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Last Light Over the Salish Sea
by Mark Prior

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From Moratorium to Treaty Challenge: Why the Herring Story Matters on Denman Island

By Dorrie Woodward and Brad Hornick

For those of us living on Denman Island, Pacific herring are not an abstraction. Each spring their return transforms the waters around Denman and Hornby into one of the most extraordinary ecological events on the coast. Sea lions gather, seabirds descend, eagles line the shoreline and the water itself changes colour with milt.

Herring are small fish, but they occupy an outsized place in the marine food web. They convert plankton into a rich source of food for salmon, seabirds, marine mammals and many other species. Around Denman and Hornby, we happen to live beside one of the most important remaining herring spawning areas on the B.C. coast.

In November 2024, W̱SÁNEĆ Hereditary Chiefs issued a declaration calling for a moratorium on commercial herring fishing in the Strait of Georgia and for the restoration of herring throughout their traditional territory. Their concern is ecological, but also cultural, economic and legal. Herring once supported W̱SÁNEĆ communities around the Saanich Peninsula as an important food and economic resource. The chiefs argue that the disappearance of herring from traditional harvesting areas has breached their Douglas Treaty right to "carry on fisheries as formerly."

What began as another call for a moratorium is now developing into something considerably more consequential: a potential treaty rights challenge to the way Canada manages Pacific herring.

In December 2025, the W̱SÁNEĆ Hereditary Chiefs received a legal opinion from *Ratcliff LLP*. According to the *Herring Conservation & Restoration Society*, the opinion concluded that the chiefs could potentially bring an action against Fisheries and Oceans Canada in B.C. Supreme Court, arguing that their treaty fishing right has been significantly diminished, at least partly because of the commercial fishery. The legal challenge would require evidence that herring have been substantially reduced within traditional W̱SÁNEĆ harvesting areas and that commercial fishing contributed to that decline.

That distinction is important because DFO sees the situation differently. For the 2025–26 season, DFO forecasts Strait of Georgia spawning biomass at approximately 102,791 tons above its established biological reference points, and has authorised commercial fisheries at a 14 per cent harvest rate, to a maximum of 14,390 tons. From DFO's perspective, the Strait of Georgia stock can sustain that level of fishing.

The W̱SÁNEĆ challenge raises a different question: do the commercial fishery practices, which consistently remove the older, larger fish from the stocks in the Strait of Georgia, account for *continued on p.4...*

Shucking Oysters: Still Life With Brain Farts

By Alex Allen

Natural capital. This is a controversial term that refers to the “planet’s stocks of water, land, air, and renewable and non-renewable resources (such as plant, animal species, forests, and minerals).” Governments have now come to this profoundly destructive notion that, “just as all forms of capital provide a flow of goods and services, components of natural capital interact to provide humans and other species with goods and services that are wide-ranging and diverse.” Just think about that for a moment. Ecosystem goods and services commodified.

And before you switch the channel, this is the David Suzuki Foundation. That’s right. When can we ban the sale of KoolAid to all? “The services that nature provides for free are often not accounted for and, therefore, not properly valued by decision-makers. At the David Suzuki Foundation, we evaluate the benefits that nature provides and calculate the economic cost of these services if we had to provide them ourselves.”

Yes, I got a headache as well. That’s how most corporations and NGOs (with extreme agendas) work, just continually toss these Nerf balls of biz-babble, sprinkled with fairy dust and a hint of greed, where you don’t know whether to ask for another double spicy Caesar, sign a petition or nod your head vigorously in agreement. They are clever, watch out. Or you can just look the other way, down at that five by three screen and continue with your game of oyster crush.

My mother never let us drink KoolAid, no matter how much I begged. As an adult, I continually thank her for that. But seriously folks, there is so much stuff going on around us, above us, next to us, behind us, in front us, that it is no wonder most of us just want to stare at the screens of distraction instead of the reality of life.

We need another good distraction. Slow Food is a movement then why not Slow Groove movement or some such thing? I’m just thinking out loud at this point. We do have this opportunity to tweak our dimples as they say. Or maybe our cerebral cortex, but you all get the point. Shake it up. If you can’t stop drinking the KoolAid, then at least mix it up with a shot of vodka or two.

Let’s face it, we live in a disorderly universe, with its numerous paradoxes and inconsistencies. And yet we still seem to manage to navigate ourselves gingerly through this dystopian world. As Barry Lopez wrote in *Horizon*, not all of us are willing to face this frightening horizon, some “might opt to turn away, decide to become lost in beauty, or choose to remain walled off from the world in electronic distraction, or select catatonic isolation within the fortress of the self.” (Sounds like an all-expenses paid vacation to nowhere, which can’t be all that bad.)

Today, more than ever, our governments should be heeding the warning of Earth. Climate crisis, big boys. Like an abusive relationship Earth can no longer hide her scars and bruises. There are not even enough shelters to protect Earth and her family. Our governments and big business have got to end this marriage of ruthless desire and short-term gain.

TIDE TABLE

• Secondary Tidal Station Ford Cove •
• Source: tides.gc.ca •

2026-10-08 (Thu)		
Time	PT (m)	(ft)
04:22	3.9	13.0
10:32	1.8	5.9
17:02	4.6	15.3
23:36	1.9	6.4
2026-10-09 (Fri)		
Time	PT (m)	(ft)
05:28	4.1	13.5
11:22	2.0	6.8
17:30	4.6	15.2
2026-10-10 (Sat)		
Time	PT (m)	(ft)
00:13	1.5	5.1
06:27	4.3	14.0
12:08	2.4	7.8
17:55	4.6	15.1
2026-10-11 (Sun)		
Time	PT (m)	(ft)
00:49	1.2	4.1
07:22	4.4	14.5
12:51	2.7	8.9
18:20	4.5	14.9
2026-10-12 (Mon)		
Time	PT (m)	(ft)
01:23	1.0	3.4
08:13	4.5	14.8
13:32	3.0	9.9
18:45	4.4	14.7
2026-10-13 (Tue)		
Time	PT (m)	(ft)
01:56	0.9	3.0
09:02	4.5	15.0
14:14	3.3	10.8
19:08	4.3	14.3
2026-10-14 (Wed)		
Time	PT (m)	(ft)
02:29	0.9	3.1
09:51	4.5	14.9
15:00	3.5	11.6
19:30	4.2	13.8
2026-10-15 (Thu)		
Time	PT (m)	(ft)
03:02	1.0	3.5
10:41	4.5	14.8
15:54	3.7	12.1
19:48	4.0	13.2

continued on p.5...

