

Tobique First Nation, NB February 2012

## **Wulustuk Times**

### **Wulustuk - Indigenous name for St. John River**

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#### **Wulustuk Times:**

Each month we gather and publish the latest, most current and relevant native information for our readers. 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. Our aim is to provide you with the precise tools and the best information possible.

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#### **NOTABLE HISTORICAL QUOTES**

Here are some historical quotes to ponder, from the time of Champlain to the present day.  
.... all my relations, Nugeekadoonkut

1. Samuel de Champlain meets with Chiefs Bessabez and Cabahis on the Penobscot River, 1604 "I directed our interpreter to say to our savages [probably Mi'kmaq Indian that Champlain had brought with him to interpret with the other Indian Nations he might meet] that they should cause Bessabez, Cabahis, and their companions to understand that Sieur de Monts had sent me to them to see them, and also THEIR country, and

that he desired to preserve friendship with them and to reconcile them with their enemies, the Souriquois [Mi'kmaq] and Canadians [Iroquois and Hurons], and moreover that he desired to inhabit THEIR country and show them how to cultivate it, in order that they might not continue to lead so miserable a life as they were doing, and some other words on the same subject. This our savages interpreted to them, at which they signified their great satisfaction, saying that no greater good could come to them than to have our friendship, and that they desired to live in peace with their enemies, and that we should DWELL in THEIR land, in order that they might in future more than ever before engage in hunting beavers, and give us a part of them in return for our providing them with things which they wanted. .... After he had finished his discourse, I presented them with hatchets, paternosters, caps, knives, and other little knick-knacks, when we separated from each other. All the rest of this day and the following night, until break of day, they did nothing but dance, sing, and make merry, after which we traded for a certain number of beavers. Then each party returned, Bessabez with his companions on the one side, and we on the other, highly pleased at having made the acquaintance of this people.".... Champlain's recording of his meeting with Etechemin Chiefs Bessabez and Cabahis and 50 to 60 Etechemin on the Penobscot River, and the first oral agreement of peace and friendship whereby the Indians would permit the French to "dwell" in "their land." September 16, 1604

2. Tappan Adney, 1948 "It is strange to think .... how, as a sovereign people in the terms of the treaties, they merely gave the English permission to settle and trade in a country recognized as theirs, and now it would seem to be the white man who gives the Indian permission to live here!" Tappan Adney, artist, writer, ethnologist, anthropologist, and defender of Wolastoqiyik rights, 1948

3. Father Biard, 1611 "On the whole, the race consists of men who are hardly above the beasts. .... They are savage, haunting the woods, ignorant, lawless and rude. .... They are wanderers, with nothing to attach them to a place ..... They regard themselves as much richer than we are, although they are poor and wretched in the extreme." .... Jesuit Relations, letter from Father Pierre Biard to Father Christopher Baltazar 1611

4. Father Biard, 1616 "They [the savages] are astonished and often complain that, since the French mingle with and carry on trade with them, they are dying fast, and the population is thinning out. For they assert that, before this association and intercourse, all their countries were very populous, and they tell how one by one the different coasts, according as they have begun to traffic with us, have been more reduced by disease;" .... Relations of Jesuit Father Pierre Biard, 1616, in regards to widespread disease and deaths of the Indians after the white man arrived here.

5. Penobscot Chief Loron, 1727 "He (the Governor) again said to me--But do you not recognize the King of England as King over all his states? To which I answered--Yes, I recognize him King of all HIS lands; but, I rejoined, do not hence infer that I acknowledge thy King as my King, and King of my lands. Here lies my distinction--my Indian distinction. God hath willed that I have no King, and that I be master of my lands

in common."...Penobscot Chief Laurence (Loron) Sagouarrab at Treaty of Casco Bay, 4th August, 1727 in his response to Hon. William Dummer, Lieutenant Governor and Commander-in-Chief.

