

Wulustuk Times

Wulustuk, aboriginal name for St. John River

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We're now called "Wulustuk Times" Each month we try to gather and produce the latest, most comprehensive and relevant 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 equipped with the right tools and information. Through our stories, our aim is to provide easily understood articles supported with a solid background behind every story. This is the format we follow in every issue.

Web access: Not only is our local readership serviced with this format of news production, but the Internet audience benefits from it as well. Working with us is a talented and seemingly tireless worker, Sharon Green, from Ontario who helps us reach an audience around the world by putting up the Wulustuk Times on her web site each month. To take advantage of this easy access to us, just click on Gathering Place First Nations and go to Wulustuk Times. That is where we are.

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FORMER TOBIQUE CHIEF BIDS FOR M.P. JOB TO REPRESENT TOBIQUE/ MACTAQUAC

p.paul

Tobique FN, (Special) - For the first time ever a native candidate, former chief of Tobique First Nation, Stewart Paul got the nod at a recent Liberal leadership rally to represent the gigantic Tobique/Mactaquac riding in New Brunswick. The riding is huge in size and scope. Lengthwise it stretches 150 kilometer southerly from the northernmost reaches of the Victoria county at Nictau to the boundries of small hamlet of Douglas located near the capital city of Fredericton. In the cross-sectional dimension the riding touches the waters of the Merimichi near Boistown as well, making it one of the largest rural ridings in the Maritimes. Former chief Stewart Paul, father of 1 son and 3 daughters has made his home on the Tobique First Nation for the greater part of his life. With their four children all grown up and living independently on and off reserve, Mr. Paul and his teacher-wife Sandra (Johnson) Paul reside on Tobique at the present time. Shortly after graduating from the University of New Brunswick Law School in 1981 Stewart and his family took up residence in the greater Fredericton area where he articulated with a prestigious law firm in that city. He remained in articling field until 1987 when he joined forces with Ron Gafney to form the Gafney-Paul law firm in Fredericton North. During the latter part of the nineties Mr. Paul returned to his home base at Tobique First Nation and set up his legal shop on the reserve with a fellow graduate of UNB Law School, Hank Bear. The Native legal team was called the Wabanaki Legal Center and lasted roughly two years until Hank Bear went to other business directions in administration and management. He headed a native deep sea fishing firm in Grand Manan. Stewart Paul in the meantime forged ahead singlehandedly on Tobique FN where he maintained and operated his law practice to this day. In a brief conversation with Mr. Paul recently he said he was anxiously looking forward to serving the people of

the Tobique/Mactaquac as their M.P. when or if he should be elected in the next federal election.

NATIVE DAY JUNE 29 MAY SEE PEACEFUL PROTESTS OR THE UP-TEMPO TYPES

Native ire ready to ignite over extreme poverty on reserves and a tons of land claims, (est. 1100+) sitting and waiting, some for over 100 years, to be settled in this country.

p.paul

Tobique FN. NB - Native people of Canada have shown extraordinary calm and incredible patience for over a century, and counting, waiting for each elected government, PC or Liberal, to settle their outstanding land claims. Every incumbent government has disappointed them so far. Some of these claims range in thousands upon thousands of hectares sprawling over mineral-rich territories or virgin timberlands across the land, while others are relatively smaller in size, urban type, but cover some of the most richest, lucrative and coveted real estate properties in the country that corporations and investors would die for. On these unsettled Indian lands, both urban and rural, governments of the day have unlawfully given themselves the exclusive right, privilege and authority to lease, sell or bargain off portions of these properties to the highest bidder at will without first consulting native owners. The lands in question might entail commercial land for housing, plants, towns, malls and other types of infrastructure such as super highways, right-of-ways for pipelines for overland conveyance of gas, oil, water, electricity, etc. The sole broker of these land transactions has always been the government which has continued brokering for years in a 'seemingly proper and legitimate order' while all profits, estimated to run at \$3.2 trillion per year, are regularly scooped up by the governments of the day, and not a single penny of this \$3.2 trillion has ever gone to native people who are fully entitled and are the true and rightful owners of the land and resources in question. At a point in time native people began realizing the horrendous joke and travesty that was being played on them by the ruling governments in seizing, selling and controlling their lands. This overwhelming domination included denial of their legal rights to hold, claim or have any say on the ultimate disposal of their lands and resources. This total denial of rights triggered native reaction across the country as a result, impelling native leaders and astute aboriginal scholars to question the "rule of law" regarding land rights and indeed, the right of federal government to arbitrarily sell, lease or dispose of non-surrendered Crown Indian lands without native input. Hence began the probing of the underhanded ways native lands were being exploited by unscrupulous representatives of government while at the same time, native communities drifted into abject poverty, ruin and economic disaster. From this chaotic and deliberate disorder created by government officials, natives began initiating land claims of the unsettled territories as a means of restablizing the communities and regaining lost lands. From their efforts many nations were finally seeing a ray of hope in restoring some autonomy and gaining a measure of independence. However, as the government continued playing their colonial games of 'divide and conquer' among the tribes native people slipped into further exploitation and greater losses of their lands due to the unfamiliarity of the government controlled chess games over lands and resources. Over the years of the government's stranglehold over

