



Mystery 'Shilling'... see full photo on Page 2.

You can be part of our future issues...

The Anishinabek News has planned special issues throughout the winter.

The January issue will combine a special arts feature page, Health spread and a review of the Native news of 1993.

February's issue will document a treasure of elder pro-files with the first of two special sections, hopefully at least one for each community (photos and words of wisdom!) As well, the first leadership selection story will appear, trying to nail down who's running, and who's not...

The March edition will continue the

tribute to the elders, combined with a unique look at Education.

Of course, community issues and concerns will be featured re: leadership selection.

April's edition will offer a tonne of leadership selection coverage, and a preview of the summer events in Indian Country. If you have something to contribute, give us a call:

Union of Ontario Indians,
Anishinabek News
(705) 497-9127
or FAX (705) 497-9135.

Deadlines for stories and ads:

Dec. 15/17

Jan. 19/21

Feb. 15/17



Anishinabek News
Nipissing First Nation
P.O. Box 711
North Bay, Ontario
P1B 8J8

Publication Mail Registration #10176

Only \$25 for 13 issues!!!

Why don't you subscribe?

Turn to Page 4 for details...

MAIL POSTE

Merry Christmas

Chi Mii-gwetch to all who renewed their subscriptions following last month's rather urgent reminder.

We appreciate your support and look forward to serving you with every issue during 1994.

If the expiry date is highlighted again this issue, one of Santa's elves must have put you back on the list for a complimentary month.

See Page 4 if you want to renew for the 1994 volume.

RACIAL EQUITY FUND

GRANTS FOR FILM PROJECTS CALL FOR SUBMISSIONS

The Racial Equity Fund, Liaison of Independent Filmmakers of Toronto and the Ontario Film Development Corporation are pleased to announce the fourth year of the Racial Equity Fund - formerly the Multi-Cultural Dramatic Film Fund. The Racial Equity Fund is an equity-based program intended to assist new and emerging filmmakers from First Nations and various communities of colour including African, Asian, Caribbean, Latin American and Middle Eastern communities.

Eligible film projects can include:

- short dramas or films that have some dramatic element
- video projects are ineligible
- the eligibility of documentary projects is currently under review (therefore full eligibility is not available at this time)
- applicants must be residents of Ontario and be Canadian citizens or landed immigrants

Application Deadline: Wednesday, December 15, 1993

For more information, please contact or write:

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CLOSED Sunday and Monday

PEACE ON EARTH



GREETINGS FROM

THE ALDERVILLE FIRST NATION

A letter by the editor...

Political relationship up in smoke? Ontario government dishonors own agreement

Dear Hon. Floyd Laughren,
Minister of Finance
7th Floor, Frost Bldg. South
7 Queen's Park Crescent
Toronto, Ontario
M7A 1Y7

Dear Mr. Laughren,

It's a shame. As one of the top dogs within the New Democrat Government, you should honor the Statement of Political Relationship. At least, you should recall the court cases and the reality that led to it.

Apparently not.

My concern stems from the new regulation on unmarked tobacco allocation passed Oct. 21, 1993, with a pressure deadline of Dec. 1 for First Nation communities to agree to, or else...

Pretty sly, Mr. Laughren. Pretty ignorant, too.

Your Ministry tried to slip another fast one by the communities, by-passing the political organizations. Why?

It is unjust to create a general regulation that disrespects individual Anishinabek First Nation rights to a government-to-government negotiation process.

Your regulation completely ignores a paramount issue - JURISDICTION. As you know, Anishinabek First Nations have never given up their inherent rights to sovereignty within their territories.

But, your staff sent out agreement forms to various community chiefs without consulting anyone. And by rationalizing your carton quotas on the information in the census, you tainted another study to control Aboriginal people. It's no wonder at all why they don't trust the census takers.

When you apply survey statistics, like how many people smoke in a community, to regulation numbers, you're assuming too much, including the thought you actually have the power to govern on First Nation soil.

And, if all that isn't bad enough, you have tried to regulate a sacred medicine, attempting to regulate and impose governmental control of sacred ceremonies. Think about it for a second.

All First Nations should completely reject and burn this document.

The spirit and intent of the Statement of Political Relationship may not be worth much to your Ministry, now that you're heading for an election. But if you continue to ignore honor, history will toss it back in your face.

Dave Dale
Editor, Anishinabek News

Is it a Shilling, or a fake?



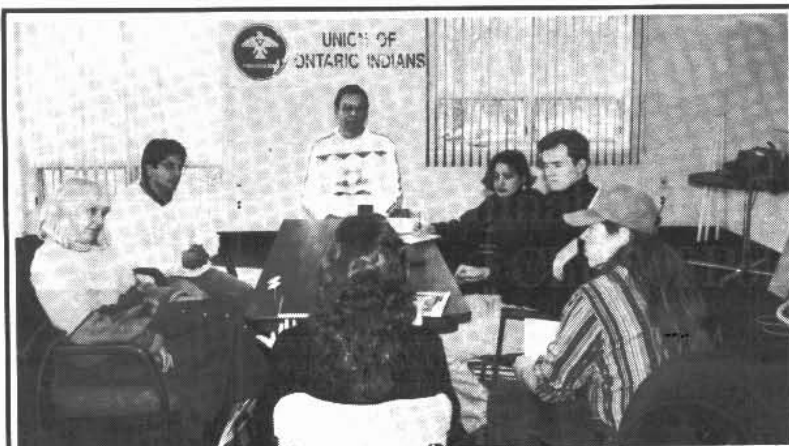
The Union of Ontario Indians owns the painting on the left, but there's doubts about its authenticity.

It's signed as an Arthur Shilling piece, but the famous artist's wife, Millie, has her doubts. She said her late husband's style was slightly different.

While we pose the question to the experts she has recommended, we're looking for information.

If you recognize the subject or the style, give Dave Dale a call at (705) 497-9127.

Hopefully, we have the answer next month in time to launch a new, monthly artists' profile page.



Union of Ontario Indians Deputy Grand Chief Vernon Roote (centre) briefed a CUSO delegation about Anishinabek history and contemporary issues at the UOI headquarters Nov. 15. CUSO is sending two 'co-operants' for a two-year project in Tanzania, and will be working with Aboriginal groups who face a domineering government similar to Canada. Photo by Dave Dale

Artist's Heaven

Toronto the place to be first weekend of December

Hurry. Get down to Toronto to see the final weekend of the John Spotton Cinema presentation, Aboriginal Visions.

Among the collection of works, it features four more viewings of the Best Canadian Feature Film, 1993, **KANEHSATAKE: 270 Years of Resistance**, Thursday, Dec. 2 to Sunday, Dec. 5 (see schedule).

And that's just the hottest film.

The collection is presented at the Spotton Cinema, 150 John Street, South

of Queen West), Toronto.

For a review of Alanis Obomsawin's award-winning documentation of the Oka standoff, 1990, please turn to Page 23.

Other works playing at the National Film Board sponsored cinefest (scheduled after Dec. 1) Admission \$4 each series:

Friday, Dec. 3, at 7 p.m.

From Another Time Comes One..., Zachary Longboy, 1990, 10 minutes;

Bingo, Maarjorie Beaucage, 1991, 16 minutes;

Mekaron, Tiure Potiguara, 1993, six minutes;

It Starts With A Whisper, Shelly Niro and Anna Gronau, 1993, 26 minutes;

Eating Lunch, Zachary Longboy, 1993, 11 minutes;

Christmas at Moose Factory, Alanis Obomsawin, 1971, 13 minutes.

Saturday, Dec. 4, at 7 p.m.

Saputi (Fish Traps), Z. Kunuk, 1993, 35 minutes;

The Spirit of Television, Vincent Carelli, Brazil, 1990, 18 minutes;

Meeting Ancestors: The Zo'E, Vincent Carelli, Dominique Gallois, Brazil, 1993, 21 minutes.

