

Wulustuk Times

Wulustuk - Indigenous name for St John River

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

Newly elected Chief Brenda Perley

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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 always is to provide the precise tools and the best information possible.

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FIRST FEMALE CHIEF EVER FOR TOBIQUE FN, -CHIEF BRENDA PERLEY

p.paul

In the October issue of Wulustuk Times we featured a story of the newly elected chief of Tobique First Nation, Chief-elect Brenda Perley, 51, who won the top spot with a strong majority, outpacing the nearest competitor by a sixty-vote margin.

Unfortunately, a photo of the new chief was unavailable in our last edition. However, our November issue features an excellent photo of the new chief as she receives a phone call from a supporter notifying her of a majority victory as chief for Tobique FN.

Seated in council chambers with Chief-elect Brenda Perley will be six new members but seasoned veterans in reserve politics who have served under previous councils. They include, Wayne Nicholas, Vaughn Nicholas, Brad Perley, Richard Moulton, Lindsay Paul and David Perley Jr. The re-elected councillors are, Tim Nicholas, Ross Perley, Tina-Martin Perley, Laura Sappier, Kim Perley and Paul Pyres.

Chief-elect Brenda and her 12 councillors will officially assume office on November 21, 2012 at the date determined by the existing election by-laws and regulations which also coincides with the retirement date of the outgoing leader, Chief Stewart Paul, who to date has served a total of 4 two-year terms as Tobique's chief.

As stated in our newsletter last month, the 2012 election at Tobique was truly a remarkable and a historical event that saw a female candidate winning over several male and female candidates. The gender gap entrenched with a 150-year male leadership ended abruptly with the entry of the Chief-elect Brenda Perley to the senior political position at Tobique.

Chief Brenda is no-way a rookie in reserve politics by any means. She comes with a 12-year experience of hard work and dedication behind her as councillor, mostly spent in managerial roles and heading up internal responsibilities in community affairs and in other communal supportive services.

In her position as chief Brenda will be working closely with the various provincial and federal government agencies and departments along with maintaining steady communication with

chiefs and councils of other aboriginal communities in the Atlantic provinces.

New Brunswick has a total of 15 First Nations, Nova Scotia with 39, and Prince Edward Island 5, bringing an overall total in the Atlantic area to 59 First Nations.

The road ahead for Chief Brenda and her colleagues will be an awesome task and challenging one indeed, with the ever-rising movement and transition to assume independent self-styled governments and administrations to many First Nations here and across the land.

So with that said, let us all bid the warmest welcome and hardest congratulations to Chief-elect Brenda Perley, along with her newly elected team of councillor- colleagues.

May their efforts bring refreshing changes and a trend of success to Tobique First Nation.

BILL GIVES RIGHTS TO NATIVE WOMEN

Winnipeg Free Press

OTTAWA -- Manitoba Conservative Leader Brian Pallister is returning to familiar territory today but in a very different role.

Pallister, who was acclaimed to the top Tory job in Manitoba in July, arrives in Ottawa for meetings with various federal officials.

It's his first official visit to Ottawa since he stepped down as the MP for Portage-Lisgar in 2008.

He's coming to advocate on various issues, including one he championed as an MP -- marital property rights for aboriginal women.

Currently, women living on reserves have no protection or security if they get divorced. A government bill that would address the glaring silence on matrimonial property in the Indian Act is set to be debated in the House of Commons on Thursday.

Pallister is doing some lobbying on the issue while he is here. "I've fought this battle for a long time," he said.

The Aboriginal Justice Inquiry in Manitoba called for changes to address this problem more than 23 years ago. So did the Royal Commission on Aboriginal Peoples in 1997. The United Nations identified it as a problem in 1998. In the last 10 years, both the Senate and the House of Commons have recommended the government rectify this issue.

The federal government took up the cause when the Conservatives came to power in 2006, but legislation has died on the order paper three times, in 2008, 2009 and 2011.

In 2010, it made it all the way through the Senate, but was never called for debate in the House of Commons and it died when the 2011 election was called.

