

Wulustuk Times

Wulustuk - Indigenous name for St John River

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Map of Artificial Boundaries Between USA and Canada

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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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ARTIFICIAL BOUNDARIES AND MEANINGLESS PLACE NAMES

The picture on the cover shows the Wolastoq (St. John River) near Fort Kent, Maine with New Brunswick on the opposite side. The political boundary of the two countries runs down the middle of the river at that point.

There is an artificial boundary that separates the Province of New Brunswick from the State of Maine. The majestic Wolastoq and many of its tributary streams flow across this boundary, birds fly over it, deer and moose travel freely back and forth, but humans must get permission from government customs officials to cross this invisible line. In school we were taught New Brunswick history, which was generally restricted to events occurring within the political borders of New Brunswick. However, Wolastoqiyik history (Maliseet Nation), the history of the people of the mighty Wolastoq and all its tributaries, is not confined within these political manmade boundaries. Their ancient territory follows the beautiful Wolastoq from the Bay of Fundy into northern Maine to its headwaters for

approximately 418 miles (673 km). It also follows up the Madawaska tributary to Lake Temiscouata in Quebec and from there all the way to the shores of the St. Lawrence River, an additional 120 Km (75 miles). The territory branches out into all the tributary waters flowing into the Wolastoq.

In 1689 nine year old John Gyles was taken captive by the Wolastoqiyik at the siege of the English fort in Pemaquid, Maine during the French and English wars. At that time the Wolastoqiyik (known then as the St. John River Indians) were allies of the French who came here before the English. They brought young Gyles to their village at Meductic where he lived for eight years before being sold to a Frenchman down river near Jemseg. Some years later Gyles recorded in his memories about hunting with them during the winter and traveling all the way up to the Lady Mountains (Notre Dame Mountains) along the St. Lawrence River. This is concrete evidence of the extent of Maliseet territory beyond the political boundary of New Brunswick before there was a New Brunswick as we know it today.

All the watershed area of this region that empties into the Wolastoq is the ancient homeland of the Wolastoqiyik who used the rivers and streams as their highways. Their traditional territory crosses over the political boundaries of Maine, Quebec, and New Brunswick, or to be more accurate, those political boundaries have been overlaid onto the Wolastoqiyik territory. The history of the Wolastoqiyik predates all these political boundaries of the white man. Their territory has real delineators, all natural, and not artificial. Their land has never been ceded to the white invaders by any wars or treaties. The artificial, political boundaries imposed by the whitemen are not the true traditional boundaries of the Wolastoqiyik Nation.

The geographical features that marked and identified Wolastoqiyik lands still exist as they have for hundreds or even thousands of generations of their peoples' history. Even by British land tenure law the Wolastoqiyik have squatter's rights to this land going back thousands of years. They occupied the land first and were called First Nations by early French explorers and missionaries. The term Amalecite that was used by the Jesuit fathers is analogous to the first nation of humankind in the Catholic Bible descending from Amalec, grandson of Esau, called the Amalecites. This term Amalecite was for many years in many of the early government records.

Ever Changing Boundaries

The problem with political boundaries is that they are always changing every time there is a war or some economic benefit to be had. Wolastoqiyik territory never changes by its very definition, but white man's imaginary lines have crisscrossed through it at different locations down through history.

At the end of the Seven Years' War between the French and English large regions of new land in North America were placed under British Crown control. Under the Treaty of Paris on February 10, 1763 all of North America east of the Mississippi River was ceded to Great Britain. This included the former French provinces of Quebec, Nova Scotia (which included what is now New Brunswick) and also Newfoundland. At that time Great Britain had become the greatest empire in the world. The peoples of the First Nations living in this great region suddenly discovered they were now considered living under British sovereignty and no

longer had a relationship with France. And so the boundaries of New France disappeared.

A New Boundary Line

A few months after this King George III issued a Royal Proclamation on October 7, 1763 that created a new boundary line (often called the Proclamation Line) running between the British colonies along the Atlantic coast and the American Indian lands (called the Indian Reserve Land) west of the Appalachian Mountains. The contour of this new boundary line would begin at the head of the St. John River and was basically defined by the other headwaters that formed the watershed along the Appalachians. All lands with rivers that flowed into the Atlantic Ocean were designated for the colonial entities, while all the lands with rivers that flowed into the Mississippi were reserved for the "the several Nations or Tribes of Indians" who live under the protection of the Crown, in "parts of Our Dominions and Territories as not having been ceded, or purchased by us."

