barrels of oil buried in Bas-St-Laurent. There's lots to make the capitalists salivate and lots of reasons to

prepare the resistance.

Certain voices spoke out against the Petrolympic project. First, the ZEC board of administrators fiercely opposed the presence of the oil company. Then, certain indigenous groups also had their say. The mayors of the municipalities of the MRC also took a position against the project. Since then there has been no news, and Petrolympic remains silent as to its intentions. We need to be on guard.

We, as activists, believe in a diversity of tactics. Consequently, we give equal value to occupations, banner drops, and direct actions like the one we proudly carried out. For what it's worth, we wish to insist on our unconditional support for the anti-oil and pro-environment movement that we all help create.

So Junexit and Squatexit too! Let's tell Petrolympic: get out! Forces Écosocialistes will work to preserve the environment and will continue affirming that green capitalism, or sustainable development tied to economic growth, is an oxymoron as well as unrealistic, a lie of the ruling class. Open respect for biodiversity, the protection of the climate and natural environments, and the struggle around the various environmental issues can be realized only with the departure of capitalism. And against oil, we will need to target all of our enemies.

FES

Sabotage of heavy equipment in the terrain vague, Montreal.

3 machines were sabotaged by various means- removing air filters, contaminating oil, anti-freeze, and fuel reservoirs, emptying other fluid reservoirs, and disconnecting hidden electrical wires.

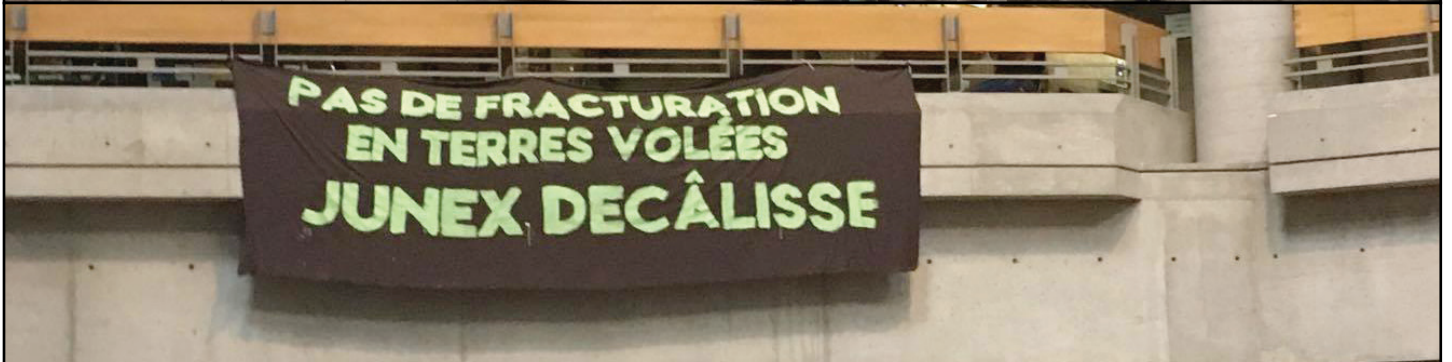
This terrain, abandoned for many

years, is now part of a development plan to expand the port of Montreal.

An excursion through the terrain vague shows the area is being cleared, the ground moved, and roadbeds established in preparation for further construction.

This sabotage occurred while others were maintaining a blockade of Galt drilling pads and equipment near Gaspé.

Banner drops during the week of action against the oil lobby, Sept 4-10





Montreal Against Junex: When All Else Fails, Block The Rails

On Sunday September 10, we mobilized in solidarity with the ongoing resistance against the extractive oil industry in Gaspésie, in particular, Junex and its investors. Corporations like Junex (and their investors) collude with provincial and federal governments. These collaborations exemplify how neoliberal capitalism (as the current economic and political context) functions to sustain the settler-colonial state of Canada. Recently announced legislation allowing for drilling and fracking in rivers and lakes within so-called Quebec demonstrates such complicity to the point of absurdity – the state no longer seems to even care about making it appear that its role is neutral in paving the way for the poisoning of water and land for capitalist profit.

The demonstration met at Cabot Square, whose name was denounced, and a Mi'gmaq flag was hung from the colonial statue, as well as a banner that read “Colonisateur ≠ explorateur” [coloniser ≠ explorer]. The first part of this demo wound through downtown before reaching St. Henri. Chants rang out of “Les pétrolières nous font la guerre,

guerre aux pétrolières” [The oil industry makes war on us, war on the oil industry]. Some individuals within the demonstration had the goal of reaching the rail crossing at rue Courcelle just north of St. Jacques in order to set-up a temporary blockade. Several times in this south-west neighbourhood the police tried to control our movements, and force us to move in the direction of traffic. However, we evaded their attempts in creative and celebratory ways. There are few things that can compare to the rush of exhilaration and playfulness some of us felt while out-maneuvring cops on bikes, in vans, and on foot.

