

# Between Storms

## Anarchist Reflections of Solidarity with Wet'suwet'en Resistance



*Inside: Overview of the Fight Against CGL, February Attack on Drilling Site, Logic of Anti-Repression, Solidarity Actions & Communiques, Finding Freedom Outside of the Court System, New Pipeline Threats in the Region...*

“Solidarity is the consciousness of the common interest and the actions that follow from this consciousness.” - Ricardo Flores Magon, Indigenous anarchist revolutionary in Mexico, 1910



Cover art, and also the picture above, by Gord Hill of the Kwakwakwaka. Gord has been an inspiration to many over the past 3 decades and he is a very indefatigable proponent of indigenous anti-capitalism. He has had a positive relationship with anarchists and anarchism since becoming a revolutionary in the 80's. For more of his work see <https://warriorpublications.wordpress.com/>

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# Introduction

*“If you have come here to help me you are wasting your time, but if you have come because your liberation is bound up with mine, then let us work together.” - Lila Watson, Murri woman from Australia*

*“To think that natives can become free and self determined on the land while the rest of us are kept in a state of obedient wage slaves getting our food and tools at Walmart and Home Depot, buying private property or renting from landlords, being ruled by police, prisons and political parties and swearing allegiance to the Canadian state, is purely delusional.” - From “Wild Resistance, Insurgent Subsistence” (a printable pamphlet can be found at [blackbanner.wordpress.com/pamphlets](http://blackbanner.wordpress.com/pamphlets))*

We have assembled this publication in solidarity with the ongoing Wet'suwet'en resistance to industrial expansion. This struggle for Indigenous self determination and land defence has become a landmark moment of rupture across the colonial nation of Canada and beyond. We felt the need to compile this zine in an effort to take a step back and witness the breadth and fierceness of these last few years – with a particular focus on the year that has just passed since the start of ‘Coyote Camp’ and the specific battle against the attempt to drill under Wedzin Kwa. Not to produce some stale collection for the history shelves, but to inspire and learn from these events as they continue to unfold. As we go to print, CGL has just begun the drilling under the river that many have fought so hard to prevent. It's a sad day and this part of their destruction will have devastating effects. But this doesn't mean that this fight has been in vain, the project is not complete and opportunities for intervention abound. Furthermore, although we fight to win, the struggle is not in vain whether it is materially won or lost. The depth of Wet'suwet'en cultural revival, decolonization and re-occupation of their yintah (territory) have been boosted immensely. This has implications for indigenous resistance and for rebels everywhere who





cherish the fight for land and freedom. In general, the underlying value of cultivating relationships in rebellion is beyond measure. As anarchists in Chile say, "the only battle lost is the one not fought".

These pages were put together by non-natives who have been engaged in different capacities over the years on and off the yintah. We only represent ourselves and don't mean to speak for other anarchists, let alone any Wet'suwet'en, other indigenous people or any of the wide range of supporters who have poured their hearts and souls into this fight. As is very clear to anyone who has been part of or has observed this movement, there are many anarchists involved, but the concepts and ethics that have driven our active participation are obscure to many. With this publication we aim to not only chronicle and exclaim this Wet'suwet'en-led social movement, but also to explain what anarchy means to us and how it relates to our presence in these waves of resistance.

Inside you will find an overview of Wet'suwet'en resistance from the emergence of Unistot'en Camp until the most recent endeavors on the Gidumt'en yintah, as well as the closely related Lihkts'amisyu actions and Gitxsan rail blockades nearby. We've included a centerfold map outlining the widespread scope of coast to coast solidarity actions from fall 2021 to summer 2022, along with communiqués found online that offer reflections and analysis from people behind some of these actions. The topic of anti-repression and overturning the state's attempts to isolate and criminalize us is also explored. *A Well Oiled Trap* introduces the history of the British common law, tracing it as foundational to the Canadian state, its justice system and colonial projects, outlining their incompatibility with our dreams. Lastly, we address another anti-pipeline fight brewing up in Gitxsan territory (Wet'suwet'ens neighbors and ancient allies); An analysis of the proposed related projects is presented in the article *Face to Face with the Enemy: An Introduction to WCCGT line, PRGT line and Ksi Lisims LNG Terminal*.

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To find a printable pdf of this publication:  
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*As we continue to engage in this struggle against CGL and the RCMP we also want to honour and respect survivors of sexualized violence. We recognize that sexual assault has been present in this movement, and there has been much division on the topic of addressing it. These are very important matters and we hope that they can be resolved. As this is an issue that comes up in almost every social movement, it is so important to develop methods to address them and weave these in as part and parcel with our practice of resistance against industrial capitalism and the colonial state. We felt it necessary to include this note, so as to make it clear that our solidarity in this movement does not exclude solidarity with those who have been harmed by members of this movement.*

*Having said this, we don't think that this situation is any reason to discontinue our solidarity and support for the ongoing Wet'suwet'en-led fight to stop the assault on Wedzin Kwah, and push to completely evict the CGL, RCMP and other industrial/colonial forces off their Yintah. This is a long and honourable fight and as this publication goes to press in September 2022 we wish to see another wave of escalated direct action to carry this movement forward.*



# Overview of the Wet'suwet'en Anti-Pipeline Struggle

## Unistot'en and Cas Yikh House Territory Reoccupations and Checkpoints

Since April of 2009 Howilhkut - Freda Huson, her family, friends and

supporters have maintained a checkpoint on Wedzin Kwa ("Morice River"), at the entrance to Unist'ot'en House Yintah (Territory) - 66 km of the Morice Forest Service Road (FSR). Starting with a small cabin and growing to include an enormous healing centre and multiple other large buildings — this Wet'suwet'en re-occupation stands right along a pathway slated for pipeline developments.

In the winter of 2018-19 when Coastal Gas Link (CGL) threatened to use the RCMP to shut down the Unist'ot'en land reclamation, another checkpoint was strategically established at 44 km of the Morice FSR in order to keep an eye out for police staging a raid. This checkpoint is in the Cas Yikh House Yintah of the Gidimt'en Clan. On January 7, 2019, Sleydo' - Molly Wickham and 11 of her supporters were arrested holding the line in solidarity with Unist'ot'en against the imposition of CGL/RCMP.

## Shut Down Canada 2020

On January 5, 2020 hereditary Wet'suwet'en Chiefs formally evicted CGL from their lands. After all the crews left, trees were felled onto the Morice FSR starting at 39 km, which is the entrance to Cas Yikh yintah. This began a month-long blockade that shut down not just CGL's operations but all the



logging activity as well. Rebels behind the lines noticed that the wildlife had returned to the area in abundance, and there was a true sense of being outside the colonial reality of the Canadian state.

On Feb 6th and 7th militarized RCMP conducted heavily armed raids and ten arrests were made at 39 km and 44 km, including Eve Saint, a daughter of Woos - House Chief of Cas Yikh - and 4 other indigenous supporters from Dakelh, Gitksan, Mohawk and Tlingit territories. On February 10th, three Unist'ot'en Matriarchs and four other land defenders were arrested at 66 km while conducting a ceremony for missing and murdered indigenous

Top left: Wedzin Kwa river.

To the right: Part of the blockade of January 2020, which consisted of a stretch of downed trees starting at the entrance into Cas Yikh house territory (39 km of the Morice Forest Service Road) that went for 3 or 4 kilometres.



women and girls. By this point, the growing solidarity movement had escalated to its boiling point. With blockades of railways, ferries, ports, highways, occupations of offices and mass demonstrations spreading across the country, much of Canada was brought to a halt throughout February and into March. Due to multiple factors, the movement was already fizzling out as the COVID-19 pandemic ramped up and took the remaining wind out of its sails.

## November 2020

In spite of this, the fight never stopped. In November, 2020, “somewhere along the CGL pipeline route”, a communique reported that “Dozens of trees felled on the road, barricades erected, barbed wire strung throughout, and a ditch was dug through the road... a tree was fell onto the drill... survey flags were being pulled, works sites trashed, and a hunter’s blind or tree sit is being occupied in the project’s right of way (ROW)... heavy machinery was used to dig up the road and destroy a bridge.

*Full communique (<https://mtlcounterinfo.org/bc-direct-action-prevents-coastal-gaslink-from-drilling-under-the-wedzin-kwa/>)*

## Coyote Camp, Lihkts’amisyu Clan Enforcement Campaign and Gitxsan Solidarity

On September 25th, 2021 in Cas Yikh House territory of the Gidumt’en Clan, a new phase of Wetsuwet’en pipeline resistance was initiated. Coyote Camp along with a series of blockades was established with the direction of Cas Yikh Head Chief Woos’ to prevent CGL from furthering their pipeline developments by drilling under Wedzin Kwa (aka Morice River). This site served as a hub of resistance throughout the fall and into the winter.

In an effort to slow police enforcement, a guest of Woos’ liberated one of CGL’s excavators and used it to dig a 2 metre deep trench on the road leading to Coyote Camp, after which they were tasered (while still operating heavy machinery), arrested and held overnight. On September 27, the police responded to lock down tactics by using

physical torture, or what they like to call “pain compliance” in order to remove and arrest another supporter. The blockade was re-established immediately upon RCMP departure.

RCMP entered the camp several times for surveillance purposes and responded with violence when told they are not welcome on the territory, pouring out drinking water, slashing car tires, and destroying tents being used by land defenders at Coyote Camp. Haudenosaunee Warriors arrived around Oct 10th while a public letter was sent from their Six Nations “Iroquois” Confederacy pledging full solidarity. Cops who tried to enter the camp after this were turned away.



Dsta'hyl disabling machinery

Wet’suwet’en Chief Dsta’hyl of the Lihkts’amisyu (Fireweed) Clan and Kolin Sutherland-Wilson from Git’luuhl’um’h etxwit house

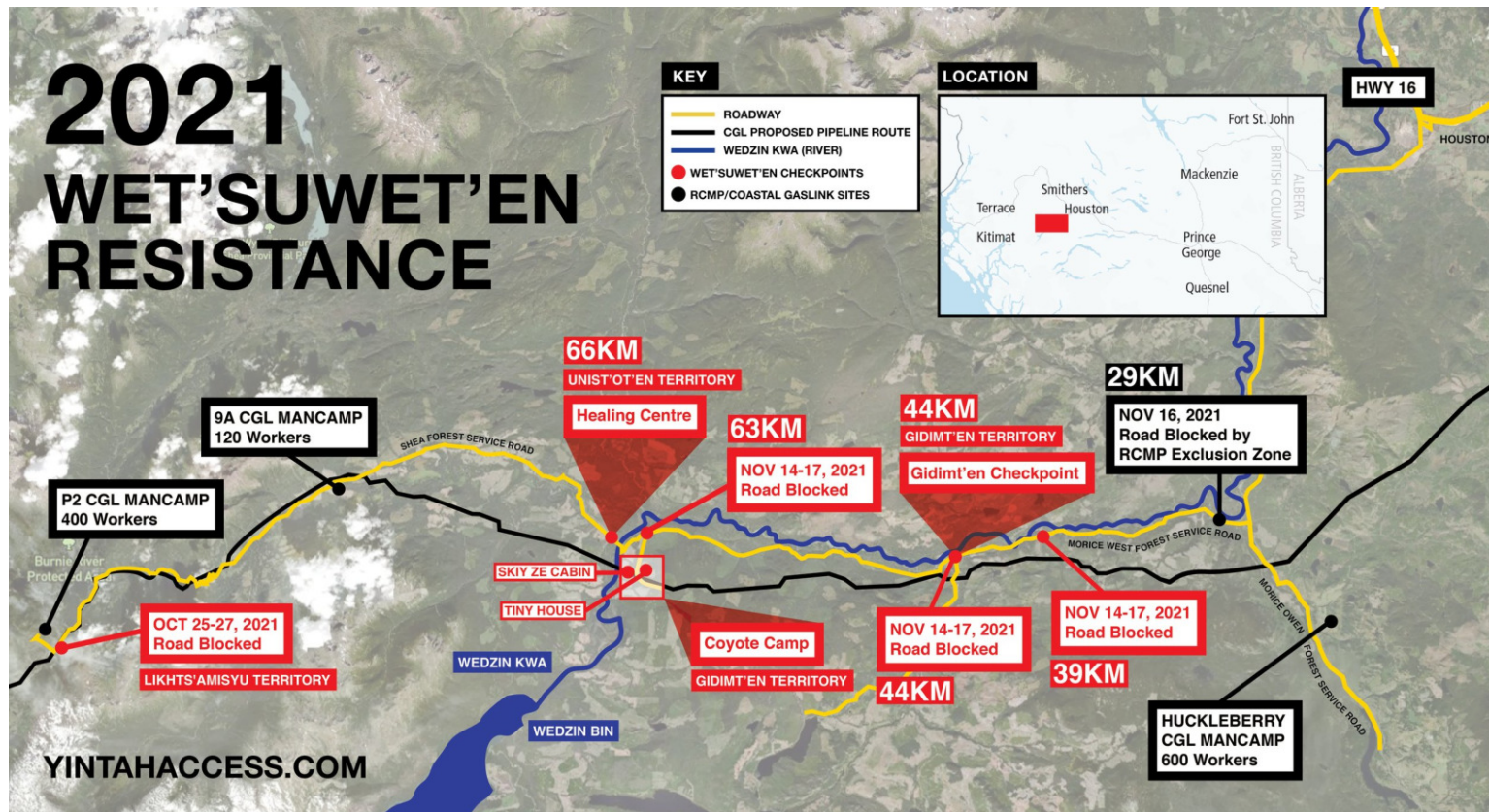
of the Gitxsan Fireweed Clan were arrested on October 29th. They had started a campaign on October 24th with members of their respective clans (including Chief Tsebesa) and supporters to enforce ancient Wet’suwet’en laws of trespass - resulting in the seizure and disabling of a dozen pieces of CGL-serving heavy machinery on Lihkts’amisyu territory. In response to these arrests trees were felled and a blockade lit on fire along Morice FSR in Gidimt’en territory (pictured on the back of this publication).

