

Wulustuk Times

Wulustuk - Indigenous name for St John River

This publication produced monthly at Tobique, NB, Canada E7H 5K3



**TABLE OF CONTENTS - JULY 2008\***

**INTERNATIONAL CONCEPT OF "THE ONE NATION" IN THE OFFING**

**TRIBAL DECREE STRESSES SOVEREIGNTY**

**WULUSTUKYIEG GATHERING IN SUPPORT OF "THE ONE NATION"**

**HARPER'S APOLOGY - "WE ARE SORRY"**

**NATIVE PROTESTERS REJECT HARPER'S APOLOGY WITH THEIR FEET**

**HARPER'S AMBIENT APOLOGY, -WHAT ARE THE CONSEQUENCES?**

**TOBIQUE SEEKS LAND CLAIM SETTLEMENT ESTIMATED AT 10,000 ACRES**

**REGION SUING PROVINCE OVER A NATIVE LAND CLAIM ISSUE**

**INDIAN (A'JEN) AGENT LIES AND THE TOBIQUE LAND CLAIM**

**HUMAN RIGHTS PROTECTION EXTENDED TO INDIAN RESERVES IN CANADA**

**CANDICE PAUL, RE-ELECTED CHIEF FOR THIRD TERM AT ST. MARY'S FN**

**MOHAWK WOMEN ASSAULTED AT AKWESASNE (Cornwall, Ont) BORDER**

**DAN'S CORNER - Dear Editor**

**DEAN'S DEN, - Concerned**

**POW-WOW TRAIL 2008**

**Wulustuk Times:**

Each month we try to gather and publish the latest, most current and relevant native information for our readership. Proceeding with this concept, we feel that a well informed person is better able to see, relate with, and assess a situation more accurately when equipped with the right tools. That is our policy and commitment.

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**INTERNATIONAL CONCEPT OF "THE ONE NATION" IN THE OFFING**

May 8, 2008

Hundreds of Indigenous Sovereign Nations who live and prosper in the traditional ways within the current borders of Canada, the United States, Australia, New Zealand, Fiji and the Caribbean have agreed to sign The Declaration of Sovereignty of The One Nation (being a Nation consisting of all Sovereign Indigenous Nations of the World), by which these Indigenous Sovereign Nations unite as ONE to re-assert their inherent sovereignty as ONE, inviting all other Indigenous Sovereign Nations from all around the world to join. This "happening" was foretold in the Prophecies thousands of years ago. On April 20, 2008, The Algonquin Nation from Northern Quebec held a sacred ceremony, at which time the traditional Elders signed the Declaration, thereby giving birth to The One Nation. The signing was done by the Algonquin to "light the torch" to be passed along to other Indigenous Sovereign Nations. The Cree followed soon thereafter. The Mi'kmaq Nation is to follow up in June of 2008 with its own signing ceremony. Two (2) Choctaw Bands have also signed. Other Nations are welcome to hold their own ceremony in their own way in their own time to effectuate their own signing. Otherwise, the next major gathering for the purpose of signing is currently scheduled to take place on July 8-9,

2008, at Greenbelt Park (campground) (301-344-3944) (174 campsites available), Maryland, 12 miles North of Washington, D.C., 2 days prior to the conclusion of The Longest Walk, when many Elders and Nations from around the world will be present. It is hoped that the Dalai Lama will also be present for this sacred event. The Australian and New Zealand Sovereign Indigenous Nations have now begin to effectuate their own signing across their sacred lands at their sacred "Dreamtime" sites. The torch will be passed across The Australian and New Zealand Continent at this time. This signing may take a couple of months to be accomplished, but it will be accomplished.

As most of you know, on September 13, 2007, the United Nations' General Assembly approved the much touted United Nations' Declaration on The Rights of Indigenous Peoples (the "UN Declaration"). Although this UN Declaration, importantly, recognizes the right of our Nations to seek self-determination, it does not, in and of itself, take the next step to advance the cause of Indigenous Sovereign Nations around the world. The One Nation IS that next step, the necessary next step to lead us forward.

Again, those who know will understand that the traditional governing systems and the traditional cultures of these Indigenous Sovereign Nations were and continue to be decimated by laws enacted by their "host" countries, including Canada, the United States, Australia, New Zealand, Fiji, the Caribbean and numerous others, which laws, among other things, impose false (proxy) (foreign) governments and laws on our peoples, and force our Nations to bow before the colonizing courts to resolve inter-nation disputes with them. This Declaration of true Sovereignty has the blessing of the Creator, the one true Law.

