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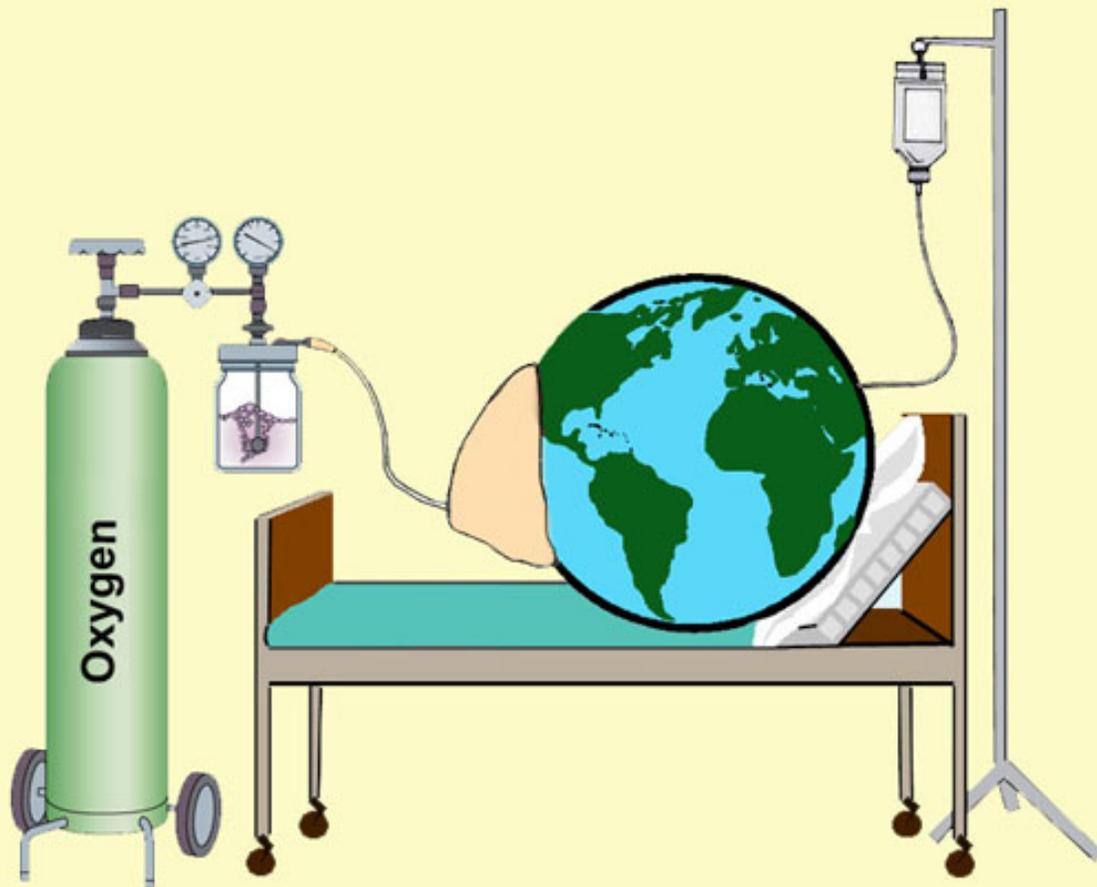
Wulustuk Times

Wulustuk, -Indigenous name for St. John River

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

Feature Story this month: Global Warming - Environment

Mother Earth in Critical Condition!



..... can we save her?

TABLE OF CONTENTS - Jan. 2008

CLIMATE CHANGE AFFECTS GAS PRICES, HURTING ORDINARY FOLKS

INDIGENOUS PEOPLE DESCRIBE PERILS OF GLOBAL WARMING

WHO PAYS AND HOW MUCH TO PAY FOR CLIMATE CHANGE

GLOBAL WARMING "NO OPTIONS LEFT" ACTION NEEDED NOW: U.N. CHIEF

THE ROLLING AND SWEEPING EFFECTS OF CLIMATE CHANGE

UMPI GOING GREEN

"WAR IS FINALLY OVER": CHIPPAWAS GET LAND BACK TAKEN IN WW-II

AL LAYIG PEN (Traditional Healing Process)

DAN'S CORNER - Indian Perspective on Global Warming

DEAN'S DEN - "Yen" and "Of Old"

URANIUM MINING IN NS

This publication now the "Wulustuk Times"

Each month we try to gather and produce the latest, most comprehensive native news material from the Indian country. Proceeding with this concept, we feel that a well informed reader can better relate with, analyze and grasp a situation more effectively when the right tools and information are at hand. Our aim is to provide stories that are easily understood and supported with a solid background.

Web access:

Not only is our local readership serviced with this format of news production, but the Internet audience benefits as well. To reach a global audience, a talented and seemingly tireless worker, Sharon Green, from Ontario, helps us by putting Wulustuk Times on her web site each month. Sharon's website is located at Gathering Place First Nations, and once there, then just hit our indicator marked Wulustuk Times.