Sunday, Dec. 5, at 8 p.m.

Salt Water People, Maurice Bulbulian, 1992, 2 hours.

The most recent feature by a master of the "cinema direct" style of filmmaking, Bulbulian's film examines the intimate relationship between the Kwakiutl and the sea.

Kanehsatake: 270 Years of Resistance, Alanis Obomsawin, 1993, 119 minutes. Thursday, Dec. 2, at 8 p.m.; Friday, Dec. 3, at 9 p.m.; Saturday, Dec. 4, at 9 p.m.; Sunday, Dec. 5, at 2 p.m.

(P.S. if you miss the showing, the NFB sells copies of Kanehsatake, as does Mohawk Nation Book and Magazine Store, phone (514) 638-0416.)

Storytelling celebrated until Dec. 5 at Native Canadian Centre

The 6th annual Weesageechak Festival Celebrates the Tradition of Native Storytelling with seven new plays Nov. 30 to Dec. 5, at the Native Canadian Centre.

Nov. 30 and Dec. 1 at 7 p.m.

Sticks and Bones, by Teresa Marshall: Mi' Kmaq figures come to life creating havoc on the earthly plane.

Quest for Fire, by Lenore Keeshig-Tobias: A story for young audiences set in the present world.

The Sweat, by Kenneth Charlette: A surreal examination of Western medicine versus Native healing practices through the eyes of a boy.

Dec. 2 and Dec. 3 at 7 p.m.

For Godly and Divinia, by William Merasty: An indigenous Romeo and Juliet based on true events in a remote Native community.

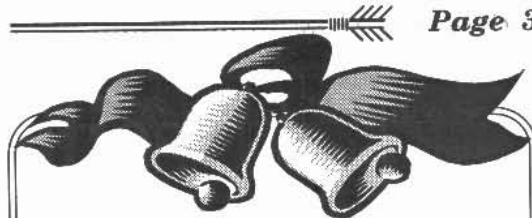
Trials and Tribulations, by Drew Hayden Taylor: An intense examination of Native and white history set in a courtroom.

Dec. 4 at 7 p.m. and Dec. 5 at 2 p.m.

Dances with Gold Dust, by George Chiang and Jonathan Fisher: The story of two young men from different worlds who undergo a journey that changes their lives.

The Black Virgin, by Warren Arcan: A circus caravan trundles into town with a strange cargo, a beautiful hermaphrodite, and sets off a chain reaction of events.

Tickets, \$9.99, each day. - Box Office 531-4525, 16 Spadina Road (North of Bloor).



On behalf of the
**Chippewas of
Kettle and Stony Point,**
we wish all of our neighbors, brothers,
sisters and families all the best for the
Christmas Holidays and the New Year.

Chief

Tom Bressette

Councillors:

Michael George	Gerald C. George
Gary L. Bressette	Norman Shawnoo
Miles Bressette	Laveme George
Alan B. Bressette	Yvon Bressette
Robert A. Bressette	

To our
communities
and relatives,

We take this great pleasure
in sending a heartfelt message
to all our friends and leaders and
community members,

May your holiday be filled with joy
and may the coming year be overflowing
with all the good things in life,

May the joy of this holiday season
be with you

throughout the coming year,

Take care in this joyful season,
God bless each and every one of you.

Chief and Council and Community
Wikwemikong Unceded First Nation



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Honouring All First Nations'
Veterans Who Served

Anishinabek News



The Anishinabek News is a monthly publication of the Union of Ontario Indians. Views expressed are not necessarily the opinion or political position of the UOI.

Readers are invited to submit letters, articles, or photos for publication. All submissions will be reviewed and edited for clarity of thought, brevity, taste and compliance to the libel laws of Canada.

Editor: Dave Dale
 Assistant Editor: George Manitowabi
 Artwork: Perry McLeod-Shabogesic
 Subscriptions: Manitowabi & Dale
 Advertisements: Dale & Manitowabi
 Secretarial Mgr: Priscilla Goulais

Advertisers and subscribers win every month

In return for advertisements and subscription orders, the Anishinabek News is holding monthly draws for subscription vouchers, hats, mugs, T-shirts or artwork.

The December winners are: **subscribers** - Queen's University Faculty of Education, Aboriginal Teacher Education; Sault Ste. Marie Friendship Centre; and Constance Marlatt, with Gowling, Strathy and Henderson;
 and **advertisers** - Hopper Pontiac Buick GMC; and Ramada Inn, Sault Ste. Marie.

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Subscribers' Page

Student says:

Education is essential

Hello!

My name is Melissa Restoule. I saw your ad in the Anishinabek News that said, if you write to the newspaper with 150 to 225 words long you could receive a six months subscription (elementary and high school students only).

What I feel is important is that we as young Native Canadians need an education. The reason we need that is because, when we get older if we do not have the proper education, we will not get the employment we would like. Even if we do get an employment the pay would probably be very low. So we definitely need an education.

That is why I myself will never stop learning. So maybe one day when I have a family I can help support them and when I have my family I will make sure that they get their proper education.

Therefore, I hope that I can get the best education I can get, and again that is why I believe that an education is very important to me.

Thank you very much,

Melissa Restoule
 Age 12, Grade 7
 School - St. Joseph, North Bay

Editor: Mii-gwetch Melissa!

Advertiser disappoints potential client, ad pulled

Dear Editor,
 Our organization has a subscription to your magazine. In a recent issue, an advertisement appearedadvertising community-based training for First Nations.

I contacted this organization to find out if they had any new Native Life Skills Materials. I was shocked to learn that they do not have any Native specific materials. The manager informed me that there is no such thing as Native Life Skills. Upon giving him the names of a few of the Native print-base materials that we use, he cut our conversation off.

I assume that this is not a Native organization, rather it is a business venture that is targeting Native communities. I wanted to bring this to your attention as the advertising seems to be misleading.

On a different note, all of our staff and trainees enjoy your publication, and

look forward to receiving it. The best of luck in your publishing venture.

Kathy Sanderson,
 Executive Director
 Anokeewin
 Kenomadee Gamik
 Training Centre of Sioux
 Lookout, Inc.

Editor: I found that the business in question hadn't paid its bill on time and pulled the ad on that basis. As well, we will look into the matter further if they wish to advertise with us again. Thank you for bringing this to our attention.

However, it should be clear that The Anishinabek News, and its publisher Union of Ontario Indians, do not endorse the advertisers within these pages.

While, at the same time, we reserve the right to screen who we do business with.

Strawberry Dream: Part II requested...

Dear Editor,
 I am writing to you in hopes that you are able to send me a copy of "Strawberry Dream: Part II" published during the summer (written by L. Jacobs).

I am in possession of part one, but would truly appreciate having the second half.

I thank you for your time and effort in fulfilling my request.

In friendship,

Lucinda Smyth

(Editor: The second part was published in July, the first in June. A spare copy of the July issue is on its way. Have a happy holiday.)

Nipissing Cultural Committee plans monthly potluck socials

Dec. 3, Jan. 21 and Feb. 25

All at the Commerce Court Campus
 of Canadore College, 6 p.m. to 10:30 p.m.

Host drum: Whitetail Singers (other drums welcome)

Regalia not necessary, but always appreciated

For info: call Art - 476-4846, or Melynda - 494-9685



Letters

Beware: Fake Chief on the con

To All First Nations:

As the Ontario Regional Elder, I would like to inform you that there is an individual travelling amongst the various First Nation communities in Ontario and now in the province of Quebec who is mis-representing himself as a HEREDITARY CHIEF and a FIRST NATION SPIRITUAL PERSON.

This individual is also claiming to be, and identifies himself as my youngest son. He calls himself Raymond Plain.

This man is a skillful manipulator and a slick confidence man. He carries an eagle feather head-dress and a medicine person's package containing a ceremonial pipe, and articles that a medicine person would use in ceremonies. He approaches First Nation communities as the son of a traditional elder and chief, and demands traditional hospitality including travel expenses, accommodation and a financial honorarium.