...continued from p.2

herring disappearing from particular bays, inlets and traditional harvesting grounds? That question is becoming the heart of the case as scientists learn that these fish hold the memory of the spawning ground locations, and the younger fish, without their leaders, abandon these sites. This understanding has been part of Indigenous Traditional Ecological Knowledge on the coast for many years, so the new science is corroborated by traditional sources.

Through 2026, W̱SÁNEĆ knowledge keepers, lawyers and researchers from the University of Victoria have been assembling historical, ecological and oral-history evidence. Their work includes interviews with Elders, research into historical abundance and spawning locations, and investigation of what researchers describe as “finer scale changes” in spawning patterns, herring distribution and possible sub-stock structure within the Strait of Georgia. More than \$130,000 has been dedicated to related research.

A legal letter was sent to DFO on June 10, followed by further correspondence. The DFO responded on July 31 and agreed to another meeting. The W̱SÁNEĆ team has indicated that if the department does not pause the fishery while this evidence is considered, the chiefs are prepared to pursue the legal option. There are high level consultations taking place between the parties at this time. The campaign has now expanded, through *Herring Rising*, a partnership involving the W̱SÁNEĆ Hereditary Chiefs, the *Herring Conservation & Restoration Society* and *Georgia Strait Alliance*.

There is a significant Denman Island history here as well.

In 2019, Islands Trust Council formally called on the federal government to impose a moratorium on the Strait of Georgia herring fishery until an ecosystem-based management plan was established that considered climate change and impacts on predator species, particularly Chinook salmon and Southern Resident killer whales. The only later herring-specific formal correspondence currently listed in the Trust's advocacy archive is a February 2022 letter to then Fisheries Minister Joyce Murray following her decision to reduce the Strait of Georgia herring harvest rate.

Seven years after the Trust's moratorium request, the W̱SÁNEĆ initiative presents a timely reason for island communities to revisit the issue. The Islands Trust does not manage fisheries, as that authority rests with the federal government, but advocacy to other levels of government on matters affecting the marine environment is an established part of its “preserve and protect” role. The question of whether Trust Council should renew its involvement as the W̱SÁNEĆ case develops is therefore a legitimate local one.

Denman residents have already been participating. In March, the *Association for Denman Island Marine Stewards (ADIMS)* held a community fundraiser supporting the W̱SÁNEĆ legal initiative, and ADIMS continues to work with the *Herring Conservation & Restoration Society* and other organisations seeking a pause in the commercial fishery.

There will be another opportunity to bring these issues before the community on Tuesday, October 13 at 1 pm, when the afternoon presentation by Wade Davis at Denman Hall opens with a new five-minute *Pacific Wild* film about Pacific herring and the W̱SÁNEĆ challenge. A portion of the proceeds from the *Denman Island Readers & Writers Festival* event will go toward supporting the W̱SÁNEĆ legal initiative. Personal donations to this campaign will also be encouraged.

The film is only five minutes. But behind it is a much larger question about how we understand abundance, whose knowledge informs decisions about the sea, and what a treaty right to fish means when the fish disappear from the places where that right was traditionally exercised.



Let The Herring Live!

"HELIT TFE SŁON,ET"



Herring Ball - Larry Eifert

...continued from p.3

Where is our ethical compass? As Lopez eloquently wrote, “the same short-sighted, narrow-minded belligerents” rise up in every era of human history. In BC, we have myopic Premier Eby. Clear cutting, LNG plants, fracking, large scale monoculture farming, polluted mines, and on and on. By the way, Eby, an old growth clear cut is not an outward sign of a healthy economy, it is a sign of an indifference to life.

Everyday, sometimes in harrowing ways, we are reminded that our fate is not ours to control. And yet we all toe the line as we have “grown to believe that this kind of regimented, obesiant, bounded existence actually represents freedom.”

We are crushing our spirits in the constant quest to own better things, to own more things, things that ironically we soon won't want and will eventually throw away. Ziya Tong in *The Reality Bubble*, added that “the worse part, is this dependence on acquiring objects tends to worsen when things are tough, because when we feel insecure, having something solid to cling to becomes a coping mechanism.” Our possessions give us some semblance of control over the world.

“I don't care! This \$8,000 two-person transparent hull canoe-kayak hybrid is made of Lexan! The same material found in the cockpit canopies of supersonic fighter jets!”

Why do we do this? Apparently, the simple answer is we believe that having things makes us happy. But we all know that the happiness we get from material goods is only ever temporary. Tong writes, “planned obsolescence and the need to upgrade, stay fashionable, maintain social status have us trapped like hamsters on a treadmill.” It's known as the hedonic treadmill. And around and around we go.

I do sympathize with those of you who are caught up in that undertow of this nightmare, this delusion that a for-profit life is the only reasonable calling for the modern, progressive individual. Micah White wrote in *The End of Protest* that “our culture is infected by a commercial virus, a disease that keeps us distracted by illusions while the world collapses.” When we cannot name the species of trees, animals and insects around

us but instantly recognize commercial logos, that is worrisome.

Of course, it is not possible to live up to one's own standard of good behaviour every day. Distraction and indifference always offers us a way out of dilemmas otherwise too exhausting or harrowing to face. Droughts. Water shortages. Wild fires. Parades of storms. Atmospheric tidal waves. Dying species. Ocean acidification and warming. Plastics.

Naomi Klein wrote about “cultural cognition,” which is a process that all of us do, regardless of our political leanings. We filter new information in ways designed to protect our “preferred vision of the good society.” It is always easier to deny reality than to watch your worldview shattered. And speaking of shattered. The climate crisis isn't just about things getting hotter and wetter. Under our political and economic order, it's about things getting meaner and uglier.

Resistance is about becoming a complete human being. It is about honouring the sacred. It is about dignity. It is about sacrifice. It is about courage. It is about freedom. It is about the capacity to love..

“The ultimate measure of a man is not where he stands in moments of comfort and convenience, but where he stands at times of challenge and controversy.”

- Martin Luther King



"You know what to do, Victoria!"



Photo: Randall Jason Fox

Islands Trustee Candidate Profiles



Incumbent Candidate Sam Borthwick

Sam Borthwick is serving his first term as a Denman Island Trustee. Sam brings a background in community service and facilitation, ranging from event and festival logistics; coordinating and driving for the community bus service; to many varied facets of creative and technical life behind the curtain in the performing arts. As well as serving as Trustee, Sam coordinates the burgeoning Denman Island Bus Service, is the Head Technician for the Halls on Denman, and facilitates a variety of youth and after-school programs. He, his partner, and their two giant cats are grateful to rent on Denman Island.

