

Feathers In The Wind

In This Issue:

- ❖ History of Hammond Beeler Families
- ❖ Heiltsuk
- ❖ Chief Seattle Quote
- ❖ Chief Tecumseh
- ❖ First Nations Films
- ❖ Residential Schools
- ❖ Powley FAQ
- ❖ Who is an Elder?
- ❖ Educational Funding
- ❖ The Faculty of Law's Aboriginal Youth Summer Program
- ❖ Aboriginal News
- ❖ A Member Writes In

History of Hammond Beeler Families

By John Gervais



Thomas Hammond came to Lunenburg Nova Scotia on the Brig "Jane", circa 1755, under command of General Bowyer. Upon their arrival, sometime during the night they slipped ashore and took to the woods. They didn't have to go far before they were among the Indians. When the Captain noticed they were missing he sent a search party out to look for them. The Indians hid them by covering them with blankets and sitting on them.

He remained with the Indians and eventually made his way to Indian Lake (Indian Grant Lands). He met a woman name Madeline Penall, constructed a log house and they soon married. Madeline was half Indian and half French. She died years later and then he married Maria Paul, also half Indian and half French.

His first marriage produced a son named John who was born in 1824. He died in 1918 at 94 years of age! He married Susan Rafuse of Gold River. In 1850 they had a daughter named Agnes. She married Osiah Beeler and died in 1918. Osiah and Agnes produced a son named Charles who married my grandmother Idela Hubley. They produced a daughter named Maletia who then produced a daughter named Iris, my mother.

The Indian Grant Lands had been formally regarded as New Germany Indian Reserve 19A. Its residents were classified under law as "Indians" and were subject to the provisions of the federal Indian Act. That changed when this reserve became disestablished. The community and its residents lost their "Indian" status and the federal government revoked all federal services. With the 1934 sale of land to residents at \$1 per acre, Indian Reserve 19A was reborn as Elmwood, a community of Canadian citizen taxpayers that was legally indistinguishable from any other Nova Scotia town.

There is a cemetery called the Elmwood Cemetery across the road from a small church in Elmwood called St. Mathews on Beeler Road, nestled in the pines and stately trees. In this quiet remote little cemetery rests my ancestors. After researching my aboriginal genealogy since 1995 I finally found my ancestors who started it all. In a museum not far from this cemetery there is a museum in Maplewood called the Parkdale – Maplewood Community Museum. In this museum there are artefacts from John Hammond, my ggggrandfather and the Beeler family in a glass case, preserved for all to see.



Heiltsuk

First Peoples in Canada



The design for this striking block was created by artist Bernard Windsor. His sister, Mavis Windsor, lent her artistic talent to the project by bringing the design to life through appliqué. She used contemporary

fabrics in the well-recognized red and black colours of coastal ative groups. Representing the four main tribes of this Nation, are traditionally inspired images of the Raven (with the straight beak), the Killer Whale, the Wolf, and the Eagle (with the curved beak). All four are joined together in an eternal circle.

The Heiltsuk people were formerly known as the Bella Bella Indians, Kwakiutl or Northern Kwakiutl. Archaeological evidence suggests the Heiltsuk have occupied land on the central coast of British Columbia, above Vancouver Island, for at least 10,000 years. Their traditional territories cover 22,200 square kilometres (13,800 square miles) of land and sea. They lived mainly in villages and seasonal campsites throughout this territory.

Before European contact, the Heiltsuk population numbered around 20,000. During the 18th and 19th centuries foreign diseases, combined with drastic social and economic changes, exacted a heavy toll on the Heiltsuk, who came perilously close to extinction. Today, the Heiltsuk people number 2,000 and continuously nurture active participation in maintaining their rich heritage to preserve it for future generations. The Heiltsuk language *Hailhzaqva*, part of the Wakashan linguistic family, is now being taught to children in school.

The Heiltsuk believe in the Chief Above, the Creator of the Sun, and hold great respect for the *Bukwus*,

spirit-men who lived in the forest. Spirituality is interwoven and inseparable from the daily routines of life. The spirit of art, too, is inextricably connected to the Heiltsuk culture. Ironically, there is no word for “art” in their language, for it is an essential part of Heiltsuk identity.

Both historical and contemporary artists are known for their traditional button blankets. These garments are adorned with designs created by sewing dentalium and abalone shells onto red stroud material, which is then appliquéd onto dark wool blankets. These are still worn on ceremonial occasions, such as the potlatch, a celebration which was revived following a government ban invoked in 1884 and only rescinded in 1951.

In the twentieth century, the Heiltsuk were pressured by missionaries and government officials to abandon their traditional beliefs and practices. These attempts at assimilation included the forced removal of children to residential schools. Despite these adversities, the Heiltsuk never gave away their Aboriginal rights or land title. Today, members of the community are working to preserve their lands, language and vitality of their culture.