native rights and executive powers, land claims essentially went nowhere for native people and hope quickly declined as hopelessness and despair took over. But unmistakably, ebbing from the government's gross mismanagement of their lands and resources, native people gradually began a national rebirth of pride, collective energy and a resurgence of confidence around the late 1960's and the subject of land claims took a new turn and a positive direction. From that time on each tiny step gained by one nation led to feeding vital energy to the next until a country-wide movement was engaged into a wholesale pursuit of land claims that totaled up to 1100+ outstanding claims across the country. This is how native people are perceived and recognized worldwide today as evidenced by the positive stands made at Oka, Ipperwash, Burnt Church, Six Nations and other places across the country.. In retrospect, the successive governments have tried in vain to destroy native spirit and self-determination, tribe by tribe, in their quest to gain our lands and resources. At this point in time we have demonstrated that our resolve and spirits are unshakable and that our nations will persevere forever no matter what government does or has done in the past. Chief Phil Fontaine of the Assembly of First Nations advises a calm and peaceful approach would probably be the recommended action on that day, but other more assertive individuals, like Chief Terry Nelson of the Rosseau River First Nation, Manitoba, have designed their own agenda which, as predicted, will be more dramatic. In the end each nation will decide on its own what action they will take to accomplish the most for themselves for their people and for the general good. A TV talkshow host Goldhawk of the CPAC network in Ottawa asked Chief Terry Nelson, on air last week, if the chief intends to follow up on a 24-hour railroad blockade for his 'day of action' to which he responded, "Like Trudeau, 'Just watch me.'

IPPERWASH INQUIRY FAULTS APPROACH OF POLICE, ONTARIO AND OTTAWA

James Cowan

Published: Thursday, May 31, 2007

FOREST, Ont. - Native protester Dudley George's shooting death was caused by poor police planning, federal inaction on land claims and the impatience of former premier Mike Harris' government, according to the report of the Ipperwash Inquiry released on Thursday. Commissioner Sidney Linden released his four-volume report at the Forest Memorial Community Centre, not far from Ipperwash Provincial Park, where the shooting occurred. Ontario Provincial Police officer Ken Deane shot George on Sept. 6, 1995, two days after protesters occupied the park. "There is no doubt that OPP Acting Sgt. Deane shot and killed Mr. George and nothing in the inquiry challenges or undermines this conviction," Linden said in his closing remarks on Thursday. "However, Acting Sgt. Deane should not have been in a position to shoot Mr. George in the first place." The commissioner's report spreads the blame for George's death between the OPP, the province of Ontario and federal government. While Linden exonerates Harris of allegations he interfered in police operations, he finds the former premier did push for a "speedy conclusion" to the conflict. "The premier could have urged patience rather than speed. These decisions effectively foreclosed the possibility of initiating a constructive dialogue with occupiers or others on ways to end the occupation peacefully." Linden also concludes Harris made racist comments, stating he wanted the "f-cking Indians out of the park" during a meeting with senior officials. Harris denied making the remark when