*See also [likhtsamisyu.com](http://likhtsamisyu.com) for more about these events and the village site being reestablished at Parrot Lake in Lihkts’amisyu yintah*



Sleydo' with Shay (a Gitxsan warrior)

# 2021 WET'SUWET'EN RESISTANCE



Mid November operations

## Aboriginal Law or Indigenous Law?

"...The Indian Act, Sections 35 and 91 of the Constitution, and Supreme Court decisions such as Delgamuukw (1997), Tsilhqot'in (2014) and Daniels (2016) are examples of Canadian Aboriginal Law. Alternatively, Wet'suwet'en clan laws against trespass on their territories and the Métis Laws of the Hunt are examples of Indigenous law.

Aboriginal rights and title, as described in decisions like Tsilhqot'in, are part of Canada's Aboriginal legal framework. While Canadian Aboriginal law is partly based on Indigenous law, and is in one sense a partial recognition of it, in another sense it is an attempted domestication and containment of Indigenous law through colonial institutions, as exemplified in Justice Church's claim that "indigenous customary laws do not become an effectual part of Canadian common law or Canadian domestic law" until they are integrated into the colonial framework.

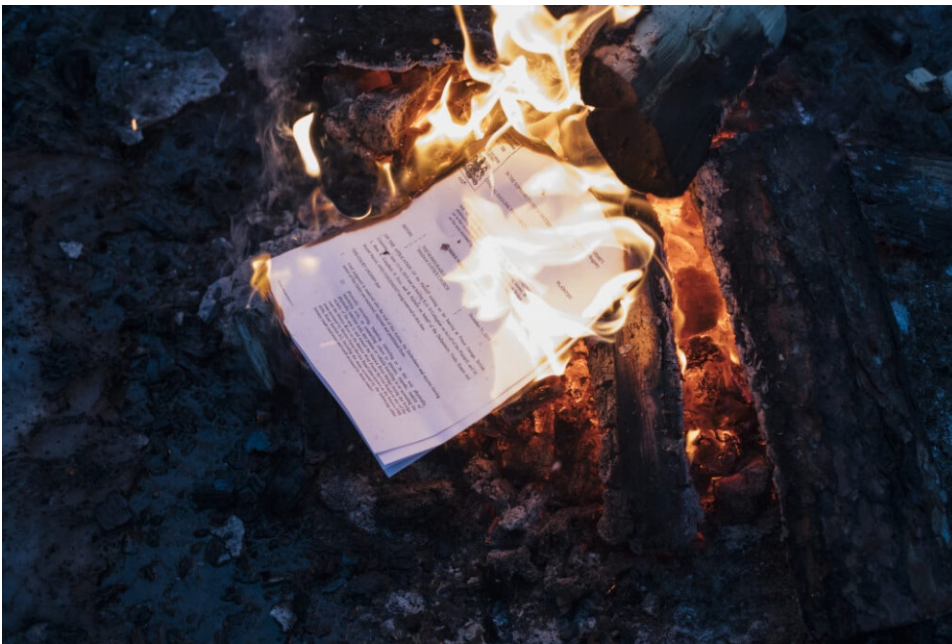
Below is a first hand account of the blockades launched on November 15th, provided anonymously:

*Land defenders launch an operation to "enforce" the eviction order issued to CGL by the Hereditary chiefs in 2020. At 5am, CGL was given notice that in eight hours, the Morice forest service road (the only road in or out of the territory) will be permanently closed and that the countdown begins at the time the notice was issued. Three checkpoints were established along the road to manage traffic and workers from the man camp as they evacuate. The first checkpoint was setup at the 39km bridge along the Morice forest service road (FSR). The bridge marks the entry point into Gidimten Casyex territory. This is where the cops would first be met if they responded. The second checkpoint was setup at the 44km bridge to protect Gidimten camp. The third checkpoint was setup at km 63 the western boundary of the territory and it functioned as a rear guard to protect coyote camp.*

*The 30 km's in between the checkpoints was now effectively a space liberated from cops and industry.*

*The RCMP was notified that if they chose to respond and travel past 30km, they would trigger the immediate closure of the road. They abided by this and did not attempt to enter Gidimten checkpoint during the evacuation period.*





*Initially CGL security was the only one to respond. They tried to read the injunction which was quickly burned. As the hours counted down, a CGL excavator was confiscated and brought to the first checkpoint on the 39km bridge.*

*In the final hour CGL officials requested a two hour extension. It was granted to them since no workers had yet evacuated. It was later found out that CGL did not notify their workers of the threat [and eviction notice they were being served].*

*As the countdown came to an end, the excavator and land defenders went to work deactivating the only road in or out of the territory. 800 workers were now stuck behind the blockade. Trenches were dug, culverts ripped out, trees felled, fires lit and the bridges at km 39 and 44 were seriously damaged.*



Through resistance, Indigenous peoples have forced upon the State a measure of acknowledgment and raised the need for the State to somehow manage colonial contradictions. However, assimilation remains the overall policy goal and Indigenous law remains pushed to the margins, when not outright violated. Anishinaabe law professor and writer John Borrows has explained how even the Tsilhqot'in decision, generally seen as the most progressive to date, still upholds the racist Doctrine of Discovery...

...In the precedents set in Canadian Aboriginal law, it is not band councils that are the holders of Aboriginal rights and title but the people as a collective whole. As creations of Canada's Indian Act, band councils only have delegated jurisdiction over reserve lands. The BC Treaty Process is thus an act of fraud, as it is negotiated between band councils and a province, who are not nations, over rights they do not hold.

While Native peoples' sovereignty, their relationship to their lands, is both spiritual and material, rooted in countless generations of experience passed down to successive generations, the only thing BC and Canada have a sacred relation to are money and power. This is made abundantly clear in the various fact sheets available on the BC government's special UNDRIP adoption website, targeted at different branches of industry..."

From "Indigenous Law, UNDRIP and Corporate Development in BC" by Micheal Gouldhawke. Published, January 12 2020. Michael Gouldhawke is a Metis writer and storyteller based in Vancouver with deep roots in anarchism. He currently maintains a periodically updated blog with critical analysis and reviews of both historical and presently unfolding events (<https://mgouldhawke.wordpress.com>)





Over the next few days more heavy machinery was confiscated. Land defenders worked days and nights ripping apart the Morice FSR. The machinery was then moved into positions at bridges and entry points to defend against what was to come.

As CGL was evacuating the mancamp via helicopter, [land defenders would later learn] the RCMP was flying in officers and ERT members from across Canada in

preparation for their raid which they referred to as an "Emergency Rescue operation."

## Reconciliation is Dead

"Criticizing reconciliation is not about shaming those elders and people who participated in the Truth and Reconciliation Commission, it's about attacking a government that used that moment of vulnerability to bolster its global image. I have said it before and I'll say it again, I do not blame our older generation for being hopeful about a more peaceful future. Those who lived through the horror of residential schools and the 60s scoop and the road allowance days and the sled dog slaughters could only have wanted a better life for the coming generations. It is the responsibility of those younger generations to stand up and say that what is being offered is not good enough...

Canada is a colonial state. It exists to govern territory and manage the resources of that territory. It is nothing less and nothing more. It has done an excellent job convincing its citizens that it stands for something, something good. This is the way it maintains its



Aunty Janet, Cas Yikh Elder Warrior

The raid came on the 18th and 19th when heavily armed RCMP staged a militarized attack on Wet'suwet'en land reoccupations. They arrested 30, including Gidimt'en hosts Aunty Janet and Sleydo, as well as Jocey Shadows - a daughter of Woos'. Also arrested were other Wet'suwet'en along with Gitxsan, Dakelh, Haudenosaunee and non-indigenous allies. Dwellings near Coyote Camp were burned down and the arrestees transported - some in dog cages - to the detention centre in Prince George where they were held for 4 days before being released.





Gitxsan rail blockade 2021

In response to the impending raid, the Gitxsan blockaded the CN tracks running through New Hazelton, Spookw territory on November 14th and 18th. After this they established an encampment next to the tracks that lasted till February 3rd. On November 21st Nii'Lax Aks, of Git'luuhl'um'hetxwit was tackled and choked out by several cops near the tracks;

he and a non-native resident of Gitxsan territory who came to his aid were both arrested and were released quickly as a crowd started to gather outside the New Hazelton RCMP station and lit a fire in the parking lot.

*More info related to Gitxsan land back initiatives available at*

*"Git'luuhl'um'hetxwit Media" (FB & IG)*

On November 29th, a fire was started on the road near Gidumt'en Checkpoint at 44km in an attempt to stop CGL-related traffic from getting to work. Before the fire got big enough to be sustained, the plan was foiled by RCMP and two more Wet'suwet'en supporters were arrested and released after 3 or 4 hours. Coyote Camp was retaken on December 19th until January 4th, when the land defenders staged a strategic retreat to prevent more arrests after RCMP started amassing and preparing to conduct another raid. *Many actions took place across the country in solidarity with this recent wave of struggle and are listed in the centrefold of this publication*



Gidimt'en balhats

*While the State continues to attempt to prevent resistance to CGL incursion on Gidimt'en territory, the clan is building a balhats (feast hall) at Lamprey Creek, just across the bridge from the Gidimt'en Checkpoint.*

legitimacy. The national myth of politeness and civility wins the support of its constituents. This has been carefully constructed over time and it can be deconstructed....

The Delgamuukw verdict saw the courts acknowledge that the We'suwet'en territory is unceded, that they hold title and legal jurisdiction, and yet look at how Canada honours that. Legal victories are not the way we win our land and dignity. Canada cares as little about Canadian law as they do Indigenous law.

The same goes for the United Nations and their precious UNDRIP. We have seen that the state will adopt United Nations Declaration on Indigenous Peoples (UNDRIP) principles and interpret them to suit their needs. That document says that governments and companies need free, prior, and informed consent to engage in projects in their territories. BC adopted it and, yet, says that it does not mean they have to gain consent from the Wet'suwet'en. Consent will never actually mean the right to say no. And the UN has no way to enforce it.

The time has passed for legal challenge in their courts that does nothing but drain our resources and slow us down..."

