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 try 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 herd 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!

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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

“...fascism is imperialist repression turned inward”
-Cope (2015) as quoted in Kesīqnaeh

Following Saturday’s “Open The Borders” demo at the Lacolle Border, the message “DECOLONIZE” appeared along a canal wall in an affluent southwest Montreal neighborhood. This pie- ce provides an opportunity to explicitly outline some links between the ongoing struggle of decolonization across Turtle Island and anti-fascist action. In Fascism & Anti-Fascism: A Decolonial Perspec- tive, Kesīqnaeh makes some insightful links to these struggles while questioning the significance of fascism to Indigenous peoples already combating colonial vio- lence. For the sake of brevity, a few direct quotations are provided below:

Kesīqnaeh states:

“Fascism is when the violence that the imperialist nations have visited upon the world over the course of the develop- ment of the modern, parasitic capitalist world-system comes back home to visit.”

“...in the settler colonial context this violence is one that was perfected within the exceptional state of the expansion of the frontier, the clearing and civilizing of Indigenous People to make the land ripe for settlement, and the catarcal conti- nuum that has marked Black existence on this land from chattel slavery to the hyperghetto.”…”

“To quote the African People’s So- cialist 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’” …(Kesīqnaeh, 2017).

Far away as Montreal’s canal walls might seem from this discussion, there are real connections to be made here. “DEC- COLONIZE” is a piece done by folks involved in anti-fascist organizing and action. Kesīqnaeh states, “if you want to fight fascism, you have to decolonize.” The people behind the canal’s message want this political analysis to be on every- one’s mind who takes up this struggle against far-right groups across Turtle Is- land.

“DECOLONIZE” performs aesthe- tically to disrupt the infrastructures that invisibilize the violent colonial processes that have made it possible for condo de- velopments 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 infra- structures organize society according to white supremacist aspirations that deploy anti-Indigenous and anti-Black narratives. While fascism may not neces- sarily appeal to the white wealthy elite, it’s ideological values sustain the privile- ge 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 au- thorities (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 accord- ingly.

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 repressurized 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.

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

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.

3. Fill with paint

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

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.

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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, anti-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 Métis 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 Métis 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 nation, 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 ‘375+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 Métis martyr Louis Riel. Macdonald’s statue belongs in a museum, not as a monument taking up public space in Montreal.

Ni patrie, ni état, ni québec, ni nada! - 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 antifascist organizing in Montreal and what it means, 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 Montreal and what it’s like to be an antifascist organizer.

The role of antifascism is to expose and neutralize the threat posed by the far right, which in the Canadian context are racism, patriarchy, colonialism, and capitalism.

Why is it important to be fighting fascism now?

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.

What are common misconceptions of Antifa?

The politically ignorant believe we are secretly 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 bashing Nazis is all we care about. This is another misconception, as in fact we’re often people who are also involved in less sensational work against government cutbacks, police brutality, racism, and other aspects of life under capitalism.

Many people are confused, and think there is some organization called “antifa.” In fact, “antifa” is just the media’s buzzword of the day, a German contraction.

he said, “that it was correct.” He went on to compare the activists’ action, in which no physical entity was harmed, with terrorist attacks such as the Boston Marathon bombing and the Bataclan massacre in Paris. The commonality between these actions was the fact that they were all ideologically motivated. The judge went on to reference a man in Germany in the 1930s who believed that he had a righteous cause.

Well, two can play at this game. If the condemnation that follows seems overly scarce, keep in mind that this fucking judge compared our comrade to Adolf fucking Hitler.

This judge is a representative of the very same Crown that has been responsible for atrocities much worse than the Boston Marathon bombing or the acts of the Bataclan shooters. The genocidal residential school system was presided over by many judges, and the human cost of this system was much greater than the terrorist acts the judge cites. How dare you chastise our comrades, as if they were errant children, for disobeying your Law, when much greater atrocities have been committed by people using the Law as their weapon? Is it your moral code, not ours, which is ill-conceived and naive.