"In the next term, if elected, I plan to: push hard for Trust Council to revisit the hiring of a full-time professional biologist, that we may have access to expert scientific analysis in all our decision-making; help pass a Trust Policy Statement that is straight forward, high level, and unwavering on the core Mandate of the Trust."



The Book Report #20

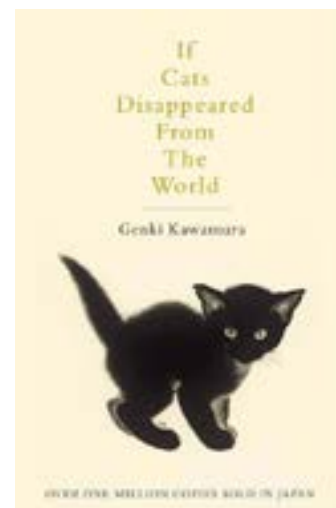
By A Bae Hel

Three very story books this time.

If Cats Disappeared from the World

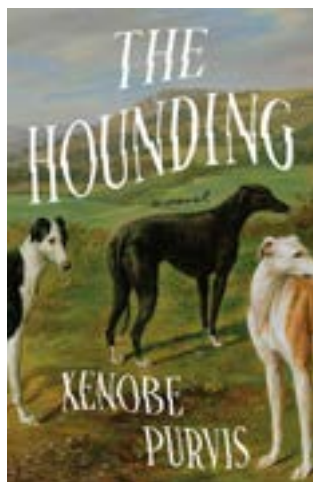
Genki Kawamura, Eric Selland (Translator)

Another of the Japanese cat genre that I think probably is not translated to provide the same impact as the original. I could be wrong, but the writing seems in part juvenile, particularly the parts around the devil persona.



I gave it a 3 star because the elements around the valuing of what you have in life are well done, but whole making a deal with the devil seemed overly contrived and did not touch me. But again, perhaps this is the translation. Plus, too much reliance of Christianity myths for the story line. Are there not more traditional Japanese myths around death that could have been used to greater effect? Previous Japanese novels I have read provide a sense of the culture, an element to my western mind of foreignness. This novel however, read like an American juvenile novel with no sense of Japan. As I learned from Taipei Story, the language of cultures reveals the life of the culture. Unfortunately, all this one gave me was a taste of hot dogs and southern fried steak.

If you enjoy Japanese cat genre, I cannot recommend this one, unless you can find a translation by a different translator.



The Hounding

Xenobe Purvis

This novel is an apropos cautionary tale for the times. Young girl does not smile at a local man. And you know the outcome.

Girls, don't be, well basically, don't be anything. Don't focus on family, don't be grieving, don't show no

interest in a man, don't be, don't be, don't be.

Written with a gothic vibe, the 5 sisters are the targets of a community's desire to create drama. It's a rough man's world full of violence and hatred of anything seen as not conforming to the desires of what a man wishes to see, grasp and control. Dark and gloomy with an overhanging sense something awful approaching, the novel is apparently inspired by a true event from 1700 of 5 sisters who, based on a doctor's report, barked like dogs. Set in the 'Age of Enlightenment' the story is told from the perspective of those men and boys around them, and one woman. While there are some enlightened members of the community, gossip still rules and the place of girls in society is strictly proscribed, enforced by the fear of those with the most malicious whispers.

Gossip and rumour spreading is a key theme and the vicarious thrill it gives to spread it further. That little gleam we get when we can be the one to share a bit that before anyone else, boosting our dopamine and our pathetic self esteem. Mirroring today's gutter press insistence that 'the public has a right to know', this novel examines the component of community life that we continue to face today.

Son of a Trickster

Eden Robinson

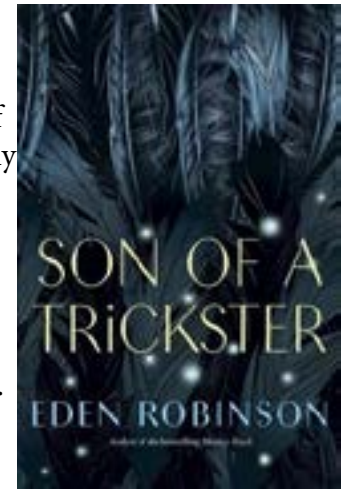
This was not what I thought it would be when I picked it up. The novel is primarily about a truly horrible family life full of drug and alcohol addiction. Jared is in grade 10 and trying just to get through the year with an unstable mother, father and friendship circle of

addicts.

Set in Kitimat, Terrace and occasional Prince George it is a deeply unflattering rendering of indigenous life in the north. Jared is a basically good kid with a sense of responsibility for his mother, his father and even his drunken friends. He spends most of grade 10 stoned or black out drunk in good part due to his mother offering him beer instead of supper and encouraging him to traffic in pot cookies.

The first half of the book continues to build this horror of a life, and it isn't until the half way point where the magic realism finally shows up. The novel contains violence, parental neglect, abuse, a lot of drugs and alcohol, graphic sexual descriptions and finally a sense of a path to redemption. It is the first in a series, but I am not sure I will continue on; if felt too much like shock the reader, not for the story progression, but rather just to describe the horrors of how bad life can be. I was reminded of *Daemon Copperhead* but without a desire to read on.

It is hard to recommend this, but apparently it is popular. That may be more due to collective guilt rather than it being a good story. 🍷



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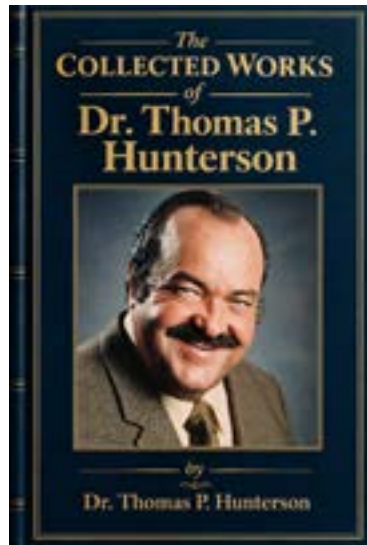
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The Collected Works of Dr. Thomas P. Hunterson, The Third Pre-Launch

By Dr. Thomas P. Hunterson

There are books, there are important books, and there are books that are described by their publishers as “landmark,” “definitive,” or “a major contribution to the ongoing conversation.” And then there is:



THE COLLECTED
WORKS OF DR.
THOMAS P. HUNTERSON
THE SIXTH VOLUME IN THE COLLECTED
WORKS SERIES

By Dr. Thomas P. Hunterson. Now entering its
THIRD PRE-LAUNCH.

