



GENTRIFICATION

Discover Westmount: An Up-and-Coming Hub of Anarchist Activity

When you hear the word “Westmount”, temporary autonomous zones, dumpster barricades, and flaming effigies of Trudeau aren’t exactly what pops to mind. People often think of this drab neighborhood looming over St. Henri as purgatory where the absurdly wealthy listlessly drift between a loveless marriage, resentful children, and a soul-crushing job... But not anymore!

Westmount is undergoing revitalization! Anarchists are transforming it into a mixed-attack neighborhood that offers many opportunities for comrades of every tendency. In desolate Westmount, there’s an activity for anarchists of any stripe—regardless if your flag flies black, half-red, or purple glitterbomb. Read Buzzfeed’s list of Five Cool Facts You Didn’t

Know About Westmount (or, as we like to call it: Nouvelle-Exarchia) **1) Every other home is empty.** While most of those South of Maisonneuve can’t afford their rising rent—let alone buy a home—the tyrannical trillionaires of Westmount can own 2, 3, and sometimes 4 properties! They may be property owners, but not necessarily residents. Perfectly good

houses are just sitting there, with empty bedrooms—and stocked fridges! It’s the cheapest Air BnB in the city-breakfast included! Think about it: Second home or... Squatted Social Centre? **2) Westmount pigs are literally the same as Montreal Pigs.** The Scumbag Protectors of the Very Moneyed (S.P.V.M) aren’t good enough for the

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Attack on the Canadian embassy in Athens

The Canadian state through its embassy in Athens constantly support the mining corporation Eldorado Gold, responsible for mass destruction of the natural habitat at Chalkidiki region and other places in north Greece. The mining activities destroy aging forests and pollute the earth and water. [...] Many of the mining companies operating worldwide are based in Canada and

three of them are involved in gold mining in Halkidiki. Canadian embassies around the world systematically defend the Canadian mines to blackmail governments to accept mining threatening to disrupt relations between countries. The examples are many. From Chiapas to Mexico and Guatemala, where the embassies supported companies that had their activist killings in their resume, to

Honduras, where the Canadian embassy forcibly pressed the government to pass a bill favorable to miners despite the opposite public opinion. State and capital will always be mutually supportive and will always find us opposite.

- Anarchist collectivity of Rubikon

FINDING EACH OTHER: AUTONOMOUS AND ANARCHIST SPACES IN MONTREAL

Visit RESISTANCEMONTREAL.ORG for a calendar of radical events in the city, and a larger list of anarchist groups, spaces, and news.

L’A choppe

Event space in Hochelaga. 1800 Létourneux, Hochelag’ FB:achoppepublic

La Déferle

Anarchist social space in Hochelaga. Library, workshops, and more! 1407 Valois, Hochelag’. au1407.org FB:ladeferle

La Librairie Racines

The goal of the Racines Bookstore is to focus on the histories, cultures, and living conditions of racialized people. 4689 Henri-Bourassa Est, Montréal-Nord. FB:Racinesmontreal

Le DIRA / L’Insoumise

The DIRA (documentation, information et références anarchistes) is an anarchist library and meeting space downtown. L’Insoumise is an anarchist bookstore. 2035 St-Laurent, 3e étage, près du métro St-Laurent. bibliodira.org insoumise.wordpress.com

Open hours are on the website.

La Mandragore

La Mandragore is a collective that shares a queer and feminist library with La Déferle. It also organizes workshops, projections, and discussions to contribute to the formation and maintenance of queer and feminist communities. lamandragore.xyz FB:bibliothequelamandragore



ANTI-COLONIALISM

John A. Macdonald Monument Vandalized Yet Again

On Christmas Eve, Montreal-area vandals have covered the John A. Macdonald Monument (1895) and the Queen Victoria Statue at McGill (1900) with red and green paint respectively.

This action, claimed by Santa’s Rebel Elves, continues a series of paint attacks on symbols of racist British colonialism in Montreal. The Macdonald Monument has been vandalized at least six times, while the two Queen

Victoria Statues in Montreal have been painted at least three times (including in green paint on St. Patrick’s Day 2018).

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Report-back and Notes on the Big Feast Against the Elections



Late on election night, dozens of black flags lined the streets just south of Lafontaine park. Discarded in the midst of an altercation with riot police who shot canisters at us, broke us up, and temporarily shattered our togetherness, they remained, at least momentarily, scattered across the pavement, there to mark our passage. A passage too short. A passage not nearly close to sweet.

The demo began around 10pm. The lighting of a pink smoke grenade marked the beginning of what was going to be a brief but fiery display of resistance. Fireworks splintered and splattered, dying out among the trees. Cops had been roaming around since the beginning of the banquet, at times hiding behind their unmarked vehicles, but for the most part, staring at us from a distance, as if trying to locate the one transgression, infraction, crime, that would later serve as a justification for the barrels of tear gas they were preparing to unload on us.

As we made our way south bound, a woman exiting the Notre-Dame Hospital tripped and fell. Almost immediately, a dozen or so comrades stopped to offer her a hand. They didn't know how to help her. And with riot cops charging at us from behind, they knew that they couldn't offer her anything beyond their awkward, split-second presence. Flaming

tear gas cans filled Plessis street and the hospital parking lot. Some of us ran south-east, cutting through that very same parking lot as if avoiding the Wrath. But it was too late. Our stones had landed. Their precious patrol cars had already been dented, their aggressive, obnoxious machismo irreversibly mollified. Others continued down Plessis, smashed a Desjardins bank, and, dwindling in number, stumbled upon the PQ's Election Night gathering at Usine C where they delivered a brief fuck-you to the bourgeois elements assembled there before needing to escape increasingly confident police charges, dispersing through parks, backyards and alleyways.

The dents we left behind and the flags that we were forced to abandon only minutes into the protest have earmarked your world for destruction. Our dents, our black fabric strewn across your peaceful city roads harbour a world diametrically opposed to yours—a world impatiently awaiting the moment of its revolutionary release, a world no riot cop, no corporate chemical canister will ever be able to contain. A world reviled by even the thought of being asked to elect rulers.

A world in which unaccountable elites are replaced with temporary, revocable assignments open to all. A world in which we would loathe to abandon

our decision-making powers to wealthy 'socialist' upper-class poster boys who see fit to plaster their unblemished faces on our street corners, choosing instead to safeguard them jealously against those who, under the guise of development and progress—always development and progress—are oh-so-ready to usurp what is rightfully ours, eager and willing to act on behalf of their nameless masses. Wealthy upper-class poster boys who on this very night (October 1st) and for the next four years will greedily suckle champagne from the teats of stingy, blood-thirsty Capital while the rest of us are peacefully tear-gassed.