The proclamation clarifies that these lands in the King's Dominion are being reserved to the Indians as their "Hunting Grounds." These were the Reserved Lands. So there you have it, the British Crown was setting aside land within its Dominion for the Indians to have the exclusive privilege of occupying and using for hunting. They were being allowed to hunt in their own land. How generous!

Furthermore the English colonists were not permitted to occupy or to purchase lands from the Indians in the Reserved Land as they could do among themselves in the colonies along the eastern seaboard. However, the proclamation did allow the purchase of Native American land by Crown officials. Also, British colonists on the Atlantic side of the boundary line were forbidden to move over the line and settle on the land reserved for the Indians, and colonial officials were forbidden to grant grounds or lands without first getting the approval of the Crown. The proclamation gave the Crown a monopoly on all future land purchases from American Indians. The Indians had the privilege of living in these lands, and if they wished to sell them they were required to sell them only to the Crown and not to any of the colonists. However, they were allowed to trade "free and open" with the Kings "subjects." Basically, the Indians were being treated as special subjects of the Crown who had privileges that the other white subjects did not have, but it is very apparent that they were not being viewed as owing the land they had occupied for thousands of years. They were considered under the dominion of Great Britain.

Another Boundary Change

A couple of decades later there was a great revolt among the New England colonies known as the American Revolution, after which they separated from Great Britain under the Treaty of Versailles that concluded in 1783. After this separation from Great Britain, a new colony of New Brunswick was created on August 16, 1784 by British Parliament out of the larger colony of Nova Scotia. The task of establishing yet another new boundary between New Brunswick and Maine (part of the colony of Massachusetts Bay) was initiated based on details given in the Treaty of Versailles. The treaty had defined a border line between Maine and New Brunswick that referenced "highlands which divide those rivers that empty themselves into the River St. Lawrence from those which fall into the Atlantic Ocean." Several surveys were done by both the British and Americans to determine just where these

highlands were, each one stating their findings and recommendation as to where the border should be. These highlands were seen as an untamed wilderness from the perspective of the English colonists of whom a scant few had ever ventured into these parts. They did not appreciate that this wilderness was in reality the primordial homeland of the Wolastoqiyik, their source of food, medicine, clothing and all their basic necessities, their Earth Mother provider. The far reaching Wolastoq with its many tributaries and lakes served as their super highways and byways for reaching into the most remote parts.

Mapping the New Boundary Line

On July 9, 1839 George William Featherstonhaugh and Lieutenant Colonel Richard Zachariah Mudge were assigned the task of examining all previous surveys and other documentation, to explore and map the region of the highlands, and to identify the location of a boundary line. Col. Mudge was an accomplished survey astronomer from England, and Featherstonhaugh too was originally from England, but had come to the States in 1808 where he had been employed with the U.S. government in recent years as a geologist. Neither had been in this highlands region before.

The two men were advised to hire experienced Maliseet guides who would be familiar with this remote region, so at the beginning of their expedition upon reaching Grand Falls they hired some French Canadians as servants, and two Maliseets as guides. Featherstonhaugh hired an experienced Maliseet from Fredericton, Old Peter Denny, with a birchbark canoe. Col. Mudge hired a young Maliseet and a canoe from the Tobique, John Michel, age 18. He did not choose him personally but relied on the recommendation of others. Later in the expedition Mudge replaced the young Tobique guide with Old Louis Bernard, "an old and experienced Indian but rendered feeble by age and recent sickness, and unable to sustain much fatigue in crossing the portages." Featherstonhaugh refers to Old Peter as a "Morriseet."

The party of explorers travelled in birchbark canoes and dug-out (log) canoes. Each of two men kept journals of their exploration up the St. John River to Grand Falls. From there they proceeded to the Aroostook River and followed it into the interior of Maine to the headwaters of the St. John and then portaging to Etchemin Lake and River in Quebec, finally reaching Quebec City. They return by the grand portage to Lake Temiscouata and down the Madawaska River to the Wolastoq and then travelling down that river to Fredericton.