From "Reconciliation is Dead – A Call For Revolt After the Raid" by Tawinikay (aka Southern Wind Woman). Published February 2020. Taiwanakay is a Two Spirit Metis anarchist organizer and public speaker/writer based in Hamilton. An inspiration to many (<https://theanarchistlibrary.org/category/author/tawinikay>)

# Night Time Attack Sets CGL Back: Some Words of Reflection and Solidarity

At the beginning of this year, after the RCMP paramilitary eviction of Coyote Camp and conditions imposed on arrestees (many solid people who had been helping maintain infrastructure) to stay off the yintah, a general state of exhaustion and demoralization prevailed among those who remained. With the forces of land defence predominantly beaten back and or beaten down, the drilling site next to Wedzin Kwah was almost fully established. It seemed like the struggle so passionately fought to prevent the CGL pipeline developments from protruding underneath that very precious river may have been lost. Then something very incredible happened...

In the wee hours of February 17th a handful of courageous individuals seized the night and launched a very effective attack on the drilling site and set back CGL's plans considerably. Judging from police reports it looks like the attack consisted of three components; First, physically pushing away security forces who were watching over the site; Secondly, setting up a hard blockade well before the site along the Morice Forest Service Road to prevent RCMP from immediately responding to the attack; Last but not least, seizing large company machines and using them to destroy the site.

The continued application of such direct actions, combined with widespread solidarity is exactly what could lead to victory against the pipeline/police invasion and protect the Wet'suwet'en yintah from the corporate/state furthering of this ecological catastrophe. Sadly, before a proper celebration of this amazing action could take place, two very ridiculous and disconcerting narratives were set into motion - not

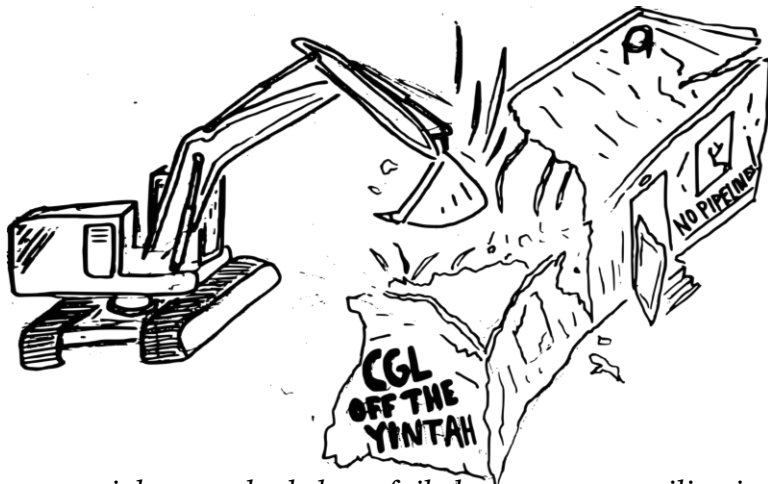
only by the company and police bosses (as could be expected) but also by many confused individuals within the very movement opposing their heinous project. The first narrative argued that the attack was violent and therefore ethically unacceptable. This charge promoted by the police report and eventually mainstream media came from the facts that axes were present (presumably used to attack security at the site), and that much property was destroyed. It's important to note that none of the axes made contact with personnel. Retrospectively it seems clear that the purpose of the axes was to drive these forces away from the site and thereby minimize the amount of physical conflict involved with carrying out the action. In regards to property destruction we would argue that a diversity of tactics in the struggles which includes both non-violent disobedience and property destruction is necessary.



CGL project when they were dragged out of their places of rest by paramilitary forces at gunpoint, followed by the burning of their cabins. Furthermore the following questions must be asked...

- *How do you define violence?*
- *Do you see a distinction between a violence that liberates and a violence that oppresses?*
- *Is some level of violence not justified against an extremely violent and arrogant force that has utterly disgraced the will of the Wet'suwet'en house and clan systems?*

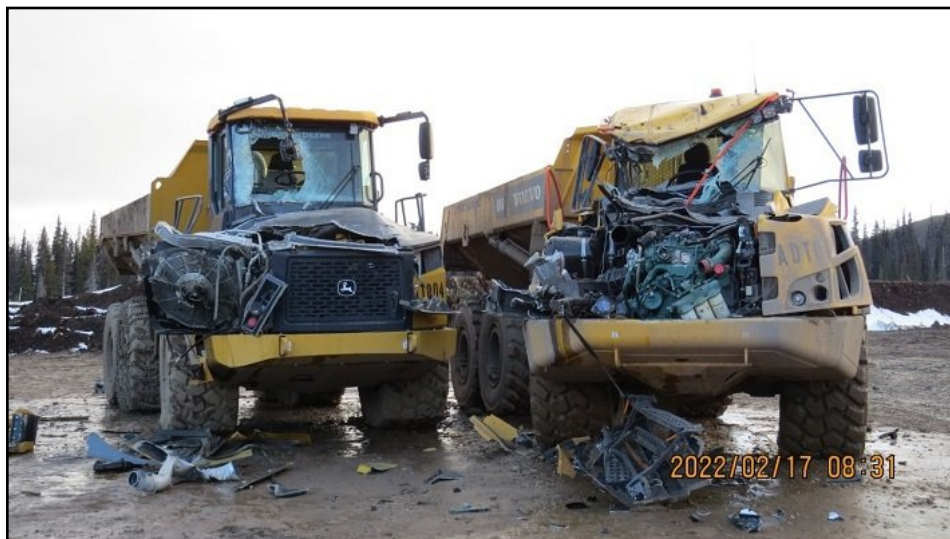




*- When non-violent methods have failed to prevent a militarized force from imposing an assault on the land and the people, is no level of violence justified in the course of implementing effective tactics to stop them?*

The other absurd narrative that unfortunately gained quite a bit of traction within the movement was the notion that this action was an ‘inside job’; That the bosses and/or the cops did this themselves in order to justify further repression of the anti-pipelines resistance. They could have easily justified escalated repression by torching some of their company trucks, security vehicles or something equally dramatic but ineffective in terms of slowing the development. The destruction that did take place had a seriously negative impact on the project. This conspiracy theory is utterly nonsensical! The sad reality is that we are so used to losing in the face of corporate plunder - in the face of civil disobedience efforts being plowed over by the state to make way for the big machines to finish serving the bottom line - many good folks were in disbelief that people from within the movement could carry out such an effective act of destruction.

The fact remains: this is the kind of resistance we need! Combined with continuing to build the movement socially, this is the level of struggle that could win this fight against CGL.



“What appears to be a highly effective act of sabotage carried out by Indigenous land defenders: cue the conspiracy theorist.

And some aren’t even theorizing, they assert it as fact: it was the cops, it was CGL... Here’s a theory: the attack was carried out by Indigenous people who, in the cold dead of night, set out on a mission to sabotage the CGL pipeline...

They carried out an audacious and complex attack that I would imagine started with getting the security guards away from vehicles and buildings. At some point after the security guards had fled, blockades and counter-vehicle devices were put in place on the only road leading to the site, delaying police response probably by hours. In that time the warriors carried out millions of dollars in sabotage. One of the problems with this conspiracy mongering is that it undermines the effectiveness of this action. The more it spreads and festers the more people question if it was a genuine act of resistance or not. Who does this inspire? In whose interests are acts of Indigenous resistance diminished rather than promoted? I also believe this conspiracy mongering demoralizes those who carried out the action (and who are now being hunted by police).

Extraordinary claims require extraordinary evidence...

Anyway, that’s my theory...”

-Gord Hill

Full link  
<https://mtlcounterinfo.org/concerning-the-attack-on-the-coastal-gaslink-worksite-on-marten-forest-service-road/>

## The Beautiful Idea

“Anarchism is the boldest of revolutionary social movements to emerge from the struggle against capitalism — it aims for a world free from all forms of domination and exploitation. But at its heart is a simple and convincing proposition: people know how to live their own lives and organize themselves better than any expert could. Others cynically claim that people do not know what is in their best interests, that they need a government to protect them, that the ascension of some political party could somehow secure the interests of all members of society. Anarchists counter that decision-making should not be centralized in the hands of any government, but instead power should be decentralized: that is to say, each person should be the center of society, and all should be free to build the networks and associations they need to meet their needs in common with others.

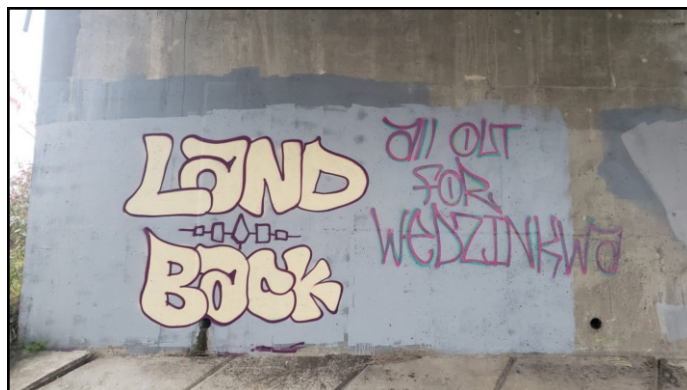
The education we receive in state-run schools teaches us to doubt our ability to organize ourselves. This leads many to conclude anarchy is impractical and utopian: it would never work. On the contrary, anarchist practice already has a long record, and has often worked quite well. The official history books tell a selective story, glossing over the fact that all the components of an anarchist society have existed at various times, and innumerable stateless societies have thrived for millennia.

How would an anarchist society compare to statist and capitalist societies? It is apparent that hierarchical societies work well according to certain criteria. They

# Review of Recent Repression on the Wet'suwet'en Yintah

Over the last few years of struggle many have been arrested or faced criminalization on and off of the territory. The most recent large wave of repression on the territory has led to more than 30 arrests during the coyote camp occupation. The vast majority of those arrested were facing civil charges for violating the injunction. CGL recommend that the crown become involved and approve the charges as criminal contempt of court. As of September 2022 the crown got involved and 19 people now have criminal charges moving forward and all other civil charges have been dropped. Those 19 defendants' trial dates have not yet been confirmed. Initial sentencing positions for the those facing charges ranges widely. On the lower end the prosecutor is recommending fines or community service while the more punitive end is a recommendation of 30 days jail time. A month jail time is for land defenders violating long standing and heavily violated injunctions such as Fairy Creek's or TMX's is becoming to seem more expectable.

Outside of this larger wave of repression recent police action on Wet'suwet'en territory has led to several people being pepper sprayed and arrested and one other person arrested for alleged participation in previous confrontation with the police. Police presence, surveillance and violence on Wet'suwet'en territories has increased dramatically since the February attack on the drill site. A central strategy of the police/media has been to isolate those responsible and place them in a simple dichotomy of good or lawful protesters and bad protesters. From the recent videos published by Gidimt'en Camp showing elders oppose police incursions in the middle of the night it's clear that no one is safe from the police's attempts to harass and intimidate land defenders. With this in mind a broad-ranging and mutual effort to oppose the state's attempts to isolate us will be critical to building a healthy and sustainable movement. Further anti-repression updates will be posted to [bccounterinfo.org](http://bccounterinfo.org)





*"Three quarters of all the acts which are brought every year before our courts have their origin, either directly or indirectly, in the present disorganized state of society with regard to the production and distribution of wealth - not in the perversity of human nature. As to the relatively few anti-social inclinations of separate individuals, it is not by prisons, or even resorting to the hangman, that we can diminish their numbers. By our prisons, we only multiply them and render them worse."*

- Peter Kropotkin



## Isolation is the foundation of our defeat, solidarity is the antidote...

We must never leave behind those who have put their freedom on the line to defend the land and the people. It is clear that the RCMP and other tools of the state will continually be used to violently attack those who stand in the way of industrial progress. They will also enthusiastically continue to subject us to their systems of (in)justice. Every step of the way, we need to remind ourselves that we are not alone. We may be isolated, but we are not few. The logic of insurrection isn't based on how much we can burn or destroy, but how much we can overturn normalcy— to break through the isolation that makes us weak.

Our strategy is to transform each effort the state makes to repress us into a moment to advance our cultures of resistance; to turn the bitter into a bittersweet. As a part of our

solidarity with the Wet'suwet'en clan and house led movement against the encroachment of pipelines on to their yintah, there is a necessity to ensure that everyone whose support of this movement has been criminalized is surrounded by community who will protect them. The more people who engage in authentic solidarity, the more we can sustain the forces of land defence and social liberation.

