

Wulustuk Times

Wulustuk, aboriginal name for St. John River

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This publication now the "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 the right tools and information are at hand. Through our stories, our aim is to provide easily understood articles that come with a solid background behind every story.

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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U.N. PASSES INDIGENOUS RIGHTS BILL DESPITE 'NO' FROM CANADA, AUST. RUSS. & U.S.

p.paul

United Nations, NY, Sept. 13, 2007 (Special) - United Nations has finally passed the long-awaited Indigenous Rights Resolution that has been on the table since 1985.

Final count : 143 'yes', 4 against, and 11 abstentions marked the overwhelming victory for Aboriginal nations from around the world. The dissenting votes from 4 highly industrialized nations meant nothing in the end.

The four negative votes came from Canada, United States, Russia and Australia. They were joined by eleven un-named abstentions where, in all probability, human rights violations may have prevented the abstaining nations to a non-commitment stance. Systemic abuse in human rights, economic denial and stagnation, grand theft of land and resources along with overriding laws, rules and regulations to fit their needs could occur anywhere, but in some cases violators choose silence or prefer keeping such offenses under wraps forever.

The reason given by the four dissenting nations was that the language of the Declaration was too vague and/or inconsistent with their government policies and worded too broadly to be interpreted clear enough to meet governments' standards. Yet, 143 nation-states readily understood the wording perfectly and were able to accept the terms of reference to vote 'yes' immediately on the resolution.

Scanning the whys and wherefor(s):

First and foremost, the greatest victory claimed by Aboriginal nations was in achieving primary rights to govern their own traditional lands and resources from which they will be able to give free, prior and informed consent or rejection to any corporation, firm or government agency who may wish to establish business or pursue economic activities on Indigenous lands and territories.

The 'free, prior and informed consent' of this package is especially significant, in that most developed nations are often reluctant to reveal their 'questionable' or unscrupulous past dealings with indigenous people fearing unpleasant consequences could ensue to seriously impair their

‘glossy’ image if facts were made public. Ironically, some of these nations claim to be staunch up-holders and protectors of aboriginal rights.

Another significant factor favouring aboriginals is the right to freely foster, strengthen and reinforce native cultures, languages and spiritual beliefs without prejudice or interference. At one time, most of these human rights entitlements were banned and outlawed by governments for a number of reasons. As a result of the years of systemic banning, aboriginals had to revert to other means to carry on their spiritual activities.

Still other severe measures that were applied on aboriginal peoples in efforts to align and conform them into the mainstream were the relocation practices that physically moved whole families away from their natural homes and habitats into urban centres. Prior to urban relocation, traditional native livelihood consisted mainly of hunting, fishing, trapping and gathering in their natural habitats. However, in the process of urban relocation and job-skill orientation, the traditional indigenous ways of life were left behind and effectively lost for good.

Without question, one of the harshest acts ever inflicted on aboriginal people was the forced confinement of native kids in white, church-run residential schools across the country where children as young as 4 were ‘legally’ incarcerated within these schools until they reached 18. During the decades of confinement, children lost all contact and physical ties with their families and communities. Worse, after release, the loss of language, culture, and unique social indigenous patterns added to the loss of their native identity. Unsure of where they belonged, caused many to roam aimlessly in a world of strangers as, lost, neglected individuals.

These are only some of the torturous hardships, tragic events and horrific practices that were imposed on native people upon the chance meeting and interacting with a foreign culture that suddenly sprung up around them which has lasted for over 500 years to date.

UN outcome:

At the UN General Assembly in NY where aboriginal peoples stood by as observers, witnessing the proceedings, most were understandably moved, exhilarated and excited by the outcome which climaxed a quarter-century of frustration and failure to achieve a place and acceptance in the UN body of nations.

On this day however, Indigenous Nations gained the fundamental recognition they have sought so relentlessly for so long, and added to their victory, gained a foothold in becoming truly free independent nations.

From this day forward, begins the task of restoring and rebuilding their nations, rescuing their indigenous ways, economies and communities, and creating new opportunities, without fearing overriding threats, conflicts or undue interference from their home governments.

In a final word, Secretary-General Ban Ki-Moon warmly welcomed the adoption of the UN Resolution, calling it “a triumph,” for indigenous people around the world. He further remarked that, “this was a historical moment when UN member-states and indigenous nations reconciled

with their painful histories to move forward together on the path of human rights justice and development for all.