Starting today, and for the next four years, elected CAQ officials will continue to exacerbate racial tensions, implementing an immigration policy that openly seeks the subordination of migrants and racialized people. Absent any mechanisms by which to hold these officials accountable, we will have to take up tried and tested grassroots tactics as well as imagine and re imagine new ones—ones better suited to a world so (not so?) thoroughly surveilled. The bureaucratic and violent mechanisms through which the state enacts its white supremacist policies will have to be undermined, thwarted, or else thoroughly destroyed.

in 1902, the Union United Congregational Church in 1907, and the Negro Community Centre in 1927. They provided free schooling and healthcare, and distributed food and other resources.

Around the same time, racist groups sought to gain a foothold in the Canadian political sphere by establishing themselves in a number of cities. Montreal saw its own chapter of the Ku Klux Klan, although its power failed to materialize in any significant way. The Klan was briefly popular in Saskatchewan, with a membership of 25,000 that helped James Anderson defeat the Liberal party in the 1929 provincial election.

The black population in Montreal would not see significant growth until federal restrictions on immigration were lifted in the early 1960's. Between 1961 and 1968, the black population grew from 7,000 to 50,000. This period of influx saw a proliferation of anti-racist, anti-colonial ideas from the US, Africa, and the Caribbean. Black intellectuals drew from the analyses on race and imperialism formulated by members of the Black Power movement and the various movements for independence throughout Africa. They organized conferences throughout the city, echoing the principles of black revolutionary thought: autonomy, self-sufficiency, and defence.

Many young black migrants enrolled at Sir George Williams University (SGW), which offered night classes and a relaxed admissions policy. The university's heterogeneous population stood in juxtaposition to McGill's largely white, upper-class student body. Despite its reputation as one of the more inclusive and progressive universities in the country, racism from students and administration was not uncommon at SGW.

In May 1968, six Black Caribbean students submitted a formal complaint against biology professor Perry Anderson. They accused Anderson of discriminating against black students in his class, giving them lower grades for doing the same quality of work as their white coun-

terparts. But after months of inaction, the students became dissatisfied with how their complaint was being handled. They decided to make the issue public, and began organizing sit-ins and distributing leaflets about their situation. In turn, the university established a hearing committee that would vote on the best way to resolve the conflict.

Multiple hearings and assemblies were held throughout January 1969. Professors and other faculty members defended Anderson, while students of colour shared their own experiences of discrimination on campus. Many speakers echoed the words of the Black Panther Party, which had been gaining prominence south of the border. They called for students to be wary of the administration and take matters into their own hands.

On January 29, 200 students walked out of a hearing in protest. They saw the process as a way for the administration to push for Anderson's innocence and wring their hands of any wrongdoing. After almost 10 months since the original complaint had been lodged, they saw the problem not simply as the prejudices of a particular professor, but the systemic racism found throughout many aspects of the university.

Students set up an occupation of the school's computer lab on the 9th floor of the Henry F. Hall Building. Nine days later, the occupation spread to the faculty lounge on the 7th floor. On February 10th, the students proposed an end to the protest if the university established another hearing committee and disregarded the classes that had been missed by participants in the occupation. The university also promised to not file charges or pursue police involvement.

With less than a hundred people remaining in the building, riot police began to amass on nearby streets. The university had seemingly gone back on their promise. In response, the students barricaded the stairwells and shut off the elevator system. With cops racing up the stairs, the students chose to use what litt-

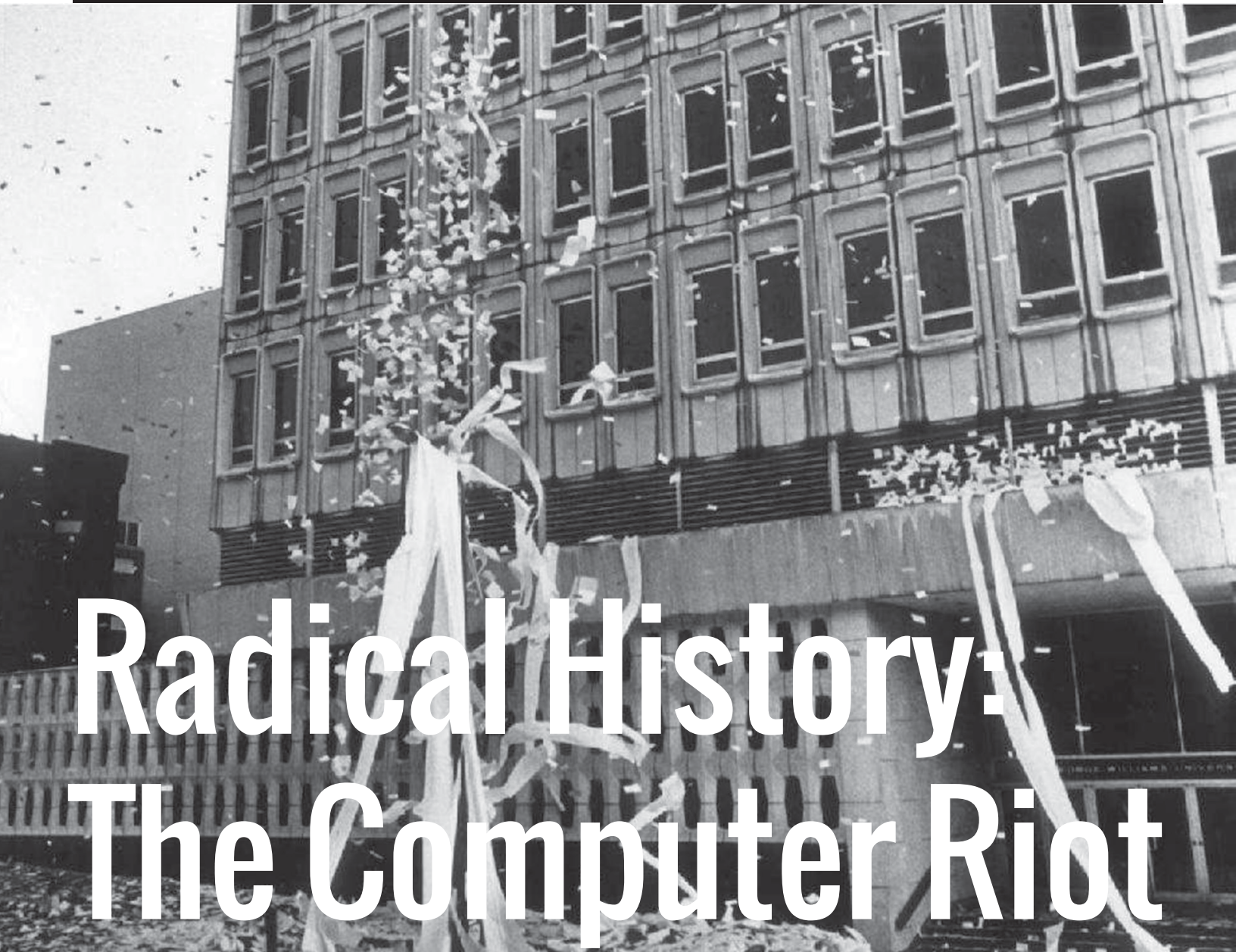
le leverage they had left, threatening to destroy the millions of dollars of computer equipment if they were not let out safely.