he testified at the inquiry. Julian Falconer, a lawyer representing Aboriginal Legal Services of Toronto, said the finding that Harris did, in fact, make the remarks was a "startling revelation." "It is unprecedented for a commissioner to reject evidence given under oath of a then-premier," Falconer said. "I know of no precedent for it." Sam George, the brother of the slain protester, on Thursday called upon Harris to apologize for his role in the protester's death. "We wonder if it might be appropriate for Mr. Harris at this time to apologize to my family," George told reporters. But Peter Downard, a lawyer representing Harris, said the commissioner's report made it clear "that no apology is required." "He didn't do anything wrong to effect the death of Dudley George," the lawyer said. In a statement Harris said: "I am pleased that 12 year's worth of false and politically motivated accusations were rejected by Mr. Justice Linden in his report." "I hope that Justice Linden's findings completely absolving me and my government of these malicious and petty political allegations will allow the George family to move on and allow all levels of government, including aboriginal governments, to work cooperatively and positively towards a better future for Aboriginal People in Canada." While Harris offered no apology, Aboriginal Affairs Minister David Ramsay was quick to express regrets on behalf of the government. "We apologize for the events that led to the death of Dudley George," Ramsay said. "This report, and the implementation of its recommendations, will serve as a testimony to his memory. We will honour his life as we move forward." Ontario Progressive Conservative Leader John Tory released a statement on Thursday endorsing Ramsay's decision to apologize. "I hope that both that apology and the release of this report will bring a measure of closure to Dudley George's family," Tory said. In addition to Harris' remarks, Linden documents other incidents of racism, including tape recorded conversations between OPP officers where they suggest baiting a trap for the occupiers with "five or six cases of Labatt's 50." "These views also created a barrier to understanding and did not contribute to the resolving of Ipperwash peacefully," Linden states. Linden cites numerous other failures in police strategy and intelligence as contributing factors in the death of George, including the failure to use aboriginal mediators to communicate with individuals occupying the park. Linden details a chain of "miscommunication and poor intelligence" leading to the OPP's decision to confront the protesters on Sept. 6. According to the report, OPP Insp. John Carson sent in tactical teams following "inaccurate and unverified reports" that protesters gathered in a parking lot outside the provincial park were armed. "Had John Carson received better intelligence, and had police had better communications with occupiers ... the tragedy may have been averted," the report states. The commissioner also criticizes a decision to send in the tactical teams at night. "The OPP Incident Commander should have realized that sending a large number of officers in darkness, with helmets, shields and guns to confront the First Nation occupiers could have easily erupted and resulted in a confrontation," the report states. Linden's inquiry is highly critical of the federal government for allowing "the land issue" surrounding the Ipperwash site to "fester for decades." The Department of National Defence first appropriated the contested land in 1942, promising to return it at the conclusion of the Second World War. After years of demanding the return of the land, local native groups occupied the base in 1993, expanding their protest to the neighbouring provincial park in September 1995. In his report, Linden calls upon Ottawa to return the former army camp to local native bands "immediately." In Ottawa federal

Indian Affairs Minister Jim Prentice pledged to fulfil Linden's recommendation to return the land."I've made it very clear we intend to transfer the land back to the First Nation. It has to be done in an orderly way though, where it is safe," Prentice said, citing environmental and other concerns that need to be resolved.National Post

HOUSE APOLOGIZES TO RESIDENTIAL SCHOOL SURVIVORS, 257-0, MINUS PM VOTE

Canadian Press

OTTAWA -- The House of Commons stood as one to collectively apologize for the sad legacy of native residential schools. But the prime minister is not expected to say he's sorry, because the Liberal motion that passed 257-to-nothing yesterday is largely symbolic. Indian Affairs Minister Jim Prentice says a formal apology from the Conservative government is likely years away -- if it comes at all. He made a clear distinction between what happens in the Commons and the obligations of the "executive branch" of cabinet ministers. Prentice says his main obligation now is to implement a compensation deal worth well over two billion dollars. The offer to about 80,000 former residential school students is expected to be finalized by September. That would settle one of the largest and most complex lawsuits in Canadian history. It does not include an apology, although one was promised by the former Liberal government that initially crafted the deal.

A BRIEF ON JAY TREATY REVISITED

JAY TREATY: 1794

Probably related to British fears of the First Nations and the French, the Americans and British concluded the Jay Treaty on November 19, 1794. Given the racism that abounded at the time, the treaty surprisingly recognized the right of First Nations peoples to unrestricted passage over the artificial boundaries dividing their traditional territories by Europeans. Article III refers to the movement of Amerindians and their goods across the borders:

It is agreed that it shall at all times be free to His Majesty's Subjects, and to the Citizens of the United States, and also to the Indians dwelling on either side of the said boundary line, freely to pass and repass by land or inland navigation, into the respective territories and countries of the two parties, on the Continent of America (the country within the limits of the Hudson's Bay Company only excepted), and to navigate all the lakes, rivers and waters thereof, and freely to carry on trade and commerce with each other. No duty or entry fee shall ever be levied by either party on peltries brought by land or inland navigation into the said territories respectively, nor shall the Indians passing or repassing with their own proper goods and effects of whatever nature, pay for the same any import or duty whatever. But goods in bales, or other large packages, unusual among Indians, shall not be considered as goods belonging bona fide to Indians.