The current bill, S-2, was introduced in the Senate last September and passed the Senate in December.

It got first reading in the House of Commons Dec. 8 but hasn't been called by the government to proceed since then.

Last summer, before he'd been acclaimed as Manitoba's Tory leader, Pallister began to put pressure on his former colleagues in Ottawa to move the bill forward.

Matrimonial property is the term used to describe assets owned by one or both spouses but used by them both. The largest asset is normally the family home.

In most cases, when a marriage breaks down, there are provincial laws that govern how that property should be divided. Normally, both spouses have a claim to part of the asset.

However, on reserves there are no laws that govern this. Provincial laws haven't applied since a Supreme Court ruling in 1986, and the Indian Act is silent about it.

It has meant many women on reserves are left with nothing when a marriage breaks down and they are kicked out of their home and unable to see their children. Unless their name alone is on the certificate of possession for their home on a reserve, judges cannot order that the woman remain in the home or even that an abusive spouse must stay away from it.

Bill S-2 attempts to fill the void in the law by providing temporary provisions for First Nations until they can enact their own laws to address the use, occupation and possession of family homes, and the division of other property between spouses or common-law partners.

The provisional rules would include equal rights for both partners to live in the family home and the ability for a court to order an abusive spouse to be forced to stay out of the home in the event of domestic violence.

First Nations members have a mixed reaction to the bill. The Native Women's Association of Canada is mildly receptive but worries there isn't enough in it to address the social problems that contribute to family breakdown. They also worry about what happens when homes are occupied by multiple families.

It is not uncommon to have two or three families sharing the same home on a reserve, where housing is at a premium and overcrowding common.

The Assembly of First Nations worries the bill doesn't include an appropriate dispute-settlement mechanism and isn't comprehensive enough to address all areas in which disputes arise.

After 25 years of no matrimonial property rights on reserves, it is high time something is done. No piece of legislation is perfect but this bill has been introduced and debated for six years. It has been amended to address many of the concerns raised in previous bills.

It is 2012. It is high time Parliament finally deals with this situation so women on reserves have the same rights and protections as women elsewhere in Canada.

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VATICAN MAKES KATERI TEKAKWITHA THE FIRST NATIVE CANADIAN SAINT **ROME** — The Globe and Mail

All canonizations are political to some degree, but the canonization of Kateri Tekakwitha, the first indigenous Canadian saint, was more political than most. The First Nations considered it a key step in the Vatican's long and haphazard campaign to repair relations with a people it had mistreated for centuries.

Kateri, who was born in what is now upstate New York and who died in 1680 near Montreal after a short, miserable life, was canonized Sunday in St. Peter's Square by Pope Benedict XVI, along with six other saints.

An estimated 80,000 pilgrims gathered in the square, thousands of them from American and Canadian indigenous communities who claim Kateri as their own, making her a truly international saint. To the delight and amusement of the Italians in the crowd, many of them wore colourful traditional costumes, such as feathered headdresses and leather-fringed tunics.

To some, she represents unconditional commitment to Jesus; to others a bridge between Catholic and native spirituality and culture.

To the Finkbonner family of Washington state, Kateri represents a miraculous life-giving force that saved their son, Jake, now 12, from flesh-eating disease – necrotizing fasciitis bacteria – six years ago.

Jake, whose family is part of the Lummi tribe, had 21 surgeries as doctors frantically tried to cure him. Near death, he was given last rites. At that point, the local priest suggested praying to Kateri for an intervention. Jake recovered and the cure was deemed by the Vatican to be medically inexplicable – a miracle.

Jake received communion Sunday from the Pope in St. Peter's Square. "It is certainly something I will remember forever," he said afterward. "I had that feeling of freedom, comfort and happiness."

He explained that the last time he has such a feeling was after the miracle, "in the hospital, when I was recovering."

His father, Danny, said he is thrilled that Kateri was finally made a saint. "She crossed borders and her sainthood crossed borders too," he said.