6. British Commander General Jeffery Amherst 1763 during the Seven Years War "Could it not be contrived to send the Smallpox among those disaffected tribes of Indians? We must on this occasion use every stratagem in our power to reduce them." ... Sir Jeffrey Amherst, Commander in Chief of the British forces, to Colonel Henry Bouquet , June 29, 1763

"I will try to inoculate the Indians by issuing of blankets that may fall in their hands, taking care however not to get the disease myself. As it is a pity to expose good men against them, I wish we could make use of the Spaniard's method, and hunt them with English dogs, supported by Rangers and some light horses who would, I think, effectively extirpate or remove that vermin." ... Colonel Bouquet responding to General Amherst July 13, 1763 "You will do well to try to inoculate the Indians by means of blankets as well as to try every other method that can serve to extirpate or remove this execrable race. I should be very glad your scheme for hunting them down by dogs could take effect, but England is at too great a distance to think of that at present."....General Amherst responding to Col. Bouquet , July 16, 1763.

7. Joseph Chadwick, Surveyor for the British Crown, 1764"...the Indians' plea was first; that in the last war they were in alliance with the French, by which they supposed themselves to have a Right to enjoy their lands in common with the inhabitants of Canada by the Capitulation; that their hunting ground and streams were all parcelled out to certain families, time out of mind; that it was their rule to hunt every third year and kill two-thirds of the beaver, leaving the other third part to breed, and that their Beavers were as much their stock for a living as Englishman's cattle was his living; that since the late war English hunters kill all the Beaver they find on said streams, which had not only impoverished many Indian families, but destroyed the breed of Beavers, etc." .... Joseph Chadwick, from a conference with the Indians and British Governor Bernard at Fort Pownall, 1764.

8. Edmund Ward, 1841 "These unfortunate people have greatly degenerated, and are fast becoming extinct; but not from any ill usage or want of kindness and consideration on the part of their more civilized brethren. Various attempts have been made to induce these people to adopt the modes and habits of cultivated humanity; but content with the freedom they have hitherto enjoyed, they roam through the country at pleasure. Sitting down near some favorite hunting ground or fishing stream, on the margin of a lake, or in some dense forest sheltered from the wintry blast, they there satisfy the wants of nature, which are few; Thus living a life of seclusion and independence, they care not for events that are happening around." ... Edmund Ward, Government Immigrant Agent, 1841

9. C. L. Hatheway, 1846 "For some reason or other, the Milicete tribe is greatly diminished in number and the sooner they can be induced to abandon their former roving habits, and apprentice their children to English occupations, the better will be the circumstances of the remnant of the tribe .....There have been a few solitary instances of their acquiring some property, but none of their having retained it for any time. The farm has been too great a confinement, and the stock has required too much care and food. .... All endeavors to educate them have been of little advantage; the Milicete is an Indian still." C. L. Hatheway, The history of New Brunswick, from its first settlement, 1846

10. Abraham Gesner 1847 Much pains have been taken to improve the conditions of these people. Young children have been taken, with their parents, and educated with much care. .... They have been instructed in the arts and agriculture; but no sooner were they liberated from their masters, than they returned to the haunts and habits of their forefathers, and became the most depraved of all their race. .... Fourteen tracts of land, containing 61,273 acres, have been reserved in many parts of the Province for their use, and which they are permitted to occupy during pleasure." Abraham Gesner, physician and geologist for the Province of New Brunswick, 1847

11. Andrew Leith Adams, 1873 "Looking at their race characteristics, the Indians of New Brunswick furnish a good illustration of a people rapidly progressing towards extinction, without written or monument record." .... from Field and Forest Rambles: with notes and observations on the Natural History of Eastern Canada, by A. Leith Adams, M. A., M. B., F. R. S., F. G. S., Scottish physician, naturalist and geologist, 1873