As part of carrying forward this ongoing struggle we will build our solidarity against the mechanisms of repression designed to break the spirit of the movement. When the police and courts strike a blow for the interests of the rich and powerful, we will organize and act to breathe more life into the culture of resistance.

tend to be extremely effective at conquering their neighbors and securing vast fortunes for their rulers. On the other hand, as climate change, food and water shortages, market instability, and other global crises intensify, hierarchical models are not proving to be particularly sustainable. The histories in this book show that an anarchist society... ..can do much better at enabling all its members to meet their needs and desires.

The many stories, past and present, that demonstrate how anarchy works have been suppressed and distorted because of the revolutionary conclusions we might draw from them. We can live in a society with no bosses, masters, politicians, or bureaucrats; a society with no judges, no police, and no criminals, no rich or poor; a society free of sexism, homophobia, and transphobia; a society in which the wounds from centuries of enslavement, colonialism, and genocide are finally allowed to heal. The only things stopping us are the prisons, programming, and paychecks of the powerful, as well as our own lack of faith in ourselves.

Of course, anarchists do not have to be practical to a fault. If we ever win the freedom to run our own lives, we'll probably come up with entirely new approaches to organization that improve on these tried and true forms. So let these stories be a starting point, and a challenge."

- From the introduction to "Anarchy Works" by Peter Gelderloos. Peter is a prolific anarchist organizer and writer from Virginia who currently lives in Barcelona.

(<https://theanarchistlibrary.org/library/peter-gelderloos-anarchy-works>)

# Glorious Rage: Rail Sabotage in Solidarity with the Wet'suwet'en

*This article is a reprint for the full article visit North Shore Counter Info (north-shore.info). See website for full communiqué*

Southern Ontario 28 November 2021

***There is nothing left unsaid.***

***RCMP Out.***

***CGL off the Yintah.***

***Defend the Wedzin Kwa.***

***This is an act of genocide. An active  
genocide.***

***An armed invasion by the colonial state.***

***There is nothing left to say: they do not  
listen to words.***

***So just do; that is what we have done.***

One recent evening, allies/accomplices went out into the night to pick up where others may have left off in the spring of 2020: targeting rail infrastructure.

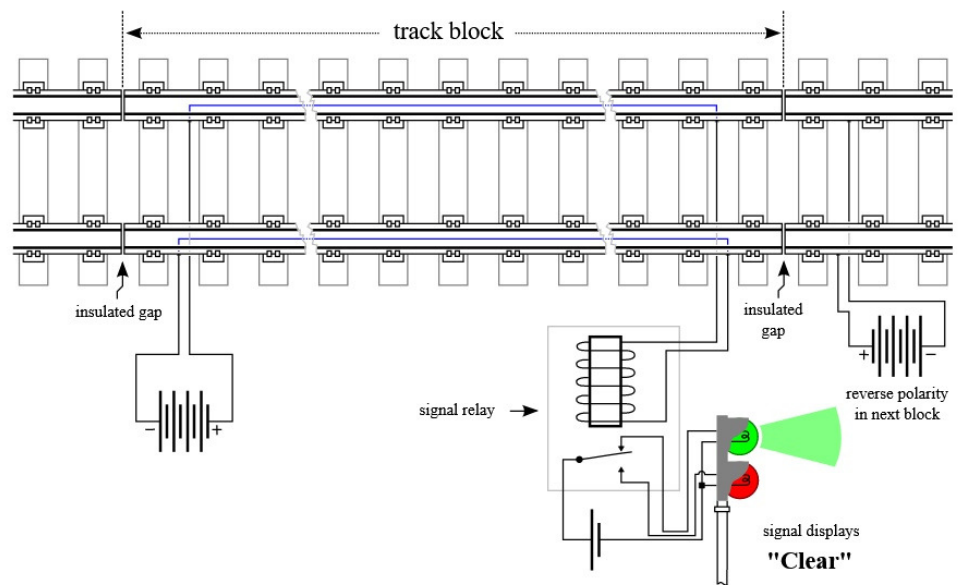
Using various methods we disrupted rail all over so-called southern Ontario throughout the night, hitting nearly a dozen different spots on both CN and CP rail lines. We did this in heartfelt solidarity with the Wet'suwet'en defending their Yintah from destruction, and fuelled our actions with the justified rage we feel towards the RCMP and state for once against invading their territory on behalf of a private corporation.

Rail was a harbinger of colonized settlements and the genocide of Indigenous peoples across so-called Canada, and also an indefensible way to target the kkanadian economy, so we find it an ideal target as people unable to be standing shoulder to shoulder with the Wet'suwet'en land defenders.

While some crews opted for the copper wire method, others found inspiration in other means of targeting railway circuits – including severing low voltage track circuits and the arson of railway signal bungalows.

Each method used will have tripped the automatic block signalling system into its failsafe setting of “occupied track” – meaning all rail traffic on the impacted track comes to a stop until checked out and in some cases repaired. This also means interferences were safer than any of the militarized RCMP's three unjustified raids on Wet'suwet'en people.

We encourage others to join us in action. Use your words to inspire others to action – not to beg for change from government bodies complicit in an active genocide.



***Shut it down. That's all there is left to do.***

***Never Cede***

***Never Surrender.***

***Burn it to the ground if that's what it  
takes.***



# Report-back from a Rail Blockade in Saint-Lambert

*This article is a reprint of a submission to MTL Counter Info (<https://mtlcounterinfo.org>)*

Montreal 8 December 2021

On Saturday, more than sixty people acting in solidarity with Wet'suwet'en land defenders blocked the CN main line in Saint-Lambert south of Montreal for over six hours. It was the longest rail blockade in Quebec since the winter of 2020, interrupting Via Rail service and immobilizing six freight trains. These notes reflect the experience of a couple participants in Saturday's blockade.

Nostalgia mixed with anticipation as we arrived at the tracks where they cross rue Saint-Georges, with banners ready to hang across the rail crossing and no police in sight. It was a bright morning, temperatures just below freezing and the ground snowless, a contrast with that first night in February 2020, when temperatures sunk to 25 below and snow could be piled into mounds atop the rails.

On Wet'suwet'en territory, 4000km to the west, land defenders continue to fight the construction of the Coastal GasLink pipeline. Weeks after raids on the Gidim'ten Checkpoint and Coyote Camp saw 30 arrests, calls to come to the Yintah have been renewed and supporters already refuse to accept the latest invasion as defeat, setting fires on roads and blocking CGL work. Their actions inspire ours.

## The police want a dialogue

The Service de police de l'agglomération de Longueuil (SPAL) counts 546 officers and has jurisdiction over the fifth largest city in Quebec by population, of which Saint-Lambert is part. Fady Dagher, chief of the SPAL since 2017, has made the news for "trying to change the face of policing" in the south shore suburb. His efforts have been described as "humanizing" and even "revolutionizing" the police. The SPAL recently

received \$3.6 million from the Quebec government for developing a "police de concertation", through training programs that focus on prevention, a better understanding of social issues, and constructive dialogue.

What does this have to do with our rail blockade? While on the Island of Montreal, we would have had SPVM holding tear gas launchers and threatening us somewhere within the first hour, we were instead greeted by unarmed negotiators telling us they respected what we were doing and that, furthermore, a city bus had been commissioned and brought to the rail blockade to allow us a place to warm up. While the offer was declined and it became obvious that the negotiators' real mission was intelligence-gathering, the light police presence (and music!) allowed the mood to stay cheerful and gave people time to set up dozens of small barricades along a 500-m stretch of the train tracks with railroad ties and tree branches, which would take CN workers time to clear once we left. The thin line of police even retreated off the railway when the crowd advanced on them and demanded they return to the sidewalk.

## A de-arrest

The masks fell at lunchtime. Two kind comrades had arrived with a box of samosas, but the police were denying them entry to the train tracks, cutting them off from the blockaders. Our complaints did not sway the dozen cops present, so a team exited the tracks to escort the comrades and their food offerings into the blockade. That is when an employee of the SPAL tackled a blockader to the ground, choking him and punching him in the head. Demonstrators quickly surrounded the cop, de-arrested the comrade, and pushed the cop back. Though some samosas had fallen onto the street during the *melée*, all were recovered, and the box was carried onto the railway, where all comrades regrouped safely and the blockade continued. Those were without a doubt the best-tasting samosas we can remember.

## Stopping trains

The sky clouded over, and snow was falling by early afternoon. A handful of SPAL reinforcements arrived. Journalists climbed the ridge on one side of the tracks to get pictures from a different angle. Half an hour or so after lunch, the police liaison officers re-entered the blockade to inform us that we were committing a crime and breaking federal rail safety laws. They said the Sûreté du Québec (provincial police) were on their way. Chants of “Shut Down Canada” drowned out some of their words; cheers went up when they informed us that six freight trains were stalled. We watched trains come to a halt and retreat into the train yard to the south of us throughout the day, but we weren’t counting. The blockade went on.

## Trying to leave Saint-Lambert

Around 3pm, it was clear that our numbers would soon be dropping, while the police would soon have better-equipped reinforcements. With the tracks still barricaded and requiring careful inspection, we left in a demo into the town of Saint-Lambert. SPAL cruisers followed closely, trying to drive through the crowd at least twice. We reached Victoria avenue, the main commercial street of Saint-Lambert, which is where we would disperse.

The violence that police would soon target us with does not compare to the violence of being removed from your land by RCMP pointing assault rifles at you, but we think it is still important to document. Shortly after the demonstration was no longer a cohesive group holding the street, cops began several chases targeting individuals they believed to have taken part. Four violent arrests were witnessed in the area of the dispersal, in each case the person targeted was significantly outnumbered by cops. A SPAL officer tasered one person prior to arresting them.

## Until next time

In the future, we hope we can be inventive and unpredictable in our dispersals and come into actions with several possible departure plans that account for different levels of escalation that may occur during the action. Recently in Quebec City, a rail blockade left in a demo along the tracks, exited through a hole in a fence next to a university campus and was immediately able to blend into crowds of students.

Despite the arrests, we left with renewed confidence in our capacity to hold down a blockade for longer than an hour or two and energized for upcoming solidarity actions. We’re impressed by how we collectively handled the different forms of police

pressure we faced and refused to play the cops’ game of “dialogue”. Let’s keep shutting shit down!





# RBC Bosses Get Home Visits in Montreal

*These articles are reprints of a submissions to MTL Counter Info (<https://mtlcounterinfo.org>)*

Around dinner time on the night of February 23rd, two dozen anticolonial militants paid a surprise visit to RBC Quebec president Nadine Renaud-Tinker, at her 734 Upper Lansdowne avenue Westmount home. While Indigenous land defenders and settler accomplices resist wave after wave of colonial assaults to defend the Wet'suwet'en Yintah and the Wedzin Kwa river, investors like RBC comfortably profit off of the ongoing genocide of First Peoples and the destruction of unceded land for capitalist extractivist projects. Let's remember that the Royal Bank of KKKanada leads a group of 27 banks providing the 6.8 billion dollars needed to build the Coastal GasLink Pipeline. It has, since 2016, contributed more than 200 billion dollars to the fossil fuel industry.

Though it is neither possible nor desirable to recreate the cruelty financed by president Renaud-Tinker on Wet'suwet'en land, militants wished for her to also experience the feeling of seeing unwelcomed visitors at her doorstep. They stayed for more than an hour, chanting slogans and dancing to music. The energy was high and comrades didn't shy away from expressing their dissatisfaction, before leaving safely.

Following the recent sabotage of a Coastal GasLink drill site, increased RCMP repression and surveillance is already being deployed on Wet'suwet'en territory, and our solidarity is more important than ever! Stay tuned, the fight continues! #AllOutForWedzinKwa

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[April 25:] Over the past 2 months, the RCMP has ramped up their continued harassment and intimidation of the people living at and defending the Yintah from CGL, at km 44 camp, on Gidimt'en territory. A few days ago, cops decided to arrest someone, using the pathetic excuse of "mis-identification".

We believe that active solidarity is always important, even more so when our comrades are facing repression. This solidarity can be expressed through easy attacks, which break the isolation and fear that the state tries to trap us within. Those

involved in funding the pipeline have names and addresses. They might not always be easy to find, but usually, they are the ones trying to protect their peace and tranquility tucked safely away in big houses, far from the social war they are a part of.