You thought the first pre-launch was the pre-launch? Understandable. You thought the second pre-launch was the real pre-launch? Who could blame you? But now the THIRD PRE-LAUNCH has arrived, and with it comes the dawning realization that what we have been calling “the launch” was perhaps merely an early philosophical approximation of the concept of launching a book.

SIXTH IN THE SERIES. THIRD IN PRE-LAUNCHES. FIRST IN YOUR HEART. The Collected Works of Dr. Thomas P. Hunterson brings together the intellectual output of one of the most indefatigable minds ever to sit down and write something. It is the sixth collected volume, a number associated with symmetry, completion, and the number of times an ordinary person might reasonably ask, “Are we sure this is the final edition?” We are not, because this is not merely a book, it is an event. And it's not merely an event, it's a pre-event event. And not merely a pre-event event, it's the THIRD PRE-LAUNCH.

AUTHOR. SCHOLAR. HUMANITARIAN, PRE-LAUNCHER

Who is Dr. Thomas P. Hunterson? Some know him as an author, some know him as a scholar. Some know him from his technical manuals, which he has also authored in the apparently unrelated but undeniably impressive field of writing technical manuals. But now, finally, we may encounter Hunterson unencumbered by mere practicality. Here are The Collected Works of Dr. Thomas P. Hunterson.

WHAT CAN YOU EXPECT?

Every page represents an opportunity, while every paragraph is a doorway. Every sentence may contain the precise combination of words you were not expecting to encounter in that order. And somewhere, perhaps, a technical manual is being written. But that is not our concern today. Today we have VOLUME SIX.

THE THIRD PRE-LAUNCH EXPERIENCE™

Previous generations had to endure the primitive indignity of simply “buying a book.” You are part of something much greater by participating in a prelaunch ecosystem, and a literary anticipation architecture. A carefully calibrated crescendo of expectation, and a book so significant that it must be PRE-LAUNCHED. Then, PRE-LAUNCHED again. And now, PRE-LAUNCHED a third time. Why PRE-LAUNCH THREE? Why not? Dr. Thomas P.

Hunterson did not collect his works only once. This is the sixth collection, and the third pre-launch. The moment has become unavoidable.

BE THERE WHEN THE BOOK ALMOST ARRIVES

Imagine the scene where you are standing somewhere, and you hear a faint rustling. The air changes. A distant page turns, and you look up. Someone whispers, “The third pre-launch.” You know what it means because you have been chosen. Not to read the book, at least not yet, but to anticipate reading the book in an age increasingly dominated by immediacy, as this is your opportunity to experience something truly extraordinary. The delayed literary gratification at scale.

SIX VOLUMES. THREE PRE-LAUNCHES. ONE DR. THOMAS P. HUNTERSON.

The numbers speak for themselves. The Collected Works of Dr. Thomas P. Hunterson is coming. Eventually, but more importantly, IT IS PRE-LAUNCHING NOW! Do not wait until the launch to begin waiting. Do not wait until the second edition to discover that you could have been anticipating the first.

continued on p.11...

Letters to the Editor

BC Ferries Needs Strong, Transparent Governance Before Receiving Any Funding

NDP MP Gord Johns' campaign for equal federal ferry funding has drawn enthusiastic support among ferry-dependent communities. However, it is heading for the same dead end Premier David Eby reached when Ottawa flatly turned down his appeal for federal funding equity for BC Ferries (BCF) last year. Ottawa clarified the 43% funding equity is limited to interprovincial ferry systems, not internal systems (CBC News). MP Johns seeks only to increase the province's current \$38.8 million annually under the supplementary 1977 federal-provincial agreement, which is free from federal audit on condition that the province assumes sole governance for coastal ferry services.

However, when BCF was converted from a Crown to an independent corporation in 2003, responsibility for oversight shifted from BC's Ministry of Transportation to the independent Ferry Commissioner and Authority regulators—a move that multiple political groups claim shields government from accountability for BCF's record-breaking debt, declining service and hiking fares from 5%–33% that exceed the 3% fare increase cap per fiscal cycle—due to a 5% fuel surcharge to 2028 and reservation fees for increasing reserved spaces from 80% to 100% on some short and long routes.

Driving BCF's debt are escalating repair expenses not only for the ageing vessels, as CEO Nicolas Jimenez repeatedly defends, but for every vessel launched since 2008, due to the 2023 Shirocca report exposé of BCF structurally excluding Canadian shipyards from bidding by accepting low foreign bids that defer design-failure repair expenses to the future. Commissioned by Seaspan Shipyards to provide options for creating 10,000 jobs by building new vessels in BC, it was leaked to the federal standing committee examining BCF's awarding the contract to a Chinese government shipyard. Eastern internal ferry systems, however, are challenged only by severe weather and ice and are rigidly governed and audited by respective provincial ministries of transportation. Premier David Eby and CEO Jimenez blame underfunding for BCF's fiscal and performance issues, claiming governance is strong (Times Colonist, Dec. 25, 2025). Whereas an authentic independent corporation would restructure or go bankrupt, BCF

increases fares and solicits ever-increasing government funding. BCF warns of fare hikes in excess of 30% in two years due to a debt that excludes the \$1 billion federal loan for the Chinese-built vessels and the \$42 million Richmond facility budget overrun.

The Green Party, the ferry union, the Union of BC Municipalities and the Canadian Taxpayers Federation have lobbied for BCF to be returned to the Ministry of Transportation where it can be audited and held responsible. Green Party leader Emily Lowan condemned corporate independence as an escape valve to deflect blame for chronic service cancellations.

The Greens propose reinstating BCF as a Crown corporation, advocating for an exhaustive operational review and prioritising community accessibility.

The Conservatives' fix is to overhaul BCF from within by immediately firing CEO Jimenez and top executives and establishing a BC Ferries Charter that clarifies performance metrics and anchors executive pay to service reliability. This proposal, however, preserves the same corporate model and Coastal Ferry Act amendments, which since 2003 shield BCF, regulators and government from accountability.

