

Enjoy!

Tobique First Nation, NB

December 2011

Wulustuk Times

Wulustuk - Indigenous name for St John River

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The Story of the Kingsclear Bell

Souvenir bells were made from the the original large bell that was badly damaged in a fire of 1904.



The original bell given by King Louis XV in 1717 to the mission at Medoctec.



A small card with a brief history of the old bell was tied to each little souvenir bell sold. The money raised was to go towards building a new church.

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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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THE STORY OF THE KINGSCLEAR BELL

This season of the Winter Wonderland is a time when we think about the traditional ringing of bells. Small bells on horse driven sleighs were used to alert other sleighs travelling in the darkness on snow packed winter roads to avoid collisions. The town crier rang a hand bell to call people to the tree lighting ceremony. Church bells rang out to announce the start of special events. A few still do this today.

The very first bell

The first time a bell was heard tolling along the banks of the beautiful Wolastoq was the elegant brass bell in a humble little log chapel at Medoctec, the fortified Wolastoqiyik village located below present day Woodstock. Medoctec was the most important Indian village on the river at that time. The name Medoctec means "end of the carry" or "end of the journey" as it was located at the end of a route consisting of a series of lakes, rivers and portages (carries) that went down into the coastal regions of present day Maine. The Wolastoqiyik used this trail system for thousands of years and when the Europeans came to this country they used it too, as there were no roads in those days. Travel was done on foot and by birchbark canoe. In old journals from that time they referred to this journey as "going by the lakes". In more recent times it has been referred to as "the Maliseet Trail".

Father Simon (Simeon), a Recollet priest of the Franciscan order, was the first missionary to the Maliseets at Medoctec village, arriving there in 1688. His work was soon abandoned when the King Williams war broke out. The legendary John Gyles who was taken captive in Pemaquid,

Maine as a young boy of nine and brought up the trail to Medoctec mentions Father Simon in his memoirs. The Medoctec mission was again re-established in 1701 by Jesuit Father Joseph Aubery. He built a chapel that was no more than a hut made of bark, a type of longhouse. Aubery was followed by Father Jean-Baptiste Loyard, another Jesuit, who began constructing a much sturdier chapel in 1717, which officially opened its doors in 1720. He named it "Saint Jean Baptiste." King Louis XV of France was very pleased with this new mission in Acadia and sent a gift of a beautiful brass bell for the chapel that had three French Fleur-de-lis engraved on it. This King's bell tolled for fifty years in the Maliseet village of Medoctec. Its rich ring tones were recognized by everyone. During this time the bell witnessed many events related to the military conflicts between the French and English as they fought a long tug-of-war for supremacy in Acadia. English captives brought to the fort by the Maliseets for ransom by the French heard the peal of this bell. In those years the British were sending their rangers up the river to destroy the homes of the French Acadians and capture them or drive them out. Unfortunately the "Indians" on the river were generally assumed to be allied with the French and met with a similar fate. The chapel bell moves to Eqpahak

After the siege of Quebec by the British in the late autumn of 1759, there followed on April 2, 1760 a raid on Medoctec fort by Captain Rogers and some soldiers from Fort Dummer along with some Mohawk warriors in which the French and Indian inhabitants of the village were massacred. The mass graves of the slaughtered are located on the opposite side of the river from Medoctec Fort. The King's bell in the chapel witnessed this horrific event.

Following the mass slaughter at Medoctec the village began to dwindle as the Maliseets moved away from the memories of the devastation that took place there. Most moved down river to another village about six miles above St. Anne's Point (present day Fredericton) to be near the growing English community for trading. They called this lower village Aukpaque or Eqpahak, which means "end of tide." In August, 1767, the missionary to the Maliseets on the river, Charles-Francois Bailly, buried the last surviving Indian at Medoctec. He then closed the chapel and caused the bell and other articles to be transported down river to Eqpahak where it was placed in the chapel there. He wrote: "There is here a good size bell which I sent with the rest of the material to Ekpahoc." Medoctec, however, was not abandoned forever and would rebuild again.