With this in mind, and rage in our hearts, this past wednesday we decided to spend the evening in the streets of Westmount. Using a fire extinguisher filled with paint, we had a good time vandalizing the facade of the house at 734 avenue Upper Lansdowne where Nadine Renaud-Tinker, RBC Quebec president lives.

Solidarity with the Wet'suwet'en, and all those defending the Yintah from CGL.  
Solidarity with comrades at km 44!

Fuck RCMP, RBC, and CGL!  
Some anarchists

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Late in the night, on May 4th, individuals acting in the spirit of vengeance visited the home of Michael Fortier on Chester Avenue. Mr. Fortier was a federal cabinet minister under Prime Minister Stephen Harper. Today, he is the vice-chairman of capital markets at the Royal Bank of Canada. Tucked away in his big house in the Town of Mount-Royal (a wealthy Montreal neighborhood separated by a long wall from the poor and exploited), Mr. Fortier no doubt feels at ease with his employer's decision to continue funding the Coastal GasLink pipeline (or any other disgusting project financed by RBC). As glaciers melt and drought, fire and famine spread, Mr. Fortier may think that his money and connections will protect him, his children and his grandchildren. But the ecologically dispossessed will know the names of those responsible. He must understand that no one is safe amid this storm.

On the night in question, flames spread from an incendiary device to the engine block of his Jaguar, parked in front of his home.

This act is in solidarity with Wet'suwet'en land defenders and all those who fight the extractive industry.



# Solidarity Actions With The Wet'suwet'en

*Below is a compilation of direct actions that took place across the colonial nation state of Canada during the past year. Reports of these diverse expressions of solidarity were found mostly on anarchist news websites. This is not meant to be a comprehensive list and there are most likely other actions we've never heard of. Keep in mind this scetch reflects but one outbreak of resistance during a long term Wet'suwet'en land defense struggle that still persists (to give an overview of the more extensive upsurge of 2020 would require a much larger map). Let's nurture our rebel forces and consider how to best embrace the next storm whenever it may come. The quality of self-organization and creativity not only can enhance vitality in the emerging moments of social rupture but also carry the seeds of regeneration to completely transform reality as we know it...*

## Hazelton

Nov 14: Spookw Lax'yip (territory) CN tracks blocked by Gitxsan and friends  
Nov 18/19: Gitxsan block CN tracks followed by the establishment of an encampment on the bridge over the tracks (that remained until Feb 3rd hosting many community events)  
Nov 21: Near the CN tracks, a Gitxsan warrior and a non-native comrade were tackled and arrested. Family and friends rapidly started showing up outside RCMP station and a fire was lit in the parking lot. The two arrestees were quickly released  
Nov 27: A group of Gitxsan hereditary chiefs, matriarchs and elders delivered an eviction notice to the office of Nathan Cullen, the NDP MLA of the riding on the territory of the Gitxsan and Wet'suwet'en

## Smithers

Oct 15: Wet'suwet'en people and their allies rallied and took the streets  
Feb 14: Solidarity demo with Yintah arrestees during beginning of court proceedings for the various trials

## Prince George

Nov 22: Solidarity demo for imprisoned land defenders. Each appearance has been accompanied by demo

## Edmonton

Nov 22: Demo slows traffic through downtown

## Winnipeg

Oct 13: Demo at RCMP station  
Nov 19: Demo blocks street  
Nov 20: Indigenous warriors blockade CN and CP rail tracks for several hours in Daimond  
Dec 10: Occupation of an RBC, traffic blocked in front of another RBC branch  
Dec 21: Rally at RBC office

## Calgary

June: Anarchists broke into the Bothar company's storage yard and sabotaged various pieces of equipment, including the pipe-thrusters used to place piping under river beds

## Regina

Demonstration held

## Bowen Island

Nov 19: Small demo at the ferry terminal.

## Interior BC

Rallies in Abbotsford, Kaslo & Kelowna

## Courtenay

Dec 4: Demo blocked a major intersection. Banner hung from roof of RBC and a fire was lit at the doors of the RCMP station.

## Victoria

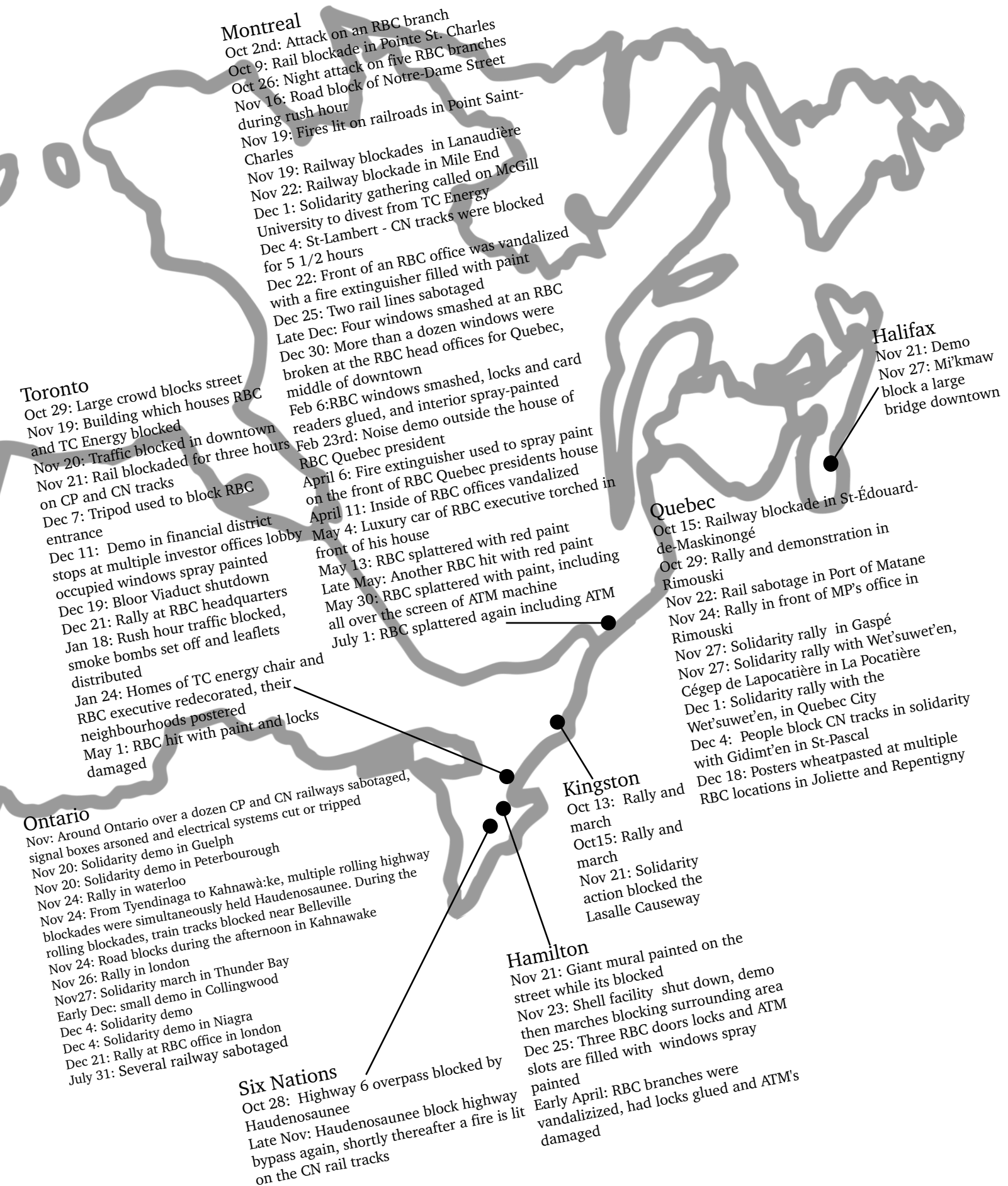
Oct 5: A march was held  
Nov 19: Streets blocked near RCMP headquarters by large demonstration. Highway 17 was also blocked.

## Vancouver

Oct 14th: March and occupation of TC Energy  
Oct 15: Port of Vancouver blockaded  
Nov 15: RBC molotoved and another RBC had its windows smashed  
Nov 19: Burnaby RCMP offices visited by a demo that then proceeded to block a nearby highway.  
Nov 19: Rail blockade dispersed by 40-50 police  
Nov 23: Demo at federal office of Crown-Indigenous Relations and Northern Affairs Canada  
Nov 24: Vancouver a rail blockade was held near Renfrew skytrain station  
Dec 1: Vancouver, solidarity occupation of an RBC in downtown Vancouver.  
Dec 21: Rally at RBC office  
Jun 1: Attorney General's office windows smashed after approving charges for land defenders  
Aug 8: Multiple RBC branches attacked windows smashed  
Aug 21: Attorney General's office covered spray painted solidarity messages



# Anti-Pipelines Struggle 2021-2022



# Heatwaves: Bothar's Storage Yard

*This article is a reprint from Montreal Counter Info  
(<https://mtlcounterinfo.org>)*

Calgary June 24 2022

We are anarchists committed to anticolonial and anti-extractivist struggles across Turtle Island. We have followed the fight of Wet'suwet'en land defenders against the Coastal Gaslink Pipeline and the subsequent repression of the RCMP on their territory. We want to let the contractors and benefactors of this project know that we hold them complicit in the colonizing violence of this pipeline project. They are not safe from us on or off the territory.

Sometime in this past month, we visited the Bothar company storage yard in Calgary. After some research, we found out Bothar is the company contracted to execute the microtunnelling process (AKA drilling) under the Wedzin Kwa, the last of nine major river crossings to be completed in the Coastal GasLink pipeline.

Based on our recon, we knew this company possessed in their Calgary yard at least 3 bore cutterheads, 2 slurry mixers (for the bentonite process), 2 sets of pipe thrusters, and 2 control stations to direct the bore during microtunnelling.

With a bit of practice, and some safe internet research, we easily learned how to use a portable oxy-acetalene torch. We broke into the lot where their equipment is stored. Even with increased police patrols and a busy neighbouring lot, we were able to sabotage various pieces of equipment, including the pipe-thrusters used to place piping under river beds. The entire operation took less than an hour, and we left some major damage in our wake. Now they know

we can reach them anywhere, at any time.

A large proportion of Bothar's key equipment is supplied by the German companies Herrenknecht + Bauer. If you are located in Germany, feel free to pay them a visit. They are complicit in violating Indigenous sovereignty and destroying the hereditary territories of the Wet'suwet'en peoples.

The tactic used here is one of many being leveled against CGL. We chose to target Bothar directly for several reasons. Foremost, because attacking the equipment of the companies involved in these projects inhibits their ability to conduct work.

Furthermore, attacking companies away from the drill site spreads out the financial and defensive costs. The cost of damaged equipment and resulting delays creates a financial disincentive to participate in the CGL project, which is already massively over budget. Equipment loss and delays may help tip the scales in our favor. If all they are defending are their investments on a single drill pad, they can lean hard on the swarms of pigs and security goons currently bearing down on the Wet'suwet'en Yintah. But defending their investments across all of Turtle Island? Best of luck to them.



Finally, striking companies at their home base demonstrates that this fight isn't localized to Wet'suwet'en territory. The more companies targeted, the clearer our message is. The Wet'suwet'en have called for actions of solidarity and this is a response.

Let this be a warning to any company which seeks to cause further harm to the planet in order to profit, and to all who would violate indigenous sovereignty to further capitalist interests. No matter



how much surveillance, security, and police patrols they try to protect themselves with, we will always find cracks in their systems. We can reach them. We will enter their yards, we will destroy their equipment, we can use their “advances” against them. If you and your comrades feel inspired to target the industrial players on this fucked-up imperialist game board, now is the time to get out there.

— some anarchists

P.S. Want to get started but not sure how? Check out these guides for ideas

<https://warriorup.noblogs.org/post/2017/12/03/a-recipe-for-nocturnal-direct-actions/>  
[https://mtlcontreinfo.org/wp-content/uploads/2017/01/recon\\_skills-read.pdf](https://mtlcontreinfo.org/wp-content/uploads/2017/01/recon_skills-read.pdf)  
<https://itsgoingdown.org/confidence-courage-robust-security/>

## Schrobenhausen, Germany: Arson on the Yard of Bauer

*This article is a reprint from Montreal Counter Info  
(<https://mtlcounterinfo.org>)*

On August 3, a few weeks after the involvement of the German company Bauer in the building process of the Coastal GasLink Pipeline through manufacturing equipment for the drilling process became known, local media report a nighttime fire on the company’s main office yard in Schrobenhausen, Germany.