12. Prime Minister John A. MacDonald, 1887. (Indians not to be treated as separate nations or under separate legislation differently from other white inhabitants. Aim of legislation to do away with the Indians' system and assimilate them as white subjects.)"It is extremely inexpedient to deal with the Indians bands in the Dominion as being in any way separate nations..... They are governed by Canadian statutes, and for any wrongs or grievances have the right of recourse to the legal tribunals of the country as fully and readily as their white fellow-subjects ..... Should the Six Nations be dissatisfied with the judgment of a Canadian court, they have the right to appeal to the Judicial Committee of the Privy Council, according to the practice of that court. .... The introduction of a new practice of submitting Indian claims ... to the Judicial Committee would operate as a complete change in the manner in which the Indian races have hitherto been dealt with and would establish a distinction between them and the other inhabitants of Canada. This is very objectionable, as the great aim of our legislation has been to do away with the tribal system and to assimilate the Indian people in all respects with the other inhabitants of the Dominion, as speedily as they are fit for the change." ..... Canada's first Prime Minister Sir John A. MacDonald, January 3rd, 1887, in regards to a claim by the Six Nations regarding certain lands. Canadian Parliament Sessional Papers 1887 Vol 16

13. Prime Minister Stephen Harper, 2008 "Mr. Speaker, I stand before you today to offer an apology to former students of Indian residential schools. The treatment of children in Indian residential schools is a sad chapter in our history..... Two primary objectives of the residential schools system were to remove and isolate children from the influence of their homes, families, traditions and cultures, and to assimilate them into the dominant culture..... Today, we recognize that this policy of assimilation was wrong, has caused great harm, and has no place in our country.... Tragically, some of these children died while attending residential schools and others never returned home..... The government now recognizes that the consequences of the Indian residential schools policy were profoundly negative and that this policy has had a lasting and damaging impact on aboriginal culture, heritage and language." ..... Prime Minister Stephen Harper to the House, June 11, 2008.

14. Judge John Bedell, 1807, at Fort Meductic "The commissioners asked: 'By what right or title do you hold these lands?' A tall, powerful chief, standing erect, and, with the air of a plumed knight, pointing within the walls of the fort, replied: 'There are the graves of our grandfathers! There are the graves of our fathers! There are the graves of our children!' "..... at a meeting between Maliseets and representatives of the Crown for signing an agreement regarding reclaiming the land around the old fortified village at Meductic, July 29, 1807.

This was such an important historical agreement for the Maliseets that I am motivated to give further details here: Judge John Bedell (a judge of the Court of Common Pleas and son of John Bedell Sr., a Loyalist who was also a magistrate) gave a lecture to the Woodstock Mechanic's Institute in March, 1848, in which he recalled an event on July 29, 1807 when he was age 16. He had accompanied his father and two commissioners from Halifax representing the Crown on a visit to Meductic Point, the location of the old fortified Maliseet village and the "place of departure" for the trail to the other villages down in Passamaquoddy and Penobscot country. There at the site of the old fort they met with 12 prominent Maliseet Indians, chiefs and deputy chiefs of the St. John River. They included Joseph Toma Sr., Joseph Toma Jr., Pier Toma, Lema Tomah, Newel Toma, Sockalexis, and Francis Zabea (Francis Xavier), which group represented all Maliseets on the St. John River.

The purpose of the meeting was for "the Indians of the River St. John commonly called and known by the name of the Milasete Tribe" to enter into an agreement with the Crown who would buy back two tracts of land at Meductic Point from the present white proprietors and to "appropriate" this land for the sole use of these Maliseets "and their posterity forever." The Maliseets wanted to rebuild a permanent village there and "to obtain a living by cultivating the ground, and to have their children taught the art of agriculture." If the Crown would purchase this land for them, they would promise that they or their "posterity" would not sell any of the land "without license from the Governor or Commissioner in Chief of the Province. The Maliseets also had to agree that they would consider this new agreement to "provide full satisfaction for any claims and pretensions they may have heretofore had or which they may now conceive themselves

to have to the said Meductic Point or to any other land upon the said River ... and that they will immediately withdraw from any lands which they now possess above or below the same tract."

Judge Bedell describes the scene of this meeting at the time his father and the others arrived at Fort Meductic: "Presently a number of stalwart men presented themselves, dressed in gorgeous attire. After salutations, the commissioners asked: 'By what right or title do you hold these lands?' A tall, powerful chief, standing erect, and, with the air of a plumed knight, pointing within the walls of the fort, replied: 'There are the graves of our grandfathers! There are the graves of our fathers! There are the graves of our children!'"