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CLIMATE CHANGE AFFECTS GAS PRICES, HURTING ORDINARY FOLKS

p.paul

Take a look around your own little world, your own private environment and see how climate change has effected your life on day-to-day basis.

Some of us will say, "who the hell cares anyway and what can I do about anything as big as that?, And besides, this stuff is outta my league. I'm just a small, unimportant person to begin with, so why should I worry about these things?"

In a nutshell, many of us don't want to face reality or be bothered in any way, we'd just sooner pay the price and let things go as they may.

Without too much thought, we tend to snub or ignore a lot of things happening around us and refuse to acknowledge the adverse effects in our environment, and likely, most of us hardly give a darn.

But look a bit deeper, right into your own backyard, your garden, your kitchen, your utilities' supply room, your gas tank, your wallet, the changes are there and everywhere. And without a doubt they certainly will look a lot different than before.

And wow, realizing that you're also in this 'rot' race, a whole new picture comes into play because those are the things that are costing us a ton of money every day, and we quickly realize, they're well beyond our means.

We all pretend we don't care what created these changes and try to ignore them the best we can. But the facts are right there in our face, and we're forced to accept and live with them, like it or not.

At the gas pumps for instance, we went from a carefree gas guzzling society to a bunch of overly conscious consumers almost overnight, and as far as we can see this situation may never change to the better.

With gas supplies 'supposedly' dwindling or disappearing in some cases, or coming under severe strain and scrutiny, plus gyrating outta whack into a political, technical or an economical game, we're all sweating it out and can't do much about that shifty corporate manauvering except to pay the bucks when prices shoot up.

So we the users, (or losers you might say), start undergoing and accepting the change slowly and gradually at first, but in the end we just get man-handled into this fabricated economic 'fix' for good.

We become victims to the so-called corporate gasoline tug-of-war, a pre-calculated 'shortage' or 'sabotage' unravelling before us. You name it, we're all stuck in it.

Historically, the cost of gasolene was a buck a litre just a few years ago, and we reacted like spoiled brats when they jacked up the prices to double, all within a few months.

Then of course, they doubled and re-doubled those figures again until it is now costing us almost a hundred bucks to fill up our gas tank. Where is all going?

The fact is, we're paying these extreme prices because we're so caught up and so deeply entrenched into gasoline consumption that we don't even yawn over the added cost to run our cars. And besides, we 'just gotta' run our SUV's everywhere we go, no matter the cost to travel..

The gas producers know that we're totally 'hooked' on fuel and they are taking full advantage of it by upping gas prices any time they like. Generally they attribute the gas hike to the high cost of pulling crude out of the ground and converting it into gas. Somewhat true, but...

So in the end they tell us 'pay the piper or walk,' and that's exactly what we're doing, as we dig a little deeper.

The fabricated 'gas shortage' amounts to a crafty dollar squeeze on our wallets, all dazzled up to appear like, or have a connection to climate change. This may be partly true but there's a lot more to it than that.

Climate change is indeed a factor for gas prices going crazy, but not to forget, that there's also a lot of sleazy schisters out there making a quick and easy buck on our backs.

Where is it all going?

From one astute observer I spoke with a few months ago, he indicated this gas affair will probably get worse, wilder and costlier as we go because of the greedy dynamics behind it. But he added that we should let the prices go as 'wild' as they want until the average guy on the street just won't take it any longer and refuse to pay another red cent higher, and definitely stop buying.

"At this point," he said, "this would be where the producers, distributors and shareholders would start rattling in their boots and begin dropping prices back to normal, or settle on a reasonable and affordable rate."

"When that happens," he said, "we might then see some sanity and fairness returning to the pumps"

INDIGENOUS PEOPLE DESCRIBE PERILS OF GLOBAL WARMING

GEOFFREY YORK December 14, 2007

NUSA DUA, INDONESIA -- Indigenous people, including Canadian Inuit and Indian leaders, are emerging as some of the top stars of the Bali climate-change conference.

From the Arctic to the South Pacific islands, indigenous people said they are among the first to suffer the worst effects of global warming.

They drew connections between the planet's north and south, describing how the melting glaciers in the Arctic are jeopardizing the existence of small island states in the Pacific, and how severe ocean storms are imperilling people in both regions.

When the indigenous leaders spoke at a side event at the Bali conference this week, the room was packed with a standing-room-only audience of environmentalists and others. The

leaders also spoke at other conference events, giving accounts of how global warming is threatening their traditional ways of life.

Arctic aboriginal villages are facing erosion, fragile ice is endangering their hunters, caribou herds are at risk from shifting weather and severe storms are becoming more frequent in the north and the south, they said.