The bell goes on another long journey – the Exodus of the Maliseets

At the time of the American Revolution a British subject by the name of John Allan who lived near Fort Cumberland (on the Isthmus of Chignecto), and who was a member of the Provincial Legislative Assembly, decided to become a rebel and joined the western colonies in their resistance to British tyranny. Allan could speak French and he was very well acquainted with both Maliseet and Mi'kmaq nations. He left his home in Cumberland in August of 1776 and headed to Machias in Passamaquoddy country where he was appointed Superintendent of the Eastern Indians and Colonel of Infantry. In June of 1777 he headed up the St. John River to meet with all the chiefs and deputy chiefs of Aukpaque, Medoctec, Metaweshhaugh and Passamaquoddy, to get their support for the American cause. They all assembled at Aukpaque and the American flag was raised defiantly on the banks of the St. John River. During the grand feasts and the signing of treaties with Alan he heard the ringing of the chapel bell, and made a special note of it tolling during the funeral of the young daughter of Portius. Among the hundreds of Maliseets he met with were Ambroise St. Aubin (chief over all the Maliseets), Piere Toma, Jo Toma, Piere Paul, Piere Jo Jeaquienne, Francis Xavier Sr., Old Rini Portius, Old Man Paul Schesh Neptune, Francis Blackducks and John Francis Neptune (Chief of the Passamaquoddies). [names given as spelled by Allan] Many strings of wampum were exchanged during these meetings.

After Allan and his men had been there several days the British had discovered his whereabouts and were hot on his trail. Allan got word of their coming up the river and in a hasty decision he and all the Maliseets evacuated Aukpaque. They began to dismantle everything including their wigwams, removed the cannon, gathered all their provisions, and took down the King's bell from

the chapel, working into the night. Then Col. Allan, with nearly 500 refugees, Indians and a few colonists, headed up river to Medoctec. In his journals he records there were 128 canoes. From Medoctec most of them would go down the Maliseet trail system to Machias, Maine. Allan wrote in his journal about the refugees as they departed Medoctec on July 13, 1777 to begin their journey to Machias:

“Sunday, July 13 At a stream of St Johns river, removed across the carrying place from Meductick toward the head of Passamaquody river about five miles. It is incredible what difficulties the Indians undergo in this troublesome time, where so many families are obliged to fly with precipitation rather than become friends to the Tyrant of Britain, some backing their aged parents, others their maimed and decrepit brethren, the old women leading the young children, mothers carrying their infants, together with great loads of baggage. As to the canoes, the men make it a play to convey them across.”

A few of these refugees went further up river above the Great Falls where large boats cannot pass and settled in the Madawaska area. They took with them the bell of the chapel which would find a new place to ring out its distinctive tones along the river.

The bell comes back to Kingsclear

Sometime later, according to oral tradition, two Maliseets who were hunting in the Madawaska area heard the sound of a bell which they recognized as being that of the one which had belonged to their old chapel in Aukpaque. That church no longer existed, having been demolished following the sale of Aukpaque village by the Indians in 1794 after which they moved up river to Indian Village (now Kingsclear First Nation). Father Ciquart, of the diocese of Baltimore, had built a new church for his Mission of Sainte Anne of Kingsclear, which served both the Acadians (French Village) and the Maliseets (Indian Village). When evening came and darkness fell, the two Maliseet hunters made ropes from cedar bark fibre, climbed up into the steeple, detached the bell, lowered it down and brought it in their canoe back down the river to the village at Kingsclear. It was placed in the belfry of the new church there. A picture of it is included with this article.