Those words, so simple, and yet so powerful, satisfied the commissioners and the judge who then entered into the agreement with the Maliseets that gave them back their former lands at Fort Meductic.

..... from Seventy Years of New Brunswick Life, by Lieut. Col. William T. Baird, 1887, and from the actual agreement signed by the Maliseets.

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## **“AMAZING!”, HARPER’S ATTEMPT TO RESOLVE A 136-YEAR INDIAN PROBLEM IN A SINGLE DAY**

p.paul, TFN. NB

Hard to believe and something even a genius would not dare to attempt but PM Harper tried. He must really have deep trust and confidence in miracles these days when he offered to host a meeting to flesh out and resolve national and community issues and problems of the six hundred chiefs from across the country in a single day. Even the greatest mind in the world would never agree to holding such a unprecedented deeply-mired meeting as held by Harper in Ottawa on January 24, 2012. Where is he all coming from anyway?

As reported by the press and media footage on the same day of the conference, no instant or miraculous changes should be expected in any community at any time in the future. Anything worth noting is that, Harper mentioned that the federal government will continue to follow the same path, the rules, regulations and pre-set agendas as defined in the 136-year-old Indian Act. -Dah!

Although Harper did agree to make some minor adjustments in the system to tweak several irritating points and areas in the Indian Act that have constantly impacted or reduced the administrative powers of local governments on reserves such as those in management and finance areas.

Harper indicated that the federal government cannot readily abandon a 'proven' administrative system such as the Indian Act that has worked effectively for almost a century-and-a-half. "Why change a course on something that's working well for so long," he said.

Due mainly to deepening deficit difficulties in many native communities across the country band councils have been ordered by the feds to operate under third party (non-native) management procedures whereby very little or no administrative authorities or powers are left for the local chiefs and councils to carry.

Frankly speaking, the off-reserve intervention by third parties has not only lessened or alienated contact and confidence between the local residents on reserves and band councils in recent times, but unfortunately and in reverse, the third party introduction has uploaded operating expenses of the overall management costs of services in many native communities, as was the case reported in the Attawapiskat situation in Ontario just recently, but as might be expected, the Aboriginal Affairs had its earmuffs on tightly so no DIA changes will happen there despite the horrific tragic circumstances that have resulted and reported around the globe.

So what else can be said about the grandiose 600-chiefs meeting with PM Harper on January 24t, 2012, or what the hell was the whole thing all about when the Prime Minister indicated during his closing remarks that no immediate or wholesale changes should be expected as a result of this grand gathering of chiefs. What else is new, one might ask? It all turned out to be a first class, high-costing dud, nothing coming out but the same old bureaucratic colonial crap like always!

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## **HARPER FAILS NATIVE CHILDREN ; former PM, PAUL MARTIN** THE CANADIAN PRESS

**OTTAWA** - Paul Martin does nothing to mask his frustration on the other end of a telephone line.

The former prime minister and architect of the scuttled Kelowna Accord tried to find something to salvage in the historic talks between First Nations chiefs and Stephen Harper. Instead, what he saw was the federal government wasting more time and sending the chiefs home empty handed.

"The government has nothing concrete to say," Martin told The Canadian Press. "They wasted six years."

The joint statement between Harper and the chiefs released Tuesday committed to a task force on economic development and a working group on the structure of government financing of First Nations.

It also committed to reviewing a report on education, as well as processes to improve governance and the implementation of treaties.

But all that work has already been done many times over, Martin said.

"All of this preliminary work that they're now talking about doing has been done. It's there. It's on the record."

Martin, who is now 73, and aboriginal leaders negotiated a pact in 2005 that would have pumped \$5-billion over five years into native health care, education, housing and clean water. The Kelowna Accord was shelved by Stephen Harper soon after his Conservative government defeated the Martin-led Liberals six years ago this week.

With no clear time lines or goals included for the processes they've set up, Martin says his successor is proving the Conservative government "has no sense of urgency." At the very least, the government should have committed to ending discrimination in education funding for First Nations children, he added.