The United States abides by its provisions today but Canada does not.

"GET PASSPORT NOW" TO AVOID WAIT TIMES AND BORDER HASSLES: WILKINS

The Canadian Press

The federal government plans to introduce legislation designed to shorten the long lines and lengthy waiting times that have become part of the passport application process. The new Passport Canada Act would, in particular, simplify the process for passport renewals, Foreign Affairs Minister Peter MacKay said Monday in Ottawa. "[The Act] will deal with some of the perceived and real difficulties around the application process including the renewal process," he said. "We hope to be able to streamline that." A spokesman for MacKay couldn't say when the government will bring the bill before Parliament for debate, adding that the legislation was still in the "talking stages." Canadian passports are typically good for five years after being issued, but the application process for a renewal is just as cumbersome as it is for getting a new passport. There have been long lineups at many passport application centres across the country since late last year, just before new U.S. travel document requirements came into effect. Under the new rules, anyone flying into the United States now needs a passport. Passports will be needed at land crossings as early as January.

The government wants to make sure the passport application process is carried out flawlessly, MacKay said. "The issue of complaints around the initial applications and that information not being pristine has everything to do with security," MacKay said. "We cannot have false Canadian passports in the system," he added. "There's nothing that will have a worse impact on Canada's reputation internationally than having false passports out there that are being used for nefarious purposes, including terrorism."

Get a passport,' U.S. ambassador tells Canadians

In another development, the U.S. ambassador to Canada warned Canadians Monday not to take any chances at land border crossings and get their passports ready. "What I tell Canadians is the same thing I tell Americans with all due respect, get a passport, that is the sure thing," David Wilkins said. He said there are a lot of "mixed messages," but he pointed out that a passport law has been passed and is in place. "It requires passports for air travel now and it will require passports for land travel something between January '08 and June of '09," he said. He also suggested Canadians may want to acquire a NEXUS card, a pre-approved card designed to expedite border clearance process for low-risk, pre-approved travelers into Canada and the U.S.

CANADA / U.S. NOT YET IN SYNC ON BORDER PLAN

OTTAWA, (CP) -- The American plan to require passports for all Canadian travellers is a "leap of faith" with unknown economic consequences, says a new report. The Network on North American Studies in Canada is warning that no one on either side of the border has done a comprehensive study of the economic impact of the move. "We really don't know what impact it's going to have on trans-border trade," said Donald Abelson, a political science professor from the University of Western Ontario and one of the authors of the report. "Policy-makers on both sides have to wake up and understand that this issue can have tremendous ramifications on both sides of the border. "We're taking a leap of faith." Since the start of this year, Canadian air travellers to the U.S. have been required to show a passport under the so-called Western Hemisphere Travel Initiative. It will be extended to land and sea border points by 2009. Abelson said the policy has already cost Canada hundreds of millions in lost tourism revenue and is

urging a broad study of the economic impact. The report says there are a number of issues, from tourism to privacy, that still must be addressed. It urges governments to make a bigger effort to tell people about the changes which are coming because high percentages of people in Canada and the U.S. are ill-informed on the issue. It also calls for close co-operation between governments to solve the technological and social issues that surround the passport question. Without such co-operation, the border could end up clogged beyond imagining, Abelson warned. The Americans are talking about a sort of wallet-sized passport for crossing the border, but that's still in the planning stages. The state of Washington is preparing a pilot project to use a souped-up driver's licence as a border-crossing document. There is also talk of using biometric technology to encode fingerprints or retinal patterns in a passport or similar document. Other plans include putting radio chips in documents which can be read as the traveller approaches the border agent. Canada has no such plans in the works. Abelson said Ottawa has to play catch-up: "Canada has allowed the United States to carry the ball."