According to the media, three highly expensive vehicles were set on fire by unknown attackers. At least one of them is one of those phallus-shaped drilling machines, used to rape the earth during pipeline construction processes all over the world. While media photos show this machine completely torched, it is reported that the fires on two other machines could be extinguished, but caused nevertheless huge damages. For sure none of this machinery will be used for the construction of extractivist infrastructure sometime soon, be it at the drilling site near Wedzin Kwa or elsewhere in the world.



## A Row With Lines

*In 1920 the Wet'suwet'en Dini'ze Woos (Jean Baptiste) said " White man come, draws lines, lines, lines".*

***Oh my Telegraph line***

***said the white man***

***My Rail line***

***My Property line***

***Oh, my Bottom line***

***My Pipeline***

***My Police line***

***Oh my Power line***

***My Party line***

***My Border line***

***My Linear time***

***My Assembly line***

***My Product line***

***Oh My! I'm Online***

***Big Brained and Stream-lined***

***Measurable, Predictable, Manageable?***

***One Silver-lining***

***On the horizon***

***Being the Social Question:***

***Shall I Keep in line?***

***-KD***

# A Well-Oiled Trap

By Beaver Fur

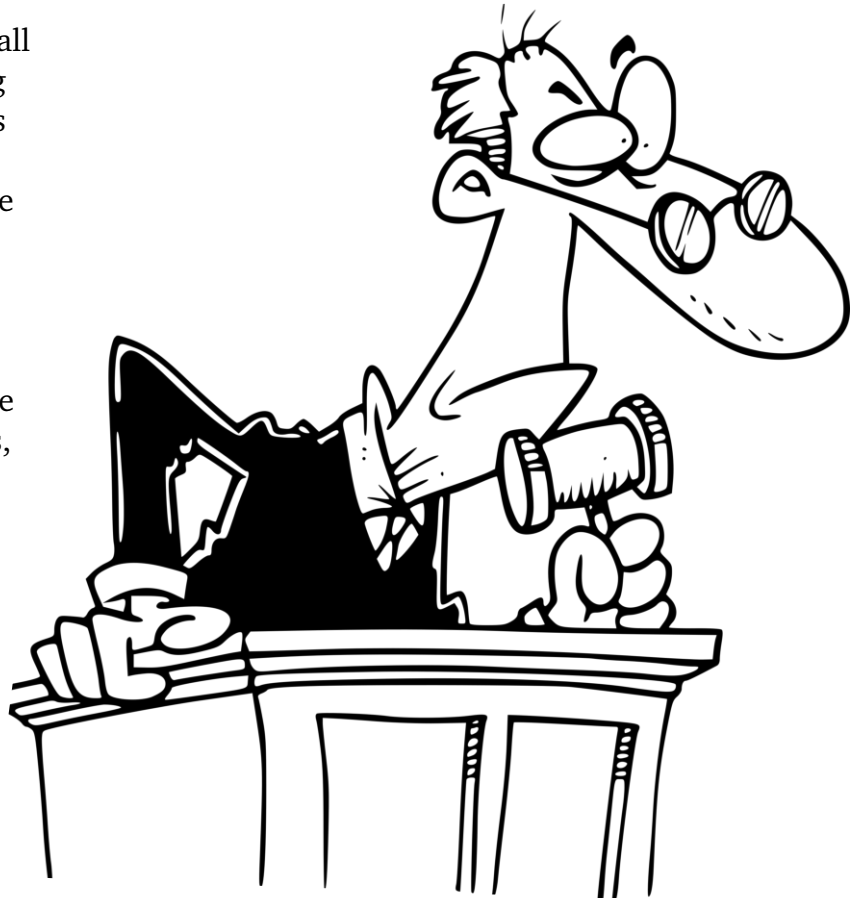
***In the hour of adversity dwell not in despair  
For crystal rain falls from black clouds  
Nizami Ganjavi [1130-1209 ]***

Sometimes human life seems to be an endless refrain of justifications, a litany of ethical considerations. I did this because of that, I'm doing that because of this... The law courts are not exempt from this observation.

In this writing I'm briefly outlining some historical developments of the court system we all face and quoting some judges who are justifying their violence in pursuing contempt proceedings against people who defy injunctions and other court proclamations. Throughout the text I make evident why I am anarchist and what it's all about. By unveiling the origins of the dungeon-like legal system of Canada, I intend to make clear the impossibility of an authentic dialogue. The cards in this game are stacked. The rules are ones of profit and control, of losers and winners, incompatible and antagonistic to true human community. When communities and individuals defend their backyards in an effective way, the hammer of the Law comes down to destroy this resistance.

Explaining his need to control human life, one Canadian court judge said; "Both civil and criminal contempt of court rest on the power of the court to uphold its dignity and process. The rule of law is at the heart of our society; without it there can be neither peace nor order, nor good government. The rule of law is directly dependant on the ability of courts to enforce their process and respect. To maintain their process and respect, courts since the 12th century have exercised their power to punish for contempt of court."

At this point I can ask, whose peace and whose order? By a not so strange coincidence, in the 12th century (1171, Christian Era), the crown initiated its colonial project by pursuing their war on the Scottish communities and invading parts of Ireland, distributing the choice stolen lands to its strongmen. Irish contempt for the crown's court became an established cultural practice. Let's follow this little historical thread to shed light on the birth of this particular beast called the British court system and then come back here to our darling judges.



Most of state-societies' law systems were created to deal with ownership of slaves and property, land, contracts and debt. European "civil law" systems (used by the majority of the world's modern nation-states), came from the Gruesome Roman Empire and later from the Horrendous Holy Roman Church.



Historians point out that British “common law”, the lawful tradition of Canada, evolved in a different manner. It was born around those early bankers of Europe, the Knights Templar (1119-1312) and from the cross-cultural exchange happening in the era of the Holy Wars of the Books. We are mostly familiar with these soldiers of Christ through Sir Galahad, a member of the Order, sitting at the round table of the mythological King Arthur.



The Knights Templar were the elite military force of Christendom during the crusades to Jerusalem against Islam. They accumulated wealth through donated estates coming with their own serfs, agricultural production and funding from the ruling classes and the popes.

The tax and tithe free subsidies were meant to equip, train and maintain these special forces tasked with protecting christian pilgrims and to act like suicide squads used to breach Muslim enemy lines in their reach for Jerusalem, the Levant and Syria. 90% of the Order’s soldiers died in the battles for the Holy Lands. The amount of horses needed for such a venture made the enterprise very expensive.

Eventually, the Knights Templar transformed their solidly built and well-guarded temple churches into Banks of safe deposits for the gold, silver and jewels of the popes, kings, princes, aristocracies and merchants of Europe.

They made the roads safe for the transport of those treasures, acting like today’s Brink’s.

“In the unwarlike atmosphere of the counting room, the soldiers of the Temple, for over a century, handled much of the capital of western Europe, becoming expert accountants and judicious administrators”, middlemen for the successful thieves of the west.

Not having a monopoly on capitalist rapacity, they nevertheless were pioneers in the development of credit for the affairs of state and church, lending

money to kings, popes and the business class. With the expansion of these institutions, christian pilgrims of the ruling classes could deposit their wealth in the Templar church buildings in Europe and make withdrawals in Jerusalem.

Just outside the city walls of London, the Temple having grown into a financial centre, lawyers congregated around it, representing merchants and those most involved in litigation. For

example, the ruling dynasts' higher servants, his money-lenders, spice vendors, military suppliers and colony plunderers. Over the years, the lawyers became the tenants of the Knights Templar.

## Just outside the city walls of London, the Temple having grown into a financial centre, lawyers congregated around it

By the beginning of the 14th century, the crusades were over. Having outlived its utility and grown too powerful for the liking of kings and popes, the Order was “dissolved”. Its properties and money were seized and its leaders and others were burned at the stake. They became “stakeholders” of another kind.

The buildings and manors near the Temple Church were called “Inns”, hostels for lawyers and their students rented by the barons and nobles who owned them. By 1350, the Inns had become societies

of lawyers which became the “Inns of Court”, named the Inner Temple and the Middle Temple. Lincoln’s Inn and Gray’s Inn were later established. These lawyers societies were closely following in the footsteps of the newly created universities.

“This place of study is situate near the King’s court where the same laws are pleaded and argued and judgements for the same given by judges, men of gravity, ancient in years, perfect and graduate in the same laws.” “Knights, barons and the greatest nobility of the kingdom often place their children in these Inns of Court; not so much to make the law their study but to form their manners... and courtly demeanor.”

Following the customs of the Knights Templar and the universities, each Inn had a Hall in which the members ate meals in common. “‘Hunting nights’ in the Hall were regular institutions; A fox and a cat were chased by dogs amidst a crowd of excited spectators until they were caught and torn to pieces.” Like the regular beatings of the servants, these nightly “revels” reflected the mode of operation of the ruling classes and their laws.

Apart from being closer to the king’s court and additionally further from the waves of disease

epidemics brought by the merchants and armies into London, certainly, another possible reason the lawyers colonies were segregated on the edge of the city limits, “withdrawing themselves for better air”, was the contemptuous, insolent and abusive attitude of the tumultuous London crowds towards this new breed of power-servers. The fear and loathing of lawyers felt by common people has today shifted to the Law’s pitbulls, the police forces. Because it is now very hard to avoid the long arm of the Law, lawyers have today managed to appear as our allies. Of course, when we have our back to the wall, sometimes a very small minority can help reduce the harm done to us by the court system. (1)

What is known as the Wat Tyler Rebellion of 1381 almost destroyed the Temple and it had to be rebuilt. “They sent lawyers and other professional perjurers fleeing from the Temple and made a bonfire of all the legal records and law books they



[1] “If you cross the Sahara, and you fall, by and by vultures circle around you, smelling, sensing, your death. They circle lower and lower: they wait. They know. They know exactly when the flesh is ready, when the spirit cannot fight back. The poor are always crossing the Sahara. And the lawyers and bondsmen and all that crowd circle around the poor, exactly like vultures. Of course, they’re not any richer than the poor, really, that is why they have turned into vultures, scavengers, indecent garbage men.” - From “If Beale Street Could Talk”, by James Baldwin.

[2]The first major peasant revolt in England involving tens of thousands. “They attacked the manors of unpopular landlords, burning court rolls, breaking open prisons and took over castles. Arriving near London, the insurgents went on to destroy Marshalsea prison, Lambeth Palace and the homes of the Treasurer and the Mayor of London.” Both the Archbishop of Canterbury and the Lord Treasurer Robert de Hales had their heads cut off. There is more, but we get the picture. Centuries of relentless oppression and extreme violence from the ruling elites made the common people’s revolts quite violent. Despite a few real bastards’ heads rolling and some property destruction, it was nothing compared to what was inflicted on the lower classes for such a long time.

A sizable group of nobles, artisans, students and priests participated in the insurrection. Their demands were simple and straightforward; an end to the “Poll taxes” imposed on the general population to finance England’s wars with France, an end to serfdom, the redistribution of the Church’s wealth and the desire to create and establish local and community agreements on social living. Spring was in the air, life was kicking back.

The outspoken Wat Tyler was murdered while having dialogue with the King and his agents. The bard John Ball, whom Tyler and his friends broke out of jail, said; “When Adam delved and Eve span, Who was then the Gentleman? From the beginning all men by nature were created alike, and our bondage or servitude came in by the unjust oppression of naughty men. For if God would have had any bondmen from the beginning, He would have appointed who should be bond and who free. And therefore I exhort you to consider that now the time is come, in which ye may (if ye will) cast off the yoke of bondage and recover liberty. Good folk, things cannot go well in England nor shall until all things are in common and there is neither villein nor noble, neither vassals nor law but all of us are of one condition.”

He was hung, drawn and quartered. After the revolt was crushed with lying promises and the violence of the state and church, the King stated; “Serfs you are and serfs you will remain.”



could find to delighted cries of, ‘away with the learning of the clerks’”.