Under Premier Eby's leadership, provincial taxes have escalated from one of the lowest to the second highest in Canada. Immediately after he announced Budget 2026, which sinks billions into expanding LNG production for the Asian market, credit agencies downgraded BC's credit rating for the fourth time in five years, citing weak governance and management. Currently, every provincial taxpayer pays \$1,150 towards debt interest alone, which strips funding from eroding core services. Analysts slammed Premier Eby's defence that expanding LNG would be fiscal salvation by attracting investment. They warned that the current global LNG glut, volatile market, cheaper foreign sources, and Asia shifting to renewables will strand LNG assets. Moreover, LNG is not green, as Premier Eby promotes. Methane, the second-largest contributor to global warming, escapes from fracking through to combustion. The cost to taxpayers of increasing global warming is incalculable. BCF's problem is not underfunding. Ask MP Johns to condition all funding on returning BCF to the Ministry of Transportation where it can be audited and held accountable like the successful eastern ferry system. Until then, how much more can taxpayers and ferry-dependent communities bear for provincial and BCF governance weaknesses?

Sharon Small. Denman Island 

National Post Op-Ed Suggests Old Testament Vengeance to “Deal” With Avi Lewis

By Keith Porteous

Canadian Jewish News’ Yoni Goldstein’s September 29 National Post Op-Ed deserves damning criticism on journalistic and ethical grounds. He frames Avi Lewis’s dissent over Israel and Gaza through the biblical story of Korach, whose rebellion against Moses ends with Korach and his followers being swallowed by the earth and consumed by fire. Goldstein moves from that story to the contemporary claim that when a Jew becomes a “clear and present danger” to the Jewish community, others are “duty-bound to step in.”

Goldstein makes the leap from political disagreement to a vocabulary of communal danger, religious punishment, and violent intervention. His invocation of Mosar and Rodef, with a history that makes their application to a living political opponent particularly threatening, turns an argument about speech into something that should be read as legitimizing violence. Critics have specifically noted the historical resonance of those terms in the context of the assassination of Israeli Prime Minister Yitzhak Rabin.

Yoni Goldstein’s National Post Op-Ed is not merely an ugly attack on Avi Lewis, it is a deeply disturbing attempt to dress political intolerance in the language of biblical vengeance. By invoking ancient stories and concepts associated with religious punishment to describe how a “disloyal” Jew should be dealt with, Goldstein crosses from political polemic into something far more sinister, by the legitimizing of violence against a Jewish dissenter. The language is not merely offensive, as it is dangerous.

To recast political disagreement as “disloyalty,” summon ancient narratives of destruction, and then suggest that Jewish law provides a remedy for the dissenter is an extraordinarily reckless act. It substitutes intimidation for argument and communal policing for debate. Whatever one thinks of Avi Lewis’s politics, no public discourse should normalize the idea that a Jew who challenges prevailing orthodoxies has thereby placed himself beyond the protection of ordinary political disagreement.

In a secular country, “disloyal Jew” is not a category of political jurisprudence, and it’s not a licence for contemporary punishment. Lewis can be challenged and debated, but invoking Old Testament biblical destruction and a Jewish obligation to “stop” him crosses a profoundly different threshold. The National Post chose to publish that argument under the headline “Jewish Law Tells Us How To Deal With Avi Lewis”, a formulation that makes the question of what exactly “deal with” means, and impossible to ignore.

The irony is particularly stark, where a Jewish tradition famous for argument, disputation, and centuries of internal debate is being recruited here as an instrument for defining which Jew has become sufficiently “dangerous” to warrant coercive treatment. That is not an argument against Lewis, but an argument about whether dissenters should be treated as political opponents or as enemies of the Jewish community. Those are very different propositions, and a major newspaper should know the difference.

There is nothing courageous about dressing political intolerance in religious authority. To invoke stories of divine destruction and eliminating perceived enemies, and then applying that vocabulary to a living political opponent, is an appalling degradation of public discourse. It turns disagreement into disloyalty and dissent into a threat requiring violent intervention. Lewis is entitled to criticize Israel, Zionism, or Jewish institutions, and those things should not make him a target for religiously sanctified punishment.

The most disturbing feature of Goldstein’s argument is not its hostility toward Lewis but his conception of Jewish communal life, where conformity becomes loyalty, dissent becomes betrayal, and ancient stories of destruction become political ammunition. Invoking the imagery and concepts of religious punishment against a contemporary Jew crosses a line that should be unmistakable. Political opponents should be debated, not cast as enemies whose alleged disloyalty invokes an ancient duty to “deal with” them.

Yoni Goldstein’s National Post op-ed does not strengthen Jewish political life, it debases it, and should be condemned in the strongest possible terms, along with the National Post for publishing it.



...continued from p.8

THE COLLECTED WORKS OF DR. THOMAS P. HUNTERSON
VOLUME VI THE THIRD PRE-LAUNCH, THE
EVENT BEFORE THE EVENT BEFORE THE EVENT

DR. THOMAS P. HUNTERSON HAS BEEN PRE-LAUNCHED for your convenience. Again. And this time—it's the third time.



"Tell me," said the serpent.

Gabriel Jeroschewitz, August 18th, 2026, inspired by Baruch Spinoza (1632–1677), a radical 17th-century Dutch-Jewish philosopher. His name is shorthand for a revolutionary system of thought centered on pantheism (the belief that God and nature are the exact same thing), strict determinism (the denial of free will), and substance monism (the idea that all reality is a single, unified divine substance).

Underneath the timeworn oak tree that dominated the central square of the town was a weather-worn bench with an observer perched upon it. While he had a notebook open on his lap, he rarely wrote in it. The observer enjoyed watching the various families that passed through the market in the morning. The children played among the shops, drawn to the pigeons that roamed the market square, all with the same wonder in their eyes that Spinoza described as *imaginatio*. From his perch, the observer had a view of the world as an illustration of the three kinds of knowledge that Spinoza described in his treatise; knowledge that, while never written for toddlers, shimmered before the observer like reflections off the waters of the babbling brooks that ran through the town's green

A mother crouched next to her toddler, attempting to build a tower out of wooden blocks. Each time the toddler attempted to build a tower high, it inevitably fell, leading to a scrunched face and cry from the toddler, but eventually the toddler's small hands reached up for the blocks again. The mother smiled. Here was the first kind of knowledge, knowledge derived from the senses, knowledge derived from the feelings of the body, and knowledge derived from the memory of associations between those sensations. The infant's body and mind were incapable of understanding the reason that the constructed tower

