Remove the nut and top section.

Fill the extinguisher about half way with a mixture of equal parts latex paint and water.

Reattach the top section, and make sure it’s tight. For the 9 L, pressurize with a bike pump until the gauge reads 100 psi.

For the 6 L, there is no schrader valve, so you will need an air compressor, found at hardware stores or most pawn-shops. Remove the hose, and connect the air compressor tubing, using a 3/8” male adapter.

Set the air compressor to 115 psi. You may not even need to depress the handle of the extinguisher for the pressure to slowly raise to 100 psi. If you need to depress the handle, remove the safety pin and depress it gradually. Stop as soon as it reaches 100 psi, to avoid paint going into the tubing.

Return the safety pin and secure it with duct tape. Wipe down with a cloth soaked in rubbing alcohol to remove any fingerprints.

The night of November 16, we went to visit the suburbs of Quebec City, or more precisely 1205 rue Imperiale, so as to leave a message for Mr. Jean-Yves Lavoie. For those who aren’t familiar with him, Mr. Lavoie is the president of Junex, a company that generates its profits (or, at least tries to) from exploiting the territory of so-called “Quebec”, meaning among other things fracking projects in “Gaspesie”.

We have decided to combine our efforts with the powerful ongoing struggle, which is taking place on multiple fronts, that seeks to make the dream of Mr. Lavoie impossible. In other words, rather than allowing colonial extractivist industry and companies like Junex to continue to threaten the soil and the water of Gaspesie or any other region of Turtle Island, we have chosen to heed the call of the Mi’kmaq and other water and land protectors. We will do what is necessary in order to stop companies like Junex from carrying out their destructive plans.

It is in this spirit, and with our own objective of dismantling the oil and gas industry in “Quebec”, that we have smashed the windows of his cars, without forgetting to slash the tires. We also covered his house in paint.

We also left him a voice message, which you can listen to here. [available on mtlcounter-info.org].

His dream of becoming rich through the destruction of territory will not come to pass. Collective efforts of earth defense – blockades, support camps, demos, education campaigns – as well as all the autonomous initiatives put forward by a multitude of indigenous and non-indigenous groups will be much more powerful than the work of Mr. Lavoie and Junex can accomplish in one life.

Quebecers against Quebec!

The Anti-Fascist Movement in 2017

1) Anti-fascism, like any social movement, is a constant. This is to say, it is a social movement with a long history – not a fad, but something that some people have been doing for a long time. Obviously there was an anti-fascism of a sort even in the days before Mussolini was invited into government, but we don’t need to start there to put the present moment in proper perspective. It should suffice to think only of North America, and to start from the 1980s or ’90s. During this entire time, there have been people concerned about fascists and fascism – which is...
“Fascism is imperialist repression turned inward”: Decolonize Graffiti

“To quote the African People’s Socialist Party, our liberation—and that’s what we must win—will only come about by an all-out struggle to overturn the colonial relationship we have with white power.” […]

“The principal threat then of fascism to colonized peoples is not one that we would move from a state of having not been subjected to violence from every angle to one where we would face that, but rather that the pacing of [the] eliminative and accumulative logics of settler colonialism would be accelerated.”

Contrary to the optics of “good citizens/good patriot” that right-wing Quebec groups construct in the news and social media—for example, throwing up peace signs or copying an anti-fascist demo chant, “toute le monde deteste les racistes”—they are racist, chauvinistic, anti-migrant and ultra-nationalist. These groups’ hierarchical organizational structures, their leaders and members disguise white supremacist values as outrage for the Trudeau government. But, if it’s the liberals they’re after, why mobilize at the Lacolle border? Their inconsistent message want this political analysis to be on everyone’s mind who takes up this struggle against far-right groups across Turtle Island.

“DECOLONIZE” performs aesthetically to disrupt the infrastructures that invisibilize the violent colonial processes that have made it possible for condo developments and affluent entrepreneurial shops to emerge while bringing with them residents and patrons who have little regard for the violent structural arrangements they belong to. These infrastructures organize society according to white supremacist aspirations that deploy anti-Indigenous and anti-Black narratives. While fascism may not necessarily appeal to the white wealthy elite, it’s ideological values sustain the privilege and impunity of those who compete for power in this current socio-political and economic climate. These right-wing groups view the state, it’s policing authorities (yup, they clapped when the riot police showed up at Lacolle), and it’s borders as a kind of legitimate power. However, borders are an apparatus of a settler colonial state founded on stolen land, slavery and genocidal politics. This makes borders illegitimate and this is a call to comrades to take action accordingly.