A chronicler described the scene: “It was marvellous sere how the most aged and infirm of them [lawyers] scrambled off with the agility of rats or evil spirits.”(2)

The lawyers trained in the Inns of Court were called Templars, fighters of the Faith in the State, swearing allegiance to the Crown. In these temples of domestication, control and profit, English common law was developed.

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In 1570, the construction of the Great Hall of the Middle Temple was completed. In this Hall of Law there is a table that still stands today, on which graduating lawyers admitted to the Bar sign a register. Known as the cupboard, this small oak table is made from the wooden hatches of the Golden Hind vessel, the ship on which Sir Francis Drake circumnavigated the world in 1577-80 on a voyage of piracy and empire-building for his Queen.

On his way down the West Coast of America, Drake claimed possession of what is now known as the Comox Valley, (Land of Plenty) and, before being chased out by the locals, named it New Albion, the New White. Queen Elizabeth knighted him in 1581. Not surprisingly, Knights Templar symbolism is now used and displayed by fascists and white supremacists.(3)

These were heady years for the formation of this global Megamachine. Along with the military, bureaucracies, churches, banks, commodity markets and universities, a fundamental institution propulsing its creation was a court system that could produce a steady supply of managers for the projects of human domestication, conquest and colonization and of our modern social engineers.

Let’s pick another sample to show the historical twinning of the Law, the scientific establishment, the modern nation-state and capitalism. Francis Bacon (1561-1626), to whom we owe the modern corporate and governmental organization of the factory-like production of scientific knowledge, was admitted at Gray’s Inn in 1582, where he wrote most of his works. In his own words; “To unite forces against the nature of things”, bind “the harlot [nature] into service”, “storm and occupy her castles and strongholds [...] and thus extend the bounds of human empire.”

In these temples of domestication, control and profit, English common law was developed.



[3] Just because we're firmly anti-fascist, dont confuse us with binary right/left dualism. I would suggest to visualize the right wing and the left wing as the wings of a bird of prey hovering over our doom.

Bacon was instrumental in the early British colonization of North America, focused on Virginia, the Carolinas and Newfoundland. A busybody and an advocate of torture, himself one of its practitioners, he theoretically contributed in advance to the “Peel Police Act” of 1829 (the wishful thinking that the police are the public and the public are the police), reforms that established the modern police force of the British empire. He is considered by some jurists to be the father of present-day Jurisprudence.



In one of those historical conjunction propelled by class interests, this system builder, who served as the Attorney General of England and Scotland, was in active friendship and communication with Thomas Hobbes, the author of “Leviathan” and another theoretician of the Nation-State, often quoted by judges of the common law.(4)

Hobbes was the originator of the phrase “brutish, short and nasty”, used by colonizers to describe the life of indigenous people. If meaning means association, as someone observed, then like the old song goes, let’s “Connect the goddam dots!” Their pedigree seared and branded in their history, the

enclosing violence of the banking, technological and law systems in our lives and on the earth is not to be passed over lightly. Banks finance and profit from the plunder, exploitation and destruction, scientists get paid to create the tools necessary for this (from the ATM machines and computers to hydraulic fracturing and genetic manipulation), our waged labour and subservience reproduces it all on a daily basis, police and judges protect this process and enforce the surveillance and the repression of any resistance to it.

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The Times Gone being vast and complex stories, some historians also bring our attention towards the connections between Islamic Civilization and English common law as we know it today. This law system was strongly influenced, developed and templated on the Muslim merchant codes of business and charity.(5)



The cover of the book *Leviathan* by Thomas Hobbes

[4] Another example of these characters is Isaac Newton, the Law of Gravity guy who allegedly got hit on the head by an apple (innocent until proven guilty!). He was a stockholder in the East India Company that was formed on the model of its older sibling, the Hudson Bay Company, and was for a time the head of the Bank of England. It is impossible to divorce the developments of modern science, capitalism, industrialism and the nation-state. Under their rule, time and space, our very lives and the earth is money,(i.e. numbers).

[5] See ‘The Islamic Origins of the Common Law’. John A. Makdisi. North Carolina Law Review. 1999. And other sources.



To give a brief account: The Normans, adept practitioners of maritime commerce, conquered England in 1066. Over decades they established Islamic mercantile ways learned from their hostile take-over of the Emirate of Sicily's financial and legal systems in 1061. Anglo-Norman Sicily was for over a century a tolerating place for the meeting of cultures. For example, Byzantine vestments were embroidered with Arabic lettering and worn by Anglo-Norman Kings. Business was good, Muslim silver started to pour into Europe. Anglo and Eurocentric culture denies these overlap.

The business savy King Henry II of England (1154-1189) surrounded himself with Muslim scholars, astronomers and philosophers, even threatening to convert to Islam and leave the Church. IN 1254, a bull of Pope Innocent IV forbade the clergy to teach common law. Other zones of influence came from what filtered through the centuries of trade and war with the Islamic Empire that ruled Spain and parts of the Mediterranean regions.

In this constitutional monarchy of ours, the rule of law is symbolized in the very real mace of the Canadian House of Commons. "Made of silver and gold, heavy and ornate, it represents the authority of the Speaker and right conferred on the Commons by the Crown to meet and pass laws." This royal club is ceremonially brought in the House each time it begins its sessions. By an act of Providence,

the cross that stands on top of it is of a similar design as the Templar's cross. The House of Commons cannot convene without its mace. Every Provincial and Territorial Legislature in Canada has one, every cop carries one or two.



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After this short overview into the origins of our [L] awful order, let us meet again with our esteemed judges' clobbering mentality; "Underneath it all, contempt proceedings are taken primarily to preserve the rule of law. Without the rule of law democracy will collapse. Individuals will then decide which laws they will obey and which ones they won't.

Government by the rule of law will disappear. People will then be controlled by the rule of the individual. The strongest mob will rule over the weak. Anarchy will prevail."(6)



[6] As conflict is an integral part of all social living, here, the anarchist Massimo Passamani explains our disagreement with "The Law"; "To live in groups, in communities, in society, we acknowledge the necessity of collectively crafting and reaching agreements or, if we prefer, rules. For us, the only rules worthy of the name are those freely and mutually created, defined and accepted. Never those that are unilaterally imposed by those who hold the power to make laws and the military might to have them respected. Based on force and coercion, law is a particular way to understand rules.

"Within the limits of possibilities, up to now we have sought to live on grounds of freely chosen agreements, refusing that an authority decides for us [...] Justice should never be separated from the community that expresses it, should never be incorporated in specialized organs which will always be inclined and aim to reproduce themselves and their privileges. For us then, no blueprints, only an anti-authoritarian sensibility to sharpen on the ruins of all prisons."

It might be all semantics but words do matter (To put it differently, although not an absolute, the end does not justify all means, rather, the means determine the end.)



In other words, to paraphrase social Darwinians, nature and society red in tooth and claw, the survival of the fittest. The fear and “the war of all against all” of a ruling class reflecting in the looking-glass.

Echoing the court system’s worldview during the events of Shut Down Canada in 2020, former conservative party leader Andrew Sheer, himself a willing member and believer in the democratic form of rule, asked about his beloved money-machine; “will our country be one of the rule of law or will our country be one of the rule of the mob?”, altogether missing the irony (the Greek word democracy means mob rule, "demo": mob, "cracy": rule).

By this the ancient Greeks meant the male and rich mob that hung around the marketplace, the “Polis”, where politicians were made, advocating on behalf of their investments. I agree on one point: Who wants to be ruled by a mob? On the other hand, why be ruled at all? Having been groomed to delegate and abdicate their responsibility, the uprooted and others have to (re)learn what it means to live in freedom.

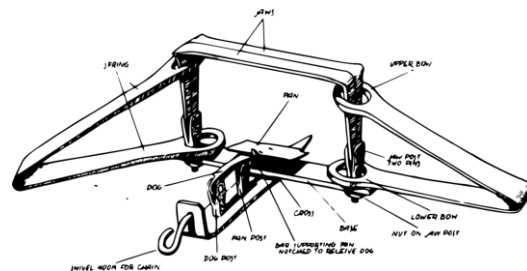
From an anarchist point of view, one aspect of it is to assume responsibility for one’s existence—beyond one’s belly, always in mutual relations with others, once in a while in solitude. Always embedded in and developing an awareness of who we are, who we can become and where we are.

An awareness and recognition of other’s individuality and of a deeply felt kinship with the natural relations of the land; the plants, animals, water, air and beyond. As some Greek of yore said; It is by doing the things that need to be learned in order to be done, that we learn them.

In a colony like Canada, I suspect that this habitual delegation of responsibility to cops, politicians, bosses, lawyers and judges is part of the

reasons why some indigenous people ritually end up at the table with state agents. There’s nobody else to talk to! For example, in the spring of 2021, after a road accessing a planned cut block on a Gitxsan House territory (Git’luuhl’um’hetxwit) was shut down, an unsettled company mouth showed up and threatened the people with the Law. Being told that this land isn’t Canada, his reply was to the effect that this was not his responsibility and that the Gitxsan people have to talk to the “higher ups”. This is only one hand-washing example among too many. We all can keep dancing around this Law table for the next hundred years or we can flip it over and stand on this land together and care for it and each other.

We are a population funnelled by the dictatorship of the market, disciplined to reproduce our own captivity. Learning the hard way from a young age to elect for mob rule, work for money, buy and sell, watch the screen,



dabble in some addiction, wave a flag and call the police. All the while constantly

being told that we are living in the Free World. We are free to work.

In February 2020, Indigenous Services (read “control”) Minister (now Crown-Indigenous Relation Minister) Mark

Miller, who was sent to negotiate a deal with Haudenosaunee rail blockaders said; “we can’t move forward without dialogue”. Yes, dialogue among neighbours, families and friends is needed more than ever. With state agents it is a well-oiled trap.

**Yes,  
dialogue  
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In this latter context, dialogue means to be considered a potential instrument to further the state's ends or an obstacle to be removed by various tried and tested methods.

Real, authentic two-way communication about real problems and their solutions only happen in confrontation and rupture with normalcy, in a splitting up with the existing (anti) social world and its power centres. Think of industrialism, runaway climate chaos, the destruction of organic life, borders, private property, racism, colonialism, war, patriarchy, banks, prisons, wage-slavery, etc... Simply put bosses and cops just won't agree to their immediate resolutions. To engage in real dialogue, it requires of us to create some elbow room, it demands of us to reclaim our space and time.

Here are parts of another quote uttered by a judge (Justice Church) concerning a rail and highway blockade on Gitxsan land in 2020; "The preliminary evidence presented was that gathered and prepared by police, in execution of their duties, enforcing the injunction [...] It was a mass organized disobedience of a court order [...] Such conduct tends to depreciate the authority of the court, and inevitably brings the administration of justice into scorn and disrepute. Thus the public interest is squarely engaged and prosecution is required. This is almost axiomatic [...] anything less would be to resign the citizens of this community to anarchy." (7)

Never mind that "this community" has had, and still have, their own autonomous (Greek; "auto"; self, "nomy"; custom or law), practices of social organization, created and recreated for thousands of years. Coming from the judges' mouths, the word "anarchy" means that they themselves lost their power to control the colonized and other inmates of the state. Shaking the bogeyman of "Anarchy" over people's heads is a standard line, an old recipe of

authoritarians, of freedom fearing folks and of the timid at heart. (8)

Given the complexities, evolution and contradictions of words, anarchy can both mean relationships of violence, mayhem and callous disregard for others or from its original

meaning in the Greek language, anarkhos, no ruler. "An"; without, "arkhos"; ruler. The absence of domination, the realm of freedom.

Words get their specific meaning according to the context into which they are set by the speaker. Not being a cop or a judge and having no interest in being one, I will always favour the second meaning.

## Real, authentic two-way communication about real problems and their solutions only happen in confrontation and rupture with normalcy, in a splitting up with the existing (anti) social world and its power centres

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(7) Judge Church is responsible for granting the injunction against Wet'suwet'en land defenders on the yintah and Gitxsan land defenders occupying the train tracks on their lax' yip. The injunction paved the way for police occupations, arrests and violence on the territories.