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of blocks failed each time; instead, the infant mind only had fleeting notions in its mind as a result of attempting to perform these tasks. Yet the mother's soothing voice of "Let's try again, sweetie" was the first element of stability introduced into the toddler's mind and body; a routine that provided stability to the trembling conatus (striving) of the toddler. Nearby, a father was showing his five-year-old son how a magnet could pull a paperclip across the table. The son's narrowed eyes indicated his fascination with both the toy and the invisible line between the magnet and the paperclip. When the father explained that it was because of the invisible forces of both the magnet and the paperclip, the boy's brow scrunched in concentration. Here, the second type of knowledge—ratio—started to emerge. The boy's body, calmed after several months of eating meals and taking naps, allowed his mind to begin to understand the regularities in his world: objects fall off tables when released, pushing moves objects, and crying elicits care from caregivers. These are examples of the adequate ideas of each object—ideas that describe the nature of a thing through its causes. The father's questions ("Let's see what happens if we turn the magnet around") encouraged the child to question and to enjoy the process of gaining such knowledge. The child felt free from fear and responsibility to simply explore such concepts and questions.

A gaggle of older children stood near the fountain, discussing the purpose of the fountain's water rising in the center. One girl with braided hair and ribbons remarked that it was due to the pump pushing the water harder in the middle of the fountain. Another boy disagreed, stating that it was actually due to the shape of the fountain's basin and how the water tends to seek out the lowest point within the fountain. These children's discussions were as fluttery as a group of sparrows, offering up ideas as to the reasons for the fountain's water rising in the center. Nevertheless, the girl and boy's discussions caused a whimsical feeling in the observer regarding the resemblance of the children to a celestial council gathering above the fountain. Angels—luminescent beings with wings and robes of sunrise—descended upon the square. They hovered around the infants, discussing what they had seen. One angel whose voice sounded like tinkling chimes said: "The infants dwell in imagination—their minds reflecting the world within their bodies. This is not a deficit in their minds, but the

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Wet'suwet'en and Gitxsan Land Defenders Oppose LNG Canada's Phase 2

By Keith Porteous

The multibillion-dollar LNG Canada Phase 2 expansion in Kitimat, B.C., is going forward, Shell Energy Canada said in a press release on September 29. Shell Canada Energy, which holds a 40 per cent interest in the joint venture, has confirmed the decision to move forward with Phase 2. Wet'suwet'en and Gitxsan land and environmental defenders have expressed opposition to the construction of Phase 2 compressor stations on their territory.



Canadian Prime Minister Mark Carney was also in British Columbia, where he and Premier David Eby spoke about the long-expected final investment decision for Phase 2 of LNG Canada. LNG Canada is a joint venture company made up of Shell, Petronas, PetroChina, Mitsubishi Corporation and Korea Gas Corp. LNG Canada is working with Coastal GasLink to expand the capacity of the existing 670-kilometre pipeline through the construction of five new compressor stations.

This TC Energy media release notes: "CGL Phase 2 will nearly double the existing capacity by adding new compressor stations and upgrading facilities along the existing 670-kilometre route from Dawson Creek to the LNG Canada liquefaction facility in Kitimat, northern British Columbia." TC Energy announced that Coastal GasLink (CGL) has entered into commercial agreements with LNG Canada to double the natural-gas transmission through the CGL pipeline that feeds LNG Canada.

Hereditary chiefs have opposed compressor stations that would be a part of Coastal GasLink's Phase 2, to be located on their traditional territory. They said they have concerns about the proximity to important cultural sites, additional years of construction traffic and the long-term climate impact of expanding Canada's LNG footprint. "Wet'suwet'en (and Gitxsan) Hereditary Chiefs oppose and do not give consent to build these compressor stations and will pursue avenues to

challenge these permits and construction."

The Wet'suwet'en experienced militarized raids by the Royal Canadian Mounted Police (RCMP) Community-Industry Response Group (C-IRG) in January 2019, February 2020 and November 2021. Amnesty International has previously noted that it has "determined that the tactics used by the RCMP during the four militarized raids on Wet'suwet'en land defenders were disproportionate to the situation they were responding to, as there are no reports of defenders using violence or representing a threat."

Amnesty International has documented: "More than 75 Wet'suwet'en and other land defenders were arrested, solely for exercising their Indigenous rights and their rights to freedom of peaceful assembly."



Peace Brigades International-Canada (PBIC) visited Wet'suwet'en, Gitxsan and Gitanyow territories in November 2021, June 2025 and October 2025, and in April 2026, observed the call in front of Export Development Canada (EDC) in Ottawa made by Chief Na'Moks, Gwii Lok'im Gibuu and Katisha Paul against EDC financing projects including Phase 2. PBIC will return to the territories if the safety of land and environmental defenders is put at risk by the RCMP Critical Response Unit-British Columbia (CRU-BC).

It should also be noted that the release of the Civilian Review and Complaints Commission (CRCC) systemic investigation of the RCMP CRU-BC (formerly known as the C-IRG) was delayed last week to an unspecified time after the provincial election in British Columbia on October 24, 2026.



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necessary ground for their thoughts to form.” Another angel, whose voice sounded like bells and who had silver hair like the moon, said: “When their bodies learn of ratio, the minds of the infants discover adequate ideas derived from common notions of all the bodies in existence.” A third angel, whose eyes shone with a naughty gleam, said: “Look over there at the youth. There is a scintilla of scientia intuitiva within one who has spent much time studying the finer points of geometry or music.”

From the periphery, a silhouette clad in midnight velvet stepped forward. He was the Devil himself, with horns of polished softness and eyes flickering with ember-light, beside his girlfriend, an angelic beauty whose smile is able to melt the sternest statutes. She shone in a gown of starlight and midnight roses, and her giggle sounded like the breeze passing through silver bells. She leaned in close to the Devil’s ear and whispered, “Hold back a little, my love. Let the children see that even darkness can be softened by wonder.” The Devil smirked at his girlfriend’s concern for the children, but softened his features at the sight of a little girl offering an apple to a shy boy. For a brief moment, the Devil felt the tug of restraint of his natural impulses.