Find a water-pressurized fire extinguisher. They are metallic silver and come in two sizes.

The larger size is 9 L and has a schrader valve, like your bike fire, so that they can be easily repressurized. It is often found in universities, apartments and office buildings.

The smaller size is 6 L and needs to be represurized with an air compressor. It is only found in restaurants because they are for grease fires, and are sometimes conveniently placed near the back exit!

Spray the water out of the fire-extinguisher, ensuring that the pressure gauge reaches 0 psi. We usually do this in an alleyway, but it can be done in your bathtub.

Wear cotton gloves to avoid getting your prints all over the thing.

Both sizes have removable tops, which are often attached with a nut.

2. Empty the water

Spray the water out of the fire-extinguisher, ensuring that the pressure gauge reaches 0 psi. We usually do this in an alleyway, but it can be done in your bathtub.

Wear cotton gloves to avoid getting your prints all over the thing.

Both sizes have removable tops, which are often attached with a nut.

3. Fill with paint

2. Empty the water

Spray the water out of the fire-extinguisher, ensuring that the pressure gauge reaches 0 psi. We usually do this in an alleyway, but it can be done in your bathtub.

Wear cotton gloves to avoid getting your prints all over the thing.

Both sizes have removable tops, which are often attached with a nut.

3. Fill with paint
**Anti-racist, anti-police**

On November 7th, early in the morning, we broke the store window of PSP Corp., a manufacturer and distributor of police and security equipment that supplies police forces in the Montreal area. We then sprayed blue paint all over their merchandise with the help of a fire extinguisher. This action was at once anti-racist, against the police, and against the private security companies that are complicit in police infrastructure in our neighborhoods. The police and their supporters are on the front lines of the violent maintenance of the white supremacist social order and the colonial authority of the state and of capitalism. Following the rise of the far right in Quebec, the police has defended racists and allowed them to spread their hate. The far right supports and encourages the maintenance and expansion of the police state and the surveillance measures that systematically target racialized and working-class people. Smashing PSP Corp.’s window and destroying their merchandise is a way of fighting back against surveillance and police infrastructure in our neighborhoods.

This action was carried out in the lead-up to the large demonstration against racism and hate of November 12th. Racism exists in Quebec. Security and surveillance technologies and the industries that grow around them belong to a state and a society built on exploitation, white supremacy, and patriarchy, and all of it on stolen land.

**You Go No Further, Canada**

October 11th, 1869: A hundred and forty-eight years ago to this date, Louis Riel led a group of Metis to confront land surveyors sent by the newly confederated Canadian state. The surveyors came to define new property lines as a first step in Canada’s control over the Red River territory. This group of Metis physically stopped their work while Riel informed them, “you go no further.” So began the Red River rebellion, an inspiring moment in the long, ongoing history of Indigenous initiatives to fight against and survive the spread of colonialism and its genocidal violence across the continent.

We are non-Indigenous anarchists who chose to commemorate this important day in the history of anti-colonial resistance by vandalizing the John A. MacDonald monument in Place du Canada, Montreal. We spray painted (A) FUCK 150 DÉCOLONISONS.

The year 2017 marks Canada’s attempts to celebrate the past 150 years of its existence. These efforts include the state trying to position Indigenous peoples within this distorted narrative of nation-building founded upon stolen land, attempted genocide and assimilation. In the face of this ongoing colonial nightmare we see only one way forward: decolonization and the end of Canada.

Long live the Indigenous peoples of Turtle Island! Ni patrie, ni état, ni Québec, ni Canada!
None are free until we all are free!

**Colonial and Racist John A. Macdonald Monument defaced**

The action today is inspired in part by movements in the USA to target public symbols of white supremacy for removal, such as Confederate statues. It’s also motivated by decolonial protests, like the “Rhodes Must Fall” movement in South Africa. As well, we are directly inspired by protests by anti-colonial activists – both Indigenous and non-Indigenous – against John A. Macdonald, particularly in Kingston, Ontario, Macdonald’s hometown. We also note efforts elsewhere in the Canadian state to rename the schools named after Macdonald, including a resolution by the Elementary Teachers’ Federation of Ontario who denounced Macdonald as the ‘architect of genocide against Indigenous people.’ The defacing of the Macdonald Monument is also appropriate in the context of the whitewashing of Canadian history this year during the “Canada 150” celebrations, and various calls to action, including the ‘$757+150 = Bullshit’ graffiti action this summer.