(8) When resistance comes, depleted and afflicted humans "will heap all the deflected violence, Authority's own violence, on the rebels resisting Authority's violence." (Fredy Perlman)

While boot lickers and kneelers always thought it the natural and eternal order of things, rulers and bosses will always see themselves as indispensable. (9) Hence, for both, the torment and agony over anarchy, over self-determination and voluntary cooperation. Thus the smear and slander of the term, displaying a deep-seated fear of human autonomy, of decentralized and diverse worlds and lives.

The living and transformative self-organization by free humans is confusing and darkening for those looking down from above, disorder in the eyes of a soulless mechanical engineer, wicked blasphemy in the mind of a bean-counter.

The world of Authority is imposed on all of us, reinforced by slavish habits and dream crushing on a basis of mutual acceptance. "It is what it is", as the saying goes. (10) It is "the sense of being pushed and hurried through life without time to ask what we are doing or where we ought to go, without time to see that there are choices and to choose." (11)

We are evidently pushed from behind by a system of violent rulers and number crunchers who know exactly what they are doing and why. We are trapped and kept like in a tight net. We carry our wallets, these powerful medicine pouches, - or rather sorcery pouches - and hire, lease, leash ourselves, consuming the earth in compensation for our lost freedom, destroying her in the process of this progress. And here we are again, fighting this organized misery.

These words describing relationships in freedom are not meant to be left to stationed spectators at some roadside attraction. When our desires to fulfill them meet our daily life, who knows what and who can come out of it.

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(9) For example; "Inequality, slavery, coercive government and even private property had no part in the original intention of God and had come into being only as a result of the Fall. Once the Fall had taken place, on the other hand, a development began which made such institutions indispensable.

Corrupted by Original Sin, human nature demanded restraints which would not be found in an egalitarian order; Inequalities of wealth, status and power were thus not only consequences of but also remedies for Sin." - From "Concerning the City of God against the Pagans" by Sourpuss St-Augustine (426 CE.)

(10) As the anarchist Voltairine de Cleyre so aptly put it in her own time: "Because my neighbors conceive they need an inordinate heap of carpets, furniture, clocks, china, glass, tapestries, mirrors, clothes, jewels-- and servants to care for them, and detectives to keep an eye on the servants, judges to try the thieves, and politicians to appoint the judges, jails to punish the culprits, and wardens to watch in the jails, and tax collectors to gather support for the wardens, and fees for the tax collectors, and strong houses to hold the fees, so that none but the guardians thereof can make off with it-- and therefore, to keep this host of parasites, need other men to work for them and make the fees; because my neighbors want all this, is that any reason I should devote myself to such a barren folly? And bow my neck to serve to keep up the gaudy show?" - From "The Dominant Idea", published in Mother Earth, May-June 1910

(11) Ursula LeGuin



Life is a  
horn of plenty,  
pregnant with  
potentialities and  
possibilities.

Anytime we  
choose, we can  
start, collectively  
and individually,  
to open the doors  
of this socially

constructed and confining contraption. We can go  
outside in the fresh air. None of us belong to this  
Order of Canadian law, mental asylums,  
residential schools, prisons and clock-boss  
servitude.

With courageous spirits and brave efforts,  
making peace with ourselves, we can, with  
resolve and conviction, reclaim our lives and set  
in motion free communities of mutual aid ("Naa  
hlimoot" in the Gitxsan language; help each  
other), rising from free individuals on grounds  
freed from this global machine. Nobody said it  
would be easy but it can clearly and positively be  
rewarding and joyful. As a friend once said, all  
this is complex but not complicated.

# "To obey Canadian law is to break Gitxsan law"

## -Gwininitx

The wise Smooygit Gwininitx  
recently said; "To obey Canadian  
law is to break Gitxsan law." (12)  
Depending on who I listen to, I  
understand Gitxsan (self) law to  
have some correspondence with  
what we anarchist call our  
"principles". In relation to what  
one Gitxsan Land Back leader  
said not long ago; "it is not  
something we impose but

something we live!", while all of us were standing  
around a fire lit in the front yard parking lot of an  
RCMP station. (13) Neither ruler nor ruled. For  
mutuality, for anarchy.

*"About this table sat hawk eyed kings  
With many one eyed kings to keep them  
company*

*But now all sit in the dark and none are  
able to see."*

*(A Thousand and One Nights)*

*In memory of Fredy Perlman (1934-1985), who  
showed a way.*

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(12) A bad English translation for what I understand to be ancient, complex,  
matrilineal, decentralized, gift-centered, kin based, communitarian, practical and  
down to earth social relationships, worldviews and subsistence practices.  
(subsistence, from latin; 'subsistere'; stand firm.) Subsistence is culture, culture  
comes from the land.

(13) To lead in the sense of; Guiding, showing a way / initiate, begin, make a  
start / guide by persuasion, or example or argument / go through / an early  
indication to the resolution of a problem / We are all leaders.

On November 21 2021, after the cops kidnapped a Gitxsan warrior and a  
supporter near the CN rail tracks and brought them to their Fort, family and  
friends came to their doorsteps demanding their immediate release. As more  
were coming and gathering, a bonfire was started in the front parking lot. In a  
short time a cop head appeared in the half-opened door of the Fort and yelled;  
"He's gonna be released in fifteen minutes!" Direct action gets the goods.

**Who's  
"Nasty,  
brutish  
and  
short?"**



Art by Don Monet in *Colonialism on Trial*

# Face to Face with the Enemy: An Introduction to the WCCGT pipeline, PRGT pipeline and Ksi Lisims LNG

By F.W.

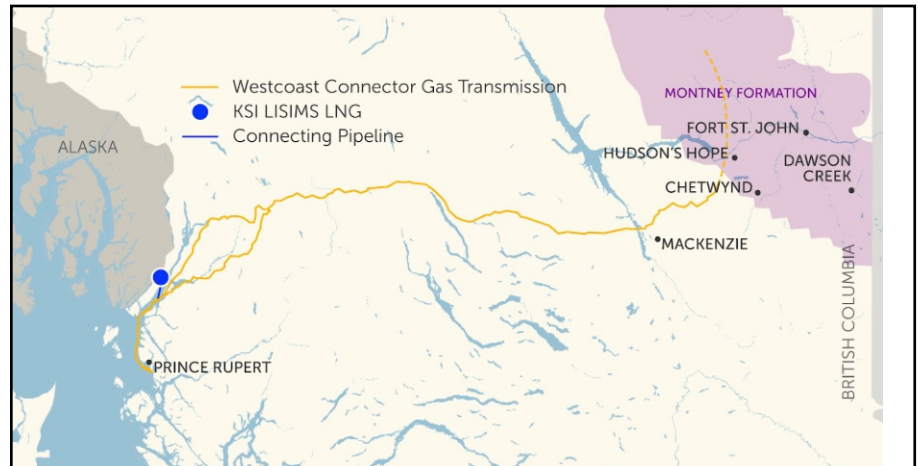
Many have stood by as our Wet'suwet'en friends and neighbours have for decades resisted development in their territories, in the process participating in and witnessing inspiring moments of resistance against multiple pipelines and now most recently the Coastal Gaslink line. With heavy hearts we have fought back against the land being destroyed and witnessed the state invade with hundreds of officers, emergency response teams, helicopters, drones, dogs and a wide variety of weaponry. It's clear that those who view life from above, who plot pipelines through sacred waters and traditional and culturally significant areas, will stop at nothing in their pursuit of these mega-projects. Acknowledging the ever-expanding reach of the mega-machine means that no place will go untouched from these capitalist and colonial logics.

On neighbouring Gitxsan territories this feels particularly relevant as two pipeline projects currently loom in their early stages of development. This article will briefly introduce both projects, and share a few thoughts about what they could mean for the area. Because of the early stages that both of these projects are currently in, their details are evolving quickly, but one

thing remains clear: they must be opposed and stopped as soon as possible. As these billion dollar projects gain more momentum they will snowball, becoming more economically appealing for those who seek to destroy the earth and our lives for profit.

## West Coast Connector Gas Transmission (WCCGT)

The WCCGT natural gas pipeline project is planned to begin in northeast BC, and stretches 872km to a yet to be built export facility near Prince Rupert. If the self-appointed masters of this world find it commercially viable, the proposed route could include a second adjacent line. On Gitxsan territories this pipeline would carry liquid natural gas across both the Skeena and Kispiox rivers, which are critical sources of food and water for many in the region. Some in the area drink water straight from the river and their lives literally depend on it; for many Gitxsan folks in the area the rivers and the salmon that travel them have immense cultural



It's clear that those who view life from above will stop at nothing in their pursuit of these mega-projects

importance and serve as key subsistence source for both them and local non-native communities. Beyond Gitxsan territories the line would cross hundreds of streams and dozens of rivers, notably including the Nass and Babine within the territories of the Nisga' and Nadut'en. All of these river systems are integral to salmon populations.

The line, along with the plan to one day twin it, received its environmental assessment certificate in 2014 and has recently received another 5-year extension. This project sat relatively dormant for its first few years due to falling LNG prices globally, and difficulties faced in building an export facility capable of getting the gas onto tanker ships. Fierce resistance around the proposed export facility on Lelu Island, which was occupied and defended from development by Tsimshian and non native land defenders for more than a year, meant that there was no final destination for the line. This is in the process of changing with a potential new terminal Ksi Lisims LNG (introduced at the end of this piece).

With the merger of Spectra Energy and Enbridge in 2017 the project is now wholly in Enbridge's hands. Enbridge is a multinational company and operates more than 65,000km of pipelines across North America. They are responsible for the largest inland oil spill in North America, spilling 7.7 million litres in the Mississippi river in 1991.

In an effort to prepare for construction in the region, Enbridge is trying to finalize the details of their route with on-ground and aerial helicopter surveying, which have been ongoing since the



Gitksan warriors Clyde and Richard at the Madii Lii gate

spring. We can expect for this activity to continue throughout the fall as they attempt to finalize the project's route.

## Prince Rupert Gas Transmission (PRGT)

The PRGT line is a proposed 900 km pipeline that is scheduled to deliver LNG from near Hudson's Hope to a facility near Prince Rupert, B.C.. This line has faced fierce resistance on Gitksan and Tsimshian territories which culminated with the cancellation of the Petronas terminal on Lelu Island at the mouth of the Skeena river after more than a year of occupation and conflict on the sea.

In 2014 on Gitksan territories, Luutkudziiwas house territory was reoccupied and Madii Lii camp was created in the path of the PRGT pipeline. Together a fight on two different fronts and crashing LNG prices globally meant this project lost its momentum.

Nonetheless all the permits and approvals obtained by TC Energy for the PRGT line still exist, which means that at any moment this line could spring back into action. The project



Land defender confronts enemy boat near Lelu Island



is missing an export facility on the coast capable of loading LNG onto tankers, though this could change with recent momentum behind construction of a facility on the coast. Delays and potential failures to construct other lines in the region (CGL and WCCGT) could put more urgency to reignite the PRGT project; simultaneously, it's also possible that success in construction of other lines and their accompanying Ksi Lisims LNG export facility could embolden investors', developers' and the state's confidence in forcing mega-projects through the region. With Russia scaling back LNG exports to global markets as the war in Ukraine continues we are seeing sharp increase in demand and price of LNG globally. This makes these dead end projects more desirable the to vultures of this world.

## Ksi Lisims LNG

The Nisga'a Nation's government is partnering with a group of Western Canadian natural gas producers called Rockies LNG Partners and a Texas-based energy company called Western LNG. Together they plan to build a floating LNG liquefaction facility which would provide WCCGT and/or PRGT lines an end point near the village of Gingolx, a coastal community about 80 kilometres north of Prince Rupert. Up to 12 million tonnes of LNG from these lines would be liquefied and loaded onto tankers bound for foreign markets. This project is dependent on either/ both Enbridge's WCCGT and TC Energy's PRGT lines to provide it LNG and the

aforementioned lines are dependent on Ksi Lisims LNG to reach global markets. With this in mind the capacity to fight these mega projects on multiple fronts will be important.

It's clear that we will increasingly find ourselves face to face with the enemy and should take these precious moments to strengthen our communities, our capacity to care for one another, and our ability to act. Our abilities to produce the worlds we want, and to destroy the ones that we don't, will be the defining skill sets of our lives.

Our abilities to produce the worlds we want, and to destroy the ones that we don't, will be the defining skill sets of our lives.















*"It is beautiful to  
behold the light  
when it is enveloped  
in darkness"*