Kateri was born to a Mohawk father and Christian Algonquin mother. When she was 4, a

smallpox epidemic killed her parents and left her scarred and nearly blind. She was baptized at age 20, joined a Jesuit missionary at Kahnawake and devoted herself to a life of piety, chastity and corporal mortification, including flogging and sleeping on a bed of thorns. She died at age 24.

Among the other pilgrims who came for the ceremony were Verla and Hughie Robertson, who are Ojibwa from Manitoba. It took them 17 hours to travel from Berens River First Nation, on the eastern shore of Lake Winnipeg, to Rome – a trip they had been planning for almost a year.

Ms. Robertson said that her people were often treated abysmally by the Catholic missionaries and that Kateri's canonization was part of an overdue healing process. "We have to learn to forget, forgive and move on," she said. "The canonization of Kateri brings the natives and the Catholics together."

Healing was indeed the theme of the Kateri canonization. Some native groups on both sides of the Canada-U.S. border have been promoting Kateri's inclusion into the Vatican's saint-making machine for decades, but progress was slow. The woman known as the Lily of the Mohawks was beatified – the first step in the canonization process – by Pope John Paul II in 1980 and her supporters had to wait another 32 years before their dream came true.

"Saint Kateri, Protectress of Canada and the first Native American saint, we entrust to you the renewal of the faith in the first nations and in North America," the Pope said, speaking in French and English. "May God bless the first nations."

The timing of the canonization was no mystery to home-care nurse Judy Carlin, 64, of Edmonton. "I believe the Vatican chooses very timely canonizations," she said in St. Peter's Square. "There has been abuse. This will help end some of the pain that happened between the Catholic church and the native Americans and Canadians since the time of the settlements. Now is the moment to give hope to the American and Canadian natives." Canadian native leaders attending a post-canonization reception hosted by Canada's ambassador to the Holy See, Anne Leahy, had similar views, but they said they were more concerned about the sexual-abuse scandals at the residential schools than the missionaries sometimes other shocking behavior, such as forcing natives to give up their language and culture, in previous centuries.

Canadian aboriginal leader Phil Fontaine met with the Pope three years ago and obtained an apology for abuses that happened in First Nations schools in the last century. Speaking at the reception after the Kateri canonization, he said: "We see this as a continuation of the healing process and a significant part of the reconciliation. We had an apology in 2009 and now it's up to each individual to accept this or not."

Others canonized Sunday were Pedro Calungsod of the Philippines, who was killed doing missionary work in 1672; Mother Marianne Cope, a 19th century Franciscan nun who cared for leprosy patients in Hawaii; French Jesuit Jacques Berthieu; Italian priest Giovanni Battista Piamarta; the Spanish nun Carmen Salles y Barangueras; and German laywoman Anna Schaffer. Portraits of the new saints hung from the marble facade of St. Peter's Basilica, and the crowd gathered there cheered as each name was called.

RUSSELL MEANS, ABORIGINAL ACTIVIST AND ACTOR, DIES AT 72

The Associated Press

Russell Means, a former American Indian Movement activist who helped lead the 1973 uprising at Wounded Knee, reveled in stirring up attention and appeared in several Hollywood films, died at 72.

Means died early Monday at his ranch in Porcupine, S.D., Oglala Sioux Tribe spokeswoman Donna Solomon said.

Means, a Wanblee native who grew up in the San Francisco area, announced in August 2011 that he had developed inoperable throat cancer. He told The Associated Press he was forgoing mainstream medical treatments in favor of traditional native remedies and alternative treatments away from his home on the Pine Ridge Indian Reservation.

Means was an early leader of AIM and led its armed occupation of the South Dakota town of Wounded Knee, a 71-day siege that included several gun battles with federal officers. He was often embroiled in controversy, partly because of AIM's alleged involvement in the 1975 slaying of Annie Mae Aquash. But Means was also known for his role in the movie *The Last of the Mohicans* and had run unsuccessfully for the Libertarian nomination for president in 1988.

AIM was founded in the late 1960s to protest the U.S. government's treatment of Native Americans and demand the government honour its treaties with tribes. Means told the AP in 2011 that before AIM, there had been no advocate on a national or international scale for aboriginal Americans, and that they were ashamed of their heritage.