Maliseet Place Names in Maine and New Brunswick

As they travelled into the highlands the two guides gave Col. Mudge and Featherstonhaugh the Maliseet names of many of the lakes, streams and mountains. Writing was not part of the Maliseet oral tradition so these two men did their best to write down these names using English letters to represent them. These spellings vary from each other, and from those of other early writers such as Sebastien Rale, Silas Rand and Lucius Hubbard. Nonetheless, they do two important things: (1) they give evidence that the Wolastoqiyik hunted and fished traditionally in this region of the headwater lakes and streams of the St. John River watershed, and (2) they provide another spelling for comparing to earlier ones and help to determine the most likely pronunciation. There is no mention or acknowledgment from the

two white men whatsoever, of the obvious recognition that this country was the Indians' traditional territory and that is why these guides knew where they were going and knew all the place names so well.

As they travelled by canoes on streams and lakes through the dense woods Featherstonhaugh described it as being in "elegant solitude." More than once he commented that if these "vast uninterrupted forests" were cleared the country would make good farmland. His vision has materialized and today in the areas through which he traveled there are thousands of acres of wide open agricultural cropland where once there stood virgin forests.

On September 12th, 1839 he notes in his journal that they pass by brooks that empty into the Aroostook, one "called by the Indians Eequahcasis; one mile higher up is another brook called Eequahkec. Peter says the meaning of this word is Eequah/broken, crooked or bent, casis/little; and the other Eequah/broken, crooked or bent, kec/great. ..The meaning of Eequah is island, and Eequahkec means great bend." Featherstonhaugh refers to the St. John River as the Willastan. Other names of streams and rivers they encountered were the Millekenaak, Kepsikaluk, Mooseeleuk, Munsungan (Manasagan), Kaskumgomac, Keeaquagummistic, , Mittaywaquam, Eesheeganilsagee, Wayuktenmahtek and Woolastaquagam (Wallagasquigwam). Some names of lakes they visited were Pagaquaymuk, Umgenaygamuc (or Apmoojenegamook), Paquaygomus, Obscuskus, Chesuncook, Kiaquagam, Caucomgomoc, and Umbazooksus. Most of these places have English names today on maps of the white man as gradually over time a plan was deployed to dispossess the Wolastoqiyik of their territory and maps were revised to reflect this.

Loring Bailey, professor of Natural Science at UNB, was frustrated with English place names in New Brunswick because most of them had no significance to attributes of a place, but rather were names of people who they considered prominent or copied the place they had come from in the "old country." In his report to government in 1864 on mines and minerals he wrote that names "should be chosen with some special reference to the character of the object named, whether river, lake, or mountain." And he concluded, "Indian names, when readily pronounceable, are greatly to be preferred to any others, being as a rule suggestive of some characteristic feature, as well as pleasing to the ear."

As the two mapping explorers drew near the headwaters of the St. John River near Baker Lake to where they would make a carry overland to Lake Etchemin, Old Peter commented that he had at various times "heard the morning and evening gun at Quebec, the air being perfectly still." This is more evidence as to how often he had traveled through this remote region. While there old Peter shoots a moose and they meet more "St. John River Indians" who Peter knows, and they also shoot two more moose. They killed sixteen altogether. There were no wildlife enforcement officers to check their credentials and inquire how they dare cross a border to hunt.

The adventures these two Englishmen had with their Maliseet guides, the surprising things they learned from them, and their observations of wildlife, streams, forests and portages in this land of the Wolastoqiyik is a subject for a future article.

Since the St. John River for part of its length was to form a portion of the boundary between

Maine and New Brunswick, and also because the river crossed the political border, disputes had become frequent. This was especially so in regards to matters related to timber cutting, river log drives, fishing, agriculture irrigation, and diverting or damming of the river and its numerous tributaries. The Aroostic War of 1838/39 is one such incidence, although it was a nonviolent confrontation between the two countries. Finally, in 1842 the Webster-Ashburton Treaty was drawn up defining the boundary line and addressing disputed matters. It was signed by the United States and Great Britain, BUT this agreement completely ignored and excluded the Wolastoqiyik and their viewpoint, and any concerns they had about matters related to their homeland.

To this day the ancient territory once occupied by the Wolastoqiyik before they were herded into reserved lands is viewed by the dominant powers as being divided under the sovereignty and dominion of the Crown in Canada and under the Federal Government of the United States. But Wolastoqiyik territory still remains as it was five hundred years ago when the white man first came here, and it has not been ceded or sold by any treaty or agreement unlike some other Indian nations further west. Their situation is unique to them. The recent renaming of Savage Island in New Brunswick to its old Maliseet name of Eqpahak (meaning "end of tide") on December 15, 2009 is the first small step towards acknowledging by the white man that Wolastoqiyik Land still exists today. This has set a precedent and a new direction to be followed in the future.