The creation of The One Nation "immediately" frees the Indigenous Sovereign Nations to re-assert their sovereignty, an inherent sovereignty granted by the Creator to each human at birth, which was never surrendered and never could have been surrendered. It has taken the Indigenous Sovereign Nations over 200 years to regroup and arrive at this crucial point in history to re-commence performing their sacred duties to care for Mother Earth, all Her creatures, great and small (and, hence, all humans too). It is no accident and no coincidence that the Creator has chosen this time to arrange for the re-assertion of these ancient Nations. The air, the water, the land and all living things are in danger now as never before. The One Nation is born from all things positive, not from anger for past oppression and atrocities undeniably committed. These things are forgiven. When the colonizers arrived, as predicted in the Prophecies, our ancestors welcomed them and cared for them, as the Creator instructed, when they could not care for themselves. They were like children sitting at our feet in need of sustenance, which many of our ancestors gladly provided. The children grew up steadily over the course of several hundred years, only to rebel against their caregivers, reacting with greed and forgetfulness of all that was done for them and all that we tried to teach them, harming our Mother the Earth in the process. For this they must also be forgiven. The time has come, however, when these now young adults must realize and admit the error of their youthful and frivolous ways and turn once again to the wisdom and care of those who raised them. Unwittingly, they developed along the way the technological and linguistic means for all Indigenous Sovereign Nations to now join together with one good mind and one pure heart for the good of all humans. To keep in mind a message from Hereditary Chief Gary Metallic, Mi'Kmaq; "This Declaration must be signed by not only representing Chiefs but also by the elders, women, men, children who will validate the legitimacy of our new nationhood."

In conclusion, The One Nation extends an open invitation to all Indigenous Sovereign Nations to join on this historic and epic peaceful path into the future and also to convey this all-important message to all colonizing states: "The One Nation extends, once again, its open hand in friendship and in good faith as our gesture of our desire to continue to coexist for the benefit and respect of all living creatures and our one true Mother, the Earth herself."

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## **TRIBAL DECREE STRESSES SOVEREIGNTY**

Aimee Dolloff, Bangor Daily News

INDIAN ISLAND, Maine - The chiefs of more than 40 tribes from across Canada and New England attending a conference here this week passed a resolution stressing their right to self-governance.

In addition to exploring cultural options and economic development opportunities, tribal leaders met at the Wabanaki Confederacy Conference to discuss issues such as sovereignty, environmental and sustenance rights, and indigenous rights in general.

The most significant resolution passed dealt with tribal sovereignty and the right to self-govern. The four-page resolution appeals to the United Nations arm that deals with indigenous rights and reaches out to the U.S.

Department of the Interior and the Canadian government, holding them responsible for trust responsibilities.

"There were a lot of tribes facing the same issues," said Chief Kirk Francis of the Penobscot Nation, which hosted the event.

The Penobscots' decision to sever their relationship with the state came after Gov. John Baldacci vetoed a bill that would have allowed the tribe to operate 100 slot machines at its high-stakes bingo facility at Indian Island. The

Legislature failed to overturn Baldacci's decision and Francis said at the time that it was "the last nail in the coffin" for tribal officials.

The resolution passed at the Wabanaki Conference recognizes and supports the U.N. Declaration of Indigenous Rights, including that of self-governance, which the United States and Canada previously voted against.

The National Council of American Indians and United South and Eastern Tribes Inc. already support the Penobscots in their attempt to achieve true sovereignty and self-governance.

The Wabanaki Confederacy is an alliance of the Penobscots, Passamaquoddys, Micmacs and Maliseets, but other tribes were invited to attend the conference which began with ceremonies last weekend. The confederacy allowed the member tribes to negotiate with Europeans, share their cultures with one another, and address issues in a unified manner.

A second resolution passed at the conference dealt with repatriation of tribal members' remains. "A big concern this week was about tribal members' remains being held by state entities," Francis said.

Although the resolutions aren't laws, Francis said he hopes they send a strong message to political leaders that the tribes are united.

"Resolutions are great," he said. "What happens is the strength of these resolutions really is in the follow through."

The Wabanaki Confederacy Conference officially ended Friday, and was to be followed by the Penobscot Nation's first annual pow-wow over the weekend.

## **WULUSTUKYEG GATHERING IN SUPPORT OF “THE ONE NATION”**

TOBIC FIRST NATION, NB, - The Wulustukyeg Traditional Council of Tobic is inviting all Wulustukyeg Traditional Councils and/or individuals of Wulustuk land - Madawaska, Tobic, Woodstock, Kingsclear, St. Marys, Oromocto, Caucona and Houlton - to participate in signing the Declaration of Sovereignty of "The One Nation" ( Being a one Indigenous Nation consisting of all Sovereign Original Nations of the World)

As people may or may not be aware on September 12, 2007 the United Nations General Assembly approved the Declaration on the Rights of Indigenous Peoples.

As a direct result of this U.N. Declaration Indigenous Peoples throughout the world have begun the process for all Indigenous Peoples to organize and to unite under one flag.

This new Indigenous nation state is to be known as "The One Nation".

On April 20, 2008 a sacred formal signing ceremony was conducted in Algonquin Territory in northern Quebec. With this signing ceremony "The One Nation" nation state was born and symbolically the "torch was lit" and the "door opened" for all Sovereign Indigenous Nations of the world to unite as ONE to re-assert their inherent sovereignty as ONE.

For more information on "The One Nation" birth check out the web sites [www.onenationvision.com](http://www.onenationvision.com) and [www.thelongestwalk.org](http://www.thelongestwalk.org) .

For our people - the Wulustukyeg (Maliseet) - we will be gathering at Harry LaPorte's camp at Lake George, N.B. on July 11, 2008. Our formal signing ceremony will begin at 12:00 Noon.