The final chapter – the message of the bell

On March 1st 1904, the church at St. Anne of Kingsclear was struck by lightning and burned to the ground. The King's bell was damaged beyond repair. Small souvenir bells with a cross on top of each were cast from the remnants of the old bell. The dates 1717 and 1904 were stamped on each side of the cross. These were sold to raise money to rebuild the church. Each one that was sold was accompanied with a card explaining its history. Through the distribution of these souvenir bells the spirit and legacy of the old bell has been spread far and wide. In many ways this tiny bells symbolize the turbulent history and endurance of the Maliseet people who have managed to hold onto fragments of their culture and language against all odds.

..... all my relations, Nugeekadoonkut

MEMBERS OF FIRST NATION SET UP TEEPEE AT N.B. LEGISLATURE

Canadaeast News Service

Members of St. Mary's First Nation who set up their community teepee on the front lawn of the provincial legislature Saturday morning as part of an anti hydro-fracking rally say they plan to remain there until the legislature opens on Wednesday.

Angee Acquin, a member of the community said the group kept plans to erect the teepee under wraps until Saturday morning intentionally.

"We've had all the media coming and saying we didn't know this was happening. That's the way we wanted it," she said.

"During the rally our elder was called out by the legislature people because they wanted to know our intention."

Acquin said other than that exchange, no representatives from the legislature have come out to address those staying in the teepee and police and fire officials have given the group the OK to

demonstrate.

Acquin said the demonstration is meant to send a message to the provincial government.

"When they weren't coming to us, we went to them to say we're here, we need to be consulted and no means no," she said.

"It's our job to protect the blood that runs through our mother ... We're saying we're here. We've come to you."

The demonstration comes on the heels of a Saturday morning rally, which saw hundreds of protestors from 28 different community groups gather on the legislature lawn for the first of two planned protests on the issue of shale gas development in New Brunswick.

The second protest is scheduled to begin at the legislature Wednesday at noon.

CULTURAL GENOCIDE IS ALIVE AND WELL TODAY, eg., THE ATTAWAPISKAT CRISIS

Dr. Daniel N. Paul, Mi'kmaw Elder

In one of his so-called "Indian Poems", white supremacist Duncan Scott Campbell, Deputy Minister of Canada's Indian Affairs Branch, wrote:

She stands full-throated and with careless pose,
This woman of a weird and waning race,
The tragic savage lurking in her face,
Where all her pagan passion burns and glows;
Her blood is mingled with her ancient foes,
And thrills with war and wildness in her veins;
Her rebel lips are dabbled with the stains
Of feuds and forays and her father's woes.
And closer in the shawl about her breast,
The latest promise of her nation's doom,
Paler than she her baby clings and lies,
The primal warrior gleaming from his eyes;
He sulks, and burdened with his infant gloom,
He draws his heavy brows and will not rest.

The Canadian Government's denial that Cultural Genocide, and out and out Genocide, were never attempted by British colonial and Canadian governments in what is today Canada is ludicrous, preposterous, and delusional! The extinction of the Beothuk and three British proclamations for Maliseet and Mi'kmaq scalps, the present day crisis at Attawapiskat reserve, plus other horrors under British colonial rule that are too numerous to mention here, if not Genocidal attempts, what were they, warped insane attempts to assure survival? Then, under Canadian rule, malnutrition rations, minimal health care, Indian residential and Indian day schools set up specifically for taking the 'Indian out of the Indian', government Indian Affairs policies enacted for the express purpose of exterminating First Nation Cultures, etc., if these were not an all out attempt to commit Cultural Genocide what were they, more warped attempts to assure survival? As one who is old enough to remember the humiliation of being degraded by overt white supremacist racism in my youth, my advice for elected and non-elected Canadian Indian Affairs officials is to take your heads out of the sand and have a reality check! They could begin to acquire enlightenment by reading the following.