This individual carries an Ontario Sales Tax Exemption Card on gasoline that he uses under the name TIMOTHY M. PLAIN, whom he claims is his brother. From the information I have received, he uses this card at First Nation communities within driving distance of Toronto.

As an Ontario Regional Elder, I would like to say that this man IS NOT MY SON and in fact IS NOT AN ABORIGINAL PERSON. He is known to dye his hair black.

Please be aware of this man, who skillfully reels off verbally, traditional and Aboriginal information.

I have known of this person for quite sometime, but his action is now reaching proportions that calls for this action by myself.

This individual also passes himself off as a representative of the Chiefs of Ontario office in Toronto.

I remain,

Fred Plain, Regional Elder for Ontario

Jailed brothers request news

I am inquiring about the Anishinabek News. First of all let me explain I am a Anishinabe from M'chigeeng (West Bay) but for now I live in Kingston Penitentiary and will be here for I don't know how long, for I am not the only Brother that is doing a life sentence. Anyway, the Brothers here and myself really enjoyed the Anishinabek News when we used to get the odd paper, but unfortunately since we make very small canteen wages we are always in a tight squeeze for money.

So I was wondering if the Union of Ontario Indians (Anishinabek News)

would be willing to donate a year or two free news to the Native Brotherhood.

My mailing address is Henry Corbiere, Box 22, Kingston, Ontario K7L4V7. And I will make sure the newspaper gets to all the Brothers in here.

I thank you for your kind consideration and I await your earliest response.

Chi Mii-gwetch,

Henry Corbiere

(Editor: The Brotherhood's subscription has been sponsored by an anonymous reader and his elves. Enjoy.)

Pass the 'Rudolph' and cranberry sauce

By Drew Hayden Taylor

Well, it's here. That wonderfully perplexing season we all know and love as Christmas has arrived for yet another financially draining year. And like every year, I tell myself "Drew", don't get caught up in the whole buying, giving, getting, eating, burping, trying to find my jacket after the last Christmas party mess."

I say this because I don't understand this whole Yuletide thing. And no, I am not going through a Scrooge phase. Actually I would call it more of a "let's try and rationalize the habits of white people and hopefully understand them" phase. As a Native person this is becoming more and more a full time job to me. I've been reading a lot of Desmond Morris lately.

Okay, let's start at the beginning. Christmas was created to celebrate the birth of Christ, right? Now doesn't that sound simple? But most historians agree Christ couldn't have been born on December 25 from some historical reason, but what the heck, let's celebrate it anyway, which in a way, turned out kinda okay.

Luckily, all the Christmas carols take place in winter. "Dashing through the Snow" just wouldn't have the same effect in June. How about "Frosty the Mud Man" for Mat?

And try and find another historian who thinks it's possible that Christ was born in the year zero. Uh uh. Most people think around 7 or 9 B.C. But let's start the first Millennium off when he's in Grade School. Go figure.

Let's look at it from another angle. When would it be the most inconvenient and difficult time of year to battle the elements and travel the icy roads to come home. How about the dead of winter?! Oh, that makes a lot of sense.

WANTED



for B&E's around the world

Now traditionally, my people, the Ojibways of this country, usually broke up into smaller family groups in the winter when it was harder to travel and less food to go around. This provided a better survival rate. Then they would merge back together in the summer when times were good and it made sense. But no, what did we know, we were backward savages. Right, this coming from a race of people who, every year, wait in anticipation for some fat white man in a red suit being pulled by flying reindeer who travels the world pulling break and enters. And they leave cookies out for him. Now this is an advanced society.

And there's no use trying to combine the two different philosophies of winter life. People just get upset. I will give you an example. Several years ago I was attending college in Toronto. I had just arrived back in the city after spending a couple weeks at home for, you guessed it, Christmas when I was invited to dinner with relatives of my roommate.

The evening went along pleasantly enough when, curious as to how Native people spent the holidays, they started to ask me what

I did at Christmas. So I told them of this strange adventure I had. I was walking home Christmas Eve from visiting some friends when I noticed, in front of my house, a whole herd of large deer milling about something that looked like it has skis. The kids at the table started to get excited and asked me what I did then.

Well I told them I did what any self respecting Indian would have done in that situation. I got my gun, shot them and ate them. We had several hearty Christmas meals, let me tell you.

I thought it was an interesting story but for some reason, it had upset my roommate's family, especially the kids. So trying to apologize and get back in the family's good graces I held up my duffel bag and said, "I have some steaks left over. They're in here. Want some?" Again I said something wrong.

Now any self respecting Native family would have jumped at the chance for fresh venison, especially these ones. They have such a ...light taste to them. Not heavy like some meats. Not like that rabbit I caught last Easter.

**Surprise your friends
at Christmas with a subscription
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Community News

Breaking ground in Alderville



Alderville Chief
Nora Bothwell

In the fall of 1989 under the guidance of Chief Nora Bothwell, an application was submitted to the Ministry of Citizenship and Culture - Native Community branch - to perform a feasibility study to back up our request to build the community center.

Since 1989, the entire community has been involved in fundraising efforts: bakesales, dances, draws, craft sales, bingo's, regatta, and jamborees, etc.

Alderville First Nation was working on two separate projects, a community

center and a daycare. Just by coincidence, both projects were approved during the same year (spring of 1993). Both were combined.

Alderville is fortunate to have the services of WGA Wong Gregerson Architects to design the customized facility. Construction started Oct. 4, 1993 at the site of the Alderville Ball Diamond.

Chief and Council are looking forward to the day, hopefully in June 1994, to invite all First Nations to the Grand Opening Ceremony of our new Community/Daycare Center.



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Mattawa thanks

The aboriginal people of the Mattawa area would like to extend their heart felt appreciation to the community businesses, its Mattawa committee members, their people in North Bay and all who helped make this gathering possible. Without the help of the community this event would not have taken place.

A special thanks to the sincere individuals who committed and volunteered their time to this very successful gathering.

Chi Mii-gwetch

**Next news
deadline
Dec. 15**

Aboriginal Achievement Awards will recognize leaders in their field

The National Aboriginal Achievement Awards is an initiative of the greater aboriginal community, with the support of the public and private sectors, to commemorate the 1993 International Year of the World's Indigenous People.

A jury of prominent aboriginal achievers will identify 12 individual award recipients of First Nations, Inuit and Metis heritage who have reached the highest level of achievement in their respective professions. Any individual may nominate an achiever of aboriginal ancestry. Nominees may be working in any occupational area including, but not limited to, agriculture, the arts, business, cultural industries, energy, environment, forestry, health promotion, heritage, housing and community development, media, medicine, public service, science and technology, social services, and sports.

The award recipients will be honoured at a ceremony at the National Arts Centre in Ottawa on Feb. 28, 1994 that will be broadcast as a national television special.

Nominations for National Aboriginal Achievement Awards must be received by Dec. 31, 1993.

For more information or to nominate an individual contact:

**National Aboriginal Achievement
Awards Secretariat**
c/o Canadian Native Arts Foundation
77 Mowat Avenue #508
Toronto, Ontario M6K 3E3
Phone: (416) 588-3941
Fax: (416) 588-9198

Wikwemikong hosts tourney

The Wikwemikong Thunderbirds Hockey Club is hosting an eight-team Sportsman Tournament on Dec. 3-5, 1993 in Wiky. The tournament is offering a guaranteed \$1000 to the champions and \$500 to the runner-up.

This no body-contact tournament will likely feature some of the area's hardest shooters as slap shot will be allowed.

To ensure everyone has a chance to show their "moves", there will be a dance on Saturday night upstairs at the Wiky arena with music by a D.J. to provide non-stop dance music.

Following the championship game, in addition to the cash, trophies will be presented to the Championship team, Most Valuable Player, Top Scorer, and Best Goaltender.