AFN Grand Chief, Phil Fontaine, called the victory a 'breakthrough' after a 25-year battle for recognition.

EX-RESIDENTIAL SCHOOL VICTIMS CAN APPLY FOR COMPENSATION STARTING SEPT 19, 2007

By The Canadian Press

WINNIPEG Survivors of abuse at Indian residential schools are still facing racism even as they start to apply for compensation promised by the government, Canada's top aboriginal leader said Wednesday.

Phil Fontaine, national chief of the Assembly of First Nations, said he has sensed a "tune of racism" in some of the speculation about how survivors will spend their settlements.

Front-line workers have described the money as a mixed blessing, and some believe communities will be troubled by major spikes in alcohol and drug use, family violence and exploitation.

"This money belongs to the survivors. What they do with that money is their business," Fontaine told a news conference held to formally launch the start of the payment process.

"I'm not being critical of anyone here, but it's just this tune that I'm picking up that's disconcerting," Fontaine said.

Nonetheless, Fontaine called Wednesday's announcement made with Indian Affairs Minister Chuck Strahl at a historic aboriginal meeting place in Winnipeg a cause for celebration.

"It is perhaps even a turning point in the history of this nation," he said. "As of today, a long 150-year journey has come to an end. . . . The settlement agreement marks the success of that journey."

Fontaine said the agreement is also a symbolic acknowledgment of the harm done to aboriginal people.

"It is not a government handout. It is an admission of wrongdoing and an attempt to make amends."

About 150,000 students attended residential schools that operated in every province except New Brunswick and Prince Edward Island from the 1870s to the 1970s. While many former students say the schools offered a good education and discipline, Ottawa conceded almost 10 years ago that physical and sexual abuse was rampant.

About 80,000 former students can apply for common experience payments \$10,000 for the first year they attended the once-mandatory network of church-run schools and \$3,000 for each subsequent year.

Cheques are expected to average \$28,000 and will start arriving within a month.

TOBIQUE VOTES FOR MAWIW REP ON OCT. 11

p.paul

Tobique FN. - The way has been cleared to determine who will represent Tobique in MAWIW for the next two years.

Each member-band, Tobique, Burnt Church and Big Cove hold identical nominations and elections on the same day, same time, every two years.

Mawiw is a 3-member association made up of the three largest bands in the province who broke away from the Union of New Brunswick Indians several years ago to form an independent association of their own.

Under Mawiw's charter, the representatives must stand for election every two years within each MAWIW community allowing any member of the community and any number of persons to bid for the job as its representative. Tobique ended up with five nominees this year. They include: Mae Perley, Joanne (Martin) Sappier, Les (Humphery) Perley, Tiffany Perley and Randy Perley.

The election officials for this election are Laurie Paul, electoral officer, George Francis, deputy electoral officer, and Ross Perley, deputy electoral officer. All business and election-related proceedings, going from the nomination, balloting to the counting of the votes are controlled and regulated by these three officials.

The candidates are given a month to rally support, define and state their objectives and line up supporters for the big day of the vote, which is scheduled for October 11.

Procedure on Election Day:

On election day the designated voting site will be at the Tobique Band office which will open its doors at 9 AM and carry on the voting activities until 6 PM.

Vote Count:

The counting of votes is expected to last roughly for two hours until 8 PM, after which the name of the winning candidate will be announced to the public.

Tenure:

Under the Mawiw constitution, the office and tenure of the new officer will take effect immediately after the winner is announced.

As in the past elections the victory festivities will follow directly after the winner is announced.

NEW MINISTER OF INDIAN AFFAIRS, CHUCK STRAHL -'LONELY AT THE TOP' SCENARIO

by Katherine Walker

They say it's lonely at the top. But for at least one new federal minister, the job may be beyond lonely, it could prove politically perilous. He may find himself holding on to his top seat with white knuckles and teeth grinding, struggling to remain in the chair.

I am referring, of course, to Chuck Strahl, the new minister of the Department of Indian and Northern Affairs and federal interlocutor for Métis and non-status Indians. (Just remembering a title that long is probably exhausting enough.)

Under the best of circumstances, a new minister should be a person with some relevant experience, understanding and insight into his new portfolio. It's questionable whether Strahl possesses any of these qualities.

He is, of course, a former Reform party stalwart, originally from the interior of B.C., who currently represents a riding in the Fraser valley.