SHADOW WOLVES' STILL PROWL U.S. / MEXICAN BORDER

U.S. Indian officers use traditional tracking methods to nab drug smugglers

By Sylvia Moreno, Washington Post

TOHONO O'ODHAM NATION, ARIZ. - In an era of unmanned drones, night-vision goggles and wireless sensors, Sloan Satepauhoodle scours the desert along the Mexican border for drug smugglers in the old ways. She is a tracker, a former Secret Service agent and customs inspector in Washington who traded in her desk and computer to work "intel" in the desert, employing sign-cutting -- or tracking -- skills once used by her Kiowa ancestors to hunt animals. Satepauhoodle (pronounced SAY-paw-who-dle) roams this vast Indian reservation in a four-wheel-drive pickup, armed with an M-4 rifle and a .40-caliber semiautomatic pistol. Her job: to look for the tiniest sign that a smuggler has been around and then go after him. A thread or a fiber on a branch in a thicket could mean a backpacker carrying burlap-wrapped bales of marijuana on his back bumped against the brush. Flat, smooth, shiny tracks indicate smugglers with scraps of carpet tied around their shoes to disguise their prints. A wide, flat indentation of the sand under a tree suggests that a smuggler set down his load of marijuana to rest. Faint V-shaped lines embedded in a footprint? "Vibram boot. Some smugglers like them," Satepauhoodle said as she walked into a patch of choya cactus and greasewood trees in search of more. "Let me check it out." High-tech has arrived at the border, but low-tech is very much in use by a special group of federal agents whose sign-cutting skills are being used in the fight against drugs. They are called Shadow Wolves, a small all-Native American group of drug interdiction officers that includes three women, including Satepauhoodle, 40. Her Kiowa name means "Kill the Bear" or "Fuzzy Bear," depending on the pronunciation and the context in which it is used. Since 1972, the Shadow Wolves unit has worked for the U.S. government in the Tohono O'odham Nation, a reservation the size of Connecticut that straddles Arizona and Mexico and includes 75 miles of border. The tribe originally gave the U.S. government permission to post these officers on its land with the stipulation that they be at least one-quarter American Indian and enrolled in a federally recognized tribe. The original Shadow Wolves unit was all Tohono O'odham, but today more than half a dozen tribes are represented. That stipulation is what attracted Satepauhoodle to the unit. She grew up in

southwest Oklahoma, in the midst of Kiowa and Caddo tribal trust land, then attended Notre Dame University, where she was one of three Native Americans on campus. An American studies major, she thought she would pursue a career in research. Her path into the Secret Service began at a recruiting booth at the 1990 National Conference of American Indians. She worked in intelligence for eight years in the Secret Service's protective division, then moved to the U.S. Customs Service as an inspector at Dulles International Airport. In 1999, she saw an interagency job posting for the Shadow Wolves unit, which was then part of customs. It was both a job and a way to reconnect. "I had been working for the federal government for 10 years and had never worked with Indian people, and here I would get to do such an interesting job with all Indian people," Satepauhoodle said. She started in the special unit in July 2001, spending the first six months tagging along with seasoned colleagues who taught her the ancient art of tracking. She made her first drug seizure exactly a year after she started, following shiny carpet scuff marks for four hours through the desert until she found 300 pounds of marijuana wrapped in burlap, at a likely pickup point for smugglers. "It was such a feeling of accomplishment," Satepauhoodle recalled. "I never had a feeling like that on any other job."

RCMP NEED MORE ABORIGINALS - APPLY NOW!

By Staff

Balancing aboriginal treaty rights against Canadian law can be tough for people on both sides to understand, but RCMP say having more aboriginals in their ranks will help everyone when conflicts arise.

Supt. Ted Upshaw made the comment at a Cape Breton University conference held to exchange ideas between law enforcement and aboriginal leaders on ways to keep peace when potential physical conflicts arise between groups of non-natives and natives over fishing, hunting or wood harvesting.

"We can start being proactive to at least keep these conflicts safe," he said. "Conflict is good sometimes . . . but people have to get to know there's aboriginal rights here."

The first ever Let's Talk (Ke'ilaknutma'tinej) conference attracted about 100 law enforcement types along with court staff, students and aboriginal leaders who heard experts speak about conflict resolution, Mi'kmaq history and archeological sites, justice and First Nations policing.

OTTAWA ADVISED TO LAY LOW, SOLVE LAND CLAMS PENDING NATIVE DAY OF ACTION

By SUE BAILEY

OTTAWA (CP) - Federal advisers suggested the Conservative government lay low and back off contentious land issues in the months leading up to a national native day of action set for June 29.