Despite their efforts, the eviction was underway. Students began smashing equipment and throwing thousands of computer cards out of the windows. As police assembled on the 9th floor, a fire broke out on the floor directly underneath. Meanwhile, a white mob that had materialized outside chanted "Let the niggers burn!" Students now attempted to escape by disassembling the barricades, but found that the room's fire extinguisher and axe were missing. They had been confiscated by cops the day prior.

The protest ended with 97 arrests and approximately \$2 million in damages. Anderson, who had been suspended during the crisis, was reinstated on February 12. On June 30, the hearing committee reported "there was nothing in the evidence to substantiate a general charge of racism" and found him not guilty.

This story is a bit different than the "official version." A quick Google search will turn up dozens of articles about the Computer Riot, almost all of which retell the narrative given by the university. According to them, police were only called to evict the occupation once students had begun barricading the stairwells. This is a classic tactic used to legitimize heavy-handed policing of direct action, claiming that certain control tactics were necessary to pacify a "rowdy" crowd.

Secondly, it's often claimed that protesters started the fire that caused considerable damage to the building, while the students themselves attest that it was the work of the police. This has most recently been touched upon in the documentary film *Ninth Floor*.



Radical History: The Computer Riot

This series is an attempt to acknowledge and reflect on the history of militant resistance throughout the territories of so-called Canada. While the events we'll be exploring do not necessarily involve anarchists, we think they're important – as cultural markers or reference points from which we can be exposed to ideas or tactics. As the old saying goes, we learn from the past to prepare in the present and defend the future.

The following text is on the Computer Riot, which took place in 1969 at Sir George Williams University (present day Concordia University). In an attempt to

provide context for the story, we start with a (very) short history of anti-black racism in eastern Canada.

Throughout the first half of the 19th century, tens of thousands of black slaves escaped from American plantations and headed north in search of liberation. Many crossed into Canada, where slavery had been formally abolished in 1834. They settled throughout the eastern provinces – in Ontario, Quebec, and Nova Scotia – forming small, tight-knit communities in urban centres.

These newly landed black migrants were generally met with racist attitudes

from white society. Although segregation was never enshrined into Canadian law, they were denied jobs, housing, and access to government services. As the state dreamed its public education system into existence, black children found themselves crammed into segregated and inferior schools. Whites-only establishments were common throughout, with hotels, restaurants, and hospitals refusing service to black patrons.

In response, black communities began to form their own social organizations. In Montreal, numerous community centres were founded to combat social exclusion: the Women's Coloured Club

July 1: Antifascist Victory

On July 1st, La Meute, Storm Alliance, and a new group called "Independence Day" planned to converge in downtown Montreal and march against "illegal" immigration, in what La Meute promised would be a demonstration of "historic" proportions. Thanks to a coordinated response from local antifascists, antiracists, anarchists, communists, Indigenous and anticolonial activists, migrant justice groups, and concerned citizens, what it ended up being was a historically colossal failure. This was La Meute's first attempt at a demonstration in Montreal since March 4, 2017 – and this time, they weren't able to parade their vicious, hateful rhetoric through the streets.

Antifascists faced a number of logistical challenges. The racists had stated on social media that they would be meeting in "the east of Montreal" and leaving from there to their march, but that they would only announce the precise details the morning of their march. The antiracist demonstration was called at Place Simon Valois not far from Joliette metro, an area considered "home turf" for the radical left, and which it was hoped could be used as a staging area to head further east if necessary (the assumption was that the far rightists would be meeting at Radisson). It looks like the whole thing about "east of Montreal" was likely disinformation on their part, as they in fact met at Bonaventure metro in the west of downtown. On very short notice, the antiracist forces arranged to have metro tickets on hand, and after a quick rally at Place Valois with speeches from Montreal Wolf Pack (an Indigenous street patrol) and local antifascist organizers, headed to Joliette to take the metro west.

Between 200 and 300 hundred people had turned up at Place Simon Valois, and roughly 200 made their way to where the far rightists were meeting. There was some confusion – which was

the fault of the organizers – about the nature of the antiracist rally. On social media it had been announced that this was not going to be a counterdemonstration, however those who showed up to organize the event and most of those at the rally wanted to confront the far right head on. That's why people decided to move to Bonaventure. To anyone who showed up expecting a separate demonstration against racism, and who was disappointed when it became a counterdemonstration downtown, we offer our apologies. We will attempt to do better at communicating in a consistent and accurate way in future.

It is also important to note that we suffered from very limited human resources when organizing on our own side. July 1 is a horrible day to organize a demonstration in Montreal, as so many people are moving that day. The left also relies heavily on student forces and networks which are absent during the summer. And finally, antiracists were already mobilizing that week (and that day) to go to communities close to the border in a "Refugees Welcome Caravan." While we did the best we could given a very small number of organizers, certain tasks fell by the wayside. One result of this was that, despite our victory on the streets, we were unable to properly put forth our own politics in the media reports that followed. Next time we must do better.

Despite these challenges, on the day itself, once we arrived downtown, it became clear that we significantly outnumbered our opponents. Somewhat spontaneously, our forces split in two, boxing the racists in behind the lines of police protecting them. What followed were several hours of sweltering heat (the hottest July 1 on record in Montreal) as we kept the far rightists immobilized. Big props to those who held their ground in the hot sun, to those who took the initiative to go get water for the crowd once the water the organizers had brought ran out, and

to those who took the lead in chanting antiracist, antifascist, and anti-colonialist slogans to keep the crowd's spirits up.

La Meute would later try to claim that their march was a success, despite only 100 or so people having showed up from across Quebec, because they managed to walk a half a block to their first target before we showed up (the offices of Immigration Canada, which were closed that day). A look at their comments in their private groups, however, shows the truth of the matter, that they had intended to march and had been blocked by our forces, as they had been relying on the police to contain or attack antifascists (as they had done in April in Montreal and in November in Quebec City). When this didn't happen, they had no plan B, and in what is becoming a La Meute tradition, spent most of the afternoon seeking escape from the heat in a nearby parking garage.

As for Storm Alliance, so few people showed up that leader Eric Trudel ended up berating his own people in a post-march facebook video for being all talk and no action. We don't know what Trudel was on at the time (though note the constant sniffing of his nose during the video), but this rambling attack on his own people just made him, and Storm Alliance as a whole, look all the more like clowns. The group has certainly not recovered since its founder Dave Tregget quit last winter.