Please share this notice far and wide.

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## **HARPER'S APOLOGY - “WE ARE SORRY”**

On behalf of the Government of Canada and all Canadians, Prime Minister Stephen Harper offered an historic formal apology today to former students of Indian Residential Schools and sought forgiveness for the students' suffering and for the damaging impact the schools had on Aboriginal culture, heritage and language.

“The treatment of children in Indian Residential Schools is a sad chapter in our history,” Prime Minister Harper said.

“Today, we recognize this policy of assimilation was wrong, has caused great harm, and has no place in our country. The Government of Canada sincerely apologizes and asks the forgiveness of the Aboriginal peoples of this country for failing them so profoundly.”

Today's apology reinforces numerous other government initiatives designed to address the tragic legacy of Indian Residential Schools, including the ongoing implementation of the historic Indian Residential Schools Settlement Agreement which includes: a Common Experience Payment; an Independent Assessment Process;

Commemoration Activities; measures to support healing; and the Indian Residential Schools Truth and Reconciliation Commission.

"The Government recognizes that the absence of an apology has been an impediment to healing and reconciliation," said Prime Minister Harper. "Years of work by survivors, communities and Aboriginal organizations culminated in an Indian Residential Schools Settlement Agreement and the Truth and Reconciliation Commission. These are the foundations of a new relationship between Aboriginal people and other Canadians, a relationship based on knowledge of our shared history, a respect for each other and a desire to move forward together with a renewed understanding that strong families, strong communities and vibrant cultures and traditions will contribute to a stronger Canada for all of us."

## **NATIVE PROTESTERS REJECT HARPER'S APOLOGY WITH THEIR FEET**

Vancouver, Canada - Occupied Squamish Territory

Twenty native people and their allies occupied an Indian Affairs office yesterday in downtown Vancouver to publicly reject the Canadian government's recent "apology" to residential school victims - and to continue to hold Canada and its churches accountable for their crimes against innocent children.

"I want Steven Harper to come down to Hastings street and see for himself if his apology has changed anything among us survivors" declared Rob Morgan of the Nishga Nation, who helped lead the occupation of the office of Indian Residential Schools Resolution Canada (IRSRC).

"We occupied this office a year ago, and we're back now to say that this apology is bullshit!"

Morgan's words were echoed by other residential school survivors who flooded into the IRSRC office as reporters of the CBC and Canadian Press recorded the occupation.

Sylvester Greene, a hereditary elder and survivor of the Edmonton United Church residential school, faced nervous IRSRC officials as he said,

"You say you're sorry and that things are better now, but you won't let us name the names of our abusers. Well, I'm going to name him: Reverend Jim Ludford. He's the man who told me to help bury a little Inuit boy who died at his school. He told us to stay quiet about it, just like you're telling us to stay quiet."

The occupiers handed a statement to the IRSRC regional manager and asked that it be delivered to Prime Minister Harper. The statement rejected Harper's June 11 apology, criticizing the government's disqualification of nearly half of residential school survivors from receiving any compensation, and its refusal to hold itself or the churches accountable for their crimes in residential schools.

"Their actions speak louder than their words" said Kevin Annett of The Friends and Relatives of the Disappeared (FRD).

"Harper's so-called 'Truth and Reconciliation Commission' is another huge gagging of survivors. The TRC will not allow people to name names or to even refer to any misconduct in a residential school. That's like saying a murder investigation can't look into any violent act. All you end up with that is a whitewash."

The IRSRC officials present refused to answer the occupiers' questions or indicate whether they would give the statement to the Prime Minister.

The demonstrators left peacefully after nearly an hour, vowing to continue their plan of disrupting facilities of the government and the Catholic, Anglican and United churches until these institutions are brought to trial and made to return the remains of the children who died under their care in residential schools.

For more information contact the Friends and Relatives of the Disappeared at: pager: 1-888-265-1007  
email: [hiddenfromhistory@yahoo.ca](mailto:hiddenfromhistory@yahoo.ca)

## **HARPER'S AMBIENT APOLOGY, -WHAT ARE THE CONSEQUENCES?**

p.paul

**TOBIQUE FIRST NATION, NB** (Special) - The national apology to Indian residential school survivors delivered by the prime minister Harper on June 11, 2008 reverberated a bit like 'canned' federal rhetoric or 'potpourri soup' of select "we're sorry" words that had been setting on the shelf for decades which no one dared to utter for fear of unleashing a fury of unpredictable consequences from many sectors.

Some observers seemed content with the PM's statement while others saw it falling short of the mark. The dubious ones said the prime minister's apology was not only an attempt to gloss-over of a national shame and a guilt complex that has existed for centuries, but in fact, it was a feeble attempt to expound on, or a baring of facts and truths why Canada imposed such inhumane and racially destructive policies on native people in the first place.

Hidden beneath the cold, calculating demonic plan that forcefully removed young native toddlers from their homes and families was the idea of 'wringing out' the 'Indian ways and beliefs' from the Native children and turning them into 'white' thinking, white believing, church going Canadians while under care, tutorship, custody and control of church/government administrators during the formative years of 2-15.