..... all my relations, Nugeekadoonkut

SPIRITUAL VISION OF THE WULUSTUKYEG TRADITIONAL COUNCIL OF TOBIC

With this and in all things we say and do we are of one mind and one heart with the Ancestors. And with this and in all things that we say and do we keep uppermost within our hearts the well-being of the Seventh Generation. Since the beginning of time, the Wulustukyeg have had a solemn responsibility to respect, protect, nurture and honor our Sacred Earth Mother. There may have been distractions during the journey; perhaps some of our people forgot these original instructions, but, this one thing is still true: The Wulustukyeg have always been here, are still here, and will continue to be here because of this sacred responsibility which was given to us by Creator. We are a self-determining people through birthright, through natural justice, through treaty rights and through the concept of British common law, known as the rule of law.

Our Ancestors were a free, independent, self-determining, peaceful people for the many millennium before European contact, and the traditional form of governance for the Wulustukyeg for a thousand generations was our community circle council. Through the deliberate and systematic efforts of the transplanted Europeans, our traditional form of government was nearly destroyed, almost wiped out entirely. But, our traditional Medicine Elders have taught us, as long as there is even one Wulustukyeg who remembers and lives them, respects them and passes them on, then these traditional teachings and our traditional form of governance cannot die. That is how we continues to survive.

In 1492, Wulustukyeg people were self-determining, living the traditional spiritual way of the ancestors; living, preserving and passing on our traditional teachings; on their healing path; and holding councils in the traditional council circle format.

In 1992, our Wulustukyeg people are no longer a self-determining people, no longer living our traditional spiritual way of our ancestors; no longer living, preserving nor passing on our traditional teachings; not on our healing path; and no longer holding council in the traditional council circle format.

Are we to be the generation that allows that final and irrevocable break in the sacred hoop of life; in the complete break with and from the Ancestors (past), from the people (present) and the Seventh Generation (future)?

Or are we to be the generation that begins the process of healing and mending the sacred hoop of life through the return to our traditional teachings?

There are important considerations to look at when important decisions are made. One, the impact of ones decisions and actions has to take into account the Seventh Generation. We are accountable even for the children who are yet unborn. Two, all decisions and actions have to consider the Ancestors. Three, the family, community and nation must be considered in all decisions and actions. Four, the impact of all decisions and actions must be weighed in relation to our Sacred Earth Mother. Five, the sacredness of all life, of all creation, must be considered when making decisions and taking action. All of these things must be done through and with the heart on an individual and a collective basis. If all of these considerations are not met when social policies and important decisions are made, self-destruction and the destruction of our Sacred Earth Mother will continue. This is the black road that will lead to destruction and death.

The way is very clear for us, as it was to our Ancestors at the time of contact. The natural way is always toward peace, unity, healing and accountability to the Seventh Generation. We find this through our traditional teachings. The Wulustukyeg are people who have lived these teachings and values for thousands of years. We have this longevity working in our favor. We know that honoring and respecting the Ancestors who preserved those traditional teaching and passed them on to us, has led us to the right road. Since all of our teachings are based on honoring, respecting, nurturing and protecting all of creation and our Sacred Earth Mother, all of our social policies must reflect these same values. This world view and way of life is the reason why, at the time of contact, the invading Europeans referred to our people as the "children of God" and to the unspoiled land as a "paradise on Earth".

Any policy, regulation or law imposed upon another will neither be successful, nor understood and supported by the one upon which it is imposed. That is the simple truth. That is why consensus works. Furthermore, there is presently nothing in place that fosters trust between our people and the invading Europeans, and there is certainly nothing in place to foster trust between the Wulustukyeg and the government institutions. After a 500 year history of broken promises, broken treaties, lies, deceit, stolen land, racism and genocide, it would probably take another 500 years to mend and heal the relationship between transplanted Europeans and the Wulustukyeg. The important thing is that we begin

healing ourselves and work toward healing the relationships with others so we can save our Sacred Earth Mother.