Near the fountain stood the serpent, the dragon’s scales iridescent as gloss on water. Its head lifted as it spoke to the presence of the Holy Ghost, who appeared as a shimmering dove with a gentle flame within it. “Tell me,” said the serpent, “does the ascent from imagination to intuition require the suppression of desire?” “No,” said the Holy Ghost, “desire is the fuel that will carry the mind to higher intuitions. It is not the suppression of desire that will allow the mind to arrive at adequate ideas, but the cultivation of desire for the acquisition of knowledge.” The serpent nodded contemplatively before slipping back into the stone fountain, leaving behind a trail of glittering dust.

Jesus, robed in simple linen, entered the scene among the families. Crouching beside the boy struggling with his shoes, Jesus asked him to allow him to demonstrate how to tie the knot. When Jesus successfully assisted the boy in tying his shoes, the boy’s eyes widened with understanding. Jesus said to him, “Understanding is not something given to us by others, but something that we must cultivate in ourselves, like a garden that must be tended to allow reason to grow.” Jesus turned to the Devil and his radiant companion beside him, a faint smile passing across his face as he spoke these words.

“Even those who seem to walk in shade can tend to such a garden.”

The observer’s notebook remained largely blank of writing as the scene itself contained the text. There were families taking care of their young and providing the architecture of stability to their lives. There were educators in the makeshift classroom who were encouraging the young to examine the world around them, to investigate concepts like gravity or why the sky appeared pink at dusk, or even to experience the joy of an “aha!” moment while learning concepts without being provided each step necessary to arrive at the answer—those brief glimpses of knowledge that Spinoza provided for the philosophically mature individuals yet which exhibited in the young as twinkles in the summer dusk.

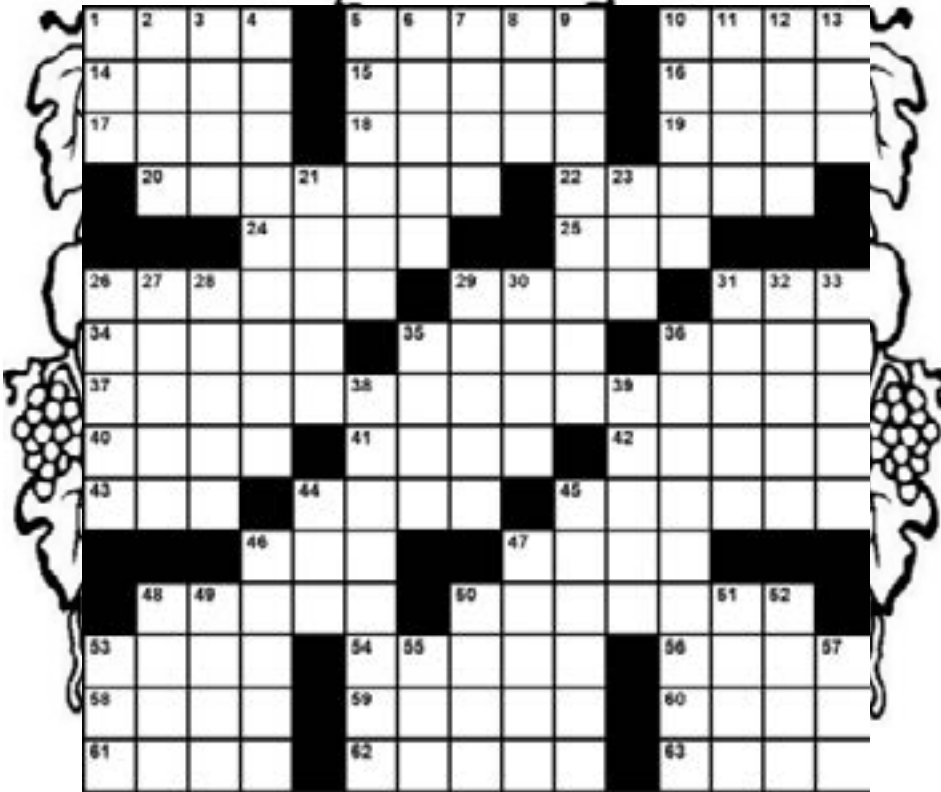
In the village, he noticed how society provided its citizens with freedom of thought, freedom from fear, and the freedom to question everything around them. The signs read: “Question the world; the answer lies in your own mind.” The angelic discussion above them shared the same thoughts, for they trusted in the power of reason.

Once the sun began to set over the village, the Devil’s girlfriend turned to him and said, “As important as it is to question the world and to explore the how and why of everything around us, it is just as important to provide warmth and comfort to those in need.” The Devil watched as his girlfriend’s words returned to him in thought. Extending a hand to a child, he brushed the leaf from their cheek. An action he had not performed in a long time.

The observer closed his notebook. The heaviness of the day had settled upon him as a blanket. He had seen how an idea ascended from the sphere of imagination to reason to the intuitive insight of an awareness that did not require the pages of a treatise, but of the whimsical motion of the families, the angels, the devil and his beloved, the serpent’s curious query to the cross of Jesus. The square had become a treatise of the world, a Spinozian manuscript on the cultivation of adequate ideas, and how this idea of the world was capable of forming a romance with the idea of the human striving to persist despite the difficulties of an existence.



• GRAPEVINE CROSSWORD •



• ACROSS •

1. It get into the whey
5. Bad dog
10. Utter foolishly
14. American canal
15. Destined to diet
16. Vega's constellation
17. Ill-gotten gains
18. Mammary gland projections
19. Preposition
20. Outstanding athlete
22. Kind of glue
24. Bit for Fermi
25. Bavarian peak
26. General usage
29. Light on one's feet
31. Automobile
34. During a broadcast

35. Big story
36. Army site
37. Deeds
40. Mountain Lake
41. Drifting
42. In the works
43. Curative water
44. Money of Cambodia
45. Poultry buys
46. Be the victor
47. Came to earth
48. Bungling
50. Spot before the eyes
53. Exam answer
54. Onetime pupa
56. Court pro Lendl
58. Rural area
59. River nymph
60. Actress Foch
61. Exclusively
62. Coils
63. Silver tongued

• DOWN •

1. Edible mushroom
2. Plastic ingredient
3. Lunar valley
4. Economic process
5. Low point
6. Steel support
7. Briny drop
8. Approx.
9. Lab activity
10. Short fly ball
11. Long legged cat
12. Culturally pretentious
13. Ultimate principle of the universe
21. Peril at sea
23. Do business
26. Cloakroom sights
27. Open a bottle
28. Spinal bases