The views espoused by that party were primarily the views of rural, social conservatives. Its members took strong stands on a variety of subjects, including ethnic minorities, aboriginal people and Quebec. Most of their positions were quite right wing and not welcomed by the groups to which they referred, to say the least.

Since most of Harper's caucus are also former Reformers, it shouldn't make a difference that Strahl is as well, especially since the overall direction of the new Conservatives is leaning more toward the centre nowadays.

However, Strahl has made some comments in the past that suggest he is especially tied to those rural conservative values. When he was appointed Indian affairs minister last month, Anita Neville, the Liberal critic for aboriginal affairs, listed a bunch of them that aren't particularly generous towards native people.

Race based?

In one news report, Strahl was openly critical of the Nisga'a treaty in B.C., saying it created "a separate, race-based nation."

Such a comment is a slap in the face to the Nisga'a who fought for decades to forge an agreement with the two levels of government that was mutually acceptable to all sides. The treaty came about because the Nisga'a were never compensated for the seizure of their land, years and years ago.

What's more, there are hundreds of other long-standing aboriginal land claims yet to be resolved. If you regard the legal, honourable resolution of the Nisga'a claim as "race-based," how can you effectively settle the others with such a blatant comment on record?

Strahl was also quoted in the Windsor Star in 1999, this time on the topic of aboriginal fishing rights. At the time, he said the federal government "cannot allow the courts to draw racial boundaries through Canada's national resources." What he was implying was that aboriginal fishing rights are arbitrarily handed out according to the colour of your skin.

Strahl again reduced aboriginal rights, which are based on laws called treaties, and which are painstakingly studied by the Supreme Court, to nothing more than race.

To-do lists Neville also made mention of another news story in which Strahl was ambivalent about treatment programs for aboriginal prisoners. He said he wouldn't put such programs on his "high-speed, to-do list."

But with the disproportionate number of native people in jail, young ones in particular, doesn't it make sense to try to work within that system to lower the recidivism rate?

Strahl's prior work experience before becoming a politician was as a logging contractor in the B.C. Interior. In that line of work, aboriginal rights and claims often are seen as a hindrance to doing business.

If that is the mindset he brings to this current job, it will make it nearly impossible for him to accomplish anything. That's because the minister of Indian Affairs is beholden not only to his electorate, the Canadian people, but also to aboriginal people, in a trust relationship, to come up with solutions to at least some of the real problems of the times.

Of course, long gone are the days when a top-down, "I know what's best for you" approach to aboriginal policy was acceptable. Aboriginal people today demand to be consulted beforehand on any policies that significantly affects them, and rightly so. Many already resent the power the minister has over their affairs in the first place, and would like to see all vestiges of paternalistic colonial-era power removed from the ministry.

However, due to antiquated legislation like the Indian Act, the potential is still there for a minister to unilaterally impose his decisions on native communities. Few ministers in recent years have exercised this power, because they knew that if they did they would be just asking for a fight, and a futile one at that.

Media reports indicate that aboriginal leaders are willing to give Strahl the benefit of the doubt when it comes to his new appointment. They are hopeful that he will genuinely work with them, not against them. Only one leader has warned of the potential for protests if Strahl takes a hard-line approach to aboriginal issues.

But given his past musings, Strahl definitely has his work cut out for him, especially if he wants any help getting whatever is on his high-speed, to-do list done.

MALISEET LAWYER ASKS, WHY?

by Hank Bear

According to the following article, the average settlement agreed upon for child sexual abuse victims compensation was 1 million dollars per victim. As the only aboriginal lawyer representing victims of residential school abuse, I demanded an average of one quarter of million dollars compensation for every one of my clients. Unfortunately, Canada convinced these poor souls I was asking too much and that they should find another lawyer, and, I am told, they did. I understand that white lawyers they found have convinced many of these poor souls to accept a ten or so thousand dollar Canadian government pay off, while the regional and national chiefs and white lawyers split up hundreds of millions of dollars in "healing funds" and "fees" for their "efforts" in "duping and selling out" our people. Other than just plain simple gutlessness, recklessness and greed, I shake my head over and over again, and ask myself, "why"? You read it. You decide.

Diocese settles abuse claims for \$198M

By ALLISON HOFFMAN, Associated Press Writer

SAN DIEGO - The Roman Catholic Diocese of San Diego said Friday it has agreed to pay \$198.1 million to settle 144 claims of sexual abuse by clergy, the second-largest payment since the U.S. abuse scandal erupted in 2002. The agreement caps more than four years of negotiations in state and federal courts.