Many factors contributed to our success in blocking this attempted racist march. First and foremost, the success was not strictly ours, but was in fact the success of the Montreal radical left, which contains many divergent tendencies, and which has many serious disagreements, but which came together for this and cooperated in exemplary fashion. Antifascists are part of a broader movement with a deep and rich history in this city; we can only win when we remember this fact and draw upon these forces. Se-

condly, our antifascist movement itself has now had over a year since La Meute's first public outing in Montreal to learn from its past mistakes – where our movement was once a loose, disorganized network of groups who had little to no communication with each other, we are now much more effective in our ability to coordinate actions. Thirdly, it needs to be mentioned that La Meute's own forces were incredibly poorly organized that day, even without consideration of the intense heat – they forgot their water and signs in the car, seemed to be relying on the police to practically conduct their demo for them, and one member even lost a list of all of their Clan's attendees and then failed to even warn their members about this slip-up until antifascists found the documents and uploaded them for all to see.

Another important factor in our favor, recent interventions by local Montreal activists had brought media attention to the fact that police have openly sided with the far right at numerous demonstrations over the past year; this in turn created a situation where the police were under pressure to not embarrass their bosses by too openly siding with La Meute this time around.

Finally, it must also be noted that far right forces were divided on July 1. While Storm Alliance and Independence Day joined La Meute's march, another small far right demonstration was making its way unimpeded through the streets of Montreal. The Front Patriotique du Québec – a small star in a larger constellation of racist forces for whom Quebec independence is of primary importance – has held a “Rally for a Republic of Quebec” every July 1st for several years now. The FPQ did not take kindly to La Meute calling an anti-immigrant rally at the same time as their annual march. While there have been calls for “unity” on the right, these have been surpassed by the attacks on La Meute for being a “federalist” group. In short, many nationalists, including racists and far rightists in the nationalist camp, increasingly see La Meute as an unreliable and arrogant group built up by the media but unable to mobilize any substantial numbers on the ground.

Indeed, giving credit where credit is due, the “La Merde” image antiracists used on social media and posters for July 1 was in fact borrowed from Sylvain Lacroix, the former FPQ member close to the Three Percenters, who is himself

now trying to set up a far right militia in Quebec. Those who whined online that this image was “anti-Quebec” should get a grip: the image came from your own side, and from the nationalist section of your side at that! Hatred of La Meute can be pretty intense in some other far right corners, including even threats of violence (the screenshots of which we can't show right now, for reasons people should be able to surmise).

More marginally, members of the Alt Right scene in Montreal (which contains many actual neo-nazis) similarly view La Meute as a bunch of losers.

We may have won this battle, but the war of combating the rise of the far-right – here and elsewhere – continues. Make no mistake – their movement is absolutely still growing, their anti-immigrant, racist, islamophobic, and misogynist ideas are still taken seriously, and their rhetoric is still peddled by mainstream political parties, one of which – the CAQ – stands a very good chance of winning the upcoming Quebec provincial election in October.

It's important to celebrate our successes – but it's even more important, now more than ever, to let them motivate us for the long fight ahead!

Unmasking Atalante

Raphaël Lévesque, the public face of the neofascist group Atalante, really likes the attention his little stunts get him (that's why he has long since stopped hiding his identity). However, the central role of a single individual should not prevent us from looking at the people who gravitate to his leadership, because a movement like Atalante is nothing without the militants that give it life.

All the actions that the group has carried out in Québec City and Montréal over the past two years to increase its visibility suggest that, along with its more visible members, Atalante can count on a reserve of a few dozen individuals who support the ultranationalist cause. Des-

pite its small numbers, the group has caught the eye of a section of the mainstream media and has made effective use of social media to promote a so-called “national revolutionary” position within Québec's far right.

The practice of masking up in public clearly indicates that the majority of Atalante's militants want hide their association with this openly fascist group. We think it is high time to shine a light on the militants and sympathizers of Atalante.

We also think it's important to clear up any confusion about Atalante's political project and to expose the group's direct ties with different fascist currents.



See full article:

MONTREAL-ANTIFASCISTE.INFO

intense period of prison organizing. September 9, 1971 marks the start of the Attica Uprising, one of the most significant moments of resistance inside US prisons. Prisoners at Attica released a list of comprehensive demands to improve their living conditions. Those demands were never met but have clearly influenced the prisoners on strike today.

Resistance to slavery is an ongoing struggle for those facing incarceration in the United States. The 13th Amendment to the US Constitution states:

Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction.

Slavery actively continues within US prisons. The 13th Amendment legally justifies the violent, brutal conditions

that define this carceral system. These conditions are what prisoners across the States will be striking against over the next two weeks. And while Canada does not have a similar constitutional amendment, we view prisons not only as an apparatus of domination, but also as an extension of Canada's settler colonial project. The primary aim for the settler colonial project is to control land for settlement and for the extraction of “natural resources”. It is through these capitalist relationships to land that the colonial system secures its wealth and future existence. However, First Nations, Inuit and Métis Nations are viewed by the political and economic elite as an obstacle to this settler future. The settler state and society have employed tactics and strategies such as: racialized and class-motivated surveillance, policing, military repression, and incarceration. Containment and control

are not only central to the settler colonial project, but prisons and incarceration are a strategic part of keeping Indigenous people off the land, and thus less able to challenge state power.

Slavery, stolen land, and attempted genocide are the founding stories of the settler states occupying this continent, and they are the foundations of the systems we seek to abolish. We weave together these aforementioned moments in history to illustrate how they belong to a longer, more global context of colonial expansion, exploitation for profit, and great wealth for some humans at the expense of the objectification of so many forms of life.

Solidarity with the prisoners on strike, in memory of Angélique.

Against prisons, against slavery, against colonialism!



Anti-homophobic Action at Parc Lafontaine & Parc Maisonneuve

See MTLCOUNTERINFO.ORG for a list of cops who have, near or far, participated in the development of police operations with the purpose of harassing queer men cruising in public spaces in the so-called province of Quebec.

On September 25, 2018, we destroyed three cameras in the men's washroom in the basement of the Calixa Lavallée building in Parc Lafontaine. We also smashed a peephole. These cameras were installed in the context of Operation Nirvana. This operation seeks to criminalize and arrest men who meet in these washrooms. Plainclothes police go there to seduce men and to incite them into so-called “indecent”. In the place where the cops stand to cruise men, we tagged “RIP Nirvana”. These provocations fit within a long history of morality policing that aims to purge public spaces of all visible queer desire. As such, we affirm that the liberation of our desires is incompatible with the existence of the police.