Because we are all connected, because we are all related, (Earth Mother, human beings, animals, plant life, water, air, etc.) we are responsible for one another. What happens to one of us happens to all. In their headlong rush to self-destruction, the transplanted Europeans are destroying the Wulustukyeg and our Sacred Earth Mother. It affects us all. And, because the Wulustukyeg were given the responsibility by Creator to protect our Sacred Earth Mother, we must do everything we can to make the transplanted Europeans, and any of our people who have mistakenly followed these foreign ways, recognize, acknowledge and accept the deadly error of their ways so things can change before it is too late for us all.

It was our Grand Council, our traditional governing body, that agreed to sign the peace and friendship treaties which were written by eurocanadians.

We need to continually remind our people and eurocanadians that with those peace and friendship treaties that our ancestors signed away none of our homeland nor any of her resources... that our homeland remains just that, Skiginaweekoog, our homeland.

Wol-i-won.

Wulustuk Traditional Council of Tobic

December, 2012

WOODSTOCK SHAMAN

Nicholas Smith

The Maliseet, like almost all indigenous people had some people who had special powers to contact certain spirits in their spiritual world and could do extraordinary things such as healing the sick. They were called shaman. Their role in a hunting camp was to contact the spirit world and learn where game could be found or by other means locate game for the hunters. It was an important step in the obtaining of food. Shamans were also able to heal the sick. People in the hunting camps were fairly isolated. They had few visitors. Most germs could not survive in the cold winter temperatures. Diseases were principally those that developed from problems effecting the regular body functions. The shaman was an important and necessary figure in the native community. The tribal shaman was often an appointee other than the chief, although some chiefs also held that position. Some types of Shamanism took place in the every day life of the early Maliseet. Some very powerful Maliseet shaman can be identified because their names end in "ando." One has to look at the work that a person succeeded in accomplishing and if he were a shaman.

Some shaman were born with the special powers. The seventh consecutive son had the power to heal. Some, like Dr. Peter Polchies were not known to have special powers until

they actually performed a healing or some other type of act. In the case of Woodstock's Dr. Peter Polchies, he when a teenager, was fooling around as teenagers do such as wrestling on the ground, he unintentionally broke the skin of his victim which then bled heavily. The young Peter got up, picked up a handful of dirt and rubbed it on the wound. The bleeding stopped. The dirt that he picked up worked through his healing powers to stop the bleeding healing the lacerations. He was proclaimed throughout the village as one with healing powers and was always referred to as "Doctor."

Most shaman were taught by their father or grand father who had learned from their father or grand father soon after they began their training as hunters. The teen ager, usually 17, 18, or 19 years old was taken into the woods near their hunting camp to begin instruction. The training was not physically difficult but caused intensive pain to the head as one progressed in learning to call and talk in strange spirit sounds. A powerful shaman could also sink his feet into solid rock' At times something within a shaman's body would leave him in the form of a fire ball and travel many miles before returning to the shaman. Thus the shaman learned what was happening great distances away from him. The power to perform a shaking tent event in contact with a spirit was a common method of finding where animal food sources were located. The strange sounds made by the shaman contacting the spirit who typically emitted even stranger harsh mysterious vociferous replies that usually scared young children.

Powerful shaman fought opposing tribal shaman who was planning an attack on his people. Since most of the people were living in isolated hunting camps. It was impossible to rally large fighting forces to be prepared for the attacking shaman. The defensive shaman could learn of the aggressive one's intentions and prepare to defeat the attacker before he actually arrived, or go and attack the belligerent one before he was ready to attack. Sometimes two competitive shaman who were members of the same family would struggle with one another to prove which one was the most powerful s sorcerer.

Women could be shaman as well as men. During the last part of the 20h century it seems that women shaman flourished. Women were predominantly the ones who were in contact with the local town's women when selling or trading Indian goods. The Maliseet did not wash their fiddle heads before they sold them until after they became aware that it was customary for farm wives to wash most vegetables before selling them. The added water increased the weight of most products. Naturally, the Indians assumed that they were duped in such transactions. It did not take long for the Maliseet to copy such practices with their fiddle heads. Usually after a barn burned or some other farm calamity occurred, it was common for a Maliseet woman to claim that she with her powers had rightly punished the abusing one who had taken advantage of her.

Shamanism was a practice that the Europeans could not do. It was a special feat associated with Indigenous people. It was important for Indians to retain their characteristic ways as long as possible.

There are no records indicating that shaman abused powers by fighting other tribal members before the arrival of the Christian missionaries. After the missionaries became established among the Maliseet stories of abusive shaman using their devilish practices to fight their fellow tribesmen became common. Within the tribes there was division between

those who accepted Christianity and those who retained their traditional beliefs.