The diocese this year abruptly filed for bankruptcy protection just hours before trial was scheduled to begin on 42 lawsuits alleging sexual abuse. Bankruptcy could shield the diocese's assets, but a judge recently threatened to throw out the bankruptcy case if church officials didn't reach an agreement with the plaintiffs. The San Diego diocese initially offered about \$95 million to settle the claims. The victims were seeking about \$200 million.

"The diocese has always been committed to resolving this litigation in a way that fairly compensates these victims of abuse and would still preserve the ongoing ministries and programs of the church," Bishop Robert Brom said in a press release Friday. "We pray that this settlement will bring some closure and healing to the years of suffering experienced by these victims." Plaintiffs expressed relief that a settlement was reached — and anger that it took so long.

"We shouldn't have had to go through all this," Betty Schneider, 62, of Temecula told reporters in front of the federal courthouse. She said she was molested as a 10-year-old member of her church choir.

"I have grandkids the same age I was, and I hope all this helps kids to be protected better than we were protected," she said.

Michael Bang of Atlanta said no settlement could be considered fair.

"They knew all along that I'd been molested, so to put me through this is unconscionable," he said. In the largest payment yet in the scandal, the Los Angeles Archdiocese settled 508 cases for \$660 million in July, two days before jury selection was scheduled to begin in the first of 15 trials involving 172 abuse claimants there.

The Diocese of Orange agreed in 2004 to settle 90 claims for \$100 million after a judge promised to set trial dates and begin the discovery process if settlement talks collapsed. Bishop Tod D. Brown later said he couldn't risk a trial in a state where a jury once awarded \$30 million to two people who claimed they were sexually abused by clergy.

The Diocese of San Diego, with nearly 1 million Catholics and holdings throughout San Diego County, is by far the largest and wealthiest of the five U.S. dioceses to have filed for Chapter 11 bankruptcy protection under the shadow of civil claims over sexual abuse.

Dioceses in Spokane, Wash., Portland, Ore., and Tucson, Ariz., have already emerged from Chapter 11 bankruptcy protection. The Davenport, Iowa, diocese, which faces claims from more than 150 people, is still in proceedings.

Now.

In view of this and many other recent newspaper reports just like this one from other jurisdictions in North America involving the same Catholic church, we must ask ourselves why is Canada's so-called Indian Residential School claim's resolution process still being foisted on aboriginal survivors of Canada's and the Roman Catholic church's child abuse? Why aren't our Chiefs and Councils protecting these people from Canada, the church and white lawyers who are bent on selling out our people and treating them as second class victims, not entitled to the same compensation as white victims who experienced the same child abuse, but are being provided an average of 1 million dollars per claim?

Why is the national chief, and the regional and local chiefs, not standing up for equal treatment, in terms of compensation, as between aboriginal and white child abuse victims in Canada? Regardless of so-called AFN and legal consultations with aboriginal victims and clients, or how many court reviews by "Canada's" judges have been concluded to date, the process and the result is and will remain, in my view and the view of many others, a perpetuation of the same exploitation and abuse of my people by Canada and Canada's lawyers and judges, and Canadian funded aboriginal organizations, including, unfortunately, the AFN, APCFNC, UNBI and Canada's Indian Bands who continue to submit to Canada's Indian Act, despite having gained recent international recognition of their valid treaty and aboriginal rights. . To date, this has been nothing short of a total abdication and wasting of a true aboriginal / Canadian leadership opportunity.

Ten thousand dollars per claim does not compare with a million dollars per claim, and from the same Catholic church!

Some may think it is too late to make the obvious changes. It isn't. Negotiators for the parties should be immediately sent back to the table to correct this obvious inequality in terms of white and aboriginal compensation before final aboriginal child abuse settlements are determined. - This has to happen now.

I would be interested in receiving your comments. In the meantime,

Henry J. Bear, LL.B.
Maliseet Lawyer

NUNAVIK ELDERS MAKE PRESENTATION IN QUEBEC SENIOR'S PARLIAMENT

CBC News

Four Inuit elders from the Nunavik region in northern Quebec will speak for the first time Monday at that province's seniors' parliament, in the hopes of raising issues specific to seniors in their area.