"No one except Hollywood stars and very rich Texans wore Indian jewelry," Means said. "And there was a plethora of dozens if not hundreds of athletic teams that in essence were insulting us, from grade schools to college. That's all changed."

The movement eventually faded away, the result of Native Americans becoming self-aware and self-determined, Means said.

Paul DeMain, publisher of *Indian Country Today*, said there were plenty of activists before AIM but that the group became the "radical media gorilla."

"If someone needed help, you called on the American Indian Movement and they showed up and caused all kind of ruckus and looked beautiful on a 20-minute clip on TV that night," DeMain said.

Means said he felt his most important accomplishment was the founding of the Republic of Lakotah and the "re-establishment of our freedom to be responsible" as a sovereign nation inside the borders of the United States. His efforts to have his proposed country recognized by the international community continued at the United Nations, he said, even as it was ignored by tribal governments closer to home, including his own Oglala Sioux Tribe.

But others may remember him for his former organization's connection to Aquash's slaying. Her death remains synonymous with AIM and its often-violent clashes with federal agents in

the 1970s.

Authorities believe three AIM members shot and killed Aquash on the Pine Ridge reservation on the orders of someone in AIM's leadership because they suspected she was an FBI informant. Two activists — Arlo Looking Cloud and John Graham — were both eventually convicted of murder. The third has never been charged.

Means blamed Vernon Bellecourt, another AIM leader, for ordering Aquash's killing. Bellecourt denied the allegations in a 2004 interview, four years before he died.

DeMain, an Indian journalist who researched the case, said AIM's leaders know who ordered Aquash's killing but have covered up the truth for decades.

Also in 1975, murder charges were filed against Means and Dick Marshall, an AIM member, in the shooting death of Martin Montileaux of Kyle at the Longbranch Saloon in Scenic. Marshall served 24 years in prison. Means was acquitted.

In addition to his presidential bid, Means also briefly served as a vice presidential candidate in 1984, joining the Larry Flint ticket during the Hustler magazine publisher's unsuccessful bid for the Republican nomination.

But Means always considered himself a Libertarian and couldn't believe that anyone would want to call themselves either a Republican or a Democrat.

"It's just unconscionable that America has become so stupid," he said.

His acting career began in 1992 when he portrayed Chingachgook alongside Daniel Day-Lewis' Hawkeye in *The Last of the Mohicans*. He also appeared in the 1994 film *Natural Born Killers*, voiced Chief Powhatan in the 1995 animated film *Pocahontas* and guest starred in 2004 on the HBO series *Curb Your Enthusiasm*.

Means recounted his life in the book *"Where White Men Fear to Tread."* He said he pulled no punches in his autobiography, admitting to his frailties and evils but also acknowledging his successes.

"I tell the truth, and I expose myself as a weak, misguided, misdirected, dysfunctional human being I used to be," he said.

HARPER GOVERNMENT UNVEILS "PATH" TO REPEAL INDIAN ACT

APTN National News

OTTAWA—The Conservative government unveiled its plan Thursday to unravel and eventually replace the Indian Act as it put its full weight behind a private members bill to repeal sections of the 136 year-old legislation.

The proposed Bill C-428, the Indian Act Amendment and Replacement Act, was initially tabled by Conservative Saskatchewan MP Rob Clarke, a former RCMP officer and Muskeg Lake First Nation member. The proposed bill would strike down several sections of the Indian Act including those dealing with residential schools, wills and estates and band bylaws.

“This bill provides no cause for alarm among First Nations individuals,” Clarke said during a debate in the House of Commons. “Nor is there any cause for false alarms to be raised by First Nations leaders.”

The bill would also require the Aboriginal Affairs minister to annually report on the government’s progress “toward the repeal and replacement of the Indian Act.”

The Conservative’s “path” to eventually replace the Indian Act was revealed in Clarke’s speech delivered during first debate on the bill. The path was dubbed by the acronym “ARRC,” which stands for amend, repeal, replace and consult, said Clarke, MP for Desnethé-Missinippi-Churchill River.