<http://www.quiltofbelonging.ca/listing.php?Listing=1115>



Our friend Paul Allaire sent this:

The earth does not belong to man; man belongs to the earth. This we know. All things are connected like the blood which unites one family. All things are connected. Whatever befalls the earth befalls the sons of the earth. Man did not weave the web of

life; he is merely a strand in it. Whatever he does to the web, he does to himself. - **Chief Seattle, 1854**



Chief Tecumseh Commemorative Stamp to be Issued to Mark the Bi-centennial of the War of 1812



Our friend Colette Hadley sent us a number of Windsor newspaper articles regarding Chief Tecumseh. Thanks Colette. In May Canada Post will issue the first stamp depicting Chief Tecumseh, a Shawnee chief. The stamp is a commemoration

of the contribution of Tecumseh who led native groups to ally with the British against American aggression. In August 1812 he was a key player in the capture of Fort Detroit. He was killed the next year during the Battle of the Thames near Moraviantown, outside of Chatham.

Tecumseh was born March 1768 and died October 5, 1813.

Read more at

<http://en.wikipedia.org/wiki/Tecumseh>



Tecumseh commemorative
[Shawnee Nation](#) dollar

First Nations Films For Classroom, Library, Educators



FIRST NATIONS FILMS distributes and creates award-winning television Aboriginal documentary films and videos **for, by and about** First Nations people. Our exclusive educational native programs are shared with schools, universities, libraries, organizations and other groups and institutions throughout the world. Please visit our website for a complete list and video highlights from each film. Buy online at the website. www.firstnationsfilms.com

Residential Schools



In our next issue we will start a series on residential schools, taken from a paper prepared by Darl Sutherland. We think you will really enjoy reading it – Darl isn't afraid to speak up and tell it like it is.



One of our members provided this from the AANDC website.

Powley - Frequently Asked Questions

What is the *Powley* case?

Two Métis men, Steve and Roddy Powley killed a moose in 1993 and were charged with contravening Ontario hunting law. The men argued that section 35 of the *Constitution Act, 1982* protects the right of Métis to hunt for food. The case was appealed up to the Supreme Court of Canada, which ruled in favour of the Powleys in September 2003. In its decision, the Supreme Court found that the Métis community in and around Sault Ste. Marie, Ontario has an Aboriginal right, protected by section 35 of the *Constitution Act, 1982*, to hunt for food.

What is section 35 of the *Constitution Act, 1982*?

Section 35 recognizes and affirms the existing Aboriginal and treaty rights of the Indian, Inuit and Métis peoples of Canada. Supreme Court decisions in a series of cases have served to clarify these rights, and have established legal tests to determine the scope and content of Aboriginal rights, and which groups hold them.

Does the *Powley* decision recognize harvesting rights for Métis throughout Canada?

No. The *Powley* decision deals only with the Métis community in and around Sault Ste. Marie, although it does establish a legal test to determine the Aboriginal rights of other Métis groups. To establish their Aboriginal rights, Métis individuals or groups must demonstrate that they meet the legal tests set out in the *Powley* decision.

Does the *Powley* decision include a legal definition of Métis?

No, although the *Powley* decision does provide guidance on who can claim Aboriginal rights under section 35. According to the decision, the term "Métis" refers to distinctive peoples of mixed ancestry who developed their own customs, practices, traditions and recognizable group identities separate from their Indian, Inuit and European ancestors. The term "Métis" does not refer to all individuals of mixed Aboriginal and European ancestry.

How does the *Powley* decision affect the Government of Canada's Aboriginal policies?

The *Powley* decision deals solely with Métis Aboriginal harvesting rights and does not affect current federal programs and services provided to status Indians. The Government of Canada is committed to implementing the *Powley* decision in good faith, while facilitating responsible hunting and helping to ensure public safety. To clarify the long-term implications of the Supreme Court's decision, federal, provincial and territorial governments, along with Métis organizations and other stakeholders, are working toward a common understanding of the issues involved. Various consultations and initiatives are underway, including the Canada-Aboriginal Peoples Roundtable process.

How has the Government of Canada's responded to the *Powley* decision?

Since the *Powley* decision, Government of Canada officials have held discussions with provincial, territorial and Métis representatives to establish an effective way to accommodate Métis harvesters in a safe, orderly and responsible manner. Before any new policy or initiative can be introduced, however, a series of complex issues must be resolved. At present, for instance, there is no single, reliable and consistent method in place to identify Métis harvesters across the country.

What activities has the federal government undertaken in response to the *Powley* decision?



The Federal Interlocutor for Métis and Non-Status Indians leads the Government of Canada's response to the *Powley* decision. To ensure a comprehensive response, preliminary work includes: analysis of relevant policies and legislation; solicitation of input from stakeholders; identification of possible methods to identify Métis harvesters and implement interim harvesting arrangements; and provision of support to Métis organizations to facilitate their participation in ongoing discussions with federal, provincial and territorial officials.