"Some Inuit have already made changes to the traditional times of the year which they travel on the land," said Violet Ford, a Canadian Inuit leader from northern Labrador and a vice-president of the Inuit Circumpolar Council.

"Some find themselves collecting their winter wood and other supplies in the spring when they only used to do so in the fall. Why? Because the fall freeze-up is later and more dangerous." The shifting climate is interfering with ancient hunting patterns, Ms. Ford said in an interview. "We can't predict the weather any more, so it's very difficult to plan our hunting. It puts a lot of stress and fear into our communities."

Similar threats are faced by the aboriginal people of the Western Arctic, who depend on caribou as their main source of food. "Over the last few years, the caribou have been very unpredictable," said Cindy Dickson, a member of the Vuntut Gwitchin First Nation in a remote corner of the Yukon.

"Their migration routes are all over the map," she said. "It has led our people to go up river, down river, sometimes hundreds of miles, to look for the increasingly elusive herd." Aboriginal leaders were not consulted when the Kyoto treaty was negotiated in 1997, but they are insisting that they must be consulted in future negotiations on how to cope with global warming.

"We bring a unique knowledge to these discussions," said Patricia Cochran, an Alaskan Inuit who is chairwoman of the Inuit Circumpolar Council. "We have to make sure that our voice is heard."

Because of global warming, Inuit people no longer feel safe travelling on ice where they travelled for centuries, and some Inuit communities are sliding into the sea, forcing their relocation to new sites, Ms. Cochran said.

"It's a very frightening thing for all of us. It's the loss of our culture and livelihood. How can we remain intact as aboriginal people?"

Dave Porter, a Kaska Dene leader from northern British Columbia, came to Bali to tell delegates that his people are under massive pressure from a climate-induced infestation of the mountain pine beetle.

"We are faced with our greatest threat ever," he said in a speech to a conference side event. "The area of dead trees in British Columbia is the size of Portugal or South Korea. It rivals the destruction of the Amazon and Indonesian rain forests. More than 100 First Nations communities are directly impacted. If the epidemic eats its way across Canada, the impacted communities could be in the thousands."

Because winters are not cold enough to kill the beetle infestation, millions of hectares of pine trees have died, Mr. Porter said.

"It dwarfs any other insect epidemic ever seen before in Canada. The interior of British Columbia is now filled with immense regions of dead and dying forests, creating a massive

tinderbox just waiting for a spark to literally set it ablaze. Left unchecked, this devastation could spread through Canada's boreal forests from coast to coast, a distance of nearly 9,000 kilometres."

For centuries, aboriginal people were able to adapt to the environment, he said. But they have never faced anything like the current threat. "Now in a very short period of time, the industrial society has put us at risk."

WHO PAYS AND HOW MUCH TO PAY FOR CLIMATE CHANGE

p.paul

Climate change is a global phenomenon, a worldwide catastrophic problem that can and is literally devastating and simply wiping out everything in its wake. The poorer nations around the world are the more vulnerable populations at the moment because of the early advance of huge geological events like earth tremors, extreme weather and other natural disasters. Such events are all forerunners of global warming. But let's not forget the old adage, "what goes around comes around" and this we can't escape.

In human toll, the horrific effects are already taking place in areas like Ethiopia, Sudan and other nations with extreme climates and destitute conditions in the world. These unfortunate nations are already paying the ultimate price for the advance of the unpredictable weather patterns erupting around the world..

No place is safe when it comes climate change. The richer countries can be struck with similar situations much like the sequence and frequency already seen in the less fortunate areas, and no money in the world can stop this man-created nature's progression. When it comes our way it becomes our time to pay..

So when forecasting who will be affected the most, or what price must be paid when global warming spans the world, the answer is, 'we will all suffer the same harsh fate, and see and feel the effects of the change no matter where we live or how much money we have, or what rank or position we hold. No one nation will be spared.

Many of us often conclude from our limited perspective that material things and money can provide everything we need in life because we, in this country, have been used to, or have enjoyed relatively comfortable lifestyles. Wrong! The fact is, we can't see differently because we've been so badly spoiled and blinded by our opulence.

But just to set the record straight, if a person were unravelled enough to believe that we are safe from global warming or climate change, they are in for a huge letdown. Climate change will hit every person in every nation in the world. It does not recognize, respect or care for who we are, what we look like, where we live or come from and how rich we are. It simply does not separate anyone for any reason, nor does it choose or discriminate.

In the end if climate change is not checked in time, the whole world will feel its delectating effect, its full force of terror and destruction no matter how snugly we hide ourselves in our luxurious shelters, condos and palaces.

All of us will ultimately pay a mighty price.

"NO OPTIONS LEFT, WE MUST ACT NOW" : Ban Ki-moon, UN Sct'y. Gen.

"We're at a cross-roads today and we have no options left" said U.N. Secretary-General, Ban Ki-moon.