“I hope in my lifetime to see the complete repeal of the Indian Act and see it replaced by a more modern set of laws that reflects today’s values, but also respects our past,” said Clarke Thursday evening. “These amendments to the Indian Act can be an important stepping stone on the path to achieving self-sufficiency and prosperity in First Nations communities.”

The Harper government took ownership of Clarke’s proposed bill earlier in the day.

Aboriginal Affairs Minister John Duncan said during question period that Clarke’s bill was “consistent with the government’s own approach to Indian Act reform.” Duncan said the government supported the bill “in principle” and would work on getting it passed into law.

“We look forward to studying the bill, exploring opportunities to improve it and passing it into law,” said Duncan.

Clarke’s proposed bill would require the Aboriginal Affairs minister to report every year on the government’s work to get rid of the Indian Act. The report would be submitted to the House of Commons committee on Aboriginal Affairs by Jan. 31 of each year.

“This section of my bill requires a collaborative consultation process between First Nations and the minister of Aboriginal affairs,” said Clarke. “This will ensure that First Nations can hold the government accountable for moving forward toward the complete removal of the Indian Act in a meaningful and respectful way.”

The proposed bill would allow First Nation band councils to pass bylaws without needing a sign-off from the minister. The bill would also repeal a section banning the sale of alcohol on reserves.

“It will provide these First Nations with the same rights and responsibilities that rural and urban municipalities have today,” said Clarke.

Under Clarke's bill, the Aboriginal Affairs minister would also no longer have final say over wills and estates and repeal largely ignored sections restricting trade between non-First Nations and First Nations people.

The bill will also remove the term "residential school" from the Indian Act.

"I am proud as a First Nations man whose grandparents attended residential schools in Duck Lake, Sask., to be privileged, as a member of the House of Commons, to repeal this particularly shameful section and wording in the Indian Act," said Clarke. "I fear that having this remain in the Indian Act will enable a future government to create residential schools on First Nations reserves."

Clarke said fear of reprisal keeps many chiefs from openly supporting his private members bill.

Both the NDP and Liberals said their parties would oppose it.

NDP Aboriginal affairs critics Jean Crowder said the proposed bill would put wills and estates for First Nations people on reserves into a legal limbo.

Crowder said any proposed bill dealing with the Indian Act should result from consultation with First Nations, not the other way around.

"Consultation does not entail receiving emails from people and posting information on your website," said Crowder. "Consultation does not constitute having witnesses appear in committee...go back to the drawing board and talk to First Nations from coast to coast to coast."

Liberal Aboriginal affairs critic Carolyn Bennett said any attempt to deal with the Indian Act should involve a proper process.

"A back-bencher's private members bill is not an appropriate consultation," said Bennett. "This kind of thing must be undertaken between the prime minister in a government-to-government way."

Interim Liberal leader Bob Rae has authored a motion outlining a process for dealing with the Indian Act. He is expected to speak about the motion on Monday.

Bennett said Clarke's bill went against the promise made by Prime Minister Stephen Harper during the Crown-First Nations gathering not to unilaterally alter the Indian Act.

In January, at the Crown First Nations gathering the prime minister said:

"Our government has no grand scheme to repeal or unilaterally re-write the Indian Act. After 136 years, that tree has deep roots. Blowing up the stump would just leave a big hole. However, there are ways, creative ways, collaborative ways, ways that involve consultation between our government, the provinces and First Nations leadership and communities. Ways that provide options within the Act, or outside of it, for practical, incremental and real

change.”

Clarke’s Conservative colleagues blasted the opposition for not supporting the bill. Alberta MP Chris Warkentin, who chairs the Commons Aboriginal affairs committee, said the bill is authored by a First Nations person for First Nations people.

“He has overcome the travesty that is this Act and overcome past injustices to reach this House,” said Warkentin. “He has every right to bring forward a private members bill in this House.”

Warkentin said none of the opposition members had lived under the Act, unlike Clarke.

The bill now goes to the Aboriginal Affairs committee for study and to hear from witnesses.