Prime Minister Harper's Indian Residential School apology made in parliament a year ago, draws attention to the policies endorsed by Duncan Scott Campbell a century ago, who then was the Deputy Minister in charge of Indian Affairs Branch from 1913 to 1932. At that time Campbell described the residential school program was a deliberate attempt "to kill the Indian in the child." As a result of Campbell's cruel policies to rid the Indian Problem, 'Indian mortality rates at the residential schools soared during his term in office. During his 'reign of terror', many native

students contracted tuberculosis and were forced to sit through classes amongst classmates as their health deteriorated by the day, ensuring that healthy students sitting next to them would be exposed to the virus.

Campbell addressed the issue in 1924 in one of the most chilling statements in Canadian history.

"It is readily acknowledged that Indian children have little or no immunity from many diseases, lose their natural resistance to illness by habituating so closely in the residential schools and that they die at a much higher rate than in their villages. But this does not justify a change in the policy of this Department which is geared towards a final solution of our Indian Problem."

About Duncan Scott Campbell

As the bureaucratic head of Indian Affairs Branch from 1913 to 1932, Duncan Scott Campbell was responsible for the direction and management of Canada's residential school system.

The Encyclopedia Britannica reports that he "allowed school staff to use a variety of inhumane punishments to implement and enforce the assimilation of these children."

Campbell left a record of his thoughts during his 20-year command of the Department of Indian Affairs. His duplicitous writing reveals a carefully crafted policy of promoting cultural genocide. It is chilling to realize that Campbell wrote the following policy statements in the 1920's.

"The policy of the Dominion (of Canada) has always been to protect Indians, to guard the identity as a race and at the same time to apply methods which will destroy that identity and lead eventually to their disappearance as a separate division of the population."

Scott's role as Canada's top Indian Affairs bureaucrat enabled him to travel on Indian territory at tax payer expense and write pretentious lamentations about the people he was determined to destroy.

Thanks to Michael Jack Lawlor for his input

PAYOUT FOR ABUSE VICTIMS COULD CLIMB TO \$2.6 BILLION

VANCOUVER SUN

Twenty-nine-thousand Indian residential-school survivors who claim they were abused are expected to apply for compensation, according to statistics from Aboriginal Affairs and Northern Development Canada - more than double the original estimate of 12,500.

That means the total payout to victims of physical or sexual abuse at residential schools is likely to hit \$2.6 billion instead of the \$960 million originally budgeted by the federal government to conclude the out-of-court settlement.

When payouts to former students who were not abused are included, the final settlement costs could be around \$5 billion instead of the \$3.2-billion budget set aside in 2006 when the Indian Residential Schools Settlement Agreement was signed.

Chief Robert Joseph, from B.C.'s Indian Residential School Survivors Society, said his organization has helped about 5,000 survivors in B.C. since it first began working with residential school survivors 15 years ago. He said the fact there are more than double the number of abuse claimants shows the federal government clearly "underestimated the scope of the problem."

"The abuse that went on was much more widespread. Survivors of these schools kept these things to themselves. Most of us didn't even speak to our families but as we move forward trying to heal we are becoming more public. We want our children to know why we became failures as parents and passed on that intergenerational dysfunction," said Joseph.

He said the process has triggered the memories of many survivors across the country.

"On the bright side of this, a lot of our survivors recognize the need to heal and to reconcile with Canadians."

In order to meet the additional costs of settling with abused claimants, Aboriginal Affairs officials plan to ask Parliament for an additional \$136 million in new money. It will also recommend transferring \$43.4 million not used the previous year by the Independent Assessment Process

(IAP), the out-of-court alternative dispute resolution body for abused students, said Aboriginal Affairs spokeswoman Genevieve Guibert.

While the government initially set aside \$960 million for additional compensation for students who were abused, the IAP has so far spent \$1.1 billion on them.

But IAP chief adjudicator Daniel Ish said Monday that applicants continue to come forward, and the final bill for such claimants could reach \$2.6 billion.

"When we first started getting applications, there were about 100 a week and we thought they'd drop off but they haven't dropped off at all," said Ish.

"No one knew what the numbers would be. It [the original forecast of 12,500 IAP claimants] was just a guess by people drafting the settlement agreement. It was not based on any empirical evidence," he said.