One miscalculation that wrinkled the demonic plan was the planners failure to foresee how the Indian graduates would eventually evolve as adults and have to live and cope in the 'whiteman's world' as 'dark-skinned Canadians' after leaving their residential schools.

In that light, most of the native graduates discovered that due primarily to retaining their Indian features and distinguishable darker complexion as young native adults, they were not wholeheartedly accepted into the whiteman's world as equals.

This social alienation or rejection lead many to severe social, cultural and psychological traumas and difficulties during youth and adulthood. Many preferred not to challenge the prevailing negative attitudes emanating from the general public and therefore took decisive measures on their own that led to dire consequences.

While held in residential schools, the 'wringing out the Indian' from the kids was primarily the government's 'masked' corporate agenda and a 'legitimate' purpose for incarceration which took on many forms of unimaginative dispensing of abuse, cruelty, brute force. It literally staggers the mind how a 'people of the cloth', who ran the schools, and who normally were reputed to be kind, gentle and well-intentioned, could carry out such incredible acts of violence against innocent children.

Even rape resulting pregnancy was committed in these church/government operated institutions and when fetuses resulted they were quietly disposed of and buried in remote, unmarked graves in nearby grounds.

Upon the implementation of the government's incarceration policy, many of the children were literally ripped away from their homes and natural habitats to never return to see their loved ones or families again. They were eventually declared 'missing or lost' by school officials. This 'excuse' was the common practice or explanation given for their permanent disappearance.

Unscripted monuments marked the graves and burial sites of thousands of children who did not survive the abuse and torture they suffered in the many of these schools during their incarceration.

Other more fortunate survivors who eventually returned to their homes on reserves as pitiful, discarded strangers among their own, had to use church-learned jargon to communicate with their peers on reserves, unable to speak their own native language. This inability to communicate in their native tongue among brothers and sisters ultimately set them apart and put them in difficult circumstances and finally isolated them to cope under extreme pressures in their home communities.

Some 150,000 native children were forced by the government to live in these residential schools during the two hundred years of the schools' operations. The last school closed in Saskatchewan in 1996.

At this writing, there are more than 80,000 living survivors across Canada who heard the prime minister's message of apology on June 11, 2008. Many listened with anxious or apprehensive feelings not knowing what to expect or take from the speech.

Among that number (80,000) some grudgingly accepted the formal apology based on merits of their own personal experiences, but on the other hand, many were unmoved by the apology and were totally disenchanted, or understandably unimpressed by the rhetoric used, preventing them from accepting any words of comfort, sorrow or apology from the head of state.

To the average Canadian however, who basically is unaware of the systemic wrongs and abuses committed in these institutions, or has no knowledge of the level of damage incurred on native people during this era of shame, the apology may have sounded right, reasonable and seemingly proper, and worthy of respect and acceptance.

On the other hand, the native person who knew all too well of the horrific experiences and who personally felt the pangs of torment, abuse and other forms of inhumane treatment in these schools, the apology rang definitely hollow, filled with pessimistic tones and verbiage carefully chosen to soothe the hurts and elicit public support, attention and sentiment.

The prime minister's apology will likely take years of testing and close observation to discern whether it was really genuine, or hollow in principle. Therein will lie the true nature and exact measure of substance, commitment and contrition behind it.

If however the apology was hollow and lacking trust, we could possibly see greater social and economic hardship continuing within the native environment, combined with a rise in systemic alienation and an increase in chaos and disorder in native communities in the coming years.

But, if the message came through as positive, and genuine, we then should see clear signs of progress, pride, upbeat in cultural revival and economic prosperity rising in the native community with all services and conditions generally improving across the Indian country.

In brief therefore, the prime minister's apology will undergo an extensive scrutiny, a 'test of time' as it were, before native people reject or accept it for the purpose it was delivered.



Natives have to be genuinely convinced of its positive nature and be supportive of the intentions behind it, and furthermore, reconcile and accept the purpose for which it was presented, otherwise, for good or bad, it could either die on the vine or be celebrated as a genuine statement of cooperation that could resolve outstanding issues and fulfil native aspirations.

Until the 'test of time' has passed the apology will likely remain static giving native people time to watch for any movement resulting from it.

## **REGION SUING PROVINCE OVER A NATIVE LAND CLAIM ISSUE**

Settlement giving Musqueam FN section of Pacific Spirit Park sets dangerous precedent, district says  
TERRI THEODORE, CP

**VANCOUVER** — The Greater Vancouver Regional District is suing the B.C. government over a land-claim settlement that gives a section of park land in Vancouver's priciest neighbourhood to an area native band.

The district has launched a challenge in B.C. Supreme Court, saying the government had no right to give the Musqueam First Nation a section of Pacific Spirit Park.

The lawsuit says provincial legislation passed this spring not only says no compensation is payable, but that no legal action for damages or compensation can be undertaken.

Regional district chairwoman Lois Jackson said district politicians do not like the pattern the legislation sets and felt court action was necessary. "No compensation, no discussion, simply the taking of the land," she said. "What kind of democracy is that?"