Politicians in Nunavik have long lobbied to have the elders address the special assembly, which runs Monday and Tuesday in Quebec's national assembly.

They will speak in their own language and demonstrate the challenges they face as Inuit elders, including the lack of Inuit language in government documents. Currently, such documents are only offered in English and French.

"They receive documents, letters from government, that are in [a] second language which they don't understand," said Maggie Emudluk, chairwoman of the Kativik regional government.

"They will demonstrate [that] to the national assembly."

Organized by the Association québécoise de défense des droits des personnes retraitées et préretraitées, the seniors' parliament has held sessions since 2000 to discuss topics specific to citizens over 55 years of age.

Emudluk said the elders will talk about the housing crisis in Nunavik, which is creating a burden for the elders.

"We've been saying for many years that housing is a problem. Our elders don't deserve to be in the midst of all of these problems," she said. "They've had long hardship years and they don't deserve to be in those situations."

She said the elders will also propose an elder's pension, since current senior's pensions do not cover the high costs of living in the North.

CRUISIN' DOWN THE WULUSTUK

by Beth MacLaughlin

"Lakes", my brother said every time I suggested going down the Saint John, "remember that it's practically all lake now, with those two dams, Beechwood and Mactaquac." My brother and sister-in-law live in Grand Falls and have been canoeing the traditional way for thirty years, mostly on the Restigouche but also the Tobique and Salmon rivers. But the Saint John is a huge river, many times the width of the Restigouche. The wind is the most unpredictable and dangerous element of all.

In recent years, several canoeists have met their Maker because of an encounter with wind on the river.

Described at the turn of the last century as the Rhine of North America, it has its origins in northwestern NB and northern Maine. Although very wide and in places very shallow, the river flows quite evenly for roughly 650 kilometers from the north to its mouth at the Bay of Fundy and the port city of Saint John. The Maliseets, the First Nations peoples who live in communities along the Saint John, call it the Wulustuk, meaning the 'good, beautiful, flowing water'.

The treed valley through which it runs is mostly deciduous with some evergreens, the mighty White Pine often towering above the others. In fall, the hills are aflame in colours of red, gold and bright yellow.

Jim and Pauline announced they now had the canoe to travel the river! It was a 26 foot, square-sterned canoe with a 7.5 Horsepower motor, the model used to guide the 'Sports' who fly to northern NB for the salmon fishing. In June 2007, we agreed to do the stretch of river below Grand Falls to the Mactaquac Dam, more than two hundred kilometers by road.

The weather forecast was promising three sunny hot days. Jim and Pauline have perfected the comfort of canoe travelling with gourmet lunches and great suppers. With our gear and a chair for each passenger as well as a comfortable soft-backed canoe chair, perched on the rear bracket, for the pilot, we were ready.

On Sunday, we drove the hour to the boat ramp above the Beechwood dam, on the Bath side, leaving truck and trailer.

But where to put the canoe back in on our second day? Our brother-in-law suggested the old ferry landing in downtown Bath, several kilometers below the Beechwood Dam.

On Monday morning, I made a last minute visit to the office of Service NB in Grand Falls. Did they have a map of the Saint John River? No, no map.

We put in just below the Brooks Bridge, getting underway around eleven. We were in shirtsleeves but a breeze blowing straight up the river forced us to don another layer.

Jim and Pauline identified friends' homes, estimated that we'd gone by Ortonville, on our right, next Medford to our left, Morrell Siding farther along on our right. We coasted to Aroostook Point at the mouth of the Aroostook River, preparing lunch on the rocky beach. The wind was now sifting straight down the Aroostook River, from the west.

It was hot after lunch and the river was black and smooth. The water level was still relatively high this late June. At Tilley, stone ledge made a pretty pattern mirrored along the river's edge. And white water – a little fun! There was St. Joseph's Catholic Church on the left bank. Mercifully, a few big white clouds floated overhead, giving us a break from the sun. Going by St. Anne's Point, at the Tobique Indian Reserve, our pilot told us this was the place where Indian

guides used to be picked up to take Sports up the Tobique River, now dammed at its mouth. Jim turned the canoe to have a good look at the dam and environs. A Bald Eagle dived and brought up a big white-bellied fish in its talons.

At Andover, we could see two docks! Jim decided to buy gas –not knowing where we could purchase it again. We checked with Service NB here too – no map.

Just a short distance below Perth-Andover on the port side we passed the Robert Baird Memorial Campground.