Internal briefing notes specifically warned that Transport Canada's plan to let farmers buy back 4,400 hectares of expropriated land around Mirabel airport in Quebec could

rankle the same Mohawks who stared down soldiers during the 78-day Oka crisis in 1990.

The land in question falls within a larger swath claimed by the Mohawks of Kanesatake. They say that territory was set aside for them after King Louis XV granted lands to the Catholic order that helped settle Quebec in the 18th century.

"Transport Canada may wish to remain a relatively unknown and neutral party as the proposed June 2007 protest approaches," say the briefing notes released under Access to Information.

"In contrast, its current plan for the return of Mirabel Lands may expose it to legal and political action by the Mohawks of Kanesatake. It may wish to review its plans in the context of this note."

The bureaucratic guidance, prepared in consultation with the RCMP and federal public security officials, is dated Dec. 10 - three days after Assembly of First Nations chiefs voted for a national day of action June 29.

"Efforts must continue to avoid the AFN resolution gathering momentum," says the briefing note prepared for a senior assistant deputy minister of regional operations at Indian Affairs.

"This may be through continued efforts to resolve claims, effective monitoring of potential flash points and through ... incident management."
On April 18, Transport Canada announced that the Mirabel land sell-off had taken another step forward.

"By fall, farmers will have the possibility of repurchasing the land they are presently renting," said Transport Minister Lawrence Cannon.

"Once again our government is keeping its word."

The news release doesn't mention the Mohawks of Kanesatake or their land claim. It does, however, point out efforts to preserve the region's unique peat bog, along with species of orchid and fern "which are in danger of being designated threatened or vulnerable."

Chief Clarence Simon of the Mohawk Council of Kanesatake said the omission is typical of government tactics.

"We're not talking about expropriation," he said Wednesday. "We need recognition and to have the opportunity to have a voice in what goes on with those lands."

Negotiations are needlessly drawn out or stalled altogether, Simon said.

"They're sort of hiding things all the time. And they wonder why the native people get so aggressive.

"It's a long time coming now," he said of the potential for escalated conflict. "I hope they understand that they can't blindfold us anymore. They did 200 years ago when people were not that well educated. But assimilation is kicking their asses back now."

The Assembly of First Nations resolution approving the June 29 day of action also called for 24-hour rail blockades to assert native rights.

The federal briefing note mentions blockades planned in Manitoba and warns of more "should there be a perceived lack of activity with respect to the improvements to the claims process."

Indian Affairs Minister Jim Prentice has said the backlog of more than 800 land claims cases is unacceptable. He inherited the problem from the Liberals, but has taken heat for not doing more to speed settlements during 15 months on the job.

Prentice plans to present a plan soon to streamline an unwieldy process that takes 13 years per case, on average. He has stressed in the past that skilled, expeditious negotiators are crucial.

A long line of critics has called for a truly independent land-claim system that does not allow the federal government to act as both judge and jury.

The people of Kanesatake are tired of waiting, said Chief Simon. He lived through the long summer of 1990, when Oka's move to expand a golf course on land considered sacred by the Mohawks sparked a flash of native rage that made global headlines.

Intense frustration is once again on the boil, Simon said, but he doesn't expect anything as extreme as another Oka crisis this summer. At least, he hopes not.

"I don't like those kinds of things. But I cannot console the whole community."

PARENT ALERT! - CANDY COATED METH "STRAWBERRY POP ROCKS" CAN KILL KIDS

ABOUT CHILDREN'S METH!! {PLEASE BE CAREFUL & TALK TO YOUR KIDS!!

Children's Meth. There is a very scary thing going on in the schools right now that all need to be aware of. There is a type of crystal meth going around that looks like strawberry pop rocks. It smells

like Strawberry also and it is being handed out to kids in schoolyards in AR. I'm sure it will make its way around the country if it hasn't already. Kids are ingesting this thinking that it is candy and being rushed off to the E.R. in dire condition. It also comes in chocolate, peanut butter, cola,

cherry, grape and orange ~ it looks just like pop rocks!!!Please instruct your children to not

accept candy that looks like this even from a friend and to take any that they may have to a teacher, principal, etc.

Please pass this around it could save some family a lot of heartache! That is what they are calling strawberry meth or strawberry quick. Thought you'd want to know.

Children's Meth (PLEASE TALK TO YOUR CHILDREN ABOUT THIS, AND IF YOU DON'T HAVE ANY, THOSE WHO YOU KNOW AND LOVE. PLEASE SEND >>THIS OUT TO OTHER PARENTS AND GRANDPARENTS!