The expropriation was part of a recent settlement that included 22 hectares of the University of British Columbia Golf Course, the land under the River Rock Casino in neighbouring Richmond, part of the park and \$20.3-million in cash.

The Musqueam had launched three lawsuits against the provincial government over the band's land rights. But all court action ceased once the two sides came to the land and cash settlement. The regional district, which calls itself Metro Vancouver but has not officially changed its name, is made up of almost two dozen cities, corporations and villages from the Canadian border in the south to Lions Bay in the north. It includes Vancouver and suburbs, and is the most densely populated area in the province.

The district deals with regionwide issues such as drinking water, air quality and garbage; politicians from each area sit on its board. The lawsuit says only the federal government has jurisdiction over natives and the lands reserved for them. It also says the province has no decision-making powers in that area.

B.C. Aboriginal Relations Minister Mike de Jong was unavailable for comment yesterday, but his staff provided a letter he wrote in reaction to the district's threat of a lawsuit about six weeks ago. Mr. de Jong called the court action a "colossal waste of taxpayers' money" and "a recipe for another 100 years without reconciliation of aboriginal rights."

Several courts have ruled that governments have the duty to consult with natives over land use and other issues that affect their rights.

Ms. Jackson said municipalities also need to be consulted about such fundamental issues as land. "We've got to make a stand in the sand here and find out if this is conditionally correct," she said of the constitutional question of jurisdiction.

Mr. de Jong said in his letter that the lands were originally granted to the district by the province in 1989 for \$1, and the province would not be paying any compensation for the transfer of ownership. Ms. Jackson said politicians are worried about the precedent the law sets for property their communities may have been given or are currently leasing.

"The principle is that the provincial government has the right to take anybody's land without compensation. There's a lot of people following this [lawsuit] with interest."

## **INDIAN A'JEN (AGENT ) LIES AND THE TOBIQUE LAND CLAIM**

**TOBIQUE FN** - In 1892 one of Indian Affairs Indian Agents failed to properly follow government procedures, and by this "clerical error" managed to give away about 4000 hectares of the Tobique Indian Reservation which resulted in the creation of the Village of Perth-Andover NB.

Or, so says INAC Indian Agent today. To separate fact from Indian A'jen fiction people should read the report written by Moses Perley as commissioned by the government.

What one has to bear in mind with this INAC Indian A'jen excuse is that this is the government department which was created by Duncan Scott et al. for ONE purpose and one purpose only that being the implementation of the Final Solution to Canada's Indian Problem.

Also, this is the same Indian A'jen who has a two hundred-year-history of stealing, losing, mismanaging, and giving-away Indian Land, Indian Resources, Indian money and Indian children. And in their stealing, losing, mismanaging and giving-away our reservation land it is always went to the transplanted Euro-Canadians.

As soon as our people discovered the "clerical error", which was in 1892, we notified Indian A'jen of his "mistake" but to no avail. We continued pointing out that blunder to Indian A'jen for the past one hundred years, all to no avail.

So, one has to wonder what has happened that all of the sudden the Harper government is all anxious and in a big hurry to settle Indian Land Claims. What the blazes is behind this 'sudden rush' to settle?

This is the same Harper government that killed the Kelowna Accord in 2005 where natives saw an opening and cooperation on the way. The same Harper government that refused to sign the United Nations Declaration on the

Rights of Indigenous Peoples in plot with the US and three other countries. These are all leading countries that built their nationhoods upon existing Indigenous nation states after first annihilating the rightful owners (genocide). The

UN Declaration was agreed to by a vote of 140 to 4 thereby making the declaration a viable UN instrument..

As a result of this UN declaration, Indigenous Peoples throughout the world are now reuniting under one flag and are forming one united sovereign Indigenous nation state.

One of the traditional Indigenous governments who are signing on with this united sovereign Indigenous nation-state is the Wulustukyeg Traditional Council of Tobic.

Once the WTCT has signed on to the One Indian Nation government our first order of business will be to file a formal motion with the United Nations and the World Court for the return of our homeland that extends from the headwaters of our beautiful river the Wulustuk.(Saint John) all the way northward to the St. Lawrence River in

Quebec. Our homeland that was stolen from us by our white oppressors. Could this be the reason why Indian A'jen is now pushing so madly to sellte land claims?

One final point of clarification on the so-called "clerical-error". In fact, this "clerical-error" was just another case of Indian A'jen malfeasance, fraud and forgery. The Indian A'jen of the day wrote and also signed the Chief and

Councillor names to a government Band Council Resolution that authorized the sale of some 4000 hectares of our reservation land. What is conveniently missing from INAC files is to whom our land was sold to. But one thing is clear from those INAC files is that money exchanged hands for those 4000 hectares went missing. This is money our people haven't seen.

Could it be that the Indian A'jen made another "clerical-error" and deposited our money into his own account?

All My Relations, Dan Ennis, Wulustukyeg Traditional Elder, June 26, 2008.

## **HUMAN RIGHTS PROTECTION EXTENDED TO RESEERVES**

CBC News

First Nations members living on reserves now have the same Canadian human rights protections as other Canadians.