"How difficult is it for a government to say 'we're going to end discrimination'," Martin said.

The Prime Minister's Office was asked for reaction to Martin's remarks and declined to offer any comment.

First Nations have long complained that money spent on education per student is several thousand dollars less for on-reserve children than for children just a kilometre away off-reserve.

In court, the federal government has argued that it's not fair to compare provincial funding of off-reserve schools to federal funding of on-reserve schools.

Equal funding would likely cost the government billions. But money is no excuse for discrimination, Martin said.

"Are they going to eliminate the deficit on the backs of six-year-olds who can't read?" he said. "There is no doubt that you're not going to get economic development unless you have an education."

The federal government has a moral obligation to make sure each child is funded equally, he added.

"There is no moral argument stronger than condemning an act of discrimination against the most vulnerable in your society," he said.

Martin remains involved in First Nations affairs, heading up a foundation that invests in aboriginal education and entrepreneurship. He is flabbergasted by the emphasis Harper

is putting on "building a relationship" with First Nations, saying the Conservatives have had six years to do that and "it's unbelievable" that they seem to be starting from the beginning only now.

"If you need to establish a relationship, go to a reserve and read to a six-year-old," Martin said. "Set up a literacy program."

Harper has made a point of doing things differently than Martin. Upon taking office six years ago, the Conservatives let the Kelowna Accord sink unfunded, and dismissed it as flimsy — despite 18 months of negotiations with First Nations, Inuit, Metis and the provinces.

Harper has also stressed that he prefers an incremental approach that takes small, practical steps rather than the comprehensive approach favoured by his predecessor. But Martin says the Kelowna Accord was not his idea. Rather, it was the collective idea of aboriginal groups who set their own agenda and brought it to him.

"The reason it's the best approach is because the government didn't dictate it."

Martin says Harper, by contrast, is imposing his own will and ways upon First Nations — an approach the former prime minister insists won't produce results.

Still, Martin has nothing but praise for the Assembly of First Nations for entering into talks with the Harper government while pushing for fundamental changes.

They can't give up now, though, Martin added.

"Their next step is to hold the government accountable."

Harper needs to demonstrate his commitment in the upcoming budget, Martin said. Sources suggest the budget may contain something for First Nations education, perhaps a pilot project. But as yet, there is no plan in place for how the government wants to handle education reform and the budget is fast approaching.

First Nations leaders are also desperate for more funding for housing, health care and child welfare services. The recent housing crisis in Attawapiskat, Ont., and on the Ontario side of James Bay, are examples of raging poverty and substandard housing conditions undercutting reserves in many areas, they say.

Some chiefs have threatened retaliation if Harper allows those conditions to persist.

But Martin believes First Nations communities won't let the summit's lack of concrete action get them down.

"I believe that in the First Nations right across the country, there is an enormous amount of hope, a huge amount of hope for their children," he said. "What they're looking for is for Canada and Canadians to respond to that. The Canadian people have to get behind them."

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## **FEDERAL GOVERNMENT SIGNS HISTORICAL EDUCATION DEAL IN WITH B.C. AND FIRST NATIONS**

**OTTAWA** — Canada's aboriginal affairs minister signed an agreement Friday to reform First Nations education in B.C. and says other reform partnerships are likely. "We can expect further measures in all regions and jurisdictions," John Duncan said Friday.

The federal government, British Columbia and First Nations reached what they're calling a "historic education deal" to provide First Nation students with access to quality education. "I am pleased to announce that working in partnership with First Nations and the province of British Columbia, First Nation students will have the necessary tools to succeed," Duncan said.

In December, the Senate committee on aboriginal peoples called for a complete overhaul of Canada's First Nations education system because reserve schools frequently operate in "crisis."

The committee's report, titled Reforming First Nations Education: From Crisis to Hope, says reserve schools operate in isolation without the necessary support. It also calls for a First Nations Education Act to establish legal power for educational authorities that would be accountable to parents and communities. "We thank the Senate committee for their report. We think their recommendations are helpful," Duncan said. "Of course, there is more to do."