Ish said the \$2.6-billion estimate would include the last-minute "bump" of former students expected to apply before the application deadline of Sept. 19, 2012.

The IAP has held more than 10,000 hearings across Canada since the compensation claim process began five years ago, and has provided an average compensation award of \$105,000 to individuals.

Ish said the Indian Residential Schools Settlement Agreement clearly states the federal government will provide whatever resources are needed in order to conclude the claims.

"When you look back to residential schools, you had people sent to a remote community, cut off from their families and certain personalities were attracted to that. It was the perfect storm for deviant behaviour," he said.

The Indian Residential Schools Settlement Agreement only compensates former students of the 139 government-funded, church-run schools. Part of the original \$3.2-billion budget was earmarked for Aboriginal Healing Foundation programs, payment of plaintiffs' legal fees and for a Truth and Reconciliation Commission.

The commission has the mandate to inform all Canadians about what happened in the 150-year history of residential schools and to create a process of reconciliation between aboriginal and non-aboriginal Canadians. (The commission is holding seven hearings across the country and will be in Vancouver in September 2013 as its fourth stop.)

RED CROSS AIDS ATTAWAPISKAT FN, -AND WHAT IS INDIAN AFFAIRS DOING? - 0

OTTAWA - The Canadian Red Cross is poised to help a northern Ontario reserve that is in a state of emergency for the third time in three years.

The Red Cross announced Saturday it will deliver emergency aid to Attawapiskat reserve, where poverty-stricken community members have been crippled by a housing crisis. Many families live in sheds and tents without electricity or running water.

Until now, no aid agencies had come forward to assist members of the community.

The Red Cross said it will work with public officials and the reserve's chief to provide short-term support. The relief organization will provide goods to the community including blankets, winter clothes and generators and it will manage donations.

NDP MP Charlie Angus said the government is dragging its feet to help the community find long-term solutions to its housing crisis but Aboriginal Affairs Minister John Duncan said the government is taking the situation very seriously.

"We are deeply concerned about the situation," the minister said in the House of Commons Friday. "The community is facing a number of challenges. We have had ongoing discussions with the chief and council in order to make progress on addressing these issues. My officials will be in the community early next week to discuss next steps."

Angus said the community has suffered from "chronic underfunding and systemic negligence, in terms of infrastructure, education, housing and health."

HISTORIAN NICK SMITH'S COMMENT ON THE MEDUCTIC 'REMOVAL'

Hi Daryl and Pat Paul

I wish I could have been with you guys when you were doing the Hay's Falls Program. I walked the flat a few times with Peter Paul, sometimes with Dr. Clarke. This is an example of how quickly the dam dams have washed history down the drain. All you see is that big blob of water now. There was kind of a steep hill then a bit of a terrace before going to the flat. At the flat there was a small protected cover like a large C or J the loop exaggerated providing protection from the melting ice cakes and stormy winds rolling up large waves. This was good canoe protected area. The flat sloped up a bit and was the corn field that was reenergized each year from the overflowing spring high water. The archaeologist hired had never done work in the northeast, only west. He looked on the flat assuming that was where people camped. He found only 3 camp fires and assumed the village was of little importance. Who would camp in their corn field!? Gyles' account shows that some people camped on the hill side. I surmise that some camped near Hay's Falls and down to the Eel River. The Eel River was traditionally known as a high resource food area. It was also the River where Peter and I discovered that beaver were making their return in the 1950s after almost being exterminated during the hard years after the stock market fell in 1929. During the Riel Rebellion when the Woodstock Indians were being beaten up by the whites, the Indians moved to the Eel River area for several months until they felt it was safe to return.