An hour farther along, River Country appeared. Around the peninsula, we tied up at the marina to have a closer look at the birch canopied campground.

“Is that Beechwood up ahead?” eagle-eye Jim asked. Will we be sucked down the intake and chewed up by a turbine? He circled around to the ramp and our truck and trailer. It was not quite 5 o’clock.

The big challenge of the day was getting our canoe safely down the treacherous old ferry road in Bath. There is no turning space below so Jim had to back the boat and thirty-foot trailer down the remains of this unused lane. Under some duress, the canoe was off the trailer and safely stowed in the tall grass for the morning.

Muniac Park, a campground, is back upriver a few kilometers from Beechwood, but accessible only by road.

DAY TWO: began with some motor difficulties. And, the water is shallow at Bath. For a short minute, Jim hoisted the motor and we three got out to push the canoe over a low spot. Another few pulls at the motor and - we were off. But our motor was coughing, running roughly. We are familiar with the villages along the way but the banks are steep and what will we be able to see from the river?

Jim made arrangements with a friend to deliver the truck and trailer to Mactaquac boat landing so we are on our own till then. Our first day’s distance we covered 52.5 kilometres. Our speed was approximately 10 km per hour, with a light breeze against us most of the day.

Beyond the handsome arches of the Hugh John Fleming Bridge, we tied up at the small wharf in downtown Hartland, directly beneath the World’s Longest Covered Bridge. Up the hill, the tourist bureau had gifts and public toilets. We made lunch on the dock.

When we set off again, a light breeze was at our backs.

At the mouth of the Meduxnekeg in downtown Woodstock, we climbed out to stretch our legs and get a few supplies. The Farmers’ Market, in full view from the public wharf, is attached to the helpful Tourist Bureau which supplied us with a very useful map of the river, River Valley Attractions Grand Falls to Mactaquac! Woodstock also has a hostel and B&Bs.

An hour later, spotting the park at Meductic with tennis courts and washrooms, we made a brief stop. The tailwind below Woodstock continued and two short hours later, we pulled off the river at the Hawkshaw Sunset Campground. The reception offers a place to moor a boat, a store, cabins and camping. We were upwind but within view of the Nackawic Pulp and Paper Mill.

DAY THREE - it rained through the night at Hawkshaw, but the clouds broke as we prepared to embark. A faint smell of the pulp mill assailed us as we approached the village wharf and picnic site in Nackawic. We picked up a few supplies from the little mall a stone's throw from our boat, for our last day on the river. The Wulustuk widens and makes a huge right-angled turn at Nackawic.

Lunch was in a pretty little park at Prince William, with a small beach and the remains of a wharf, part of the old riverboat system.

The river was black as we carried on into a light breeze, passing a lovely string of well-cared for properties overlooking the water near the Chickadee Lodge. We passed King's Landing – where we might have stopped and pretended to be coureurs de bois but we had other places to explore!

Is that long line of cement up ahead Mactaquac?

No, it was the bridge at Long's Creek, running into the Wulustuk and another big right-angled turn on this beautiful river. No lack of current here.

We're looking for the hamlet of Kingsclear above the dam. The river curled and widened as the earthen-walled turn, part of the entire Mactaquac system, came into view. Here we are – the river is broad, the dam itself around the bend...we put in at the first marina. A sailor informs us the boat marina is farther up the river...it is around 6 pm, we've been travelling since 11. We sailed past the campground on our way to the boat ramp just before the causeway leading to Mactaquac Park and Campground.

We seem to be floating on air after our three day trip, observed our sister Ann who put us up for the night in Fredericton.

BORDER FILE UPDATE

p.paul

So far very little information has been circulated on Indian reserves in Canada about the controversial border issue that's causing major rumblings and anticipation for many Canadians.

These concerns have made their way into the Indian country where native people are wondering when and how the new regulations will affect them when the 'passport' requirement comes on stream.

They are questioning how the new regulation will work when they cross the border. Will the US officials deny them passage or will they still honour and abide by the original rules of entry protected by treaty?

Over the years an Indian was able to legally go through the border with his 'band card' issued by Canada's Department of Indian Affairs identifying that native person to be a federally recognized registered 'status' Indian who has legal border rights under the Jay Treaty.

The card holder, according to treaty, could cross freely without impediments or the requirement of a passport and other legal paraphernalia as defined and guaranteed under the terms of the Jay Treaty of 1794.