You are old, and will not live to see the full extent of the coming cataclysm wrought by fuck change and the economic and political crises it will precipitate. For those of you who must live with the consequences of your generations failure to address the ecological crisis, we cannot tolerate the rape of Mother Earth that Enbridge and their malignant ilk daily engage in. How dare you scold us for taking action in defence of our future? It is our future that state-sanctioned ecocide has been systematically impoverishing for centuries. Would you chastise us for desiring to pass along a liveable world to those who come after us? Would you rather that we wallow hopelessly in the shit that 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 you are saying is, in effect, Might makes Rights. And in doing so you place yourself in the spiritual company of the judges of countless oppressive regimes, who have legitimized terror and torture by upholding the Law. So I say unto you: in condemning our comrades, you were convinced that you were right, but so was the judge that condemned the Tsilqotin in 1993. Or the judge that ordered the eviction of Africville and the deportation of the Acadians. Or they 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 that people of Japanese descent be interned in concentration camps 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 that 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. We will continue to fight in defense of Mother Earth, on behalf of future generations and all our relations, consequences be damned.

And make no mistake — our movement is growing. Those with their fingers on the pulse already know this — the rest of us will find out soon enough.

Map the sun set on all you represent, and as your generation dies, may the asylum ideology you have so shamelessly espoused die along with you. Fuck you, and as your generation dies, may the asylum ideology you have so shamelessly espoused die along with you. May the day soon come where all belief in their sanctity fades from memory, and human beings once again honour what is living instead of your dead abstractions. Only then will we as a people be able to speak meaningful of justice.

In the name of our fallen comrades, the praiseworthy and beloved Jean Leger, we declare: ON LACHE RIEN — we are not giving up.

for the wild, the Pukaskawajij Brigades of the Imaginary Anarchist Federation

Fall 2017
Decolonize Turtle Island!

For the last 10 days, an encampment has been blocking the train tracks that lead out of the Port of Olympia, preventing fracking proppanants from being sent to North Dakota and Wyoming. In addition to capitalist and environmental destruction, the blockade has created an opening in which a Enbridge's Line 9 was physical for their role in a 2015 direct action in solidarity with Indigenous resistance. This action, the first of its kind, inspired the judge found it suiting to give the death penalty to the walls of the Tiny House Warriors and almost became law. These groups do not act, we aim to be physically present to do whatever needs to be done to stop them.

Warm greetings to everyone searching for the cracks in Leviathan's armor. For total freedom, some guests on the southern tip of the Salish Sea.

O n December 18th, 2017, two anarchist comrades were sentenced for their role in a 2015 direct action in which a Enbridge's Line 9 was physically shut down. Their affinity group accomplished 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,” 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, 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 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 earlier 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.

For 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 extreme individuals and groups. On a basic and concrete human level, people are denied the one person, two votes that people on welfare or getting by with nothing but an old age pension to live on are entitled to. In a large and chaotic context it is always difficult to figure out who the two-bit outfits like Atalante to drop their pathetic position living conditions for Indigenous peoples, or even Inuit women in Montreal, not to mention living conditions for Indigenous people across Canada. The position of people fighting with nothing but an old age pension to live on are racist. But in all these cases this violence remains invisible to those who are not subjected to it on a daily basis. How do we go about getting by with nothing but an old age pension to live on is the real scandal. And as to the Storm Alliance will be there to bulb them as they do. All of these are examples of the violence that we are fighting against.

What is your role in countering them, specifically in Montreal and the province of Quebec?

We intend to expose and neutralize this threat. We will document and reveal the ties between organizations, including the links they would rather be kept out of the public eye. For instance, the neo-nazi group Atalante, who was an official in La Meute who attended the recent hatefest in Charlottetown. Or the involvement of racists behind the fake news scandal about Muslims at a popular zoo a couple of months back. Or the avowed white supremacists who were behind the attempted anti-refugee protest at the Olympic Stadium that people stopped on August 6.

For La Meute, our job was to prevent La Meute in the streets of Quebec City, for the Storm Alliance to intimidate refugees at the border, for Atalante to drop their pathetic anti-Muslim hatefest that accompanied the election of Donald Trump, 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.

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For the Storm Alliance will be there to bulb them as they do. All of these are examples of the violence that we are fighting against.
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 been reading about the KKK or Adolf Hitler. Against the re-emergence of the far-right, there is no mercy. We will do anything to discourage them. We are extremely aware that these ideas have the capacity to wreak havoc, especially in the current context, while every day the media propagandizes against Islam, awakening the Western paranoia that justifies the war against the Islamic State and the military occupation of the Middle East. The spreading of racist ideas contributes to reinforcing the national identity and maintaining an exploited class of proud 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. Everyone 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 mtlcounter-info.org]. Some anarchists.

In the Trenches: Pipeline Sabotage against Enbridge in Hamilton

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 in 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 arrival – who still continue to face this violence. Who suffer the consequences of this colonial capitalist society and the industries which drive it.

So to Enbridge: You’re going to 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. #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 lives by installing pipelines, period.