On the down river side of the flat was Loyard's church and beside it a graveyard that was thought to predate the church and the French. Beyond that was another sharp cone-like rise. From the top of the rise was a great view. Hadlock found some stuff on that hill indicating some families must have camped there. The farmer who had the area in the 50's plowed the field every spring and fall. People like Dr. Clarke and I would walk the plowed field to see what artifacts had been turned up. There were always a few curious items around. Probably the frost pushed up stuff from deeper levels each year. One of the objects that I picked up was a button sized slate inscribed stone. I wasn't sure what it was. I gave my findings to Andrea Bear Nicholas in the hope that a Maliseet museum would sometime be created and they might display it. Andrea looked at the slate piece proclaiming it a piece from a waltes game set. On the road level most of the French people had their cabins. There was a fur trader there and at one time, I believe there were three traders there. Peter Paul interpreted Meductic as meaning "the end of the trail" as one could go to Quebec or Montreal, Tadoussac across the St. Lawrence, to the coast St John or Passamaquoddy, and to Maine. I compared it to the spokes of a wheel. The French must have made it a fairly sophisticated settlement by Loyard's day for it became a well known stopping place for travelers. Peter Paul was positive that there was an old road from the Passamaquoddy area on the north side of Schoodic Lakes and the river and Lake chains to Eel River and Meductic. He was sure that he found evidence of it on one of his woods trips. Pete also told me that when he was a young lad he went with his Grandfather down river. When they got to Meductic they saw several naked men doing a dance at Meductic. It was early spring. Pete and Grandfather stopped and watched. They did not recognize any of the men. They interpreted that the men had returned from another village to perform an ancient traditional purification ritual at an ancient Maliseet village possibly to honor the deceased.

This is information from the top of my head that I hope will show you further evidence of the importance of Meductic.

Nick Smith

FIRST TRIBAL ID CARDS ISSUED IN NAVAJO COUNTRY

NAVAJO TIMES

About 90 Navajo Nation members are now carrying the new Navajo government identification card.

Tom Ranger, director of the Division of Human Resources, said they were randomly selected and received their ID cards during the official launch held Nov. 11 at the Navajo Nation Museum. "I think there was a lot of enthusiasm," Ranger said Tuesday.

The photo ID card is the size of a driver's license, and shows much of the same information - name, birth date, gender, physical characteristics, mailing address, signature and a date of issue and expiration.

But it also lists the person's tribal enrollment number and Navajo officials say it is an acceptable replacement for the federal Certificate of Indian Blood to prove tribal membership.

Each card costs \$17 and is valid for four years. If a cardholder is a veteran and would like that status indicated on the card, he or she can submit a copy of their DD-214 form.

The goal is to have each member of the Navajo Nation carrying the cards. Until then the federal Certificate of Indian Blood remains a valid form of tribal enrollment.

There are several security features on the card including a holographic seal of the Navajo Nation and a machine-readable zone, which contains the cardholder's personal information in a format that can be scanned by border agents to cross into Canada and Mexico.

"What we are trying to do is make it where it is very difficult to reproduce fraudulently," Ranger said.

Ranger said he has heard of incidents where individuals have tried to use fake CIBs to enter the United States.

In one incident, a couple tried to enter the country from Mexico but were thwarted because the border agent who questioned the couple was Navajo and grew up in Tuba City. She asked the couple questions about Navajo culture and tried to talk to them in Navajo, which they did not understand.

"She said there have been some instances where people have duplicated the CIB and used that to try to come across because there is no fingerprints, there's no biometrics at all," Ranger said. He has also heard that the Office of Vital Records, which is under his division, has received calls to verify tribal enrollment from foreign officials.

Two days prior to the kickoff event, the Vital Records staff held a demonstration for President Ben Shelly.

It was then that Shelly, first lady Martha Shelly and Vice President Rex Lee Jim received their cards.

Ranger is also carrying the card.

"I've actually used it," he said. "I flew last week and they took it at the airport."

Deswood Tome, acting public information officer for the president's office, said when Shelly was vice president he was part of an advisory group that met with representatives from the U.S. Department of Health and Human Services to discuss tribal ID cards.