John A. Macdonald was a white supremacist. He directly contributed to the genocide of Indigenous peoples with the creation of the brutal residential schools system, as well as other measures meant to destroy native cultures and traditions. He was racist and hostile towards non-white minority groups in Canada, openly promoting the preservation of a so-called “Aryan” Canada. He passed laws to exclude people of Chinese origin. He was responsible for the hanging of Metis martyr Louis Riel. Macdonald’s statue belongs in a museum, not as a monument.

Ni patrie, ni état, ni Québec, ni Canada!
Some local anti-colonial anti-racists.
Interview with Montreal anti-fascist organizer:
The stakes are high, and we don’t intend to sit idly by as things get worse.

Can you tell me about anti-fascist organizing in Montreal and what it’s role is, especially now?

Antifascist activism has a long history in Montreal, going back to the 1980s. Prior to 2017, though, things had been relatively quiet for a number of years, most activity not occurring in the public eye.

Following the racist massacre in Quebec City on January 27, the far right has been emboldened. They have been taking to the streets and organizing in an unprecedented fashion. As a result of which, many of us have begun organizing along explicitly antifascist lines.

The role of antifascism is to expose and neutralize the threat posed by the far right. It is to support communities and individuals targeted by the far right. It is to support communities and individuals targeted by the far right. It is to support communities and individuals targeted by the far right. It is to support communities and individuals targeted by the far right. It is to support communities and individuals targeted by the far right.

The far right believes that we are already in a situation where the far right will be seen in the same light as those who enacted the War Measures Act during the October Crisis. Or they who demanded that Chinese migrant workers pay a head tax or be deported. Or they who ordered the eviction of Africville and the deportation of the Acadians. Or they who enacted the War Measures Act during World War Two. Each of these, we can suppose, believed that what he was doing was right. But this was not the case.

We believe there will come a day when the actions of water protectors will be seen in the same light as those who fought against slavery and imperial conquest in earlier generations. Moreover, although we are grateful that our activism has enjoyed popular support, we do not need the approval of mainstream society. We acknowledge no authority higher than ourselves, and we will continue to act in accordance with the aspirations of our spirits for freedom and dignity.

And make no mistake — our movement is growing. Those with their fingers on the pulse already know this — the rest of you will learn soon enough. May the sun set on all you represent, and as your generation dies, may the aseine ideology you have so shamelessly espoused die along with you. Fuck you, in every country, the fur coat is created by the ruling class of that country, according to the interests and inclinations of that class. That you cannot see this obvious fact demonstrates a poverty of imagination that you should be ashamed to display in public.

What are common misconceptions of Antifa?

The politically ignorant believe we are the reason behind the rise of the far right. A quick look at what happened first should set the record straight on that one.

The far right believes we are secretly paid by George Soros or by the government. While most people will find this ludicrous, it lines up with how they have always explained things, i.e. shadowy forces or some foreign Jewish millionaire being behind anything they don’t like.

People on the left sometimes believe that we are just into violence, or that we are just into violence, or that we are just into violence. How dare you claim the moral high ground, you who have legitimized terror and torture in your inane lecture, you condemnation of the Tsilhqot’in chiefs to death. Or the state toadies who have endorsed war in the name of your dead abstractions. Only then will history remember the praiseworthy and beloved Jean Leger, who has once again honored what is living instead of your dead abstractions. And as your generation dies, may the aseine ideology you have so shamelessly espoused die along with you. Fuck you, in every country, the fur coat is created by the ruling class of that country, according to the interests and inclinations of that class. That you cannot see this obvious fact demonstrates a poverty of imagination that you should be ashamed to display in public.

What is it important to be fighting fascism for?

Since six people were murdered and nineteen seriously injured by a racist gunman in Quebec City earlier this year, the far right has stepped out of the shadows and is trying to gain legitimacy as a political force in Quebec society. This is part of a broader trend that reached a milestone when Donald Trump was elected, and that we see playing out throughout the historically racist countries in Europe and North America, as the economic crisis is provoking an avalanche of white racism.

The thing is, the answers the fascists provide — scapegoating immigrants, Jews, people of color — simply divert attention away from the real cause of the problems people are facing, namely an unfair economic system and increasing austerity.

History shows that if we don’t fight effectively against the far right, people end up dying. The stakes are high, and we don’t intend to sit idly by as things get worse.
For the last 10 days, an encampment has been blocking the train tracks that lead out of the Port of Olympia, preventing fracking proppants from being sent to North Dakota and Wyoming. In addition to standing in the way of capital—and environmental destruction, the blockade has created an opening in which we can interact in new, liberated ways. We have made many new friends, deepened existing relationships, and experienced the joy in sharing our lives with one another.