"We must act now and achieve worldwide consensus and universal agreement to collectively fight global warming. That is our position today," he indicated.

I am delighted to join you for the release of the synthesis report of the IPCC fourth assessment.

Let me commend all members of the Intergovernmental Panel on Climate Change on this landmark achievement. And on behalf of the entire United Nations family, let me congratulate, once again, Dr. Pachauri, all former chairs of the IPCC, and the thousands of scientists who have worked tirelessly for the Panel, on receiving this year's Nobel Peace Prize. Let me also congratulate the UN Environment Programme and the World Meteorological Organization for their vision to create the IPCC and their ongoing efforts to support its work.

I come to you humbled after seeing some of the most precious treasures of our planet -- treasures that are being threatened by humanity's own hand.

Antarctica, the Torres del Paine glaciers, the Amazon -- all humanity must assume responsibility for these jewels, on behalf of succeeding generations.

In Antarctica, the message was chillingly simple: the continent's glaciers are melting. I saw the heart-bursting beauty of ice shelves that have already started to break up. I was told that if large quantities of Antarctica's ice were to melt, sea levels could rise catastrophically.

In the Amazon, I saw how the rainforest -- the "lungs of the earth" -- is being suffocated. Brazil is making serious strides in fighting deforestation and promoting sustainable forest management. But the Government fears that global warming is already undercutting these efforts. If the Panel's most severe projection comes true, much of the Amazon rainforest will transform into savannah.

In Punta Arenas, Chile, near the centre of the famous "ozone hole" in the earth's atmosphere, children wore protective clothing against ultraviolet radiation. There are days when parents don't let them play outside, or even go to school.

These scenes are as frightening as a science fiction movie. But they are even more terrifying, because they are real.

Slowing -- and reversing -- these threats are the defining challenge of our age. The world looks to our climate brain trust to educate, inform and guide us.

One of our guideposts is the synthesis report you are releasing today. It distils key findings from the thousands of pages of the working group reports. It gives policymakers an easy-to-use guide.

And it contains one overarching message for all of us: that there are real and affordable ways to deal with climate change.

I have been heartened by how Governments have embraced the Panel's scientific findings so far. Their support has set the stage for decisive action and informed policymaking on this vital issue. As this report make clear, concerted and sustained action now can still avoid some of the most catastrophic scenarios under your forecasts.

Our sights are now set on the United Nations Climate Change Conference in Bali. It is the opportunity to provide political answers to these scientific findings.

THE ROLLING AND SWEEPING EFFECTS OF CLIMATE CHANGE

As an owner of a hobby apple orchard of historic varieties for over thirty years, and as a part time orchard scout for commercial growers, I have observed changes which I would certainly attribute to climate change. For example, the bacterium disease known as fireblight which wilts leaves on apple trees and destroys branches and can completely kill young trees, has seldom been found in this colder region of New Brunswick. However, in recent years there have been minor outbreaks here. A couple of years ago this serious disease destroyed many thousands of apple trees in the New England States, and now it has expanded its territory into Nova Scotia and southern New Brunswick. The winters have not been cold enough to prevent its survival.

There has been a new apple insect pest making its presence for the first time in recent years, the European Apple Sawfly, which is adapting to this warming climate. Also, the European codling moth (introduced in the 1880's), an insect pest whose larva makes a big hole in the side of the apple, has only recently been able to produce two generations in one season. Previously it only managed to produce one generation because of our short growing season. But the season starts earlier and lasts longer now.

Another phenomenon recently is the disappearance of honeybees needed for pollinating crops. It is being called "colony collapse disorder". Millions of honeybees all over the world have been dying off - dying in the fields and orchards, not returning to their hives. Apple and blueberry growers in our own region have experienced this too. There have been many theories put forth about this serious new problem. Wayne Esaias, of the NASA Goddard Space Flight Center, has compelling views about the impact of climate change on bees. He believes that the fact that plants are blooming earlier than ever before is affecting pollen flow and upsetting the normal cycle for the bees, and this is a contributing factor.

These are just a few examples of climate change that I have observed personally. I believe that climate change, which is now accepted by the scientific community as being caused by mankind's pollution, began long ago at the time of the Roman Empire, when the goal of extreme affluence became a symbol of power and dominance. The monarchical governing systems of Europe which followed the Romans, carried on this type of excessive consuming and affluent society. This social disease, sometimes referred to as "affluenza" today, spread to the New World with the establishment of European colonies here. They state quite openly in their edicts and charters that they believe God created the Americas for them to have dominion over and to provide them with furs, lumber and precious minerals. More recently in terms of the history of mankind, the Industrial Revolution had a major impact on how much could be extracted from the earth in a short time, consuming far more resources per person than had ever been possible before.