The missionaries arrived introducing a new stronger, friendly spirit, their God, who they were sure that they could improve the hunter's results over those of the shaman's black magic. The Christian's God would also save their souls for a pleasant after life. The missionaries did not understand Maliseet shamanism or its role in the Maliseet traditional life style or how deeply it was established in the Maliseet culture. The missionaries introduced a new way, prayer to their God as an introduction to a successful hunt declaring that the shaman's introduction with a shaking tent was an action in the name of the devil. The shaman knew from experience ,when working with their reliable spirits, how successful the old way was. Missionaries tried to convince the shaman that praying to the Christian God was a much better way to begin a successful hunt. It should be the only way to obtain the same result as the shaman's shaking tent episode produced. Although the missionaries believed that the shaman worked with the devil, many shaman wished to continue their practices in the traditional fashion.

I don't think that anyone knows what the exact situation was like between the shaman and the missionaries. It would be difficult to obtain an unbiased opinion. Shaman and priest were competing with another. The competition extended to the whole new way of Maliseet life , a time of much disruptive change causing considerable confusion and turmoil at times. Good hunting companions may have broken their relations when a partner who decided to break away from tradition for the new ways. This could be the reason for some years of numerous popular stories told of shaman fighting hunters who were members of their own tribe.

Christianity rapidly replaced the crushed traditional shaman in the fast-changing Maliseet world. The priests claimed that the shaman worked with the devil and were witches. That was enough to frighten most people in the settlements away from the traditional lifestyle while in the traditional hunting camps where a priest was seldom, if ever, seen, the practice was retained much longer.

ABORIGINAL ACTIVISTS COULD PROTEST OVER ENBRIDGE PIPELINE

Enbridge defends its Flamborough pipeline plan
CBC News

A pair of Six Nations activists told Hamilton councillors they will stage a violent protest - if need be - to fight against the Enbridge pipeline plan.

Wes Elliott and Ruby Montour, Haudenosaunee activists who have been behind numerous land-oriented protests in Brantford, told the city's general issues committee Wednesday that they will fight Enbridge's plan.

The company plans to reverse the flow of oil going through Line 9, which cuts across part of Flamborough on its way through southern Ontario.

"We are paying attention to what they're doing and we don't like it," Montour said. "If you think we can't do anything about it, you're badly mistaken."

The Six Nations residents encouraged the city to work with the Six Nations confederacy council so "we can formulate a plan together," Elliott said.

The two bodies also have similar interests in the contaminated land at the John C. Munro Hamilton International airport, Elliott said. He suggested working together on a unified approach in both matters.

Enbridge appeared before the committee to defend its plan to carry heavy crude oil through the pipeline. The company has learned a lot since more than 20,000 barrels of oil spilled into Michigan's Kalamazoo River in 2010, said Enbridge spokesperson Graham White. It has also learned from when Line 10 ruptured in a Binbrook soybean field in 2001.

"We've come a long way as a company in terms of our emergency response and our capacity and our speed of response," White said after the presentation.

If there is an incident on Line 9, White said he's confident the company will respond "very quickly and effectively."

There were a handful of presentations against the pipeline at the meeting, including one that said there would be increased pressure on the line as oil of higher viscosity moved through it, including diluted bitumen.

But Scott Ironside, Enbridge's director of pipeline integrity programs, said there will not be additional pressure on the line.

"The maximum operating pressure is not being changed," he said. "There is effectively no change in the type of operating pressure pipeline will see."

Coun. Brian McHattie was scheduled to introduce a motion this afternoon. However, a number of councillors were not present and the meeting did not have quorum.

The motion includes requests for, among other things, pipeline integrity studies from the National Energy Board, information on the corrosiveness of diluted bitumen and its implications for pipeline safety.

If the reversal occurs, the oil will be flowing in the original direction when the pipeline was built in 1975, Enbridge said.

The National Energy Board approved the Line 9 reversal phase one project, which impacts the reversal from Sarnia to Westover, in July. Enbridge plans to apply for a reversal of the flow of Line 9B, which runs from Westover east to Montreal, in late 2012. Subject to regulatory approvals, the company hopes to reverse the flow in spring 2014.