Penpals across Turtle Island

Melissa Restoule
Box 1163
North Bay, ON
Canada
P1B 8K4
(12-13 yrs)

Melissa S. Labrador
(13-14 years old)
Box 12, Site 6, R.R. #1
Big Cove, New Brunswick
E0A 2L0

Crystal Jeremy
(13-14 years old)
Wildcat, R.R. #1
South Brookfield
Queen's Co., Nova Scotia
B0T 1X0

Charlene Tsai
(high school age)
P.O. Box 1152
Flagstaff, Arizona
U.S.A. 86002
Renee Van Driel
(20 years old,
University student)
152 Vygekraal Road
Primrose Park

Athlone
7764
Cape Town
Republic of South Africa

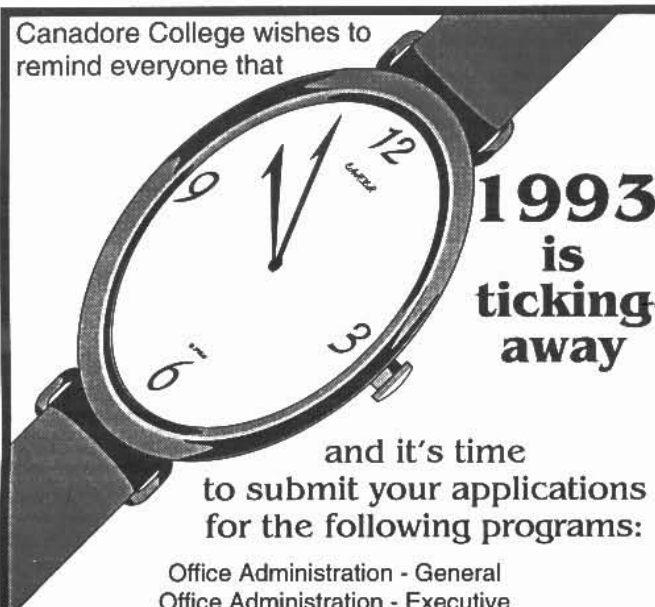
**If you would like your
name added to the
penpals listing, just
drop us a line:**

Anishinabek News
Union of Ontario Indians
Head Office: Nipissing
First Nation
P.O. Box 711
North Bay, Ontario
P1B 8J8
or FAX (705) 497-9135.

Attention ... all elementary and high school students:

Write us a letter regarding what you feel is important and receive a free, six-month subscription to this publication. Letters must be 150 to 225 words long.

Canadore College wishes to remind everyone that



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Office Administration - Medical
Office Administration - Word Processing

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College Vocational (2-year)

Broadcasting - Television

**The above programs will begin on January 3,
1994, with the exception of Broadcasting
- Television which begins January 10, 1994.**

**For more information, contact the Registrar's
Office at 474-7600, extension 5123.**



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Applied Arts and Technology

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"An equal opportunity College"

Beware of forked olive branches

By Lorraine Rehmans

Recently, a friend and I attended a special meeting between the Jesuit Order and its Institution the University of Sudbury.

At that meeting were Jesuits from 12 different countries who came to the area to celebrate their work with Indigenous peoples. They convened at the Holy Cross Parish in Wikwemikong, which is the oldest Jesuit Parish in Canada and represents the longest, continuous 150 years of service by the Order.

The Order displayed a number of significant artifacts to the community of Wikwemikong. One of which was a meticulously written Huron-French dictionary. Luckily, the Jesuits did manage to save the language in written form.

The meeting at the University proved to be an interesting opportunity to meet with Jesuits and talk frankly about what has happened to Aboriginal people as a result of the severe Christian influence they were subjected to and how it impacted Native people. Severe influence, used here, refers to the punishments that Native people were subjected to for speaking their language at a mission school, or practising their traditional ceremonies.

Countless people have told stories of being strapped, starved and beaten by Jesuits for acknowledging their Native culture and heritage, and language. They tell of how they were reprimanded for practising tradition and told they were pagans who were not following the good Christian road.

Jim Dumont, professor of Native Studies at Laurentian University, offered a very diplomatic summary of how Indian people were affected by Jesuit influence over the years.

He spoke about the four colours and the four roads that were given by the creator and explained the spiritual revolution and revitalization of Indian tradition and culture.

"We are in the midst of a renewal, a revival of what we were originally given," he told the Jesuits, adding that Indian people have to reclaim what they were given.

One Jesuit I spoke to summed it up easily for me by saying, "No matter what we've done to you people, you are still here." He seemed genuinely surprised by the Native ability to survive.

In this year following the 500th anniversary of Columbus, Native people are truly celebrating survival. But, the resistance is past, added Dumont, saying it's time to move on to renewal and beyond survival and to go back to traditions and the very spirit of our culture and knowledge as Indian people.

The Jesuits offered an interest for what Native people are experiencing today.

That aside, Dumont said there is still a great fundamentalist movement that operates on the 1800's mentality. The whole movement to call Indian tradition devil worship continues.

Once people are converted to Christianity and told the old ways are 'wrong', they continue on in their communities to discourage their own brothers and sisters that Indian culture is evil. The Church itself doesn't have to do it, people do it to themselves now.

Dumont acknowledged and accepted the olive branch offered by the Jesuit community in this time of healing, but added that he expected consistency in the Order. While they come now, as friends in our time of healing, the church is still operating under the same methods.

For example, in Arizona this summer, the Vatican stole sacred lands from the Apache people to build a telescope. The Apache tried to retain ownership

Continued on Page 28

CITEP

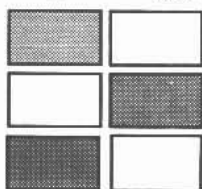
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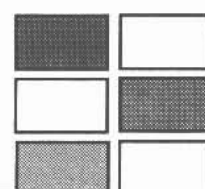
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EDUCATION



Series of tragedies prompts pipe ceremony at Cambrian

By Jean Sikabewis

Two former students of Cambrian College, Perry Daniel Toulouse and Doyle Augustus Keysis, have passed away in a series of tragedies that have struck the Sagamok Anishnawbek community since early fall.

Because of the tragedies, a pipe ceremony was requested by the Native Counselling Centre, Wabnode Institute, elders on-campus and the Sagamok community.

Close to 80 people took part in the pipe ceremony in the Koski Centre at Cambrian College on Tuesday, Oct. 26.

There are approximately 20 students from the Sagamok First Nation attending Cambrian College in various programs.

The pipe ceremony was conducted by Martin Assinewe, an elder from the Sagamok First Nation. Assinewe's Anishnaabe name is Zhiibaakamig, which means light shining from the heavens to the earth.

According to Native prophecies, the Anishnaabe people will become great leaders and the younger generation is saying "the time is now," according to Assinewe.

"We're going to have to practice the teachings of our elders," Assinewe said. "We're going to have to get our faith moving."

According to Assinewe, language is very important when conducting a cer-

emony, as is the way things are done.

"The ceremony was different, interesting and comfortable for those that aren't traditional. It was a combination of Christianity and traditionalism," said Loretta Assinewai, Native counsellor for Cambrian College.

"The ceremony is for healing," said one on-campus elder, Dennis Wawai.

Part of Assinewe's medicine pipe bundle includes sacred and spiritual gifts, such as the four medicines: tobacco, sage, sweetgrass, and cedar.

The number four is also very symbolic in the Native culture. The number four represent the four directions, the four seasons, and the four colours which are red, black, yellow, and white, (representing the four races and directions.)

Assinewe also utilizes an Aztec rock that was given to him by the descendants of the Aztec Indians in Mexico.

After the ceremony food and refreshments were available for the participants, as is the custom for Native people.

A plate of food had been set aside prior to the ceremony. It is part of the Native culture that the person conducting the ceremony later take home the plate and send it to the spirit world by burning and then burying it, according to Assinewai.

This is done to show thanks.

Community consultation...