The evening of the 15th, we redecorated a few installations at Parc Maisonneuve. In 2013, this park had been the site of Operation Narcisse, a police operation during which plainclothes cops placed charges of “indecent” against men, after having seduced them. Some placards against “indecent” – which have, for the most part, been stolen or vandalised – were installed in the context of this operation with the purpose of intimidating us. Through our actions, we want to denounce the role that undercover cops play in the absurd and useless production of “crimes” implicating queer people. We also wish to denounce the recent installation of a camera at the entrance of the bathrooms in the basement of the Parc Maisonneuve chalet. Sooner or later, they will meet their sad fate.



Hélicoptère restaurant and Méga Vrac grocery store smashed in Hochelaga

A week before Hochelaga smashings which were never claimed, Radio-Canada published an article entitled “After the vandalism, a wind of optimism blows through Hochelaga”:

“We can say that this period is behind us. In a year, we’ve barely had any incidents of vandalism”, said Jimmy Vi-

gneux, general director of the Society of Commercial Development of Hochelaga in making reference to a wave of vandalism that hit some businesses hard in the neighborhood.

The proof is that the neighborhood seems to seduce new businesses. Since July, four businesses have opened their

doors: the restaurant Hélicoptère, ice cream store Les Givrés, the restaurant Ô Big and the grocery store Méga Vrac.

The general director of the SCD guesses that the radical groups ran out of steam, and disbanded.

Resisting Slavery: From Marie-Joseph Angélique 1734 to Prison Strike 2018



Some anarchists came together on the night of August 23rd to cover Montréal’s Vieux Port (Old Port) in posters that read in both French and English:

Resisting Slavery: From Marie-Joseph Angélique 1734 to Prison Strike 2018

We postered along the same streets that Angélique was paraded down moments before she was hung, and then burned. Angélique, we remember. Slavery, stolen land, and attempted genocide define the contours of the ever-forming settler states of Turtle Island (North

America). In solidarity with prisoners currently fighting slavery inside all US prisons, we wanted to (re)tell the story of Marie-Joseph Angélique. Angélique was a Black woman enslaved in Montréal during the 18th Century who was sentenced to torture and death for allegedly setting fire to her slave owner’s domicile, which resulted in the majority of the city of Montréal burning. We offer Angélique’s story as a reminder that Québec and Canada were engaged in the practice of slavery for over 200 years. We chose

Angélique’s story because it connects the city we live in to the ongoing story of resistance to slavery on this continent.

US prisoners have used this strike to reference a long history of resistance to slavery. August 21, 1831 marked the start of Nat Turner’s Rebellion, a significant moment of resistance by enslaved people. August 21, 1971 also marks the day the state killed George Jackson, a Black revolutionary prisoner deeply involved in struggles for the liberation of Black peoples. Jackson’s death ignited an



CBSA Offices Shut Down by Migrant Justice Activists in honour of Mr. Bolante Idowu Alo and our Deported Friends and Neighbours

Montreal CBSA offices were shut down on August 30th in honour of Mr. Bolante Idowu Alo and of our friends, family members and neighbours who have been deported. Migrant justice activists blocked and chained all doors to the building and employees were not able to enter the building to carry on their work for two hours.

We want to ensure that business could not go on as usual. Mr. Bolante Idowu Alo died violently at the hands of the Canadian Border Services Agency (CBSA): we cannot let them carry on as though nothing has happened. We call on our communities to not only condemn this outrageous violence but take action to stop it from happening again.

Mr. Alo lived in Canada for 13 years. He repeatedly told Canadian officials that his life was in danger in Nigeria. CBSA nevertheless proceeded with his deportation on 7 August; Mr. Alo died shortly after he was taken off the plane that was supposed to deport him.

We took this action to challenge the normalization of CBSA violence, and of deportations and detentions of migrants

and refugees. We want to hold the CBSA accountable. Mr. Alo is not the first person to die in CBSA custody. And he should never have been threatened with deportation in the first place.

We are also remembering other friends, family members, and neighbours who have been detained and forcibly deported from Canada by the CBSA, like Lucy Francineth Granados, who was deported on 13 April 2018, leaving holes in our lives and communities.

In 2016, Canada issued 11,733 removal orders: some left “voluntarily”, others were deported, still others remained to become undocumented migrants. Of the migrants who crossed irregularly into

Canada to flee the Trump regime, whose cases have been heard, less than 50% have been accepted as refugees; this figure drops to 10% in the case of Haitians. People whose refugee

claims are refused are ordered to return to their countries of citizenship – including to Haiti, despite the fact that Canada issued a warning against travel to Haiti.

In support of the shut down, people gathered outside CBSA offices for a public mourning of Mr. Alo and their deported friends and neighbours. A coffin was placed in front of the building. Black silhouettes with the names of friends who had been deported were lined up against the wall. The rally demanded the abolition of the new Ministry of Border Security, a moratorium on deportations to Haiti, and an end to the deportations of refugees and migrants.



Tomorrow is far away: An anarchist intervention against the construction of the migrant prison in Laval

Citizenship can only exist and be valued if there is also a category of others, those without status. For this distinction to exist, it must be enforced by the state, which has a number of tools to do so.

Deportation is one such tool. Deportation is a violent process in which the state removes all agency from an individual in order to exclude them from the territory over which it asserts its authority. To accomplish this task, the state uses different tactics, one of which is detention centers or migrant prisons. Migrant prisons are used as holding centers prior to deportation. People without status can be arrested and imprisoned while they wait to be flown out of the country, sometimes to far-away lands that they have no relationship to.

The state has been deporting more people in recent years and is currently expanding its capacity to do so. Hiring more Canadian Border Service Agency (CBSA) personnel, finding various ways to monitor undocumented folks, and building new detention centers are ways the state is increasing its ability to effectively deport people. In Laval, a city on Montreal's north shore, the government wants to build a so-called "more humane" detention center next to a detention center that already exists. However, we all know that a golden cage is still a cage. This is a provocation, a confrontational act, an attack on undocumented folks, on our communities, on all of us. The current migrant crisis will only intensify, considering climate change, war, and widespread conflict in many countries. Migrants risk brutal rejection from the western world, which scrambles to reinforce its borders against the others, the barbarian enemy invasion. The media has recently said that the federal government wants to increase the number of annual deportations by 30%. A project of domination like the migrant

prison brings the state of Canada closer to achieving its colonial mission of controlling every aspect of people's lives and the land it is situated on. By reinforcing its own legitimacy and the category of others, the fascistic ideal of "purity" seems ever more possible.