Another report, commissioned by the government and the Assembly of First Nations, is set to be released soon. A joint panel is looking at options -- including legislation -- to improve elementary and secondary education outcomes for children on reserves.

Experts say reforming reserve education is a particularly complex issue because education was used to undermine Native culture in the past. Canada's residential school system -- a government-funded assimilation program -- was in place for 130 years.

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## **NORTH AMERICAN INDIGENOUS PEOPLES CAUCUS PREPARATORY MEETING FOR UNITED NATIONS PERMANENT FORUM ON INDIGENOUS ISSUES**

The North American Indigenous Peoples' Caucus (NAIPC) is an international Indigenous Peoples' preparatory meeting for the 11th Session of the United Nations Permanent Forum on Indigenous Issues. This three-day in depth working session is designed by and for tribal nation/First Nations' leadership, community members, elders, youth, and organizations.

The purpose of the NAIPC is to bring together (U.S. and Canada) First Nations and Native American Peoples and Tribal Nations in advance of the UNPFII to discuss critical issues, explore common ground, and establish a collective platform of action for our strategic work at the United Nations.

The discussion will focus on preparing for and addressing the UNPFII Agenda (Session 11) that is taking place May 7-18, 2012 at UN Headquarters in New York, and will include:

Ø The Doctrine of Discovery

Ø Implementation of the United Nations Declaration on the Rights of Indigenous Peoples

Ø Dialogue with the North American Region Representative of UNPFII

Ø International Expert Group Meeting on Combating Violence Against Indigenous Women and Girls

Ø 2014 United Nations World Conference on Indigenous Peoples

Ø Environment- RIO+20 Conference-June 2012

Participants are responsible for their own travel, accommodations, and most meals. Lunch will be served each day and a banquet dinner will take place Saturday, March 10th, 2012. Also, participants are responsible to make their own copies of any of their own/organizational materials for distribution at the meeting.

The location of the meeting - Fallsview Casino, Niagara Falls, Ontario is in Southern Ontario, near the Canada-U.S. border, about 60 minutes from the Toronto Airport, 2-3 hours by car from Buffalo, New York. A block of rooms are being held at Hilton Hotel

and Suites Niagara Falls/Fallsview at \$119.00 per night. Reservation line # 1-866-873-9829. Additional accommodation information will be sent out in the near future.

Hosted by: Chiefs in Ontario, with Assembly of First Nations, Association of Iroquois and Allied Indians, Six Nations, and other co-sponsors.

REGISTRATION – Delegates are expected to register on or before February 17th, 2012 to the Chiefs of Ontario Office.

For information contact Dianne Simon at [dianne@coo.org](mailto:dianne@coo.org) or call 877-517-6527.

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## **TREATIES MUST BE THE FOUNDATION IN EFFORT TO RENEW THE FIRST NATIONS-CROWN RELATIONSHIP**

**Toronto, ON** – Yesterday, in Ottawa, a selection of First Nations leaders from across Canada met with Prime Minister Harper and members of his cabinet to discuss the state of the First Nations-Crown relationship and to consider options for improving the economic and social conditions of First Nations.

“The fact that the federal government agreed to this meeting was a positive first step. However, what really matters is how the Government demonstrates that they understood the messages that were delivered yesterday. Our people delivered a strong message yesterday, we are fed up with Canada’s disrespectful approach and require a return to our original treaty based relationship with the Crown and respect for our right to self-determination” stated Regional Chief Angus Toulouse.

The Regional Chief indicated that the remarks of the Governor General on the need to affirm the original Treaty relationship were welcome but there was disappointment that Prime Minister Harper failed in his remarks to reaffirm the original Treaty relationship. The Regional Chief emphasized that the First Nations in Ontario will continue to do their work to ensure that Treaties are the basis of the First Nations-Crown relationship. He indicated that the federal government has failed to honour the true spirit and intent existing in the Treaties and instead they have interpreted them to their advantage and to the great detriment of First Nations.