Until recently, natives on reserves were exempted from the Canadian Human Rights Act. Now band members will be able to file human rights complaints against the federal government, as well as their councils and chiefs.

Elizabeth Marshall, with the Eskasoni Treaty Beneficiaries Association in Cape Breton, hopes the changes can help empower band members.

"If it's an opportunity to empower our people and address some of the abuses and the human rights violations that occur daily on the reserves, then yes, I do applaud it," she said.

The Native Council of P.E.I. is celebrating what it considers an important step forward.

"It's been an issue for quite sometime, if you look at matrimonial property, people involved in housing disputes or domestic disputes," said Jamie Gallant, president and chief of the council.

"I think this is one of the real steps in moving forward in correcting those wrongs that still exist within the system of our reserves."

But bands in the region will need more money to comply with the act, said John Paul, executive director of the Atlantic Policy Congress of First Nations Chiefs.

With this legislation, he said, communities may be forced to provide services "with money they don't have."

Reserves were exempt from the Canadian Human Rights Act when it was passed in 1977. The exemption was supposed to be temporary to give bands time to prepare.

The House of Commons closed the loophole late last month.

The legislation was first announced in December 2006, but it was put on hold after the opposition demanded a three-year phase-in period and clauses to protect collective native rights.

Bands have three years before they're expected to fully comply with the act. However, the change applies to the federal government immediately.

### **TOBIQUE SEEKS LAND CLAIM ESTIMATED AT 10,000 ACRES**

By Robert LaFrance

Because the federal Indian agent in 1892 failed to 'do the paperwork', it has turned out that Tobique First Nation now has a legitimate claim to thousands of hectares of land including that on the Perth side of Perth-Andover and other lands southeast of the Tobique River, but no one will be forced off his or her land.

Federal negotiator Luc Beaudry said last week at a Fredericton news conference that there was never a federal order-in-council approving the surrender of much of the Tobique reserve in 1892; he blamed the Indian agent at the time for not taking the required steps to complete the sale of the land.

"What's occurred is that the federal government has made a decision that the claim that had been submitted previously can be validated," explained Wendell Nicholas, spokesman for the band, on Monday afternoon. "What that means is that there is a (legal) basis that there was a form of injustice that was done with the 1892 alleged surrender of lands in and around the community here and in and around Perth-Andover village and other areas," he said.

Nicholas went on to say that the federal government and the band have agreed on a process that will take about three years to complete, and if no solution is arrived at, a tribunal will be put into place. "Rather than a legal court battle that this will be 'good faith negotiations' that would look at issues concerning the land" that has been sold to individuals and businesses. "The federal government has now stated that the surrender of land that occurred in 1892 was not done properly," said Nicholas. He said that because negotiations hadn't started and that some parcels of land still need to be looked at, he could only estimate that the area of the land in question was "between 7500 to 10,000 acres".

"They need to be researched in terms of how they were disposed of. It would be the area of land that is on the Perth side of the Tobique River and the St. John River side. So it doesn't deal with the Andover side or Aroostook."

Asked if he thought the Harper government seemed more willing than previous ones to settle aboriginal land claims, Wendell Nicholas replied: "There have been two other claims that have been resolved, upriver in Madawaska and downriver in Woodstock and I think from my vantage point that this government is interested in trading some certainty around land and these outstanding claims. "There's legislation that has gone through the Senate - but not yet through Royal Assent - that says that if our negotiations were not successful in 36 months, then, based on the agreement of both parties, a tribunal would look at the claim and then conduct its own work on evaluation of land and questions surrounding the claim."

Nicholas said that people in the area should realize before the negotiations begin that Tobique First Nation does not want to force anyone to move from their homes.

"The guiding principle of the specific claims policy is that no one will be forcibly removed from their land; nobody will be forced to sell their land and so the outstanding amounts will have to do with the opportunity for (the band) to purchase new land. It represents a positive step for the village of Perth-Andover because new resources will be within Tobique First Nation."

He said that the settled claims in Woodstock and Madawaska County have already resulted in new money for their areas' economies.

In news reports published by the Telegraph-Journal, Beaudry confirmed there's no risk of people losing homes or businesses because of the claim.

"Nobody gets expropriated as the result of a resolution of a claim," Beaudry said. "The interests of third parties are fully protected during negotiations. You don't repair an historical wrong by committing another one."

Beaudry could not say how much it will cost to settle the claim, but it is expected to be a multimillion-dollar agreement. In addition to the actual value of the lands in question, on which now sit schools, hospitals, businesses and homes, there is the economic value of the loss of those lands over the past 106 years.

If the recent Woodstock First Nation land claim is any indication, the compensation cheque could be huge.

Woodstock received \$2.5 million for 10 acres of land expropriated between 1910 and 1966. Woodstock First Nation has the option to purchase up to 10 acres of replacement land to add to the community under the federal Additions to Reserves Policy.

The band council decided to divide \$1 million of that settlement between the 813 Woodstock First Nation band members, issuing \$1,200 cheques for each person over the age 19. Children under the age of consent had their portion placed in a trust fund until they turn of age.