(We thank Dee for this very important message)

DAN'S CORNER, - NATIVE SPIRITUALITY

"Spirituality is not religion to Indians. Religion is not an Indian concept, it is a non Indian word, with implications of things that end badly, like wars in the name of individuals God's and so on. Indians do not ask what religion another Indian is, because they already know the answer. To an Indian, spirituality is about the Creator and it is personal."

Seeking knowledge is a good thing - if it is done for the right reasons and in the right way. For those seeking knowledge of Native American Spirituality, it is not something you can do casually or occasionally. That is the white man's way - to go to church on Sunday and forget about it the rest of the week. Native American spirituality is not a religion. It is a way of life. You live this way 24 hours a day, 7 days a week, 52 weeks a year. Native American Spirituality comes from within. The white man has many ways of justifying the things he does against his religion. He can even quote out of his holy book reasons for doing it - but he does so selectively and creatively when it is for his own ends. Native Americans can not do such. Our spirituality comes from within and we can not forget it or pretend it is anything other than what it is. If a white man tells you he is a Christian, chances are pretty good he isn't. I have known a few white people who didn't have to tell me they were Christians. Their life spoke for them. There are not many, but there are a few. There are a great many who will tell us their life speaks for them but it doesn't. If someone wants to charge money for "teaching" you Native American Spirituality, they are not true teachers, they are not of our people. Like the land, the knowledge of the people can not be owned, can not be bought and sold. It is the way of the White Man to own what is not his to own, to sell what is not his to sell, to corrupt it. It is not the way of the people. It is customary to offer a gift of the earth or the hands to a teacher. If someone tells you "Native Americans believe this . . ." they are not of the People. The Chahta believe one thing, the Lakota another and the Dine another. There are many common threads woven into the fabric of our spirituality, but each is different just as our cultures are different. Our spirituality is based upon the Earth, the world in which we live. The Chahta, the Lakota and Dine each live in a place very different than the other. I have nothing against people who practice shamanism, paganism, wicca or new age things. If it is what they sincerely believe and it works for them and they can live their beliefs, then good for them. But do not identify it in anyway as being Native American Spirituality. It isn't. You can not be just a little Native American or New Age-Native American. It is false. Native American Spirituality is a way of life. It can not be

redefined at the whim of some wannabe whose spirit can not touch the Earth, can not hear the ancestors. Like so many Christians, you will find yourself having to tell people what you are because they will not recognize it.

One can not become "Native American". You are what you are. You can become spiritual in the way of Native Americans. It requires some guidance, much introspection and much observation. It is hard work to get there but the way is open to all who have the will to travel it. For me, I would have it no other way. I was taught by my grandfather and uncles to respect the ancestors and to listen to them, to touch the earth and listen to her, to respect my elders and their knowledge.

You will have some of your cultural mores challenged. You can not just walk in and say "Here I am. Teach me to be Native American." For one thing, when I say I am Native American, that is like someone saying they are European. It is a very broad, general term. That is why I always say that I am of the Chahta Nation. Beliefs and practices will vary from tribe to tribe. Even within a tribe, there may be some differences between clans, villages or groups. For instance, the Chahta have six distinct groups. The Oklahoma Chahta, the Mississippi Chahta, 2 different groups in Alabama, another in Florida and yet another that went into Mexico via Texas.

If you are one of those who have the romanticized, anglicized vision of the Native American, then you must either be able to let go of it or walk away. That is not what we are. I see the "art" of what is supposed to be a Native American woman by those who have this romanticized view of us. It would be appropriate for the cover of what my wife calls "horny romance novels". It may or not be good art. I do not know. I am not an art critic. Such pictures are not representative of the way of the Native Americans. - Thanks to Bear Warrior who shared this information.

"NO DRUNKEN INDIANS ALLOWED" JOKE AT TIM HORTON OUTLET NOT SO FUNNY

Dawn Walton Globe/Mail 5/30/07

Alberta outlet no laughing matter for surrounding aboriginal groups

CALGARY A boycott is brewing at Canada's iconic coffee and doughnuts chain after a sign that declared "No Drunken Indians Allowed" was taped to a drive-through window at a Tim Hortons [THI-T] outlet in Southern Alberta.