Indeed, many 'status Indians' have established permanent residence in the US right to this day as a result of getting good permanent jobs, entering into marriage and/or building homes and raising families in any state they chose. All of these choices fall under the treaty rules.

Either little is known or most don't give a darn about the upcoming 'crush' when the big day arrives in 2008.

According to the earlier information from Homeland security, 2008 is the absolute deadline for unimpeded entry into the US without passports. After 2008 each traveller will be asked to produce a validated passport by US Custom Agents or risk being turned back.

Already the ice was broken in 2007 when air travellers were required to show ID's and valid passports when landed at a US airport. At that point they were asked to produce a passport or else face returning to their home country if the required documents could not be produced or were in error.

What lies ahead for native people with valid ID's, their 'band card' is still a mystery and we have only a few months to sort this conundrum out before the crunch sets in. Lets get our native leaders, politicians and legal experts to work on this problem right away before it gets too late and too complicated.

COLUMBUS BEGAN THE DESTRUCTION OF NATIVE PEOPLE, WHY IS HE CELEBRATED?

Dr. Dan Paul

White supremacist mentalities guide the actions of whites who idolize individuals such as Columbus as heroes. How could any descent human being say otherwise? For example, Columbus's staunch supporters steadfastly ignore the fact that he, by landing on a small Caribbean Island and capturing people to be sold as slaves, began what would be the world's most horrendous human tragedy, the complete destruction of a great many of the civilizations of two continents, and the near destruction of the remainder, a process that included the massacre of tens of millions of First Nations Peoples.

The number of our Peoples who died, and in many cases who are still dying, because of the European invasion he initiated, is incalculable. The closest number one can estimate, when taking into consideration that the slaughter started in 1492 has continued to a certain degree to this day, is several hundred millions. And, the vast majority of the millions who are the remnant of the original great civilizations that once prospered across the two continents, live a poverty stricken existence.

This is something that should instill in the people whose ancestors begot the horror shame, not pride. The idolizing of such barbarians as Columbus by European descended populations is not restricted to any one corner of the Americas. For instance, in Halifax, Nova Scotia, there is a park named in honour of Edward Cornwallis, the Province's eighteenth century blood thirsty British colonial Governor, who participated in an attempt to commit genocide - it contains a large statue of him. He, and his Council, on October 1, 1749, decided to try to exterminate the Mi'kmaq indigenous to what is now Canada's Maritime provinces. The method chosen by them to try to realize their inhuman goal was to issue a Proclamation offering a bounty of ten pounds (British money) for the scalps of the people, including women and children. On June 21, 1750, perhaps because the scalps were not coming in fast enough, they issued another proclamation upping the bounty to fifty pounds.

Unfortunately, not knowing their histories, many of our Peoples innocently participate in the idolizing of these monsters. In view of this, I believe that it is time for us to undertake an in-depth education process that would instill in our Peoples the historic knowledge that would eventually see them undertake a complete boycott of any celebration, building, park, arena, etc. named in honour of the monsters who promoted the slaughter of our ancestors. In honour of the memories of our persecuted ancestors, can we in good conscience aspire to do anything less?

Daniel N. Paul, September 26, 2007

DAN'S CORNER - True Meaning of Aboriginal Rights

There has been considerable discussion over the years about aboriginal rights and human rights. Now, with the conflict over the rights to cut wood on crown lands, we hear these expressions tossed around more than ever, often by individuals on both sides of the conflict who have no idea what aboriginal rights, or even human rights, actually means. What exactly are aboriginal rights any way? What are human rights? And what about birthrights? Do we as Native people have any of these rights?

For me, it is simple. Aboriginal rights, human rights and birthrights should all be the same thing. But for the Native person, they are not.

I, like my ancestors before me, was born an aboriginal with a deep and loving connection to our sacred Earth Mother. That connection goes back to the beginning of our existence and it brings with it a sense of responsibility and respect for the Earth Mother. Our people were expected to

take care of our sacred Earth Mother; that was a responsibility given to us from time immemorial. In turn, our sacred Earth Mother would sustain us. It was a simple, mutually respectful relationship. That was our birthright, our human right, our aboriginal right.