Does the *Powley* decision mean that Métis are free to hunt and fish without licences?

Not necessarily. These section 35 rights are not absolute. Governments can limit these rights (e.g., to respond to concerns regarding conservation, public safety and health). Specific questions about licensing should be directed to the appropriate government agency or ministry.

Does the *Powley* decision grant Métis the right to kill an animal and sell it commercially?

No. The *Powley* decision addressed only Métis harvesting for the purpose of food.

Educational Funding



If you are looking for funding as an aboriginal student, the following websites should be the place where you start your search. Apply early in the year – funds may run out.

Bursaries Metis Nation and Others

<http://www.metisnation.org/programs/education--training/education/other-scholarships-bursaries.aspx>

Metis Nation

<http://www.metisnation.org/programs/education--training/education/metis-nation-of-ontario-bursaries--scholarships-program-.aspx>

You can also Google Aboriginal Bursaries to see what else is offered. We have heard that all the banks and many large corporations such as CTV and Toyota also give bursaries.

For trades call the Native Friendship Center in your area for information and make sure you ask the trade school you will be attending for any information they have on bursaries for Métis make sure everyone realizes you are NOT First Nations.

Also: More scholarships at:

<http://www.ammsa.com/community-access/scholarships/>

Who is an Elder?

An Elder is a person who has acquired the knowledge and experience of their traditional teachings, ceremonies and life experiences as it relates to the spiritual, mental, physical and emotional. It's the community that bestows the title "Elder" to individual(s) who carry themselves in good, kind and caring manner and have attained the knowledge necessary and the ability to communicate that to others.

This article is reprinted from the newsletter of Ripple Effects Ltd. The Aboriginal (First Nations, Métis & Inuit) Awareness Training Company. www.ripplefx.ca



The Faculty of Law's Aboriginal Youth Summer Program

The Aboriginal Youth Summer Program (AYSP) is a new program offered by the U of T Faculty of Law for Aboriginal high school students who are interested in the study of law. Participating students will spend a week living on-campus at U of T and will explore a wide range of aspects of law and justice, and how they intertwine with the lives of Aboriginal Peoples. The Faculty is pleased to offer fully-subsidized spots to twenty Aboriginal youth in the summer of 2012.

The Aboriginal Youth Summer Program (AYSP) invites Aboriginal students currently enrolled in grades 10, 11 and 12 to spend one week at the Faculty of Law discussing legal concepts, learning about the reality of the Canadian legal system, and applying their knowledge to a variety of stimulating environments. There will be a strong focus on the intersection of law and the lives and circumstances of Aboriginal Peoples.

For Aboriginal high school students interested in the law and legal issues that affect their communities, the AYSF offers an unprecedented opportunity to spend time in the fascinating world of Canadian and international law, legal thinking and advocacy. Taught by law students, professors, judges and lawyers, session topics may feature criminal justice, including sentencing and bail under Gladue court principles; property and Aboriginal title; constitutional law and the rights of Indigenous Peoples; international Aboriginal law; and intersections between Wampum and the common law. Students will observe these principles in action with field trips to such places as Toronto's Old City Hall Courthouse, Gladue Court, Aboriginal Legal Services Toronto, and Canada's premiere Aboriginal law firms.

In addition to the enriching academic content, students get a taste of university life, with classes held in law classrooms at the Faculty of Law, accommodation and meals at the University of Toronto's New College student dorms and participating in events that showcase the immeasurable cultural opportunities offered by city of Toronto.

IF YOU ARE INTERESTED IN THIS PROGRAM, CONTACT THE OMFRC AT OMFRCINFO@GMAIL.COM AND WE WILL SEND YOU MORE INFORMATION.



This is a good link for keeping up with what is happening in Aboriginal News

<http://www.aboriginalcanada.gc.ca/acp/site.nsf/eng/ao04226.html>

This link was sent to us by John Gervais. Thanks John



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We're on the Web!

See us at:

www.omfrc.org
www.aboriginalstatus.org

New Submissions!

We are always looking for new interesting submissions to add to upcoming issues of the OMFRC Newsletter. If you have something you would like to add to the newsletter please call or email us! We'd be happy to consider it for an upcoming issue.

Is Your Membership Coming Up for Renewal?



If it is, call 1-613-332-4789 and you can do it right over the phone in just a couple of minutes.



Hi Lynn,

It was wonderful it was to speak to you today. It brought back memories of growing up in Nova Scotia where everybody cared, was attentive and had time for one another. Your customer service was a "home run" in my opinion. I couldn't be more pleased with how I was treated. I felt like I was talking to a dear friend and also think I made a new friend.

John

Member of the Bancroft & District Chamber of Commerce