...Gathering, sharing ideas

Terry Restoule, of Dokis First Nation, has embarked on a 10-month contract to consult with Anishinabek communities for the Union of Ontario Indians Education Program. If you have any question, you can contact Terry by calling (705)-497-9127.

Photo by Dave Dale

Anishinabek Career Centre - Role-Model Profile #5

Finding the right career worthwhile search

By Laura Dokis

The Anishinabek Career Centre would like to take this opportunity to recognize the educational achievements of Janet Solomon and her dedication to her job as Community Support Services Worker at Sagamok Anishnawbek.

Janet attributes her choice of career to her family life and said: "being removed from my family and the community I developed a loss of identity. After looking at my own son who was four and reflecting on my own life, I decided I needed to make changes... I came to the conclusion that I wanted to help others in the same situation..."

Janet started to work towards her goal "with Life Skills Training in 1979 and

continued with Life Skills Coaches Training in 1980. I went through up-grading at Cambrian College and enrolled in Nursing in 1983."

Janet discovered this wasn't the area for her.

"I enrolled in a General Arts and Science Program then the Social Services Program where I found the cultural component missing, then I heard about the Native Child and Family Worker Program."

Janet graduated from this program at Cambrian College in 1990, and also completed the Native Counsellors Training Program offered at Laurentian University during her studies. Part-time and volunteer work helped Janet recognize and develop her talents in her chosen field.



JANET SOLOMON

"The biggest obstacle I had to face was leaving my family behind while I pur-

sued my education...even having my youngest son with me. Also, it was very difficult to manage school and care for a toddler." Financial difficulties were also a concern for Janet, and found it difficult to live on a fixed budget. But she was able to manage in order to achieve her educational goal.

Janet recognizes the support of her family, education counsellor, college counsellors, teachers, students, and the heads of the Social Services Department and the Wabnode Institute as attributing to her success.

For students working towards their education and career goals Janet recommends "Keep at it because it pays off in the long run.

There are struggles but you'll look back and see that's what makes it all worthwhile."

She also advises students to talk to "elders, parents, education counsellors and people who have accomplished their goals."

Looking back on receiving her diploma, Janet says: "I felt very good...relieved that I had accomplished what I had worked for and struggled for throughout the years. No matter how hard it is and whatever obstacles are in your path, keep striving for your education. No matter how rough and winding the road is there will come a new horizon that will brighten your future outlook. Education is the key that will open the doors to your success."

20th Century Warriors

Union of Ontario Indians Veterans Tribute Part II



Native Veterans in Wikwemikong Unceded First Nation were found reading the November issue of the Anishinabek News on Remembrance Day, 1993. From left, David O. Peltier and Bob Eshkibok check out the names and stories in the eight-page 20th Century Warriors section Part I. Photo by Dave Dale



Cenotaph fundraising needs you...

throughout the Anishinabek territory appreciate cenotaph's when built in their own communities.

But, due to financial restraints, funds are limited.

The Union of Ontario Indians is attempting to raise money for such a worthy endeavor.

For many communities, it's a first step to recognizing the value of those who served, and their elders.

As part of the fundraising effort, artist Perry McLeod-Shabogesic created a piece honoring 20th Century Warriors. (left)

Reproduced as a limited edition, 100 prints (16X 20) inch will be sold for \$50 each beginning Dec. 10.

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respect and honor all aboriginal veterans.
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will always be held in the highest regard.
Our salute,
Chippewas of Kettle and Stony Point

Anishinabek Police Service

*"The Anishinabek Police Service Board
of Directors extends its support and honor
to Anishinabec Veterans, not only for
Remembrance Day, but every day."*

Chi Mii-gwetch

We remember our Veterans with honor.

Christian Island veteran had to live up to reputation

Native warriors were respected in the forces, as much as any good fighting men...and sometimes more.

At least, that's what Alfred King of Christian Island found out in Korea.

The 65-year-old RC Regiment Infantry veteran said the men he fought with had heard about the exploits of Native service men, before, during and after the Great Wars.

"I used to hate it when my officer asked me to go with him," laughed King, taking a short break from the Chippewas of Rama Veterans Pow-wow during the Thanksgiving weekend. "He felt safer with me. But I



ALFRED KING

was shaking, too."

"In the front lines, my buddies looked up to me," King recalled. "I went through a lot of battles. I was one of the lucky ones."

Serving for three years during 1951-54, King is one of the last of 10 veterans

from Beausoleil First Nation.

Asked why he joined and if he'd do it again, King said:

"I just wanted to find out what it was like - daring," said the father of three boys who joined the service, Jeff, Roland and Kerry.

"If there was a war, I would hope all of the young would join and fight for the cause."

Regarding the present day conflicts Canadian services are involved, King said more are needed in the real trouble spots.

"Some place where they are sent, there are not enough of them."



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The Royal Canadian Legion has my authority to review service records and files relating to this claim for benefits.

Date: _____ Signature: _____

I would like information concerning:

- | | |
|----------------------------|-----------------------------------|
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| [] Update present pension | [] Veterans Independence Program |
| [] Funeral | [] Benevolent Funds |
| | [] Other |



Vietnam Vet advocates traditional Odawa way of honoring warriors

By Dave Dale

Paying tribute and honoring warriors has always been a tradition of Canada's aboriginal people.

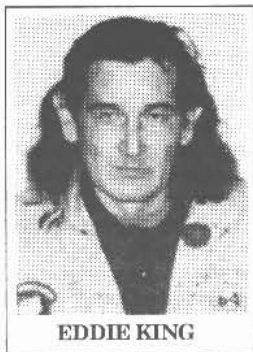
For generations before and after the Great Wars of the 20th Century, special ceremonies were on par with the symbolism and tradition of Canada's "eleventh hour of the eleventh day of the eleventh month."

The soul-wrenching rendering of the Last Post is matched, in significance, by traditional songs and drumming, linking the people with their deeds and sacrifices, braiding the three to honor the Creator.

And at least one veteran alive today yearns for traditional spirituality and his peoples' ways, ceremonies of the Odawa that are now held in his memory.

Vietnam veteran Eddie King describes a special time when his Odawa ancestors celebrated all that it was to be a warrior.

He said the spring, dur-



EDDIE KING

ing the days following the first thunder storm, and while the Oak leaves are young, is the sacred and spiritual time for Odawa warriors.

But the last Odawa ceremony known to King was more than five years ago in Oklahoma, one that he helped lead.

A Golden Lake-area resident until 17-years-old, now living in Wikwemikong, King recalls teachings which described ceremonies just a few miles west of present-day Kingston. He said the

site ensured a southern view of Wolfe Island, a sacred place to his people.

King, who entered the United States army in 1966 following high school graduation in Oklahoma, said today's Remembrance Day celebration, complete with European religious overtones, just isn't the same as traditional ceremony.

Classified battles, classified memory

Residing for the last five years at the South Bay of Manitoulin Island, Eddie King left the U.S. Special Forces in 1973 as a Company Commander of the 78th Rangers, following seven years service that included a 3.5-year stint with the 107th A Team Special Forces.

Wounded nine times by



bullets, percussion explosives (hand grenade fragments) and bayonet, King now propels his six-foot-plus frame with a cane, surrounded by a spirit of quiet strength.

"I would do it again, even if I knew what the outcome would be," said King,

referring to both his state of survival and the overall Vietnam military effort (generally accepted as a regrettable action and loss.)

Asked of the battles of which he took part, King smiles: "Have you ever heard of Fire Base Mary Anne?"

Continued on Page

Unforgettable warrior: Prince

By Jean Sikabewis

Many of us will carry on with our everyday activities today, but there is one Saulteaux Indian who will stand out in many Native veteran's minds, Thomas (Tommy) George Prince.

Prince was one of the bravest men to fight for his country. He became a member of the 1st Canadian Parachute Battalion in 1942, after enlisting in June of 1940 at the age of 25.