We wish to send greetings and express solidarity with Indigenous resistance to capitalist expansion across Turtle Island. From the lands of the Nisqually and Squaxin tribes, to the shores of the Salish Sea, and to the Port of Olympia, we stand in solidarity with the people of the Salish Sea. We wish to acknowledge and honor those who have stood in solidarity with Indigenous resistance to capitalist expansion across Turtle Island.

O n December 18th, 2017, two anarchists convicted for their role in a 2015 direct action in which a Enbridge’s Line 9 was physically closed in order to protest the role in a 2015 direct action in which 5 pipelines in 4 different states were shut down. Their affixity group achieved this by physically closing a manual valve, thus proving that it was possible to safely shut down pipelines. This action, the first of its kind, inspired a wave of similar actions, including one in which 5 pipelines in 4 different states were shut down simultaneously.

At the sentencing of Fred and Will, the judge found it suitable to give the defendants a lecture. “You were convinced”, declared the judge, “of the word “antifascist”. Since the election of Donald Trump, there has been a proliferation of antifascist groups across North America. This is a good thing, but for better or for worse there is no unitary organization or even single network encompassing all of these groups, or even any one single ideology we all agree upon. This is a mass movement, and like all mass movements, it can’t be reduced to just one entity.

Another point of confusion worth noting, is why some of us wear masks at demonstrations. This is not a uniform, it’s a simple precaution, both against arrest and against retaliation from our opponents. Not all antifascists wear masks, and not everyone who wears a mask identifies primarily as an antifascist.

What threat do you see in the anti-immigrant groups which appear to be gaining steam in Quebec (and elsewhere)?

These groups pose a threat, but we need to be clear: they only exist in any significant numbers because for years “mainstream” politicians and media personalities have been laying the groundwork for their racist rabble-rousing. It is no coincidence that the organization La Meute was founded by men who had been sent by the government to wage war in Afghanistan. It is no coincidence that this organization has grown to be so large in the province where an Islamophobic “Charter of Values” was proposed by the government and almost became law. These groups do not come out of nowhere, and taking them seriously requires taking the broader context into account.

Far right organizations create political space for racist and exclusionary ideas throughout the political spectrum. By comparison, the racism of mainstream politicians suddenly seems “moderate”. All the while, within their midst, they act like incubation chambers for more virulent forms of racism being incubated by their membership. It is not a coincidence that La Meute was founded by men who had been sent by the government to wage war in Afghanistan. It is no coincidence that this organization has grown to be so large, a wave of white supremacists who were behind the attempted anti-refugee protest at the Olympic Stadium that people stopped on August 6.

On ground, when racists attempt to act, we aim to be physically present to do whatever needs to be done to stop them. If you’d like to learn more about what we are doing, we encourage you to keep tuned to the Montreal Antifascist website.

What do you think of the demonstration in Quebec city on August 20, and the mainstream media narrative that counter-protesters’ actions could have an adverse affect on the cause? La Meute’s march in Quebec City was the largest fat right demonstration to have occurred in Canada since the 1930s. Let that sink in.

Our job was to prevent La Meute from taking to the streets. They hid behind police in a garage all day long, and waited until we had left to quickly march around the block. Obviously, next time we’ll have to stick around longer.

As for the actions everyone is complaining about: In a large and chaotic confrontation it is always difficult to know the context behind every photo-graph or soundbyte. That said, random people minding their own business were not attacked. If somebody showed up hoping to attend a racist demonstration, to us that is the real scandal. And as to the累了, the solution might be to watch what seems to you politely to not take their photo.

Do you see a difference in how to fight fascism and how to fight racism?

The fight against fascism is meaningless without the fight against racism. And, for that matter, against sexism, homophobia, and transphobia, and also against colonialism and capitalism itself.

What are your views on the use of force?

Systemic racism is violent. Transphobia, homophobia and sexism are violent. Centuries of colonialism are violent, as attested to by the recent murders of two Inuit women in Montreal, not to mention living conditions for Indigenous people across Canada. The situation of poor people getting by with nothing but an old age pension to live on are violent. But in all these cases this violence remains invisible to those who are not subjected to it on a daily basis.

For instance, “Charter of Values” was proposed by the government to wage war in Afghanistan. It is no coincidence that this organization has grown to be so large, a wave of white supremacists who were behind the attempted anti-refugee protest at the Olympic Stadium that people stopped on August 6.

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In the early morning of September 30, with the help of a fire extinguisher filled with paint, we repainted brown the exterior façade of JS RP Tech Information, owned by Robert Proulx, located at 6117 Belanger. Robert Proulx is an active member of La Meute, involved with security.