It was also our birth/human/aboriginal right to use our own language, determine our own destiny, conduct our own ceremonies, follow our own spiritual ways, maintain our sovereignty, raise and educate our own children, build our own institutions, and care for our own land, which was originally called Turtle Island. These basic rights ensured peace and equity in our communities. People did not go without. Only what was needed - wood, food, fish, deer, moose, etc. - was used and always there was thought of the generations yet to come. Our heritage was built on sharing and respect. Conservation was natural. There were no toxins dumped into our rivers. We did not deplete fish, game or anything for that matter. And we did not destroy our forests. Creator made us the Custodians of the land and our ancestors took our responsibility seriously. Greed was not a part of our birthright.

Things have changed. After the European invasion of our land, a Eurocentric government determined what our rights would be. Even today, the non-Native versions of human rights have been thrust on us. Canadian government legislation and policies have decided what is in our best interest, even though they have never lived in our skin or felt the connection that has been handed down by our ancestors. It's like trying to make a carrot behave like a cucumber: they are both vegetables, but one has grown in the earth, while the other has grown on top. There are differences.

I, like many of my generation, cannot speak my Maliseet language, thanks to Canadian legislation. Many Native people lost their children to residential schools, their independence, their means of livelihood and their land. There is no equity or peace which was my birthright. Even the right to practice spiritual beliefs and customs was outlawed. All of these things took place as a direct result of Canadian government legislation.

Taking away our birth/human/aboriginal rights was wrong. It is genocidal and goes against the laws of Creator, and it has caused terrible damage in the hearts and minds of aboriginal peoples everywhere.

But, regardless of all that has happened, or should I say because of what has happened over the past 500 years, we as human beings must continue to act responsibly toward our sacred Earth Mother. We, as aboriginal people, must remember, live by and preserve those original instructions, those traditional teachings, to love, honour, respect and protect our sacred Earth Mother. That is our only hope of surviving the holocaust that is taking place against our Earth Mother, against our people and all natural living human beings.

Sadly, the holocaust that is taking place in our forests is being perpetrated by some of our Native people, and for the same rationale that was used by our oppressors: greed. This greed is being disguised by "wannabe white" Natives as economic necessity. Some cry, "I only want to feed and clothe my family," but they are really talking and acting like businessmen who see a way to accumulate wealth. They speak of profits and growing into large companies. Unfortunately, the concept of sharing doesn't enter into it for many. In most cases the notion of conservation for the

generations yet unborn is never considered, and our sacred Earth Mother is not respected. That is nothing more than personal greed.

As aboriginal people, as human beings, and as the designated protectors of the land, we have a responsibility to all living things, all of creation: the two-legged, the four-legged, those creatures that fly, all creatures that swim, all plant life, the trees, the water, the air, the land - every living thing. It is our responsibility to love, honour, respect and protect all of creation. In doing this we honour our birthrights, our human rights, our aboriginal rights, and the Ancestors who kept our traditional teachings alive. We honour the Seventh Generation, yet to come. That is the root of our Aboriginal/human/birth rights. These are the rights we need to understand and defend. These are the rights we must be allowed.

I conclude this article by recognizing, acknowledging and respecting my relationship to all other living things, past, present and future. Our sacred Earth Mother requires our respect if she is to continue to sustain us.

ALL MY RELATIONS

DEAN'S DEN - Generations

G, is for generations”
E, is the extension of each
N, the notions we nurture
Earth, - the endowment we teach
R, is respect for all people
A, for the ages to come
T, is for time and tradition
I, the ideals of the drum
O, the original order
N, is for noble nation and now
S, - the seed of succession
–the next generation
–their due!

D.C. Butterfield

SOME QUOTES FROM CHIEF SEATTLE

~ Every part of this soil is sacred to my people. Every hillside, every valley, every plain and grove has been hallowed by some sad or happy event in days long vanished. The very dust you now stand on responds more willingly to their footsteps than to yours, because it is rich with the blood of our Ancestors and our bare feet are conscious of the sympathetic touch.

~ When the last redman shall have perished and the memory of my tribe shall become a myth among the white men, these shores will swarm with the invisible dead of my tribe: and when our children's children think themselves alone in the field, the store, the shop, upon the highway, or in the pathless woods, they will not be alone.

~ Let him be just and deal kindly with my people, for the dead are not powerless. Dead, did I say? There is no death, only change of worlds.

~ Today is fair. Tomorrow may be overcast with clouds. My words are like the stars that never change. - Chief Seattle, (1786-1866) Sugwamish Tribe