### **CANDICE PAUL, ST. MARY'S FN, RE-ELECTED AS CHIEF FOR THIRD TERM**

p.paul

**FREDERICTON**, -The first woman chief for St. Mary's First Nation of Fredericton, Candice Paul, was re-elected as chief for the third time.

Chief Paul's supporters gave their chief a 381- 351 victory on May 17th 2008, as they outpaced Percy Sacobie, a first-time challenger for chief for St. Mary's .

Paul's prior victories in 2004 and 2006 also came with the same strength and confidence of the people that stressed open government and a strong push for community development. Both of these issues were seen as pivotal elements for change that would give the first nation an advantage in creating jobs in the community and blazing a path towards self-determination.

St. Mary's is located in the heart of Fredericton's development district where just recently a brand new high school was built and inaugurated, and additionally an expanding housing development consisting of 300 homes is on the present agenda.

The Band has also made major advances in the past through entrepreneurial incentives that created unprecedented economic boom for the community as well as boosting up jobs and business for the whole neighbourhood.

For instance an Entertainment Centre was built on the First Nation around early 2000's that proved to be a high customer-drawing card from the start and an impressive success story. The Entertainment Centre operates nightly with a classic bingo operation that pays generous prizes to its happy customers.

Another attraction that has resulted jobs and an economic boom for the First Nation over the past several years is the shopping centre that not only serves and caters to the local community but serves the public coming from great distances who come looking for bargains, great sales and the best prices in town.

To accommodate the steady flow of customers and visitors from outside who might choose to stay in town for a few nights, the band is presently looking to find a corporate partner in hotel business. The facility will be built on the reserve close to our businesses and motor traffic.

Chief Paul said she would prefer an established firm as a corporate partner in the hotel business. "We've already talked with the Marriot people as one possibility."

"There's a ton of work ahead of us yet, and that means jobs for our people" she said, "which includes building 300 homes for our members and developing all of the infrastructure that goes with this development."

Chief Paul indicated that economic development is the key priority at this time and the band will likely stay in that orientation for a number of years so everyone who wants to work can work and enjoy better life."

#### **MOHAWK WOMEN ASSAULTED AT AKWESASNE (Cornwall, Ont) BORDER - STATEMENT--**

June 18, 2008 Kahnawake--Two Mohawk women were assaulted by Canada Customs officers on Saturday June 14, 2008 at 2 pm. at the Cornwall Island border in Akwesasne.

Mohawk rights-activist and elder Kahentinetha Horn, 67, suffered arterial damage during the assault and was hospitalized under guard. Also hurt in the incident was Mohawk Nation News (MNN) editor Katenies, who was held until Sunday and released.

Charges against Ms. Horn were dropped. Ms. Horn was hospitalized in Cornwall until her release June 18. Charges against Katenies were dropped on Monday June 16.

"I understand that our people are upset about this," Ms. Horn said, after her release from hospital and under private care for her injuries.

"I am concerned that the incident has upset my daughters and grandchildren. There's no excuse for what they did to us."

The incident is under investigation. No other details are available at this time.

## **DAN'S CORNER - Dear Editor**

,People in N.B. should all be sending letters of gratitude to the forest decimating companies of this province for our recent memorable Spring flood.

Since I have yet to see anything in the media I thought that I would do my part by sending this letter of "gratitude" addressed to all of the forest decimating companies who, through their actions in destroying the buffer (our forest) that has always stood between us and massive flooding, have created the unnatural conditions that makes it possible for us to experience over and over again such devastating levels of flooding.

This unbridled exploitation of the forest of New Brunswick, which is a resource that rightfully belongs to all of the people of N.B., is based solely on greed and not the best interest nor the well-being, nor safety, nor respect for people, nor the Seventh Generation.

Since the great spring flood of 2008 I have heard people speak of many different possible causes for the great flood of 2008, but not a word has been mentioned about the most obvious causes that has been at work in our own backyard for a couple hundred years. That of the clear cutting activities of the forest decimating companies of New Brunswick and/or Canada. If one wishes to see a very glaring example of this clear cutting then visit the so-called Christmas Mountains in northern New Brunswick. It is a very simple truth that for every action there is an equal and opposite reaction. If one cuts down all of the trees in a forest, which is a very unnatural thing, then that unnatural human action will in turn produce a very natural reaction, that being massive spring floods.

It is our people's belief and teaching that all of Great Creator's creation is sacred and perfect as created, requiring absolutely no help from one of Great Creator's creation (that being human beings) to change or "improve" upon Her sacred creation.

Our responsibility, as small and weak human beings is first of all to recognize and acknowledge the sacred and the perfection of Great Creator's creation through those ceremonies that She gave to our people. And secondly, again through ceremony, to remember, honour, respect and protect Great Creator's sacred creation.

The reason that the transplanted Euroman found the paradise on Earth that is Turtle Island, our homeland, is this world view of the sacredness and perfection of Great Creator's creation.

My final point, in order for things to begin to change for the better in terms of the self-destructive path humans find themselves there needs to be a revolution. A revolution of the heart in which human beings begin to see themselves as being part of Great Creator and part of Her sacred creation. Not separate, not divided but whole and complete as created, all possessing the power of Great Create to create or to destroy. And to begin to choose the power to create and not to destroy.