Yet, it was here in this land, where for 10,000 years or even longer, the original inhabitants had lived happily without disrupting the natural systems, the streams and lakes, the forests and meadows, consuming only as much as they needed for survival and comfort. Tappan Adney, the fascinating New Brunswick naturalist, writer, artist, and model birchbark canoe builder, who was a close friend of Chief William Saulis and Peter Paul, made this observation about the Native people whom he first met in 1887 at the age of 19 in Upper Woodstock:

"It seemed to me then, as it has ever since, from contacts with the Indian in his primitive life untouched by the white man's culture, that the Indian had attained not so much a low standard of living as a high standard of simplicity, which under the same conditions the white man has not essentially improved upon."

These Native people had, as part of their traditional life value system, the fervent belief and practice of never taking more than what you need from the earth, and never wasting it. As well, whenever you take something from Mother Earth, you should always give something back to her.

Following this example, it is my personal opinion, that there is a limit of how much each person should acquire in earthly/material possessions. There is a natural law of entitlement from Mother Earth. Owning a three story mansion and maybe a vacation home, a travel trailer, two or three vehicles, maybe a yacht, an ATV, and a snowmobile (or maybe several of these), is exceeding Mother Earth's law of entitlement. Such a person is owning far more than they are worth in terms of their relation with all creatures on this earth. They are consuming far more of earth's resources than one human was ever designed (created) to require. It is wasteful. It is nothing but pure GREED. It is a concept that started with the Monarchical system that infiltrated this land, the kings with their immense castles and fleets of ships. I believe that in time such a system will eventually consume itself into extinction. I have witnessed it in the natural world of plants and animals when a species gets out of control.

A few years ago I came across a postcard picture of a group of Maliseet people in a small village at Nerepis Bridge (near Grand Bay) at the turn of the last century, and I made this comment to Nick Smith, "Look at the terrible poverty conditions we have created for these people." But Nick cautioned me that they might not be as poverty stricken as I had observed based on my definition of "poor". They had come from a way of life where they lived in birchbark wigwams, no chairs, no tables and cupboards, no four poster beds, just evergreen bows to sit on and sleep on. They lived by the rivers and lakes in summer where they fished and maybe grew corn, then they moved back into the woodlands in winter where they hunted rabbits, partridge, caribou, moose and deer. They didn't want, nor need, a permanent abode or a piece of ground just for themselves individually. They shared everything. They had one wigwam where their tools and various instruments were kept, such as salmon spears, bows and arrows, hatchets, skin stretchers, scrapers, and a supply of the essential materials for making them. By moving to new locations, the danger of polluting one spot never became an issue. The land was allowed time to replenish itself. These people were only poor in a white man's eyes. They were rich in the knowledge and wisdom of their ancestors. The rough looking "shacks" I was observing in the picture represented their transition into the white man's world. They were building "wooden" wigwams with boards and nails. They were still maintaining much of their culture, but they were trying to live that culture in homes like the white man, homes that were no longer mobile, homes that did not fit their way of life. They were caught in transition, but unfortunately these two worlds, the two cultures, are not mutually compatible. Moving into one meant giving up ways of life in the other. What was being lost was tragic for them and for all people. Henry David Thoreau (1817-1867), is probably America's most famous nonconformist, and like Tappan Adney he rebelled against the establishment of his day.

Thoreau rejected the world's definition of 'success' and sought a life of personal freedom. In one famous experiment, he went into the woods and built a humble cabin on the edge of

Walden Pond, in Concord, Massachusetts. Thoreau lived there for two years, two months, and two days. One of his objectives was to see how little he needed to survive comfortably, in other words he was testing a life of simplicity and self reliance, much like Adney described the Maliseet people he had gotten to know. Thoreau felt that by isolating himself from mainstream society he would gain a more objective understanding of it. Thoreau wrote daily about his observations and discoveries during this project. He does this, he wrote, "in order to illustrate the spiritual benefits of a simplified lifestyle". It is not surprising then that, just as Adney developed close friendships with the Maliseets who lived near him like Peter Joe and Peter Paul, so too did Thoreau become friends with Penobscots Joe Aitteon and Joe Paulis in the 1850's. Thoreau recorded detailed observations of the wildlife, plants, weather and seasons. Today scientists are turning to Thoreau's notes and journals. His observations of dates when various species of flowers first came into bloom, or when the first hummingbirds arrived, are now helping them to quantify the impact of climate change. They are going back to Walden Pond to monitor when these same flowers and trees break dormancy in the spring and begin to bloom. They now know that there is at least two weeks different in the emergence of plant life in the spring. The evidence is there. We need to change our ways. It is time to return to the values and ways of the ancients who had great respect for the Earth Mother who protects and nourishes us.

UMPI GOING GREEN PRESQUE ISLE, ME

The University of Maine at Presque Isle is working to create a positive change in the environment for the benefit of the greater community. Last spring, the University announced a major green energy project - the installation of a wind turbine on campus.