And lastly, but not least, to our comrades and co-conspirators:

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 cutting 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.

Have fun. Stay safe. And get the fuck out there!
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 secondly, to 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 an anarchist.

I have one reading recommendation to conclude with, which is "Combating the Reactory Forces of Liberalism" by Common Cause Anarchist Organization, published in Montreal #3 in 2015. It is an imperfect article, but it does a very good job at identifying the difference between La Meute and a smaller outfits like Ade lante and the Federation des Quebecois 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 genuine 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.

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DMS Dosed

Guillaume Beauchamp and Maxime Morin (aka “DMS”) publicly de declared war on anti-fascists in Quebec, and in Montreal.

These far-right fanboys have threated to find us and destroy us. Big mistake.

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.

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 warning. 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 de Collective)

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TO THE ANTI-FASCIST MOVEMENT IN 2017

To say, for the purposes of this text, some combination of:
- small organizations with specifically racist or otherwise oppressive politics;
- larger movements with politics that are less defined but generally amenable to these organizations’ agendas; and
- infrequently, but particularly during Republican administrations, the executive branch of the United States government (the governments of Quebec, Arizona, and a few other U.S. states might occasionally be identified as fascist as well)

During this entire time, there have been discussions of this “fascist threat” (its composition, its activities, its capacities, etc.) and a consistent trend of people taking action against it.

2) Anti-fascism, like any social movement, is a space. Movements can consist of one or many people with one foot in the anarchist scene has been fascinated with 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.

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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 articu-
late as demands, necessarily directed at the Canadian government, which is ar-
biter 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-
capitalist demos tend to be swept aside or quashed by the police, or the like, these same anarchists can get very worried — namely, by imagining a clear causal relationship between the peti-
tioning action and a dreaded govern-
ment decision. For years, Solidarity Across Borders, as well as many other 
activists, have been disgusted by racist petitioners standing in front of the National Assembly or gathering at some other visible or sym-
bolically important site (the Quartier des spectacles, Montréal City Hall, the 
Lacolle border crossing), and it is per-
fectly fine to attack them (in strategical-
ly sound ways, of course). At the same 
time, it is problematic to understand any 
attack on the state by fascists as a reason to attack them further, because it is nearly impossible to attack the state and succeed, but 
it is a difficult operation, and one that 
demands a great deal of resources — of which, it is quite likely, the attackers do not have an abundance. It takes many 
resources from the other side to pull 
of some kind of passive event. If one 
demo is blocked, they will call another on another day. Or they will hide in a 
parking garage for awhile, then emerge 
once the attackers have gone home.

The above two points comprise the core 
of my disagreement with the strategic impe-
native that goes by the name “no platform”, 
currently in vogue among many influential 
participants in anti-fascist, and which 
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 articulated in 
Nomad in The Master’s Tools. The exigency 
is to be everywhere at once, to prevent any 
instance of violation of non-situational pla-
cidity, a project which is necessarily impo-
te. To this end, the state, the efforts be-
bypassed to stop radicalism in its tracks, and those who are more easily motivated by to 
stop radicalism in its tracks, and those who are more easily motivated by to 

9) Anarchists should deviate from 
easy narratives that frequently fail to 
anti-fascist movement wherever 

Antifascism

a few of them, so I want to make it clear 
that these points are offered in solidarity, and that I am mostly contempt-
uous of Canadian law. In the case of the 
Canadian law, the state guarantees the right of citizens to peace-
ful assembly and peaceful expression of political opinion. Thus, any attack on 
such rights is simultaneously an attack 
both on the state and on the people who are already the right of another than we already are. But when 
we left the square, the Maoists did what 
they always do, which was to hoist their 
hammers and banner-and-sickle flags 
face out, and the activity of putting them 
the mark the demonstration at their it is likely that anyone will be able to tell. This didn’t need to happen. Anarchists 
could have marched out of the square in 
another direction. We talk a lot of shit 
about Maoists, and other tendencies, in 
our living rooms — but on the streets that 
day, we reacted to the violent words only 
the state. This is, in some ways, a terrible 
freedom, because oftentimes the way we 
see things will be absolutely misinfor-
med, 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 
possess (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 
foolishly 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 
project that will not only be effective against 
their concerns, which might begin a dialogue 
that corrects some misconceptions, and 
maybe suggests that there are bigger 
things to worry about than what some 
individual fascists and making their li-

anarchists to “fascists in effect”, why 
be practical, we can:

1) The word “fascism” is a colored 

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