At a critical moment, and to the surprise of the bike cops, the demo veered off St. Antoine and north towards the rail tracks. This part of the demo erupted into a victorious sprint to the tracks where we quickly took the space, set-up the parameters of our blockade, and began serving food. Shortly after, a Via Rail passenger train came into view. This created a lot of concern amongst many people on the tracks—not all trains can stop so quickly. There was a real risk of

people getting hit by the train. Freight trains cannot make such stops, taking long distances before coming to a complete stop. The section of rail it would have passed was quickly cleared, but fortunately for us it came to a stop and nobody was injured, and we managed to hold the tracks for over an hour. Police attempts to establish communication with ‘our leaders’ were met with trolling and hostility – police exist to serve and protect the ongoing colonial genocide that ‘Canada’ depends upon. We made the decision to exit the site collectively on our own terms in order to minimize the potential for arrest. Three people face charges for alleged participation in this demonstration.

The demo and rail blockade was a victory. We achieved our goals in creative and ad-hoc ways even when faced with moments of adversity. We put our bodies on the line to show solidarity with those confronting and resisting Junex and their fracking project in the Gaspésie region. It’s not enough to sing songs and sign petitions, we must put real pressure on the infrastructures and people that enable

the settler state and society to continue its rampage of the land and indigenous bodies. We respect a diversity of tactics: that's why the demo in general was a success. People showed up at Cabot Square representing a variety of left-leaning ideologies and ideas about activism. This, in turn, enabled other actions to happen within this space. As a result, we walked away with a feeling of how powerful even a small group of committed people can be against the state, the police, and the corporations.

The following text was read aloud before the demonstration took the streets:

This protest is an answer to the Camp by the River's call for a week of actions against 'resource' extraction economy in Gaspésie, mi'kmaq territory. After the occupation of Junex's office in Quebec, this grassroots protest wants to spread the word about the ongoing struggle. The 'resource' extraction economy's drilling projects are threatening the waters and the forests, declaring war against all forms of life inhabiting the territory. Taking sides for other possible worlds, we are blocking the streets of the metropolis to bring back to the face of this world the territorial conflicts it created by pillaging the resources it requires.

We are marching in solidarity with the mi'kmaq people, whom Junex's and Petroliá's oil drilling projects confront again with 500 years of brutal colonialism. We refuse to dissociate the question of territo-

ries from the decolonial struggle, because the existence of the Dominion of Canada's political and economic institutions was born from colonialism. Just as Shunbena-cadié's (so-called Nova-Stotia) Mi'kmaq Treaty Truck House is fighting Alton Gaz's destructive project, the Camp by the River wants to break down the colonial corporation's grip on the territory. To do so, we must collide with existing bounds with the territory and the ancestral forms of sovereignty which undermine its exploitation and pillaging. For all those reasons, we support the Mi'kmaq Traditional Council and the Mi'kmaq Warrior Society, who have been relentlessly fighting institutions imposed by the colonizers.

We also support Kahnawake and Kanehsatake warrior struggles, and acknowledge that Ti:otake (the island of Montreal) is their territory, and that it once was, before the settlers arrived, a meeting place for indigenous peoples, Kanienkeha:ka, Anishinaabe, Mi'kmaki and Wyandot.

In our defence of the land and the rivers, we aim towards decolonization and support the ongoing struggles. If we are marching today, it's because one month ago a group of native and non-natives took action and concretely blocked Junex's drilling project by building a barricade. The central role of oil in the canadian economy was revealed by the sheer quantity of material and effectives deployed by police to put an end

to the barricade. The next week, the SWAT, supported by a SQ tank, took back the land liberated by the earth and water protectors, arresting one of them, Anishinaabe Freddie Stonepoint. We are also here to denounce this political repression.

Canadian and Quebec institutions relentlessly promote and support the 'resource' extraction economy. This situation demands that we find new ways to organize and think our relationships. We can no longer dialogue with what entirely depends of what is killing the territory.

The solidarity we are building will have to take the offensive. What we are trying to protect and the current situation require serious means. The 'resource' extraction economy is vulnerable, since its infrastructures are spread over all the territory. By blocking this economy, we are taking the basic means to live and decolonize Turtle island.