The Conservatives hold a majority on that committee.

WOODSTOCK LAND HISTORY AND THE SECULAR IMPOSITION OF THE DEVINE RIGHTS

Nicholas Smith

Last month I was at Woodstock Reserve in New Brunswick for the building of an authentic Maliseet birchbark canoe, I found that there was a great craving to learn about their history. “Tell us our history, tell us our history!” sounded like a chorus. Why was it that Penobscot, Passamaquoddy, and Maliseet elders seemed to enjoy telling their traditional cultural stories? Was it just because I was a willing listener? Why did they not tell their children? The answer was almost like a chorus: “They were afraid to, they were afraid to. The priests said bad things would happen to the children if they were told of their culture and traditional stories. Our parents did not want bad things to happen to us . They wouldn’t tell us our history.”

In the middle of the 20th centuries the Woodstock elders began asking, “By what right did the European nations have to take their lands?” It was by the Devine Rights of the leaders of the Christian churches who gave their loyal kings the right to seize the newly discovered lands and convert the pagan indigenous inhabitants. The laws interpreted as “Devine Rights” were man-made laws. They in fact, were Christian laws specifically designed to maintain close control over the indigenous people and their lands.

The missionary’s goal was to convert the indigenous people and ultimately strengthened the churches. Missionary reports are full of statistics as each priest announced the number of converts for the year. It was only an exceptional missionary who braved spending the winter with a roving family in the wilderness. It was the 98% who spent the winter in Quebec City with their brethren to compare notes and learn to improve missionary tactics. The missionary’s Bible was made up of two parts. The first was the history of an earlier religion and the laws for its people. Most of the laws were man-made. The second was the newer Christian religion implanted laws over the older one creating changes to the laws.

The Bible retains a record of the past and introduced a new way of worship. The missionaries were unleashed on the indigenous people of the newly discovered parts of the world to convert them from their traditional ways and laws that they thought were in conflict with the new ways. The old ways had to be destroyed.

The Black Robes did not take the time to even attempt to learn indigenous codes of ethics. If they had done so, they would have found that their list paralleled the major Christian rules and commandments. The Indians sincerely followed their code of ethics. If the missionaries had been wiser, they would have built on the indigenous codes of ethics rather than destroying them. The ancient people of Europe - English, French, German and elsewhere - lived in a similar way in many respects as the indigenous peoples of the New World were living in 1400. European ancient ways were soon replaced by Christianity.

The missionaries followed the traders and soldiers across Europe and to England and Ireland. Soon the native cultures and traditions were completely replaced by Christianity and city trade centers where money often became the supreme god.. As the Roman army continued pushing ahead, the pope or his envoy placed crowns on the heads of the newly selected kings. This custom was interpreted to mean that the pope was the most powerful leader in the world and ruled by Divine Right. He carved up the newly discovered lands in the New World and then generously presented the seized lands to his loyal kings. The new owners ruthlessly confiscated the riches of the land for themselves and eradicated the heathen occupants who stood in their way. A section of the eastern coast is still labeled Labrador, a Portuguese term meaning "land of the slaves." Many of the inhabitants were kidnaped and sold in southern Europe.

The world powers are still in great competition exploring and staking territories in the Arctic, Antarctic and even in space for themselves, a concept so different of land ownership to that of the indigenous people. The Indian tradition is that the creator made the land for the use of the Indian. The Indian had the responsibility to care for the land and pass it on to his children, just as he found it. Thus the European explorers discovered rich real estate teeming with all that was necessary for an excellent life.. Although the kings ruled by Divine Right, they could not resist plundering for the god of gold. English kings reserved enormous plots of land by declaring them Crown Lands and glebes were set aside for the church; the French monarchs gave seigneurs, large presentations of land to their loyal noblemen. Man made laws, under the guise of a just and righteous God, were made to protect those who proceeded to plunder and rape the lands of their riches.

The European law system was a very different way from that of the indigenous people of interpreting something as basic to life as the earth.