It's important to note that the authors of this text are white and were born in Canada. That being said, we are not threatened by deportation, or being locked up in the migrant prison. We still choose to struggle against the construction of this new prison in solidarity with those who risk their lives looking for a better life elsewhere. Not only are we against the policing of non-status people and detention centers, but our objective is also to destroy domination in all its forms, including states and borders. Even though we have the privilege of having citizenship, we are not proud Canadians. We have no feelings of belonging to the national identity. The struggle we want to build doesn't hope to be recognized by the state or get its approval. Instead of asking the government to stop deportations, we choose to subvert our privilege. We have the ability to opt into struggle and throw a wrench into the gears of the deportation machine. Those responsible for detention should sleep with one eye open.

Intervention

We want to try to coordinate our energy in an informal and decentralized way to focus on stopping the construction of the migrant prison. If we focus on this specific struggle, it's in order to obtain effective results. This prison is one of many tools in the state's arsenal, an important aspect in the preservation of Canada and its borders. That being said, we are opposed to all prisons, all forms of detention, though this time we choose to focus on this particular element. We hope that others will contribute in multiplying of-

fensive endeavors that cause tension to rise. That being said, we refuse to wait for mass participation to act. The time is now.

What can it look like to fight the state and its projects? There is no single answer to this question and no magic formula for success. However, there are certain principles that can help us make coherent choices and can prevent eventual recuperation by politicians and the Left. For us, these principles are applicable to all of our struggles. Some of them, such as the golden no snitching rule, are more obvious. But let's dig a little deeper.

First, we refuse to make demands to the state. Making demands is often a reflex for people who struggle against specific projects. Demands put forward a narrative in which only those who exert power over others – those in positions of authority – can create change. This reflex is a negation of our own agency and our capacity to act in the world by delegating our power to politicians and bosses. We want to move away from this method of organizing and towards a struggle that can subvert power dynamics and create change without waiting for permission. We want to destroy the state, not reinforce its legitimacy.

Negotiation can also be tempting when we don't think we have the power to create change. Liberals would want us to believe that we always have to make concessions, to give in a little. However, in a situation like this one, no alternative is acceptable. No nicer prisons, no friendlier CBSA agents, and no alternative monitoring or policing of undocumented communities should be tolerated.

An alternative to demands and negotiation is direct confrontation. We think that attacks are an integral part of preventing the construction of this migrant prison. Attacking those who want to build the prison, those who are drawing up the plans, those who are pouring the

munity.

Upon entering the office, we were repeatedly kicked and punched in the face by Ron Basal himself, and by BSR Group employees. Some of us were choked, while several others had their glasses ripped off their faces and broken. Employees uttered death threats, and numerous people were subjected to sexual harassment when one high ranking BSR Group member threatened to expose himself in front of them. When community members quickly decided to leave the building, BSR Group employees physically stopped the elevators, blocked the stairwells, forcibly confined people, and attempted to throw one person

down the emergency exit stairwell. It was fucking intense. Many of us, neighbors and activists alike, have visited property development offices before in order to bring forward housing rights demands and to protest gentrification. No one could recall having been met with such violence in recent memory.

We also want to address some claims that have surfaced in media coverage of the action, notably TVA's reprinting of the BSR Group's staged photos of « grabuges » and Radio Canada's assertion that we "forced the door". It is worth mentioning that Radio Canada journalist Benoît Chapdelaine entered the office with us through its' unlocked door, tried

to dodge the punches, and witnessed the extreme violence of the BSR Group, but made no mention of it. Also, while three people were briefly detained, they were released on-site and there were no arrests.

Although we are disgusted by the actions of these gentrifiers, we remain unwavering in our resolve to disrupt business as usual, to put our bodies on the line and to fight the destruction of Parc Ex. We refuse to remain silent and allow the displacement of working class people of colour from our neighbourhood for the benefit of a new wave of richer and whiter inhabitants.

Expect to hear from us, we won't back down.

Public Advisory in Saint-Henri: Risk of Luxury Car Arson

A flier claiming to be from the Sud-Ouest borough is being refuted by city officials as a fake, and a fear-mongering tactic by opponents of gentrification.

The flier was left on some high-end cars – including an Audi and an Acura – urging owners to move out of St. Henri or face the possibility of their cars being set on fire.

The fliers were mostly recovered from Lea Roback St., where several cars were torched in summer 2017.

The flier says there's a "risk of luxury car arson" in the area, and that police have not been able to arrest anyone in the arson cases from last year.

It advises residents to not leave flammable materials in the cars, and finally, to move out of the neighbourhood to Westmount or Beaconsfield.

Before the Sud-Ouest's borough council meeting, City Councillor Craig Sauve said the fliers aren't just fake, but they may end up scaring residents.

"it's immature, it's reckless, it's dangerous – it doesn't represent our neighbourhood whatsoever," Sauve said. "It scares the very people we're trying to help, so we shouldn't do these kinds of things. We should try to look out for one ano-



ther, and try to fight for more affordable housing, and that's how we succeed as a neighbourhood."

The car fires were captured on cell phone video last year, and yielded little information about a suspect.

At around 3:45 a.m. on Friday July 14, 2017, two cars were set on fire on Lea Roback Street. Two other nearby cars also caught fire.

A man was seen near the cars shortly before both fires were set, but police did not get a description.

The SPVM admitted that with no description of the suspect, and no secu-

rity footage, the flier is correct – no arrests were made for the arsons from last year.

"It happened during the night – we had not much detail, no witness, nothing," Sylvain Parent, Commander of Montreal Police Station 15.

"So of course for us to start an investigation based on the thing that we found on the scene was very difficult," he added. "That's why they say that nothing has been done – something has been done, but unfortunately we were unable to relate it to any kind of suspect whatsoever."

FROM PAGE 1

Discover Westmount: An Up-and-Coming Hub of Anarchist Activity

➤ affluent assholes of Westmount – these burdensome billionaires have –get this– brought in their very own smarmy army.

The only difference is that they aren't in full-body armour—their soft, supple skin is vulnerable to the many elements (and projectiles). The way we see it: Two Birds; One Molotov.

3) It's full of artisanale barricade material.

Have you ever been in a rowdy street party and the police just aren't taking the many "hints" that their invitation wasn't simply "lost in the mail"? You run to grab a newspaper box, only to realize it's been bolted to the ground! You look around, but you are bereft of barricade material! This would never happen in Revolutionary Westmount!™ Here, the streets are peppered with grade-A barri-

cade material, and all of it free for the taking. Newspaper Boxes, Dumpsters, and Patio Furniture—Oh my!

4) The walls are a primed canvas.

Did you know that these wealthy whiners haven't yet heard of public art? It's true! The many beautiful, blank walls in this tax-shelter territory present a desirable development opportunity. In this beige borough, you'll never run into the problem of spending the night hanging out with your "squad", getting ready to "throw up" an "ACAB" only to find another "tagger" has already "1312"-ed your "sick spot". The walls are waiting for you to "Bank"-sy it up!

5) Last but not least: Banks, and lots of them!