The company, which says the poster was an ill-conceived joke placed by a teenage staff member at a Lethbridge location last week, is fielding complaints from aboriginal people, who are now calling for a ban on the popular eateries. "Please do not purchase from these stores," noted an e-mail that is circulating among members of native communities. "It might not make a big impact on their profits, but at least it will let them know that these [types] of discriminatory acts will not be tolerated."

The e-mail urges people to call the company's head office to complain about the "offensive" sign, which a number of people already have, and to forward the e-mail to as many other aboriginals as possible. It has also made its way - several times over - to corporate headquarters in Oakville, Ont. "This is not something we tolerate and it is not

reflective of Tim Hortons," Rachel Douglas, a company spokeswoman, said yesterday of the sign. "For any offence, I extend my sincerest apologies."

Ms. Douglas first heard about the controversy on Friday after receiving a complaint. The teenage staff member has been suspended from a number of shifts and she was educated about the company's harassment policy. The teen, who is not aboriginal, apologized to two employees who are members of native bands, and the outlet's owner sent a letter of regret to the nearby Blood Tribe.

"I think it was one of those youthful things where she just didn't realize and she was made very aware of her actions and the consequences and was very remorseful," Ms. Douglas said. "We decided it was in her best interests - and a learning experience - that we didn't terminate, but she has been disciplined and reprimanded."

DEAN'S DEN – Warrior

Sometimes it's just a shadow
Of the way it used to be
Or a subtle inclusion
In some newly signed decree,
Sometimes a shape or shadow
On the contour of a ridge
Or a model of an icon
Building cultures bridge,
An impressionistic profile
Personified in silhouette
A keen-edged adversary
In spirit - riding yet,
A sketch, a trace, a study
For some documented draft
A design, an edge, a figure
An abstract etching on a craft,
A sometimes symbolic token
Or, a gift-shop souvenir
Sometimes a small momento
Of someone still held dear,
A reflection in a mirror
The reflex action to a thought
An engaging, worthy warrior
An enigma wholly wrought,
A framework and a factor
The contending point of view
Withstanding scope and semblance
Reconciling old and new
,Sometimes, a chance encounter
Sometimes a gain, or loss
A modern means and method
In the battle for the cause
!D.C. Butterfield

2007 POWWOW TRAIL and more

Pow-wow dates are subject to change. Please contact the individual Pow-wow organizers when making plans to attend such events listed below. As I get more updates and changes I will e-mail the updates and changes out to you. Three Feathers

Pow-Wow Trail

- ... June 9 * Fredericton Native Friendship Centre ~ (506) 459-5283
- ... June 22 to 24 * Saint Mary's First Nation Fredericton ~ Sitansisk (506) 458-9511
- ... June 23 to 24 * Eskasoni Annual Pow-wow
- ... June 29 to July 1 * Metepenagiag Mi'kmaq Nation ~ Red Bank (506) 836-6111
- ... July 6 to 8 * Pabineau First Nation Bathurst ~ Ge'goaspsog (506) 548-9211
- ... July 6 to 9 * Conne River First Nation ~ Miawpukek
- ... July 13 to 15 * Bay Saint George in Flat Bay
- ... July 20 to 22 * Eel Ground First Nation ~ Natoaganeg (506) 627-4600
- ... July 27 to 29 * Tobique First Nation ~ NeGoot-Gook (506) 273-5400
- ... July 27 to 29 * Eel River Bar First Nation ~ Ugpi'ganjig (506) 684-6272
- ... August 4 to 5 * Listuguj Mi'gmaq 15th Annual Pow-wow ~ (418) 788-2136
- ... August 11 to 12 * Millbrook Annual Pow-wow
- ... August 12 * Passamaquoddy Pow-wow at Pleasant Point Reserve, Maine USA ~ Sipayik
- ... August 24 to 26 * Esgenoopetitj First Nation ~ Burnt Church (506) 776-1201
- ... August 24 to 26 * We'ko'kmaq 7th Annual Pow-wow ~
- ... August 31 to September 2 * Elsipogtog First Nation ~ Big Cove (506) 523-8200

Aboriginal Annual Festivals

- ...May 19 to 21 * Metepenagiag Trout Derby at Red Bank First Nation ~ (506) 836-6111
- ...July 30 * Saint Anne's Festival at Kingsclear First Nation ~ (506) 363-3028
- ...July 30 * Saint Anne's Picnic & Bizarre at Burnt Church First Nation ~ (506) 776-1201
- ...September 4 to 6 * Tobique Labour Day Festival ~ (506) 273-5400