The Canadian Parachute Battalion along the United States Special Forces, an airborne group also known as the Green Berets, formed the First Special Service Force. This special force would be comprised of 1,600 of the toughest men that Canada and the United States could find. Prince was one of those selected few.

This force would owe up to its name, following the Italian campaign in the fall of 1943. With the Allies' capture of Sicily, and their

plans for an attack on the mainland of Italy, members of the special service force were sent into battle.

It was on this battle-front that Prince would earn the first of his 10 medals and decorations.

This is an excerpt from a book written about Native veterans by Fred Gaffen, titled *Forgotten Soldiers*:

"While in action against the enemy in Italy, on Feb. 8, 1944, Sergeant Prince, singlehandedly, ran a telephone wire from our lines 1,500 yards into enemy territory to a house in which he established and maintained an artillery observation post for 24 hours. From his position, Sgt. Prince was not only able to observe enemy artillery emplacements invisible from our own lines, but was also directly responsible for the complete destruction by artillery of four such enemy positions which were causing considerable damage to our own troops and mate-



rial. "At one part of his 24-hour watch, Sgt. Prince's communications were cut by shells. Using his own ingenuity, Sgt. Prince donned available civilian clothes and, under direct enemy observation, went out to his line to re-establish contact for target observation.

"Sgt. Prince's courage and utter disregard for personal safety were an inspiration to his fellows and a marked credit to his unit."

Also, in Sept. 1944, he was awarded the United

States Silver Star for gallantry in action near Les Escarene, southern France.

This excerpt is taken from a book that was written by D. Bruce Sealey and Peter Van De Vyvere, titled *Manitobans in Profile*, Thomas George Prince.

"When the battle of southern France was won, Prince was summoned to an investiture by King George VI, at Buckingham Palace. As the band of the Guards Brigade played, he walked smartly up a carpeted ramp, snapped to attention and saluted His Majesty. The King pinned the Military Medal on his chest, then, on behalf of President Roosevelt of the United States, pinned on the Silver Star. It was a rare event for the King to present two medals at once and for several minutes he chatted with Tommy about his war experiences. Those few minutes stayed with Prince until his death and were among his proudest memories."

Prince would return to civilian life after the war but would take up arms again five years later, when volunteers were called to join the Canadian Army Special Force for service with the United Nations in Korea. He enlisted in the 2nd Battalion, Princess Patricia's Canadian Light Infantry. After the Korea Armistice Agreement on July 27, 1953, Prince returned to Canada. Because of a knee injury he suffered during his days as a paratrooper and arthritis in his knee, Prince was discharged from the army in October of 1953.

Prince was one of 11 children, born on Oct. 25, 1915. A member of the Brokenhead Indian Band in Manitoba, he returned to the reserve, after being honourably discharged on June 15, 1945.

On Dec. 1, 1946, the Manitoba Indian Association chose Prince as its spokesman. He would

Continued on Page 20



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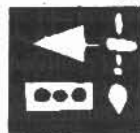
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Prejudice and youth: Obstacles overcome by Aboriginal Veterans

By George Maniowabi

"I have nothing but the highest admiration for Native soldiers. Both as people and as soldiers, nothing but the very best in every unit I've served, everything was 'topline,'" said Elmer Simms, a non-native veteran about serving with Natives in wartime.

During a quick visit to Branch 23 of the Royal Canadian Legion in North Bay, non-Native veterans expressed their opinions of serving with Aboriginal vets.

It wouldn't be surprising to find only secretive men unwilling to talk about their experiences. It can be hard to sit down with a stranger and discuss situations where they were dropped in the middle of a battlefield at an age when he should have been still in high school. Yet, several men did agree to talk about what they experienced.

Simms fought alongside many Native veterans during World War II and praised their service.

In many instances, with a war happening around you, it really didn't matter what the skin colour of the guy next to you was, he was a soldier just like you.

Bill Eisen, another veteran, was born in Toronto into a multi-cultural society. He had been exposed to many other ethnic groups and the racial differences between the soldiers didn't matter to him.

"I could be sitting next to one [a Native] and I wouldn't know it," Eisen said, not participating in the prejudices displayed by many non-Natives.

"One goal was shared by all military collectively,

when your life depended on him and his life depended on you, it didn't matter where he was from."

However, the men expressed that prejudice does exist in the military, they have observed it.

"It's everywhere, and always will be," one veteran said. "I've seen it and you'll see it if you haven't already."

It seemed that a few of the vets had entered the war at a young age, between 16 and 18. This got me to thinking about how someone so young could be plunged into roaring combat.

Percy Fauberte, a native veteran from North Bay, remembers celebrating his 18th birthday aboard a ship off the coast of the Isle of Man in England. Then he fought in a war.

In 1944, he served in the Japanese theatre. But his tour of duty was cut short by an atomic bomb.

While Fauberte was on leave, the A-bombs dropped on Hiroshima and Nagasaki, ending the war in Japan. Fauberte's service was not long, but he did see action, and I brought up the question of his age.

"You had to be 18 before they sent you overseas," explained Fauberte, who went to Japan after turning 18. "But a lot of guys lied about their age and were sent." That meant this country had 'men' fighting at the age of about 16 or 17.

Fauberte didn't talk about how the war affected him, but it's easy to deduce that it was not an easy ride. Try to imagine growing up at home, then suddenly traveling thousands of miles away to fight battles in horrendous conditions. If that wasn't enough, imagine being forced to actually kill

another person. All of this before first being able to experience the outside world on our own side.

The question came up to me that, should a war erupt, would I participate in a full scale conflict? Let me think about that one.

It's easy to say yes right away. The idea of fighting to preserve the rights of the free world is enough to get any young stalwart's motor running.

As for any gung-ho warrior (please excuse the possibly stereotypical term, but I'm trying to write a column here) who wants to vent steam, the prospect of blazing into enemy territory in a hail of bullets also presents appeal.

On the other hand it's easy to "talk the talk", but when the time comes for action, things can change and it's tough to "walk the walk". That's the time to find out if you've got the right stuff.

In this day and age, with the threat of world-scale conflict taking a back seat to other worries such as AIDS, the economy, and other social issues, priorities change. I doubt that many young people are ready to be thrust into a battle position with a gun in his or her hand and expected to fight. That scenario just doesn't seem conceivable these days.

This column isn't meant to take anything away from the valiant efforts of our warriors. The idea I'm trying to get across is that the majority of young people don't have a clue as to what fighting in a war is all about. I certainly don't. And now, thanks to our veterans, my generation may never have to find out.

**Read. Enjoy.
Write us a letter.**



Union of Ontario Indians

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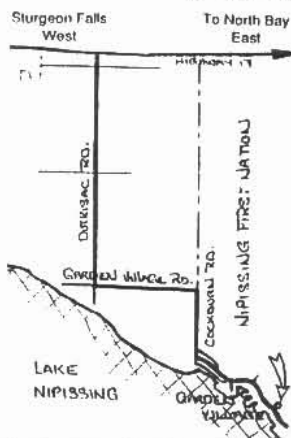


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Grand Council Chief Joe Miskokomon (left) and special assistant Nelson Toulouse display the architect's model of the Union of Ontario Indians headquarters at Nipissing First Nation. Construction of the third wing's foundation is underway. If all goes well, the west wing will be complete before April, leaving only the north wing (the fourth) to be built.