'Nuf said. (We already made a good bank joke in #4.)

Jokes aside, on the beautiful fall evening, we slashed the tires of two cars parked in the driveway of 3140 rue Jean-Girard, in Westmount. This is the address of Brandon Shiller. Brandon Shiller is a prominent slumlord who buys up properties in low-income areas with the sole purpose of evicting tenants and hiking up the rent. His daddy's real-estate firm is Shiller Lavy, which is also heavily-involved in gentrifying many neighborhoods in Montreal.

We encourage anyone else concerned with the rising rents and attacks on the poor to let these scumbags, who hide in the wealthiest neighbourhood in Montreal, know how you feel.



Parc-Extension Residents and Housing Activists Brave Violence at the Hands of BSR Group to Fight Gentrification

Over 60 people gathered in front of Parc metro station yesterday afternoon to protest property speculation and gentrification. The action aimed to bring together members of Parc-Ex Against Gentrification, POPIR, Comité B.A.I.L.S, the Parc Extension Action Committee, the Comité Logement de Rosemont, and the Comité Logement du Plateau Mont-Royal to maintain pressure on property developers and send

a clear message that condo and luxury apartment developments are not welcome in our neighborhoods.

We then went to the offices of the BSR Group- the property development company carrying out the evictions of Plaza Hutchison tenants- to deliver a letter and disrupt their day-to-day operations. For the past half century, the Plaza Hutchison has served as a meeting place for Parc-Extension, housing com-

munity groups, cultural associations, language schools, religious spaces and small local businesses. Since the BSR Group purchased the building, they have relentlessly intimidated, threatened and evicted those tenants without notice, one by one. We went today to the Place Décarie to make Ron Basal and his colleagues aware of our demands- namely that tenants should be allowed to return and the building be given back to the com-

ment, those who are intending to lock people up. Forms of attacks can vary according to people's abilities, trust, etc.

Direct confrontation does not require centralization or hierarchy. In fact, we think that it is necessary to organize in a decentralized and informal way. This means no formal identity, no membership, no orders. People should organize themselves with individuals they share affinity with, meaning ideas, practice, and trust.

Using these methods, we see a way to better adapt to contexts and the relationships between those who struggle. Informal organizing prioritizes the content rather than container. Not waiting for a party, committee, or group's approval allows our interventions to be more effective. For trust to be established among those who struggle, a certain level of engagement is necessary. There is a difference between personal engagement and formal organizing in terms of accountability. In the first, one is accountable to their ideas, in the second, they are accountable to a formality that

is bigger than them in which the organization becomes more important than relationships and individual analysis. To meet periodically in larger numbers to share information and perspectives without making centralized decisions is desirable to us. We recognize the tendency that people have to engage in a variety of struggles, without continuity, with actions that remain symbolic insofar as they have minimal impact on their targets. This kind of involvement tends to prevent expansive conflictuality. The importance of identifying and targeting those responsible (and their collaborators) for domination and detention, and to share analysis regarding medium to long term perspectives is clear. However, all of these energies must remain in motion and should not be trapped in formal organizations under the pretext of maintaining better continuity.

To create a larger context for struggle, several individuals, identifying as anarchists, revolutionaries, or other "autonomous forces", have a tendency to fall in the trap of the masses and public opinion

by organizing alongside the Left and by communicating with mass media. But at what price? It is already obvious that all reforms, as socializing as they may be, contribute to strengthening the chains that bind us to the state. We want to use our own means (zines, independent media, posters, graffiti, infrastructure that supports undocumented people) and build the basis for our struggles according to our anarchist principles that are in rupture with institutions. To subvert social dynamics and destroy domination, we refuse to follow leftist movements and organizing.

Realistically, the only way that we can stop Canada's deportations and new prisons, its exploitation, domination, and support for the worst kinds of atrocities, its propagation of authoritarian, racist, and colonial endeavors, is to destroy the colonial project altogether. The state needs to be confronted with insurrection, the sabotage of its structures, and permanent revolt. Cracks are everywhere – let's find them.

Info on the Laval Immigration Detention Centre

When is the Laval Immigration Detention Centre slated to be built?

The prison is supposed to be operational in 2021, though no official timeline has been made public.

Where will the prison be built?

The site for the prison is an approximately 23,700 square metre piece of land directly beside Leclerc prison, on Correctional Service of Canada grounds in Laval. The CBSA was reluctant to select this plot of land, noting that "the close proximity of the site to the existing high security institution is not ideal as IHC [Immigration Holding Centre: their euphemism for the prison] should not be perceived to be associated with a correctional institution." This site was officially chosen in February 2017.

The settler-colonial states (Canada and Quebec, respectively) within whose borders the prison will be built are founded on the violent colonization and dispossession of Indigenous peoples and lands. Specifically, Leclerc is located on Kanien'keha:ka and Algonquin territory. Settler governance relies on both the illegitimate claim to these territories and the material basis of their control, enforced by the various arms of the carceral state: from detaining and deporting migrants to policing Indigenous communities. Supporting the project of Indigenous sovereignty means rejecting the legitimacy of Canadian and Quebecois settler governance, including the defining and policing of state borders.

How many people will the prison hold?

According to the government's contract,

the proposed prison will have the capacity to hold 133 migrants at one time (with an additional 25 overflow cots, bringing the total capacity to 158). This would increase the current maximum holding capacity of 144.

Who will be detained in this new prison?

Hundreds of thousands of people live in Canada without status, embedded in communities, families, and friendships. Every year close to ten thousand people are ripped away from these relationships, returned to situations that are violent or dangerous, to places they do not know, or where they have no opportunities to support themselves.

Under Canadian law, the CBSA can arrest and detain migrants – both those who are here without permission of the Canadian state and permanent residents

– who are suspected of being a “threat” to public safety, who are deemed likely to skip upcoming hearings, or whose identity is in question. These migrants – and often their children – are taken to the CBSA-run prisons in Laval or Toronto, to the CBSA’s temporary detention centre in the Vancouver airport, or to maximum-security wings of provincial jails. Under current policy, there are no guidelines around whether or not children will be imprisoned along with their parents, and detention can be indefinite.

In reality, Canada’s immigration system makes it virtually impossible for all but the most privileged or affluent of migrants to obtain legal status to live and work here permanently. Migrants deemed a “threat” or at risk of non-compliance at the whims of the CBSA are often those with family ties in Canada, insufficient funds to leave, those facing violence if they are deported, or those with active social campaigns against their deportation. The risk of imprisonment is used to discipline all migrants, an instrument of coercion that normalizes other forms of control such as the human and electronic monitoring systems proposed as “improved” alternatives by the Liberal government. But the “choice” to comply and avoid incarceration is ultimately a false one, in which the end result is still likely deportation.