If we want to strengthen solidarities across the territory, we must voice History's most horrible and concealed truths. That's why our protest begins at Square Cabot, in Montreal, where the city and the State wished to celebrate so-called explorer John Cabot. This servant of english imperialism was never more than the starting point of the biggest genocide in history, just like Cartier for the French. The existence of this statue is an insult to all the peoples who continue their struggle to liberate themselves from their colonial chains.

Camp de la rivière - some security measures regarding comrades and allies

We would like to remind everyone about some security measures regarding comrades, accomplices, and allies. After demonstrations, actions, or any kind of activity that could lead to repression, it's essential to not publish or publicize photos of the events. If you think it's absolutely necessary to publish photos, please blur the faces and any distinctive signs that could help identify individual participants. Even if photos

can contribute to spreading the struggle or help with legal action taken against the police, they can equally be used by the police and the judicial apparatus to repress actions that we see as important and necessary. Please note that even if they are not made public, pictures could be seized by police in the context of an investigation and trial. It is also important to understand that some people, for various reasons, do not want to be

photographed. Given this, in terms of our ethical framework, we find it problematic to spread and circulate photos that implicate comrades, without their consent.

Creating a secure environment allows us to establish a network of trust at the heart of public political actions, and with this, we can take joyous, communal, and diverse actions!



**This just in:
people still not loving police**

During the morning of June 21, a police car was attacked with bricks in the neighbourhood of Pointe-Saint-Charles. The circumstances of the attack are unknown, as it hasn't been reported by the SPVM or the media. This begs the question of how often similar acts occur without anyone hearing about them, because they are invisibilized by the institutions that control the flow of information.

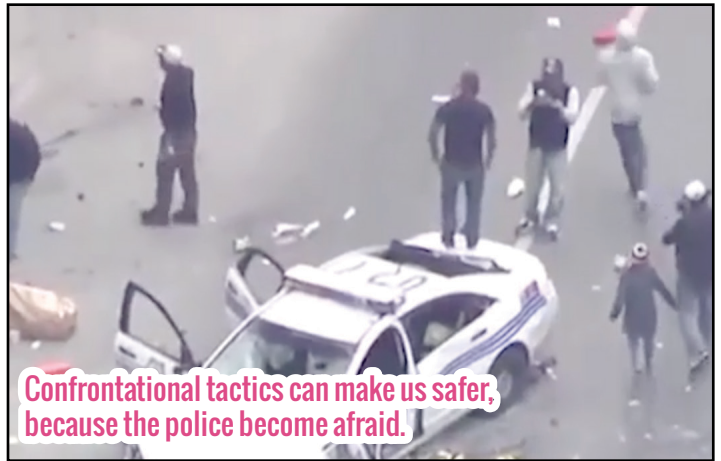
It's impossible to say what inspired

such an action yesterday morning and we want to avoid the trap of imposing a political narrative where there isn't necessarily one. Nonetheless, hearing of this trashed police car brought us feelings of elation and inspiration. We publish this photo because, no matter the circumstances, it's encouraging to see people fighting back against such an age-old enemy.

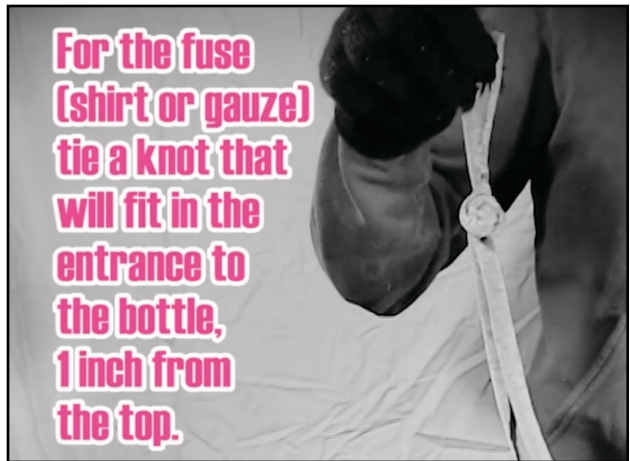
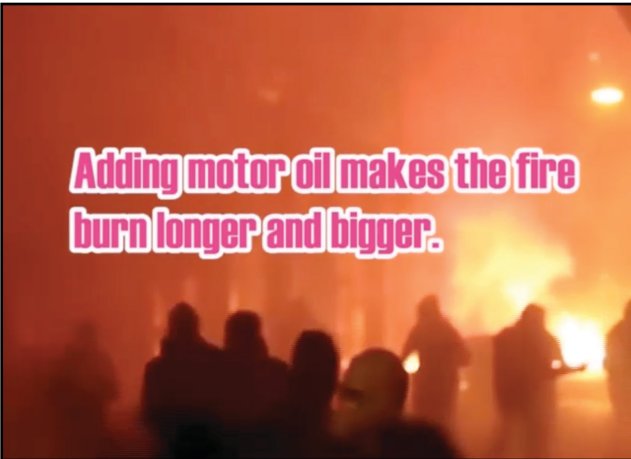
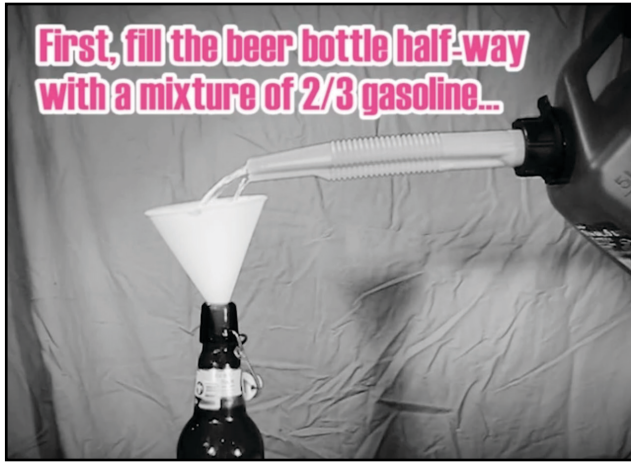
Pointe-Saint-Charles is rapidly undergoing gentrification, which has led to