The University had two main objectives: to reduce its energy bill - which saw a 40 percent increase last January - and to serve, through this project, its educational and community roles as a public university.

Officials intend to construct a 400 to 700 KW wind turbine that will produce one million kilowatt-hours of electricity per year. Once fully operation, the turbine will save an estimated 572 tons of carbon dioxide from being released into the atmosphere each year - the equivalent of removing 123 cars from the road. It is expected to save the University more than \$100,000 annually in electricity charges.

This will serve as a demonstration project that can educate Maine communities on the value and cost-effectiveness of harnessing natural resources for clean electricity. Officials have promised to share all aspects of the campus's experience with students, campus, and people in Maine interested in exploring wind power options of their own.

Several newsworthy items have happened since the University announced its green energy plans. First, as a further step toward respecting our environment, the University signed the American College and University Presidents Climate Commitment and announced plans to become a carbon neutral campus. Along with its wind power project, the campus is looking into geothermal energy, solar panels, and energy-efficient windows and heating and ventilation systems in an effort to reduce its carbon emissions.

The campus also recently garnered a \$50,000 Voluntary Renewable Resources Fund grant from the Maine Public Utilities Commission to fund its wind project.

"We are thrilled to receive this grant as we begin the hard work of finding and then installing a turbine on our campus to reduce our energy costs and meet our carbon neutral commitment," University President Don Zillman said. "We are pleased that this grant will help us in achieving those goals."

The VRRF was established by the Legislature in 2000 and is supported by voluntary contributions made by consumers on their electric bill. The Maine Public Utilities Commission (PUC), which operates the VRRF, offers grants of up to \$50,000 to qualifying Maine-based nonprofits for the development of a project utilizing renewable resources like wind, water, sun, wood, tides, trash-to-energy, fuel cells and geothermal energy.

This past fall, President Zillman began speaking at home and abroad about green energy. He was invited to visit Denmark in September to deliver two lectures on electricity law and wind power. He also gave presentations on the University's wind power project at Bowdoin College during the Northeast Campus Sustainability Consortium conference and at the "Wind Farming: Harvesting Clean Energy" conference hosted by the St. John Aroostook RC&D at the University.

Right now, officials are determining costs and looking for the right wind turbine to install at the sports field near Kelly Commons. But the exploration into green energy hasn't stopped there. Campus officials have formed a Green Committee to look into ways the campus can become even more eco-friendly. Ideas range from solar street lights to starch-based biodegradable garbage bags to recycling green and brown waste.

The possibilities are practically endless and, while there are still some uncertainties about what projects will be taken on, one thing is definite: The University has made its commitment to the environment a clear priority.

"WAR IS FINALLY OVER": CHIPPEWAS GET LAND BACK CONFISCATED IN WW-II

p.paul

It took over a half a century of misery, hardship, denial of human rights, and finally the loss of life of a 38-year-old-Chippewa warrior, Dudley George, to convince the Ontario government and Government of Canada of the mistake made in confiscating tribal lands at Stony and Kettle Point in the 1940s.

But this year 2007, "The war is finally over," said Sam George, brother of the fallen Dudley George, as the land taken from the Chippewas was finally returned but only after too many bad memories and tragic events.

The federal and provincial governments erred morally, technically and principally in 1941 by the forceful taking of Indian land in northwestern Ontario at Ipperwash Park, a sacred site that earlier had been declared a final resting grounds for departed Chippewas.

Originally when the land was taken, Indians were assured by the governments of the day that the occupation would last only 'til the end of WW-II. This however was not the case as the Indians fought relentlessly for years to regain their land.

Trusting the word and a solemn promise of the Crown, native people reluctantly allowed the occupation to take place without showing opposition or legal complications to signify their support towards the war.

Acting on that free rein to occupy the land, the army was able to move onto the reserve unchallenged and quickly established a military base that eventually took a battle and crisis to resolve.

According to the early reports coming from government sources, the returned land will be transferred on 'conditional terms only' until final transfer details have been worked out and mutually agreed to.

Also read Chris Wattie's story of Dec. 20, from National Post

TORONTO - The Ontario government has promised to hand over a provincial park where a native protester was fatally shot by police 12 years ago to the Indian band that has claimed the land for decades.

But Minister of Aboriginal Affairs Michael Bryant said that Ipperwash Provincial Park will only be handed over to the Chippewas of Kettle and Stony Point after an undefined period of "co-management" by the band, the provincial government and non-native residents of the area.

"Today is a very good day ... it's a moment of really historic action," Bryant told a news conference Thursday. "Today I'm announcing the transfer of Ipperwash Provincial Park lands back to the Chippewas of Kettle and Stony Point, over a period of time."