All My Relations,  
Dan Ennis,  
Tobique First Nation

## **DEAN'S DEN, - Concerned**

Done for, depleted, dealt with - and dropped  
Damaged and deadened, disposed of - and chopped  
Scattered and swindled, short-changed - and stopped,  
Ravaged and raided, racked up and rent  
Strained, stripped and stung, shrunken and "sent"  
Sucked dry, "smoked", squandered, and spent,  
Pressured and plundered, purloined and "put on"  
Presumed and prostrated, a plagiarized pawn  
Dispossessed, dissipated, then drained and drawn,  
Wilted and wasted, worsened and worn  
Ablated, exhausted, eroded and shorn  
Absorbed and exploited, traded and torn,  
Assimilated, expended, "with no place to sup"  
Milked, bled, and availed of, deprived of "a cup"  
Sacrificed and imposed on, and then taken up,  
Laid-low and weakened, burnt-out, abused  
Politically picked on, politely excused  
Tripped up and seduced, and inevitably used,  
No pick-up, no profit, no-deposit, no-return  
No throw-away thing - no cultural urn  
A Nation's contingent ... a Country's concern!

D.C. Butterfield

## **POW-WOW TRAIL 2008**

Pow-Wow dates are subject to change. Please contact the individual Pow-Wow organizers when making plans to attend such events listed below. Any updates and changes will be mailed as received. If you know of any other Pow-Wows ~ Please let me know and I will add them to my list. Three Feathers

- ... July 3 to 6 \* Pabineau Pow-Wow Oinpegitjoig (Bathurst) MC: Jim Augustine ~ (506) 548-9211
- ... July 4 to 6 \* Conne River Pow-Wow in Newfoundland ~ No Phone Number Available
- ... July 11 to 13 \* Indian Island Pow-Wow Elno Minigo (Rexton) ~ (506) 523-4875 (No Pow-Wow)
- ... July 11 to 13 \* Paq'tnkek First Nation Pow-Wow in Nova Scotia ~ Safe Driving
- ... July 12 to 13 \* Kahnawake Pow-Wow (Montreal Area off Mercier Bridge) ~ (450) 632-8667
- ... July 11 to 13 \* Abegweit First Nation Pow-Wow (Scotchfort, P.E.I.) ~ Deana (902) 731-2010
- ... July 18 to 20 \* Eel Ground First Nation ~ Natoaganeg (506) 627-4600 (Set Up July 16 to 17)
- ... July 18 to 20 \* Waycobah First Nation Pow-Wow ~ No Phone Number Available
- ... July 25 to 27 \* Tobique First Nation ~ Negootkook (506) 273-5400
- ... July 25 to 27 \* Eel River Bar First Nation ~ Ugpi'ganjig (506) 684-6272
- ... July 25 to 27 \* Kingsclear Pow-Wow ~ Pilick (506) 363-3028
- ... August 2 to 3 \* Listuguj Mi'gmaq Pow-Wow ~ (418) 788-3166 (August 1 \* Wellness Fair)
- ... August 8 to 10 \* Millbrook Annual Pow-Wow ~ Truro (902) 897-9199 or 1-800-693-3112
- ... August 8 to 10 \* Passamaquoddy Pow-Wow at Pleasant Point Reserve, Maine USA ~ Sipayik
- ... August 16 to 17 \* P.E.I. Panmure Island Pow-Wow ~ Jamie Gallant (902) 892-5314
- ... August 18 to 20 \* Aroostook Bank of Micmacs Pow-Wow Mawiommi ~ Presque Isle, Maine
- ... August 22 to 24 \* Esgenoopetitj First Nation Pow-Wow ~ Burnt Church (506) 776-1201
- ... August 22 to 24 \* We'ko'kmaq 8th Annual Pow-Wow ~ (Unsure of Date)
- ... August 30 to September 1 \* Elsipogtog First Nation ~ Big Cove (506) 523-8200



## Aboriginal Annual Festivals and Celebrations

- ... May 16 to 18 \* Metepenagiag Trout Derby ~ Red Bank (506) 836-6111
- ... July 27 \* Saint Anne Festival ~ Kingsclear First Nation (506) 363-3028
- ... July 27 \* Saint Anne Picnic Bazaar ~ Burnt Church (506) 776-1201
- ... August 30 to September 1 \* Tobique Labour Day Festival ~ (506) 273-5400
- ... September 4 to 7 \* Gold River Mawiomi in Nova Scotia
- ... December 31 to January 1 \* Indian Brook Winter New Year's Gathering

### **Notable Quotes**

“Will you teach your children what we taught our children that the earth is our Mother? What befalls the earth befalls all the sons of the earth. This we know: the earth does not belong to man, man belongs to the earth. All things are connected like the blood that unites us all. Man did not weave the web of life, he is merely a strand in it. Whatever he does to the web, he does to himself. One thing we know: our god is also your god. The earth is precious to Him and to harm the earth is to heap contempt on its creator.” - Chief Seattle.

Chief Seattle  
Born 1786, Died 1866  
Suquamish Tribe