Photos by Dave Dale

Recent Election Results

October 1993

Sheshegwaning First Nation

Chief Albert Cada

Councillors: Loretta Roy, Ernest Wabegijig, Isaac Niganawina

Serpent River First Nation

Chief: Earl Commanda

Councillors: Steve Meawasige, Cheryl Grant, Matilda McLeod, Cindy Lewis
Gerald Commanda, Keith Lewis, Gertrude Lewis, Bernaard Jacobs

Moose Deer Point First Nation

Chief: Laird Hendricks

Councillors: Robert Isaac, Mildred Courriere, Ralph King

Pic Mobert First Nation

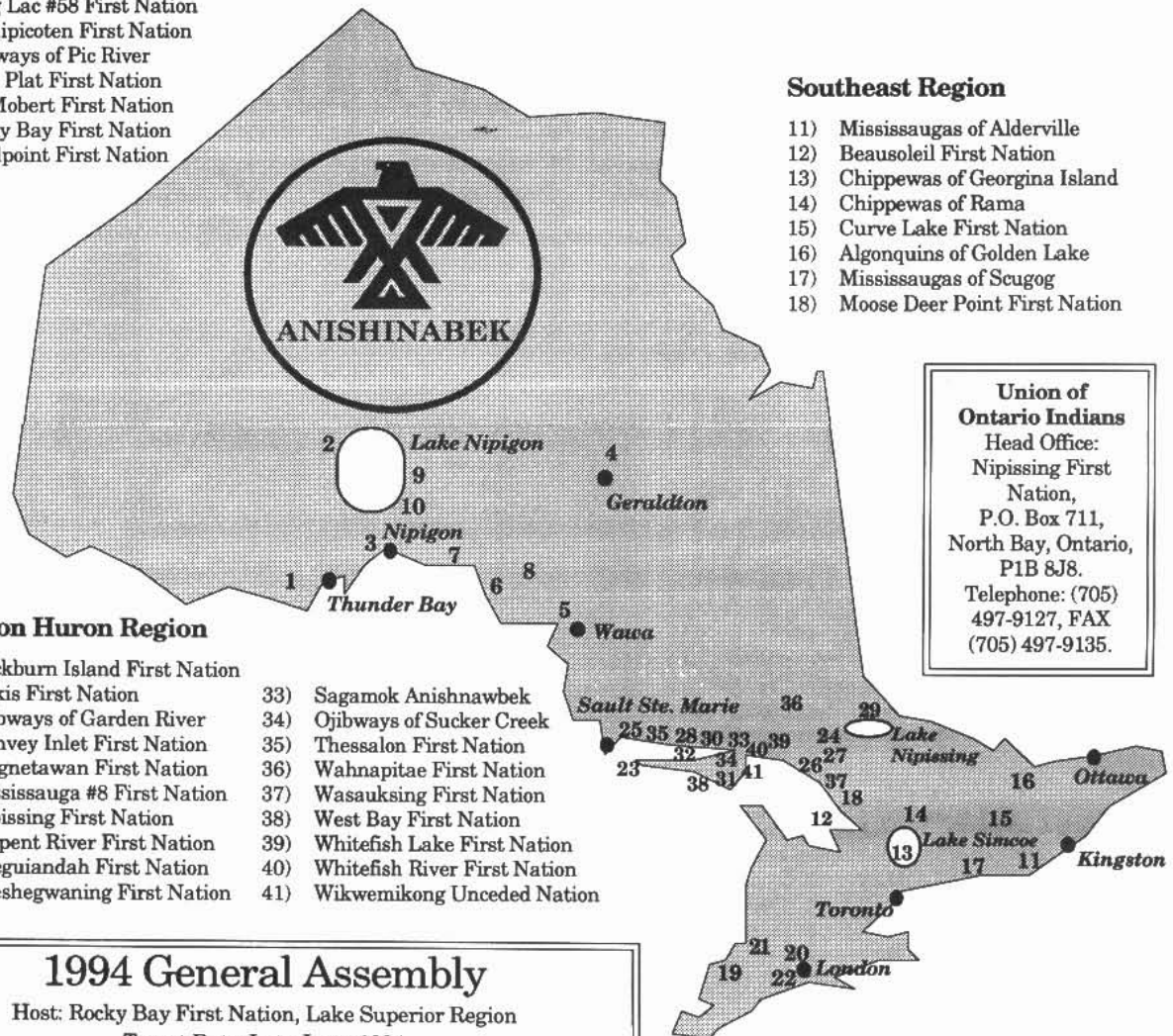
Chief: Peter Desmoulin

Councillors: Floyd Sabourin, Jeffrey Desmoulin, Orville McWatch,
Wayne McWatch, John Kwissiwa, Fernal Desmoulin

Lake Superior Region

- 1) Fort William First Nation
- 2) Gull Bay First Nation
- 3) Lake Helen First Nation
- 4) Long Lac #68 First Nation
- 5) Michipicoten First Nation
- 6) Ojibways of Pic River
- 7) Pays Plat First Nation
- 8) Pic Mobert First Nation
- 9) Rocky Bay First Nation
- 10) Sandpoint First Nation

Union of Ontario Indians



Southeast Region

- 11) Mississaugas of Alderville
- 12) Beausoleil First Nation
- 13) Chippewas of Georgina Island
- 14) Chippewas of Rama
- 15) Curve Lake First Nation
- 16) Algonquins of Golden Lake
- 17) Mississaugas of Scugog
- 18) Moose Deer Point First Nation

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Robinson Huron Region

- | | |
|----------------------------------|----------------------------------|
| 23) Cockburn Island First Nation | 33) Sagamok Anishnawbek |
| 24) Dokis First Nation | 34) Ojibways of Sucker Creek |
| 25) Ojibways of Garden River | 35) Thessalon First Nation |
| 26) Henvey Inlet First Nation | 36) Wahnapiatae First Nation |
| 27) Magnetawan First Nation | 37) Wasauksing First Nation |
| 28) Mississauga #8 First Nation | 38) West Bay First Nation |
| 29) Nipissing First Nation | 39) Whitefish Lake First Nation |
| 30) Serpent River First Nation | 40) Whitefish River First Nation |
| 31) Sheshegwanah First Nation | 41) Wikwemikong Unceded Nation |
| 32) Sheshegwanah First Nation | |

1994 General Assembly

Host: Rocky Bay First Nation, Lake Superior Region
Target Date: Late June, 1994

Union of Ontario Indians

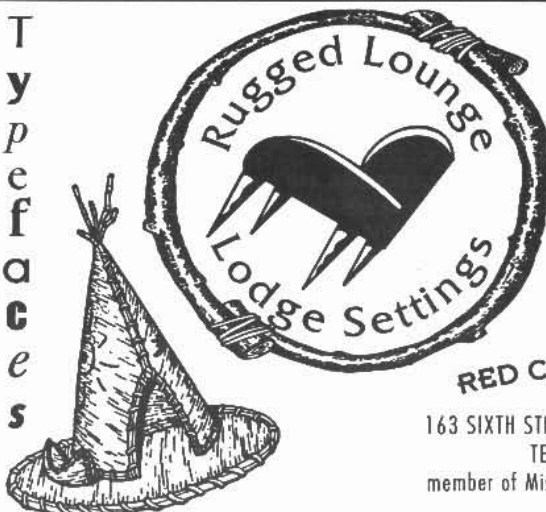
Grand Chief Joe Miskokomon
Deputy Grand Chief Vernon Roote

Regional Grand Chiefs: Tom Bressette (SW), Mike Esquega (RS),
Norm Stinson (SE) and Patrick Madahbee (RH).

Southwest Region

- 19) Chippewas of Sarnia
- 20) Chippewas of the Thames
- 21) Chippewas of Kettle and Stony Point
- 22) Munsee-Deleware Nation

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UOI Updates

Economic Development focus for many UOI communities

By Jennifer Arnott

The guidelines for the jobsOntario Community Action Aboriginal program have been drafted and application forms have been mailed to all First Nations.

As you read in previous issues, this program is an opportunity for communities to build partnerships and develop community plans aimed at long-term

economic growth and capacity. All Aboriginal and Native communities and/or groups are eligible to apply. Proposals that aim to develop and/or implement comprehensive community development strategies will be considered under this program.

The Political Territorial organizations in Ontario, including the Union of

Ontario Indians, have developed this program and will determine funding based on criteria that will be made available along with the application forms. Successful applicants will receive funding directly from the Ministry of Citizenship.