29. Sales pitch
30. City on the Arno
31. Birch bark craft
32. Famed fur tycoon
33. Break times
35. Differently
36. Suiting
38. Mona Lisa, e.g.
39. Arnold's love
44. Boot hill abbr.
45. Deluges
46. Rife with dandelions
47. Bane of pool owners
48. Anemic's supplement
49. Declares invalid
50. County carnival
51. Bad deed
52. Agra attire
53. A pair
55. Cape in New Jersey
57. Arrest



• TEST YOUR MATH SKILLS •

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	1	9					5
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• Last Issue's Answers •

5	2	4	7	8	1	6	9	3
7	3	9	5	6	4	8	1	2
8	6	1	9	2	3	7	4	5
2	1	8	6	4	5	3	7	9
6	9	7	8	3	2	1	5	4
4	5	3	1	9	7	2	8	6
9	7	2	3	5	8	4	6	1
3	8	5	4	1	6	9	2	7
1	4	6	2	7	9	5	3	8

GRUMPISM

“ Let's squash our differences this Thanksgiving. ”



• Last Issue's ANSWERS •

A	S	I	A		B	A	S	S	O		S	A	S	H
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W	I	N	E		A	P	T	E	R		P	A	Y	E

• SERVICES •

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• EMPLOYMENT •

Denman Island's Recycling Centre and Bottle Depot are HIRING Interested in environmental issues? Requirements – a collaborative team attitude, some level of physical fitness (includes lifting loads under 50 lbs.), flexibility on days of operation. Cashier experience helpful. Training wage starts @27.50 hr. with on-call shifts. Email DenmanRecyclingCentre@gmail.com for full job description, and to apply with brief resume. Deadline: Oct. 10th.

• COMMUNITY NOTICES •

NEED HELP?
Alcoholics Anonymous
250-338-8042

COMOX VALLEY TRANSITION SOCIETY EMERGENCY CRISIS LINE:
250-338-1227 or
Text: 250-218-4034
For more info visit
<https://cvts.ca>



Dusty is away for a bit after a family reunion devolved into an alcohol fueled slugfest resulting in several injuries. In the interim Boof Magoo has agreed to take over Cupcakes and Cow Pies while Dusty's rotator cuff heals up.

-Great big Cupcake and kudos to The Gathering Place Church for putting together the soup kitchen Sunday night. This is what real community is about. Thanks to all.



-Cowpie to Main Road for not fixing that hole in the space/time continuum on Swan Road. I was heading to town to buy some lentils and the next thing I know I'm in the bowels of an ancient Roman trireme manacled to a malnourished oarsman and being whipped by a well oiled scantily clad burly fellow. Not that I have a big aversion to engaging in this sort of activity but I have to be in the right frame of mind for it. Hopefully this issue can be resolved before something weird happens.



-Cupcake to Abraxas Cafe for the delicious tomato soup. I took one tiny sip and it was so good I leapt up and started skipping all about like a dandy man with my hat tipped at a jaunty angle kicking my legs in the air ala 1960's Liza Minelli upon which I was quickly ushered out the door by concerned staffers.



If you have a Cupcake or a Cow Pie we'd love to hear it!

*Please submit yours to:
theislandsgrapevine@gmail.com /
Attn: Dusty Pickles
and we'll do our best to get it
into an upcoming issue!
(Discretion and anonymity assured)*

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• (FB) Fanny Bay • (C) Courtenay/Comox •

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or large projects
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Systems
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- Custom House Video
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- Custom Taping Services
- Custom Lighting

FORTNIGHT EVENTS

8 Thur

- Dora Drinkwater Library 1:30pm-3:30pm
- RECYCLING CENTRE 1-5pm
- BOTTLE DEPOT 1-5pm
- FREE STORE 3-5pm
- FOOD BANK Hub Comm. Hall 3:30-6:30pm
- Community Choir 2:30pm Back Hall

9 Fri

- Dora Drinkwater Library 1:30pm-3:30pm
- AA Meeting DIUC Gathering Place 7pm

10 Sat

- Dora Drinkwater Library 1:30pm-3:30pm
- RECYCLING CENTRE 9:30am-5pm
- BOTTLE DEPOT 9:30am-5pm
- FREE STORE 9-12:30pm

11 Sun

Thanksgiving

12 Mon

- Dora Drinkwater Library 1:30pm-3:30pm
- AA Meeting DIUC Gathering Place 7pm
- Songwriter's Workshop 7pm Hornby Arts Centre

13 Tues

- Dora Drinkwater Library 1:30pm-3:30pm
- Employment Services 9am-3pm DAC
- Film: Pacific Wild 1pm Denman Comm. Hall
- DIRA Public Meeting 7:30pm Back Hall

14 Wed

- Dora Drinkwater Library 1:30pm-3:30pm
- RECYCLING CENTRE 1-5pm
- BOTTLE DEPOT 1-5pm
- Choose to Move 11:30-12:30 Gathering Place

15 Thur

- Dora Drinkwater Library 1:30pm-3:30pm
- RECYCLING CENTRE 1-5pm
- BOTTLE DEPOT 1-5pm
- FREE STORE 3-5pm
- FOOD BANK Hub Comm. Hall 3:30-6:30pm

16 Fri

- Dora Drinkwater Library 1:30pm-3:30pm
- AA Meeting DIUC Gathering Place 7pm

ELECTION DAY

17 Sat

- Dora Drinkwater Library 1:30pm-3:30pm
- RECYCLING CENTRE 9:30am-5pm
- BOTTLE DEPOT 9:30am-5pm
- FREE STORE 9-12:30pm

18 Sun

19 Mon

- Dora Drinkwater Library 1:30pm-3:30pm
- AA Meeting DIUC Gathering Place 7pm
- Open Mic Night 7pm Hornby Arts Centre

20 Tues

- Dora Drinkwater Library 1:30pm-3:30pm
- Employment Services 9am-3pm DAC

21 Wed

- Dora Drinkwater Library 1:30pm-3:30pm
- RECYCLING CENTRE 1-5pm
- BOTTLE DEPOT 1-5pm
- Choose to Move 11:30-12:30 Gathering Place
- D.I. Garden Club meeting 1-3pm Gathering Place
- DAAC Open Mic 7:30pm Back Hall

22 Thur

- Dora Drinkwater Library 1:30pm-3:30pm
- RECYCLING CENTRE 1-5pm
- BOTTLE DEPOT 1-5pm
- FREE STORE 3-5pm
- FOOD BANK Hub Comm. Hall 3:30-6:30pm
- Community Choir 2:30pm Back Hall



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