Contrary to what they chant in the media, La Meute is an Islamophobic and racist group, using a media strategy to spread far-right, anti-immigrant, conservative ideologies, and which promotes white supremacy. Almost all public personalities of the right-wing in Quebec are members. Its idols being politicians like marine Le Pen and Donald Trump, La Meute, with populist discourses that democratically demand the “freedom of speech” for a while, and thanks for the hate you and your involvement in “La Meute” for a while, and thanks for the harassment you experience daily.

We want to make sure your neighbors know you, Robert Proulx, We broke the windows of your storefront. We were happy to see the responses of your neighbors who still continue to face this violence. For every dollar you pursue from Indigenous Peoples or individuals for defending their territories, we aim to cost you ten. Sorrynotsorry

To the public: It’s up to you to hold Enbridge accountable – in everything they do. Don’t let them risk your lives by installing pipelines they now know to be compromised. Don’t let them risk your lives by installing pipelines, period. And lastly, but not least, to our comrades and co-conspirators:

Robert Proulx’s Store Targeted For a Second Time

Hey Robert Proulx, We broke the windows of your storefront. We guess you don’t have to clean any more paint or posters off of them now. We’ve hated you and your involvement in “La Meute” for a while, and thanks for the communiqué from when your store was attacked on the 30th of September, we were happy to see the responses of your neighbors who still continue to face this violence.

On October 16th, we rolled up to your store at 6117 rue Belanger and broke your windows. We were happy to see that someone else had spray-painted “RACISTE” in red on the sidewalk directly in the front of your store. Apparently, lots of people hate you, Proulx.

We want to make sure your neighbors understood that this wasn’t random vandalism, so we hand-delivered 40 flyers (from the 30th September attack) explaining your racist and xenophobic bullshit, to the mailboxes of all the surrounding businesses on the street.

Solidarity with refugees and all those targeted by “La Meute”.

Solidarity with everyone who fights fascists – whether in the streets or at their home or jobs.

Nowhere in Montreal is safe for racist whites.

We chose to vandalize this store the morning of a right-wing anti-immigration demonstration at the border post of Lacolle, organized by Storm Alliance, another far-right group. Interestingly, Robert Proulx was present. It appears that, on Facebook, he accuses Jaggi Singh as responsible for the vandalism. Well, we don’t know Jaggi Singh. We self-organize, autonomously and informally. Everybody hates racists and Robert Proulx.

We won’t let a racist discourse take more space. We hope that the message is clear.

Welcome to all immigrants, refugees, and people without status. Fuck the borders. Fuck Quebec, fuck Canada, fuck white supremacy. Solidarity with Indigenous people in struggle for their autonomy and dignity.

Here’s a poster to put on the walls [see NLFOUNDER-INFO.ORG].

Some anarchists

Vandalism of the store of Robert Proulx, member of La Meute

Pipelines are war; one built from the insatiable greed of corporations which have normalized violence against the land and its living. Our resolve within this struggle intensifies with each audacious assault. Enbridge launches; each time they dismiss the concerns and requests of Indigenous Nations. Every court proceeding. Every act of intimidation. Every lie or false claim of safety or necessity. We’ve had enough.

So back when Enbridge started shipping in pipeline segments for their line 10 expansion, we started sabotaging them.

There are vast networks of pipeline infrastructure throughout Turtle Island. They are indefensible; perfect opportunities for effective direct action that harms nothing but an oil company’s bottom line. It’s in this spirit that we found ourselves going for long moonlit strolls through the trenches of the freshly dug line 10 right-of-way. Wherever we felt the urge, we drilled various sized holes into pipeline segments while spilling corrosives inside others.

We do this in solidarity with the Indigenous peoples of this area. A people who have been displaced, threatened and murdered since early colonial arrivals – who still continue to face this violence. We self-organize, autonomously and informally. Everybody hates racists.

So – to Enbridge: You’re gonna want to replace every last section of line 10 that’s been laid out so far. We say this because we care for the environment, and don’t care about you – so take it seriously.

And for every dollar you pursue from Indigenous Nations or individuals for defending their territories, we aim to cost you ten.

With a righteous sense of adventure, prove your stealth ninja skills by getting into the right-of-way. Once you’re in there you’re pretty invisible from the road so long as you’re not fluorescent, adorned in glitter of fucking around with a headlamp too much. Take a breath, take a look, and then find your way to an empty pipeline and start drilling! Go slow [so there’s less noise, reverberation, and friction] and apply enough pressure so that you see metal shavings coming up – and then keep at it for 10 to 15 minutes. Cutting oil will help the process along by keeping the drill tip cool and effective.