“Our focus is on the Treaties and we will not be swayed from this. Rebuilding a relationship with Canada based on mutual respect, autonomy, and friendship, as envisioned in the Treaties, will put First Nations on the path to achieving a more promising future for our children and grandchildren” said the Regional Chief.

First Nations put the federal government on notice that we will continue to assert our inherent and treaty rights as Nations. “We will not be dictated to or accept the willful disregard for our rights. To survive as Peoples, we must have full control over our lives. Only we have the answers and solutions to the challenges we face.” stated Regional Chief Toulouse.

The First Nations in Ontario expect the federal government to respect their basic collectively held human right to self-determination. And when required to work with them as equal partners in developing plans to address the challenges that exist and to eliminate the barriers that prevent First Nations individuals and nations from fulfilling their potential. This includes overcoming the colonial system and approach, phasing out the Indian Act, establishing new fiscal arrangements and the creation of government-to-government mechanisms.

“The current approach of the federal government is to develop legislation in isolation and then to engage First Nations in a meaningless process of consultation. It is not respectful of the treaty relationship when one party unilaterally continues to dictate to the other” said the Regional Chief.

Regional Chief Toulouse noted that the First Nations in Ontario feel the meeting with the federal government was a step in restoring a relationship with Canada. First Nations will require an ongoing dialogue and joint effort focused on achieving progress for First Nations, which includes a plan to facilitate understanding of basic treaty relationship principles and implementation, greater First Nations control over resource development on traditional lands and building sustainable First Nations economies which will provide direct benefits to First Nations citizens and all Canadians.

“Yesterday our leaders and citizens stood and walked together to deliver this message – Treaty violations must end. We will be watching closely to see what results from this Gathering. Grand statements and gestures are useless without a change in actions. Our people are watching --- our youth are watching --- to see what comes next and we will consider all options available to us to ensure the Crown upholds its responsibilities as embodied in the treaties,” stated Regional Chief Toulouse.

For more information, please contact:

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## **ON APPEASING THE MODERN EDUCATED INDIAN WITH YET ANOTHER SUMMIT MEETING**

As I mentioned to some elected leaders prior to this summit meeting between Sean and Stevie, only seven words come to mind regarding yet another "historic" Indian and white meeting: Beothuk extinction, Kelowna Accord extinction, Attawapiskat extinction.

It's the attitude that is behind all of the extinctions that persists into the present regarding Indian and white relations.

The attitude that white is right and might is right in any and all relationships between Indians and whites.

The only difference between this particular meeting and the number of similar Indian and white meetings in the past is that no promises were made by the great white Harper, instead pledges were made.

What the great white Harper is saying to the dumb Indian is that "pledges" are not as easily broken as promises and/or treaties.

When will the modern educated Indian learn what the Ancestors knew and passed on to future generations... that you cannot trust the white man as the predator and oppressor who stole our homeland and who intends to hold onto his ill-gotten gains through any means necessary, including genocide.

When will the modern educated Indian learn that it is only through third-party adjudication with an independent and objective third-party nation state, such as Bolivia or the World Court, that our people will receive a fair and just hearing in our ongoing homeland dispute with the predator leaders of the political illusion known as Canada. Our white oppressors have a very strong vested interest in maintaining the status quo for as long as we allow them.

These are the words of a child of genocide.  
All My Relations, Dan Ennis

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## **DEAN'S DEN- WINTER'S CAMP I AND II**

### **Winter Camp I**

He could sense the coming heavy storm  
And almost taste the leaden sky  
As the sun slipped down behind grey hills  
And kissed late afternoon goodbye,  
While he snow-shoed 'long the trail  
He prayed his traps would catch - not fail  
He struggled through the deep hard tramp  
Then ... he smelled the smoke of winter camp!

### **Winter Camp II**

The wind was whipping, hard as it could  
It didn't matter - they had wood  
The creeping cold prods, pries, and probes  
But can't get past thick furry robes,  
Winter camp means moose-shank boots  
A people holding to their roots  
Meat and means and all supplies  
Creator knows ... and well provides!

D.C. Butterfield

Believe in yourself! Have faith in your abilities! Without a humble but reasonable confidence in your own powers you can be successful or be happy.