"This is something President Shelly has been passionate about and now it's here," Tome said.

According to information from Vital Records, the idea of developing the card has been in the works for more than 15 years and in 2006 then-Council delegate Larry Anderson (Fort Defiance) sponsored a bill to create a similar program.

The cards will be available to the public by the end of the year. Meanwhile the Vital Records staff will continue training.

Once the program is in full operation, people can apply for their cards at their agency offices.

Ranger said his division is also brainstorming about having a portable unit visit Phoenix, Denver and other cities with large Navajo populations to issue cards.

"It's not finalized but an idea that we might be able to do," he said.

Information: 928-871-6375.

DAN'S CORNER - TOBIQUE FED UP WITH THE INDIAN ACT

The self-determining people of the Tobique First Nation (TFN) are saying loud and clear that we have had enough of the racism and bureaucratic bullying that our community has received from the Department of Indian Affairs since the first Indian Act and the first Indian Reservations were forced upon our people. Why is it that ONLY Indians are forced to live on government-made reservations and under the government-made Indian Act? Why is there no government act or government reservation for the French or Germans etc? Everyone knows why, and it has nothing to do with Indians wanting it that way and everything to do with the theft of our homeland.

Our people are fed up and are organizing to take our self-respect and our self-determination back in order to fulfill our responsibility to the Seventh Generation. We are meeting in order to develop a strategy and an action plan.

Both the strategy and action plan are to create a better and equal relationship with our political and bureaucratic "rulers". A relationship that is based on mutual respect, mutual tolerance, mutual understanding and mutual acceptance. As opposed to how it has been: distrustful, adversarial, confrontational and acrimonious.

The straw that broke the camels back was the recent action by Indian and Northern Affairs Canada (INAC) officials to fire the consulting firm that was hired by INAC to assist the Tobique First Nation as it works to straighten out its longstanding financial/fiscal mess.

INAC's action to fire this consultant firm was done without cause. It was done highhandedly with no prior consultation with neither our community, nor its elected officials nor the consultant firm. The impact of this INAC firing means more fiscal turmoil for our community as a whole, but more specifically equals increased stress and uncertainty for the most vulnerable within our community, namely the elderly, disabled, single mothers, children and all who are on social assistance.

Immediately prior to being fired the consulting firm released a progress report.

Among other things, this report contained information revealing some startling information. One revealed fact was that INAC had been deliberately under funding TFN to the tune of 2.2 million dollars per annum for approximately 10 years and possibly longer. The other startling revelation was that the TFN deficit ratio had grown from 65% to 135 % in the span of one year (2006-2007) under the previous co-management firm hired by INAC and fired by the TFN.

Tobique First Nation community members believe that all of the contents of this progress report, with all of its damning information regarding INAC activities, is the reason that INAC acted so quickly in its firing of Arbutnot, MacNeil, Douglas, Dorey and Associates Ltd.

The firing, and under funding and continued growth of our deficit ratio are the primary reasons why our community members have begun this campaign to force INAC to live up to its fiduciary responsibility to our people.

The Harper governments' public comments on government transparency and accountability should hold true for Indian and Northern Affairs Canada in its dealings with this country's original and true owners.

Media Relations, Dan Ennis

DEAN'S DEN - Christmas Hope

There are many names for religion
But one thing is common to each
That all of them has a Creator
With many life-lessons to teach,
It's the same all over the world
Yet, in many ways different too
It depends on the culture and Country
And their respective methods of view,
All tell a tale of Creation
Told, of course, in various ways
From "instantly" to "eons and eons"
Or, in just a matter of days,
No matter - but really, it matters
For here, and hereafter as well
Since most believe in the "spirit"
Which must eternally dwell,
Thus, this time we call Christmas
Of celebrating His birth
The hope that comes with the season
Peace, good will, 'round the Earth!
-D.C. Butterfield

Wishing you a joyous holiday season and prosperous New Year!
Wulustuk Times, 2011

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.