an increased police presence in order to facilitate the social cleansing that gentrification requires. Last year, anarchists put a police car in Pointe-Saint-Charles out of service in broad daylight, with similar tactics to what was seen yesterday.

We hope to see resistance multiply to the daily violence of police. We want fear to change sides.







Use duct-tape to make the opening more air-tight, because gasoline evaporates.



For larger molotovs, you can use a wine bottle that has a cap you can twist back on.



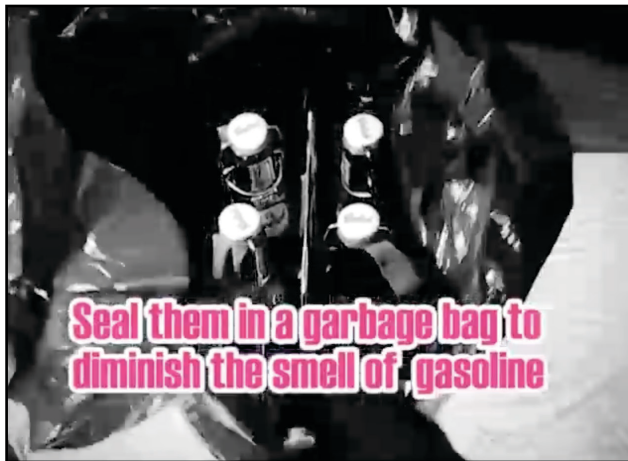
Perrier works too.



Beer-bottle molotovs can be transported in the packaging.



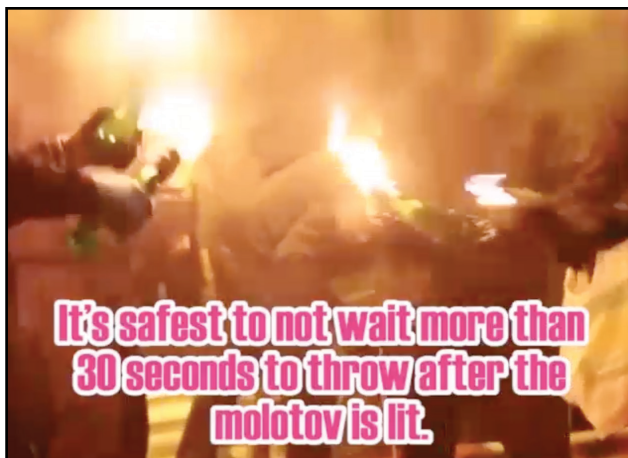
Seal them in a garbage bag to diminish the smell of gasoline



and to keep them clean of fingerprints.



It's safest to not wait more than 30 seconds to throw after the molotov is lit.



Stay safe!
Stay fierce!



HOW TO SAFELY SUBMIT COMMUNIQUE TO MTLCOUNTER-INFO.ORG

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

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

IP and MAC addresses:

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

individual or a business like a café.

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

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

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

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

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

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

1 Download and install Tails

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

2 Boot Tails

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

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

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

3 Connect to internet

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

4 Submit Communique

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



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

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

More In-depth Resources:

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