REMEMBERING THE PAST: A WINDOW TO THE FUTURE

Posted on November 26, 2012 by metis

President Chartier participated in a Dedication Ceremony of the stained glass window held in the Centre Block of the House of Commons this morning. At the ceremony the Honourable John Duncan, Minister of Aboriginal Affairs and Northern Development, and the Honourable Andrew Scheer, Speaker of the House of Commons, were joined by artist Christi Belcourt, elders, former Indian Residential Schools students, Aboriginal leaders and invited guests in a moving ceremony.

On June 11, 2008, thousands of Canadians from across the country along with former students and Aboriginal leaders witnessed the Prime Minister's historic apology for the abuse experienced by many who attended Indian Residential Schools and the impact this system had on Aboriginal languages and culture.

In 2011, Aboriginal Affairs Minister John Duncan announced as a gesture of reconciliation that the legacy of Indian Residential Schools would be commemorated through a permanent installation of stained glass artwork in the Centre Block of Parliament Hill. Following the announcement, a five member selection committee of Aboriginal art experts was established to oversee the artist selection process. This group invited a number of Canadian Aboriginal artists to submit designs but ultimately selected the design submitted by Christi Belcourt, the daughter of Métis rights leader Tony Belcourt.

Ms. Belcourt's design, a two-paneled window with multiple components and narratives, more than matches the criteria. Her artwork depicts the story of Aboriginal people with their ceremonies, languages and cultural knowledge intact. The left panel of the design illustrates the darkness of the residential school era, as well as an awakening symbolized by a sounding drum. The top segment highlights the 2008 apology and Canada's commitment to reconciliation. The right panel celebrates Aboriginal peoples' healing through dance, ceremony and language - a testament to their resilience into the present day.

"It meant more than the apology," said Angie Crerar (Grand Prairie MNA Local President and Indian residential school survivor), "a very special day, very meaningful and emotional. To truly honor the memories of the trauma of residential school, the first step to healing ourselves, the tainted glass window took me to another level of dealing with so many issues. To honour, to celebrate the memories, to remember with great love and respect and carry in our hearts, to teach and always move forward to a better future, the past will guide us into a positive and good life for all".

"I always appreciate the promotion of awareness that these events portray of the tragedy of Aboriginal Residential Schools" said Stirling Ranville. (Indian Residential school survivor from Manitoba).

"Something was missing on this wonderful day", said Louis Bellrose (Indian residential

school survivor from Alberta), "the day students did not get recognition, did not get their money or healing. Please try to get justice for them".

"It was an honour and I am most grateful to have been part of the ceremony. It was very emotionally draining, I prayed for all the young ones, babies, youth; all children who died and were buried in unmarked graves without a funeral or acknowledgement of when and how they died. I thought of and prayed for all the suffering and continued impact on our families and communities. I prayed for all the youth in care who I work with, who are without parents or families, because of drugs, alcohol and other abuses. It was a very powerful and moving day and I thank MNC most sincerely for providing me with this opportunity' stated Gloria Laird (Indian residential school survivor from Alberta).

"Although they are few, former Métis students of Indian residential schools need our nation's recognition and support for what they endured" stated President Chartier who accompanied the four former Indian residential school students to the ceremony. "For the majority of the Métis Nation citizens who attended residential or boarding schools not yet recognized by the government of Canada, we can only hope that one day we will be accorded the same treatment of apology, settlement and reconciliation" concluded President Chartier.

Dean's Den: CALL IT A DAY

Time to lay down the tools
Time to shut up the shop
Turn aside from the treadmill
Let the workaday stop,
Time to sit a few minutes
Time to let go of the reins
Relinquish the rat-race
Soothe the aches and the pains,
Time to lounge after labour
Catch my breath, contemplate
Wipe the sweat from my brow
Before - its forever too late,
Time to tie the loose ends
Time to "go off the clock"
Lay due dealings to rest
Turn the key in the lock,
Time to leave leftovers on hold
Let toil come to a halt
Suspend all operations
An earned break by default,
There's nothing left hanging
Everything's done to a turn
You know you've come through

"You live and you learn!"
You can't take it with you
Maybe it's time to ease off
Time to count up your blessings
Let someone else at the trough,
Look to tomorrow, and wonder what may
For maybe my time is not far away
Get to my knees, and quietly pray
Lay down my bones ... and call it a day!
Maybe it's time to remember
Take a careful, thoughtful pause
Try to find that childhood faith
That made 'Christmas' ... what it was!

D.C. Butterfield

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