After the American Revolution His Majesty's soldiers were encouraged to remain in Canada by granting them rich farm lands on both sides of the St. John River that they assumed to be devoid of inhabitants. American Loyalists were also rewarded with these land grants. Thus European control was strengthened. Some Maliseet and Micmac leaders realizing the sudden loss of their lands rushed with their extended families to occupy their favorite sites along the Wulustuk. They showed no signs of moving. The areas where Indigenous people were established became reserves, small island surrounded by European strangers. The man-made law codes of the European strangers developed a legal status that gave them

control of the land. Laws that are still in effect.

DAN'S CORNER: Talking Circle

The talking circle is the most significant ceremony to the Native people even though it is conducted in an informal setting. The participants sit in a circle and pass a talking stick or an eagle feather from one to the other, always to the left. The holder of the sacred object is the one allowed to speak. All other participants must give their full attention to the speaker and not interrupt.

The talking circle is of special importance to our people. As is symbolized by the circle, it is a coming together of people. Unity can be felt within the circle, and this support enables one to speak without fear of criticism or ridicule. The oneness with the others in the circle heals us and gives us peace. This forum allows much more than just the exchange of ideas.

The Traditional Talking Circle is a way of bringing people of all ages together in a quiet, respectful manner for the purposes of teaching, listening, learning, and sharing. It can be a very powerful means of bringing some degree of healing to the mind, the heart, the body, and the spirit.

The Circle leader begins by passing around sweet grass, cedar, or sage so that the participants may "smudge" themselves. Our ancestors believe that these sacred herbs have a purifying effect upon our total being. "Smudging" is therefore the act of cleansing your mind, body, and spirit.

The traditionalist opens the Circle with a prayer and proceeds to talk to the people without interruption. All participants are expected to listen respectfully until the speaker is finished. All who sit within the Circle will have the opportunity to express themselves if they choose to or they may simply listen. All speakers around the Circle will be given the same respect and allowed to speak from their hearts without interruption.

DEAN'S DEN: Heroes

I'm sitting by the roadside
And the traffic's rolling by
I wish someone would only stop
To even just say "Hi!"
There's SUV's, school buses,
Dump trucks and transports too
I wonder if they're going

To someplace I never knew,
The people all are smiling
Nobody looks forlorn
Why doesn't someone wave at me
Or maybe blow their horn,
I'll bet they've all got happy homes
No cares, no canes, no strife
Bar-B-Q's in their backyards
Where they sing 'This Is The Life',
Tuning out togetherness
They go driving right past me
'Highway Of Heroes' beckons them
I'm not a sight they want to see,
Is this really what its all about
What my world's coming to?
I'd like to simply walk away
But ... that's not what heroes do!
-D.C. Butterfield

REMEMBRANCE DAY: WW-1 SOLDIER'S LETTER TO AN AUNT

In 1898 a boy was born in Bath, NB. He grew up and went off to fight in World War I, with the Princess Patricia Regiment. He died on the soil of France on the morning of August 15, 1917. killed on Hill 70 while with the 26th Battalion, 2nd Division. Shortly before, this letter was written to home, from France, on paper provided by the Y.M.C.A. and Canadian War Contingent Association with the Canadian Forces on June 24, 1917 - some 95 years ago.

Dear Aunt,

Just a few lines as I am well and hope these few lines find you the same. Well Aunt, I am having a good time and B--- is well. I--- and R--- Demer----- is here with us now so we are not lonesome. Well, how are you and Uncle getting along with your house. Suppose you will live in it this winter. wish I was home to help L---- on it. Well, how is Mother making out. Hope she is well. I wrote her a day or two ago. If you get this letter before she sends the shoes you tell her not to send them but to send the underwear and a top shirt but never mind the shoes. We can't buy any underwear over here.

How is Uncle C---- and the kids. Give my best regards to them. Would like to see you all. Don't know how long it will be before I see you all again. Hope not long. Well Aunt, there isn't much news to tell you. Only that the war is still on. We are having some great weather here now. It is awful hot. Well, guess I will close. Wishing you all good luck and hoping to hear from you soon.

From G-----, to Aunt and Uncle
Write soon.