Have fun. Stay safe.

And get the fuck out there!

A How-To from the heart

You’ll need 1 a decent cordless drill, 2 a good smaller-gauge cobalt or titanium drill bit – preferably with a pilot point, and 3 scruting oil. [Oh, the irony!]

With a righteous sense of adventure, prove your stealth ninja skills by getting into the right-of-way. Once you’re in there you’re pretty invisible from the road so long as you’re not fluorescent, adorned in glitter of fucking around with a headlamp too much. Take a breath, take a look, and then find your way to an empty pipeline and start drilling! Go slow [so there’s less noise, reverberation, and friction] and apply enough pressure so that you see metal shavings coming up – and then keep at it for 10 to 15 minutes. Cutting oil will help the process along by keeping the drill tip cool and effective.

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In the Trenches: Pipeline Sabotage against Enbridge in Hamilton

The how-to

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And get the fuck out there!
The Anti-Fascist Movement in 2017

- build a cultural resistance against the imminent threat of anarchists being identified as “fascists” by authoritarianists who want to control everything, a predictable outcome of the contemporary and largely Leninist-animated anti-fascist movement achieving broad success in its goals; and
- continue to use the word “fascist” in much the same way as we have been doing, but perhaps with fewer frustrations with ourselves and others as to whether the word is being used correctly.

12) Participation and engagement will produce better knowledge of the anti-fascist movement than intellectual approaches ever will. Don’t trust anyone who has a pretense to superior knowledge of history, metaphysics, and how to live your life. That includes yourself. Walk with the anti-fascist movement for a bit, or don’t, as you like – but do it as anarchist.

I have one reading recommendation to conclude with, which is “Combating the Reactive Forces of Liberalism” by Common Cause Anarchist Organization, published in Mortar #3 in 2015. It is an imperfect article, but it does a very good job of identifying the difference between La Meute and a smaller outfits like Ade lance or the Fédération des Québécois de la Meute and a smaller outfits like Ade lance or the Fédération des Québécois de

souche – namely, that La Meute lacks a revolutionary and anti-systemic core, that it is in fact perfectly willing to work within the general framework of the Canadian state. Thinking to the United States, it seems that many defenders of the Confederate flag would probably fit this description as well. Common Cause’s argument is that these people require a different response than fascists do, and I think I buy that, though I don’t think there will ever be much hope of establishing a clear vision of who, precisely, is or is not a “reactionary liberal,” as opposed to those who come from a genuinely revolutionary and anti-systemic perspective, albeit a pessimistic nationalist one. It is clear enough that many people with one foot in the anarchist scene have another foot in the social-democratic scene, but it is harder to speak of actual individuals with any certainty. Our capacity to tell the difference will be even more difficult when assessing the anti-fascist movement’s street-level enemies, but Common Cause has made the best effort I’ve yet seen at realizing a practical taxonomy.

Peter Gelderloos and Seattle Ultras, respectively, provide two decidedly more lively texts that I think warrant some attention: “Fascists are the Tools of the State” in the first case, dating from 2007, and “Class Combat” in the second, from this year. Both of these take a decidedly less intellectual approach than either myself or in this text – I promise I am less aloof from the matters I like to discuss if you hang out with me in real life — or the collectively written, democratically approved text produced by Common Cause. Finally, I recently had the opportunity to see a few well-preserved magazine issued out of Toronto in the late 1990s, antifa forum. The first thing to say is that, rather than it being some brand-new phenomenon, the North American anarchist scene has been fascinated with terminology issued from the German radical scene for well over two decades (and of course, this is where we get some other terms, such as “black bloc”). Secondly, I think a lot of people would benefit simply from being aware of the existence of older materials like these, even if they have no particular interest in the content. I found many of the theoretical questions and tensions of today coming out in these older texts. I suspect that for younger radicals, like myself and those born even later, these older printed materials will provide a historical sense of the issues that we otherwise just aren’t going to get anywhere else. — shadowsmoke, October 2017

Anti-Fascism

This was your second and last war. You thought you had understood our warning the first time.

On the night of December 8th we paid you a visit at your home, 2440 Chambly street, apartment #1, in Hochelaga. We had the pleasure of putting up a few posters around your place, just to let your neighbours know that they live next to some neo-fascist rats.

This was your second and last war. If you don’t learn to shut up and behave yourself, it’s going to cost you. Feel free to spread the word to your fashy chums: y’all are never, ever safe in this city.