In a context where over 25,000 people have walked across the border from the US since 2016, in which the vast majority of these migrants are likely to be refused refugee status and will soon be facing deportation, and in which the racist and Islamophobic far-right is stoking anti-immigrant sentiments, we must understand the new migrant prison as part of a strategy of the Canadian state to heighten its repressive control over freedom of movement.

Despite the photo-ops and press releases on the state’s refugee resettlement efforts, Canada is far from a benevolent bystander; the Canadian state creates and exacerbates the conditions that force people to leave their homes. From im-

perialist wars to an economy massively reliant on colonial resource extraction both here and abroad. Trudeau’s recent purchase of the Kinder Morgan Trans Mountain pipeline indicates a future in which increased emissions will create new waves of climate refugees. From Canadian mining projects in Latin America to the outsourced production of cheap goods for Canadian markets, Canadian state and capitalist interests export the burden of production, and police the movements of those who inherit the costs. The proposed migrant prison is simply one piece of this international architecture, and the people who would be detained within it are simply a few of the many people dispossessed by the Canadian state and other imperialist powers.

Who is involved in the construction of the prison?

So far, two companies have been awarded contracts for the construction of this project: Lemay, an architecture firm based in Montréal and Groupe A, another architecture firm based in Québec City. For more information on these companies, see the “Companies” page. In the coming months we can expect to learn about more companies and contractors that will be involved in this project in various capacities.

Who is funding the construction of the project?

The federal government announced a new investment of \$138 million into immigrant detention in 2016, of which \$122 million is going towards the construction of two new prisons. One in Laval, Quebec and one in Surrey, British Columbia. To date, over \$5 million in contracts have been awarded to Lemay and Groupe A towards the design of this prison in Laval.

Why should we oppose the construction of improved prison facilities?

From the beginning, the government has moved to position this project as an improvement: from the choice of a ‘socially and environmentally sustainable’ firm as

the principal architect, to the emphasis on the “non-institutional” design of the centre and “alternatives” to detention. But the veneer of social responsibility doesn’t change the violence of prisons and deportation: there’s no such thing as a nice prison.

The contract for the prison seems more invested in concealing its carceral nature from those outside than creating a more habitable environment for those imprisoned within. Preliminary specs suggest that “fencing should be aesthetically covered by foliage or other materials to limit harshness of look and detract from overt identification of fence.” Iron bars over windows must “be as inconspicuous as possible to the outside public” while nevertheless maintaining their functionality. The one meter high fence surrounding the children’s yard is stressed to be “similar to a daycare setting”, though a six-foot high “visual barrier” must be built to prevent others from being able to see in, and children from being able to see out.

Regardless of aesthetics or energy-efficiency, a prison is a still a fortified building that people can’t leave, that separates those inside from community, loved ones and adequate health care, and that subjects prisoners to extreme psychological distress. Since 2000, at least sixteen people have died in immigration detention while in CBSA custody. The CBSA’s superficial response to the outcry over these deaths is evident in the project specs, which simply require that architecture should limit opportunities for self-harm, while unavoidably reproducing the inherent immiseration of incarceration.

Even for those spared the experience of pre-deportation incarceration, the threat of prison remains, compelling migrants to accept other kinds of repressive conditions. These institutions also normalize the legitimacy of the Canadian state to police who moves and stays within the territories it occupies.

Indeed, any account of the settler state’s control of territory should begin

with the ongoing colonial occupation of Indigenous lands, on whose traditional territories the prison is intended to be built. Advancing Indigenous sovereignty requires challenging the legitimacy of Canadian and Quebecois settler governance, including the creation and enforcement of borders. The same colonial and imperial relationships that displace migrants elsewhere in the world are the very basis of the existence of the Canadian settler state.

The struggle to block construction of the Laval Migrant Detention Centre is thus embedded in broader struggles against colonialism and imperialism. It is part of a struggle to abolish all prisons and tear down every colonial border. We don’t just want to stop this prison, but close all those already in existence.

Isn’t the government turning towards funding alternatives to imprisonment and detention?

Of the \$138 million dollars the Liberal government has allocated towards “immigration reform”, only \$5 million are earmarked for “alternatives” to detention. What are these “alternatives”? They include “human and electronic monitoring systems” like bonds, electronic bracelets, and electronic reporting systems. These reporting systems are themselves another form of detention — for instance, practices like reporting twice a week often prevent migrants from holding stable jobs. These “alternatives” also include arrangements which put NGOs in charge of “community supervision”. While the Canadian government looks to cut costs by delegating the policing of migrants to invasive technology and complicit non-profits, the majority of their “new and improved” immigration plan still centers on detention, through the construction of two new prisons in Laval and Surrey.

In some respects, the alternatives proposed are preferable to prison. But, they are far from “humane”. On the one hand, the threat of indefinite incarceration in one of the CBSA’s prisons justifies increasingly invasive control mecha-



nisms outside of the prison – as though anything short of imprisonment is an act of compassion. On the other hand, these “alternatives” normalize the continued brutality of imprisonment as a form of punishment for those unable or unwilling to comply with the conditions of state control. Either way, both prison and “alternatives” end in deportation, while one actual alternative to deportation – a pathway to regularized status for all – remains unattainable.

Isn’t Montreal a sanctuary city?

In February 2017, Montreal declared itself a “Sanctuary City”. Unfortunately, this declaration has turned out to be little more than empty words. The SPVM continues to actively collaborate with the CBSA, meaning that even routine traffic stops could result in CBSA intervention, and undocumented migrants are offered little respite from the threat of detention and deportation. In fact, since the Sanctuary City declaration, SPVM calls to CBSA have increased, making Montréal the Canadian city with the highest rate of contact between local police and the CBSA. In March 2018, CBSA agents violently arrested Lucy Francineth Granados at her home in Montréal. Lucy was subsequently deported from a city whose new ‘progressive’ administration had campaigned on the promise to im-

plement a “real” sanctuary city.

How can the construction of this prison be stopped?

To stop the construction of this prison, we’re going to need a multifaceted struggle. We’ll need concerted research efforts, public information campaigns, broad-based mobiizations, direct disruptions of supply chains and construction sites, and whatever it takes to make construction of this project impossible.

To do this we need to think strategically about which pressure points we can target and leverage, and how to build alliances with related movements against prisons, borders, and white supremacy; no struggle exists in isolation. From flyering your neighbours to organizing demonstrations and actions in opposition, there are endless ways for people to autonomously organize against this project.

The Materials page of stopponslaprisson.info contains some resources for those looking for a place to start.

Where can I learn more about this project?

Stopponslaprisson.info is an information clearinghouse for news, analysis, and materials related to the struggle against the Laval Immigration Detention Centre. You can download and consult the documents and research related to this project on the Documents sub-page.