Bryant would not say what the terms of the co-management arrangement would be, how the land will be used during that period and how long it will be until title for the 109-acre park is formally handed over to the band.

"How long is it going to take? ... That's what everybody is going to get together to negotiate," he said.

Chief Tom Bressett said he was pleased that the long-standing claim to the park land is finally moving toward resolution and said he is looking forward to the co-management deal.

"I'm glad the war is finally over and we're moving into a better future," he said. "We are neighbours. We've co-existed on this land for a long time."

Dudley George was taking part in a native occupation of the park when he was shot and killed by a police sniper on Sept. 6, 1995, during a provincial police raid to break up the protest. Sgt. Kenneth Deane, the officer who fired the fatal bullet, was convicted two years later of criminal negligence causing death after a court ruled he did not have a "reasonable belief" George was armed.

Sam George, brother of the slain protester, said the plan to return the land is a tribute to his brother's memory.

"It's been a long and hard journey to get to this point, but I feel that we are now getting someplace," he said. "It shows that we can be friends, it shows that, it's like a hockey game: we can all play on the forward line together."

But without his brother's death, George said that a resolution of the 60-year-old claim might have taken decades longer. "Unfortunately, he paid an awful price," he said. "He gave his life for the burial grounds, for the people of our communities. With that, I think his death did speed up things quite rapidly."

An inquiry into the shooting death made dozens of recommendations, that the provincial government says it will use as a "road map" to improve relations between Ontario's Indian and Metis communities and non-natives in the province.

As part of that process, Byant also announced the province is forming a committee with native and Metis to decide how to act on the recommendations set out in the inquiry's final report, issued this spring.

However, ownership of Camp Ipperwash - the abandoned army base adjoining the park which is also claimed by the band - remains in limbo. The federal government promised to return the land after expropriating it during the Second World War, but it was never returned to the Chippewa.

Sidney Linden, the former Ontario justice who headed up the Ipperwash inquiry, said the army base "is obviously part of the problem" and Ontario will not be able to resolve its simmering land disputes without feds involvement.

Federal Minister of Indian and Northern Affairs Chuck Strahl lauded the provincial initiative in Ipperwash but stopped short of promising similar action on Camp Ipperwash.

AL LAYIG PEN (Traditional Way)

p.paul

Al Layig Pen is the ancient method, the art, the customary way native people dealt with a variety of problems. They settled conflicts through the means of communication between one another locally and from tribe to tribe.

Al Layig Pen is based on 4 principles, 1) Rightness, 2) Fair Play, 3) Honesty and 4) Effective Communication.

Applying the Ancient Art:

Long before the arrival of Europeans to this land the fundamental construct of indigenous nations was their ancient way of understanding, relating and communicating with one another across the nation through indigenous ways.

Although beset with hundreds of specifically unique obstacles like diverse dialects, language gaps and distinct cultural differences to contend with, native people nevertheless were able to communicate and understand each other using indigenous techniques like signs, sounds, gestures, senses and symbols of nature to which they were universally adept and proficient.

In a global sense,, natural communication was the vital glue that linked individuals, families, clans, communities of indigenous nations in a collective solidarity.

This ancient method of communicating enhances a multitude of human capabilities, virtues and disciplines that enables practitioners to deal with complex and acute issues through perceptive insight and a firm understanding of human nature and people-dynamics.

Customarily when grappling with private, personal or collective problems or situations that mock, ridicule, offend or undermine the aboriginal race, gender, culture or identity, or other ways, Al Layig Pen (ancient healing process) can be effectively applied in resolving crucial and adverse issues at hand.

An example of effectiveness has been demonstrated in several recorded acts of racial violence and aggression perpetrated in private and in public against native persons in recent times were successfully resolved using this conflict resolution technique.

For more information please contact the offices of Al Lay Igpen at the locations listed below. This traditional methodology is ready and available to deal with any forms of provocation, injury or injustice that constitutes personal attack on human dignity upon a native person's name, nation or identity. An act of aggression may be physical or psychological but still remains an act of violence based on racial factors.

Contact Dan Ennis, Tobique First Nation, NB. Canada. Tel. (506) 273-2212, or pat paul, Tobique First Nation, (506) 273-6737, 9-5pm, M-F. Emails are, for Dan hawbun@nbnet.nb.ca and for Pat, pesun@nbnet.nb.ca

DAN'S CORNER - INDIAN PERSPECTIVE ON GLOBAL WARMING

"They" now say that the activities of (man)kind has brought humankind to the precipice in which it presently finds itself. "They" give it different names depending on political business and religious beliefs/understanding. "They" refer to it as global warming, or climate change, environmental disaster or end times, etc, etc.

To Indians it simply relates to our white brothers' lack of love, respect, understanding and appreciation for our Sacred Earth Mother.