AFC (Antifa of Collective)

Catherine Beauchamp and Maxime Morin (aka “DMS”) publicly de
classed war on anti-fascists in Quebec, and in Montreal. These far-right fanboys have threata
ted to find us and destroy us. Big mis
takes.

On December 5th, we had a friendly run-in with you in the streets. Judging by how fast you ran away from us, we thought you had understood our warning the first time.

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A few of them, I want to make it clear right now that these points are offered in solidarity, and that I am mostly contemptuous towards much of the discourse even of some anarchists (largely the issue of certain tendencies, though I won’t name names) that reject engagement with anti-fascist out of hand. If you’re one of those purists, cut it out right now that these points are offered in solidarity.

6) Petitioning the government is useless; direct action gets the goods. For years, Solidarity Across Borders has organized an annual demo in Montreal under the slogan of first STATUS FOR ALL! and then, more recently, OPEN THE BORDERS! These slogans articulate as demands, necessarily directed at the Canadian government, which is at-bitter of status and maintainer of borders in this territory. These demands, even if we imagined them voiced or embodied by a hundred times more participants in a SAB demo, will not directly affect government policy. This truth is well-understood by anarchists, both those who participate in SAB demos and those who do not. But when it comes to fascists doing essentially the same thing, anti-civil discourse as an ur threat and attendance-obligatory. A manifestation of civil discourse as an ur time, it is problematic to understand any sound ways, of course). At the same lacrosse border crossing), and it is perfectly fine to attack them (in strategical of my disagreement with the strategic impe project of policing as articulated by Tom provides an undesirable negative affect to the anti-fascist movement as a whole. No platform, as a project, is comparable to the project of policing as articulat the other hand, the freedom to call things as they are – as anyone will be able to tell. This didn’t need to happen. Anarchists could have marched out of the square in a different direction. We talk a lot of shit about Maoists, and other tendencies, in our living rooms – but on the streets that day, we reflexively actualized left unity, rather than do something to develop our own autonomous capacities, and vision the ideas we presumably think to be superior to those of Maoism in terms of strategic, ethical, and even aesthetic thinking. Besides, our mutual distance would have had practical benefit today, namely by making the anti-fascist movement less intelligible, less centralized, less repressible. Let’s give kudos where it is due, and say that PCR-RCF cadres were ready and willing to fight cops and destroy property in pursuit of their aims. It is always better to have two potential- ly rowdy crowds wandering downtown Montréal than one. A chaotic movement is a stronger one.