After "they" managed to kill off a whole species such as the Beothuk, buffalo, cod, top soil, clean air and water, wetland, rain forests, and the ozone, to name but a few, "they" now think that "they" now can change and reverse all of the destruction and damage done to our Sacred Earth Mother with the same scientific methods that brought us to the brink.

"They" created this dire situation through greed and their stupid scientific ways and now wish to change/reverse the dire situation through greed and their stupid scientific ways.

Just so everyone understands the absurdity of it all. You have "they"... very stupid white guys who in five hundred brief years managed to destroy and lay waste to our beautiful and pristine homeland (North America). Now, "they" think that the very activities and factors that managed to bring humankind to the very brink can now be again utilized to change and reverse the (man)made destructive and disastrous situation.

It is as our wise elders have been saying, that one cannot change the dire situation that one finds itself in with the same mind set which brought on the original dire situation.

Our white brother must once again put himself in balance and in harmony with Great Creator and her Creation. As it presently stands our white brother is not in balance, but is instead always at one extreme or another.

The reason why (man)kind is at the brink is due to the following. Our white brother's obsession with progress and development along with its corollary - greed. Their religious institutions and their dogmatic preaching on (man)kind having dominion over nature. Their wilful denial on (man)kind's activities being the cause of global warming. Their obsession with "science" as the answer to all of (man)kind's ills. Their wilful stupidity in creating "others" as the enemy to include another white creation, the "wilderness".

All of these reasons must be looked at and re-examined on an individual basis not on a society or civilization basis.

It is only on an individual basis that human beings will be able to once again recognize, acknowledge and accept what (man)kind presently refers to as Planet Earth and what Indians know within their hearts as Our Earth Mother.

Humankind must once again remember to love, honor, respect and protect our Sacred Earth Mother just as we love, honor, respect and protect our birth mother.

We all must once again remember and return to the Sacred.... which is all of Great Creator's Creation.

All My Relations, -Dan Ennis

DEAN'S DEN - "Yen" and "Of Old Yen

It's a new puppy dog
An electric Yule log
And stories the elders have told
Around synthetic flames
While computerized games
Compete with the visions of old,
It's all tinsel and type
In the light of the hype
While differences try to converge
Where present meets past
And sweet sense is amassed
And the future tends to emerge,
It's that big family meal
And that Christmas appeal
Creation, contingency, and Birth
As then - when - and . Yen

And goodwill toward Men
Reflect - from the face of the earth!

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### **Of Old**

From the beginning, basic, and basal  
Embryonic, endemic - and much  
Inherent, intrinsic, indigenous  
Genuine, generic - as such!  
Acculturated, authentic, accepted  
An immemorial, time-honored cue  
Classic - archetypal - legend  
Traditional, tested, and true!  
Primary, precedent, or present  
Paradigm, venerated, laureate  
Native, natural, novative  
Elemental, nadiral, innate!  
The initial dweller-of-ages  
Oral, ancient, pristine  
Before - during - and after  
Up to - by and by - and between!  
A patriarchal, pre-glacial people  
Model, template, and mold  
Firsthand, first-comer, long-standing  
Root source, rudimental . of old!

D.C. Butterfield

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### **URANIUM MORATORIUM BREACHED IN NS**

This message is to alert you to the fact that the Nova Scotia moratorium has been breached. At least one company (Capella Resources) has already been drilling under 'special licence' in Wentworth (10 holes) and plans to be drilling at Millet Brook (between Windsor and Chester) throughout the winter. (Company statement September 6, 2007)

It's hard to overstate the seriousness of this both in terms of the environmental consequences in Nova Scotia and the knock-on effect it produces in other places (notably New Brunswick and Eastern Ontario).

It is, of course, shocking that the moratorium has been breached essentially in secret when we were assured less than a year ago by a senior geologist in DNR that no discussions on the subject of uranium were ongoing and that the moratorium could be lifted by a cabinet decision only. But less than 2 weeks ago the Premier denied any intention of ending the moratorium.

Nova Scotia is now facing, not only extensive exploration for uranium by several companies (118 permits currently listed to one company alone) but the prospect of rapid mine development.

When they abandoned Millet Brook following the moratorium Kidd Creek Mines had reached the 'bulk sample' stage and were poised to remove large quantities of ore from the site.

Bulk sampling is the final assessment stage prior to application for regulatory approval and mine development. In other words, Capella can piggy-back on Kidd Creek's years of work and vault into mine development.

Contact information for the Premier's office and for Ministers of Natural Resources and Environment is given below. Attached is a brief background on Capella's activities and the most recent government (grossly misleading) statement on uranium.

If you would like to be kept informed on this issue. Please e-mail [meander@glinx.com](mailto:meander@glinx.com) and you will be added to the FYI list.

Wishing everyone a good year in 2008 despite this piece of bad news.

Sincerely,

Gillian Thomas