9) Anarchists should deviate from easy narratives that frequently fail to compete with the narratives propagated by fascists. As soon as anarchist discourse becomes populist, it loses what makes it distinctly more valuable than the discourse of liberals, who have – through television and thinkpieces, podcasts and blog posts – propagated a powerful idea of what it means to be a good and ethical person in affluent, urban, and secular societies. Broadly speaking, The Guardian and your average Netflix sitcom actually have it quite right vis-à-vis their vision for a world where the cards are stacked against the enemies of the anti-fascist movement, who will always have more resources for the other side to pull on. None of us are actually wrong, because wrongness can only be measured against the definition being used. Occasionally a clinical definition emerges, usually in an academic tone or an overconceived blog post, which takes out all the moralizing and provides a rigorous and well-reaa diagnostically rigorous framework – but such rarefied definitions never catch on in common discourse, because the pragma tic function of the word “fascist” is to ral groups of people to destroy an enemy that deserves no ethical consideration; people will continue to identify things they don’t like as fascist, never mind what any expert says. Without imagi ng that we can delete the word from our political vocabulary and discourse (for our emotions will sometimes demand that we denounce a thing in the strongest possible terms), anarchists should use different terms, preferably clinical ones, to describe the phenomena of the anti-fascist movement wherever possible. When we choose to use the word “fascism”, we should be clear that our choice is informed by convenience and, to some degree, arbitrariness – not true (for if we do think that our choice of words is “true”, we have a bigger problem, which is that we have constructed a semantic reality for ourselves that satis fies our own desire to always be right). In this move away from theories of fascism, which are typically too large in scope to be practical, we can:
- encourage a less alienated relationship with our politicians and individuals in our community (who we are all struggling to survive in this world, same as anyone else. Alas, it is not enough to be right; the populist rhetoric of many fascists, which appeals to emotional demands, is often more successful in shaping the collective action of the enemies of the anti-fascist movement. Anarchists acting populist today will not prov ide an outcome of populism tomorrow (such as the power of authoritarianist ins tructions’ ideological conditioning), we should pay attention to the activity of making the mark the demonstration as theirs as far as any spectator would be able to tell. This is, in some ways, a terrible freedom, because oftentimes the way we see things will be absolutely misinformed, and provide no immediately posi tive outcome. Regarding anarchists’ in volvement in the anti-fascist movement, perhaps the most relevant topic here is Islam, which many anarchists broadly oppose (usually along with all religion). The nature of this opposition, of course, is extremely varied, and it is certain that many espousing such a position are also woefully ignorant of even basic concepts relevant to the subject matter. In this, many anarchists are the same as white Quebecois who have concerns about at least some aspects of Muslims’ beliefs and practices. Anarchism needs to be a space for respecting a political and religious plurality, and concern, which might begin a dialogue that corrects some misconceptions, and maybe suggests that there are bigger things to worry about than what some narrow-minded policewoman or Fascist might think. The only ones in society who will speak matter-of-factly about Islam-associated problems, while in fact routinely pro pagating conspiracy theories and other false information. There is no serious possibility that either liberals or Leni nists will ever demonstrate by example that the fascists’ claim to this effect are wrong, so the task is up to anarchists who are willing to take responsibility for saying things that other people (in cluding people who can make credible claims of being more oppressed) may not want to hear. The only way to stop random and autonomously planned violence is better policing. Such better policing is, in fact, more or less the projectual aim of some particularly dedicated members of the anti-fascist movement, who inves tigate incidents of fascist activity, iden tify responsible individuals, and, when possible, work to pressure the powers against them. This project is entirely laudable, especially to the extent that it is motivated by genuinely altruistic sentiment – unlike the vast majority of the ostensible ends of the project. The state employees of whom every last one is a bastard. But the volunteer efforts of flawed and underresourced people who have bills to pay, additions to nurse, all the rest of it, will never prevent atrocities like the Québec City mosque shooting from reoccurring. Rather than indulge in honeyed talk of how this problem will disappear in the context of total anarchist triumph, it should be acknowledged that what will prevent such atrocities is better surveillance, better regimes of punishment and reward for bad and good behaviour, better algorithms to preemptively identify the person about to shoot someone. Obviously the med cine is worse than the disease, even if that’s easier for some of us to say than others. There is a place for hunting down every true fascist, and it will not be more difficult, which will remain the main activity of some people and which others should try to celebrate, but it is problematic for this to become a marke ting point. This kind of strategy is likely to spread, and thereby very effectively disappear in the context of total anarchist movement. We talk a lot of shit about Maoists, and other tendencies, in our living rooms – but on the streets that day, we reflexively actualized left unity, rather than do something to develop our own autonomous capacities, and vision the ideas we presumably think to be superior to those of Maoism in terms of strategic, ethical, and even aesthetic thinking. Besides, our mutual distance would have had practical benefit today, namely by making the anti-fascist movement less intelligible, less centralized, less repressible. Let’s give kudos where it is due, and say that PCR-RCF cadres were ready and willing to fight cops and destroy property in pursuit of their aims. It is always better to have two potential- ly rowdy crowds wandering downtown Montréal than one. A chaotic movement is a stronger one.

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11) Theories of fascism are political and emotionally motivated. In other words, they are never entirely honest. In intellectualizing fascism (and its rela- tives; crypto-fascism, proto-fascism, qua si-fascism, etc.), the intellectual is typically unable to separate personal bias and agenda from the work at hand. This is why many anarchists call Leni nists “red fascists”, why Leninists might call anarchists “bourgeois”, why the enemies of the anti-fascist movement proclaim that “antiifa are the real fascists”. None of us are actually wrong, because wrongness can only be measured against the definition being used. Occasionally a clinical definition emerges, usually in an academic tone or an overconceived blog post, which takes out all the moralizing and provides a rigorous and well-reaa diagnostically rigorous framework – but such rarefied definitions never catch on in common discourse, because the pragma tic function of the word “fascist” is to ral groups of people to destroy an enemy that deserves no ethical consideration; people will continue to identify things they don’t like as fascist, never mind what any expert says. Without imagi ng that we can delete the word from our political vocabulary and discourse (for our emotions will sometimes demand that we denounce a thing in the strongest possible terms), anarchists should use different terms, preferably clinical ones, to describe the phenomena of the anti-fascist movement wherever possible. When we choose to use the word “fascism”, we should be clear that our choice is informed by convenience and, to some degree, arbitrariness – not true (for if we do think that our choice of words is “true”, we have a bigger problem, which is that we have constructed a semantic reality for ourselves that satis fies our own desire to always be right). In this move away from theories of fascism, which are typically too large in scope to be practical, we can:
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