Any communities interested in this program should consider beginning to develop a proposal as the submission date for the first transition year is Dec. 10.

Please contact me directly if you have any questions. In addition, the aboriginal committee has hired a coordination and administrative staff person - Dawn Mackay who is currently working out of the Nishinawbe Aski Nation office on Fort William Reserve in Thunder Bay. Feel free to contact Dawn also if you have any questions.

Community Development Steering Committee

Budgets in economic development programs in First Nations and development organizations have been slashed in recent years. There are now indications that Indian and Northern Affairs is planning to remove its funding in this area entirely leaving the responsibility to other Ministries such as Industry, Science and Technology.

At the same time funding has increased for training and welfare support.

The time has come to look at long-term strategies for community development. Self-determination requires a solid foundation of strategic planning and development. Efficient utilization of existing programs

and lobbying for specific other program components can lead to effective First Nation development.

At a recent meeting of the Executive of the Union of Ontario Indians, the regional Chiefs recommended that an Anishinabek Community Development Steering Committee be struck to assess the current situation and recommend action.

Chiefs, councilors and/or individuals involved in economic or social development are encouraged to consider participating on this important committee.

The Steering Committee composition and mandate will be discussed at the UOI Board of Directors meeting Dec 15-16.

ED documents being prepared for Chiefs

Two documents are being prepared to assist Chiefs and economic development officers, answering important questions for successful endeavors. Completion expected next spring.

1) What community economic development is and is not, and why it is extremely crucial to integrate it into the daily way-of-life;

2) And what issues are related to training, job development, supporting EDO's and their efforts, networking with other communities and entrepreneurs, how to target and access funding sources.

It will also discuss how to formalize Community Economic Development into the current planning process.

The second document is targeted for the EDO's which addresses issues and ideas related to assessing the skills needed to perform their tasks and detailing the various management development tools such as motivation techniques, time management, proposal writing, feasibility study development, presentations and public speaking and business plans evaluations.

CHAD TAYLOR Curve Lake student seeks experience

Chad Taylor is a clerical assistant working with Phyllis Williams, Health Director and Carol Taylor at Curve Lake under the Ontario Futures Program.

We provide office and clerical work experience for 16 weeks and he provides assistance needed in daily office routines.

Chad is a Lakefield District High School Grade 12 graduate trying to decide which direction to head regarding post-secondary education.



Union of Ontario Indians 1993

Christmas Dance

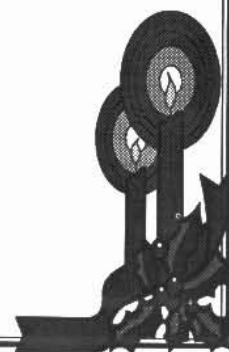
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UOI office
closed Dec. 17
to Jan. 3

The Union of Ontario Indians headquarters at Nipissing First Nation, and branch office in Toronto, will be closed Dec. 17 to Jan. 3 for the Christmas Holidays.

We hope all our friends and neighbors have a happy and healthy Holiday Season, and we look forward to seeing you in the the New Year.



May the Great Spirit shine
His life on your hearts and
homes this Christmas

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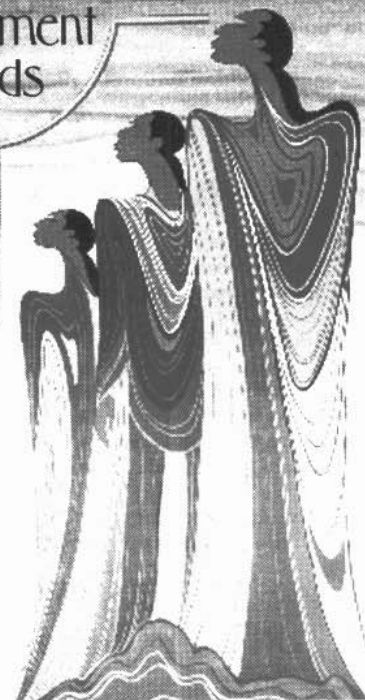
Tax form helpers needed

Many people need a hand at tax time. For a number of reasons these people cannot complete their own returns and cannot afford to pay for help. Revenue Canada needs volunteers to provide this important community service.

Revenue Canada will be offering training sessions in March to people and community organizations. Volunteers will be shown how to complete straightforward tax returns, and will receive a kit of handy reference materials. Training may be done at your local community hall, or at the Revenue Canada Office on 5001 Yonge St. in Toronto.

When you volunteer, you'll have a chance to meet other people who, like you, lend a helping hand at tax time. If you're interested, you can contact the North York District Office and ask to speak to the Public Affairs Office at 1-800-263-1170 ext. 4135.

National Aboriginal Achievement Awards



The National Aboriginal Achievement Awards is an initiative of the greater aboriginal community, with the support of the public and private sectors, to commemorate the 1993 International Year of the World's Indigenous People.

A jury of prominent aboriginal achievers will identify twelve individual award recipients of First Nations, Inuit and Metis heritage who have reached the highest level of achievement in their respective professions. Any individual may nominate an achiever of aboriginal ancestry. Nominees may be working in any occupational area including, but not limited to, agriculture, the arts, business, cultural industries, energy, environment, forestry, health promotion, heritage, housing and community development, media, medicine, public service, science and technology, social services and sports.

The award recipients will be honoured at a ceremony at the National Arts Centre in Ottawa on February 28, 1994 that will be broadcast as a national television special.

Nominations for National Aboriginal Achievement Awards must be received by December 31, 1993. For more information or to nominate an individual contact:

**National Aboriginal
Achievement
Awards Secretariat
c/o Canadian Native Arts
Foundation
77 Mowat Avenue #508
Toronto, Ontario M6K 3E3
Phone: (416) 588-3941
Fax: (416) 588-9198**

The National Aboriginal Achievement Awards is a project of the Canadian Native Arts Foundation. Charitable No. 0726638-22-13

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John Kim Bell



Canada

Interesting Publication

Veterans Affairs produced Native Warriors tribute

Veterans Affairs has answered calls to honor the thousands of Native warriors who answered a call to arms by Canada and the World Allies.

Native Soldiers, Foreign Battlefields is an impressive 48-page tribute with quotes, photos and information features of the most prominent Native veterans during the 20th Century.

Aside from requests to honor avoided entitlements of past veterans, the complete story, concentrating on the positive history that is seldom featured in many of the history books, is told with professional clarity, a worthy gesture.

One of those profiled is Wasauksing/Parry Island First Nation World War I hero Francis Pegahmagabow. The most highly decorated Aboriginal person fighting in a Canadian military uniform, Pegahmagabow was awarded the Military Medal plus two bars for bravery in Belgium and France.

The Veterans Affairs publication states: "Pegahmagabow enlisted with the 23rd Regiment (Northern Pioneers) in August 1914, almost immediately after war was declared.... Within weeks of volunteering, he became one of the original members of the 1st Canadian Infantry Battalion, which, along with the rest of the 20,000 strong 1st Canadian Division, landed in France in February 1915.

"Sniping was the specialty of the man his fellow soldiers called 'Peggy.' It has been since written of him, 'His iron nerves, patience and superb marksmanship helped make him an outstanding sniper.' In addition, Pegahmagabow developed a reputation as a superior scout.

"The 1st Battalion experienced heavy action almost as soon as it arrived on the battlefield. It fought at Ypres, where the enemy introduced a new deadly weapon, poison gas, and on the Somme, where Pegahmagabow was shot in

the leg. He recovered and made it back in time to return with his unit to Belgium.

"In November 1917, the 1st Battalion joined the assault near the village of Passchendaele. Here, roughly 20,000 Allied soldiers crawled from shell crater to shell crater, through water and mud. With two British divisions, the Canadian Corps attacked and



**Francis
Pegahmagabow ***

took the village, holding it for five days, until reinforcements arrived. The Allies suffered 16,000 casualties at Passchendaele, and Corporal Pegahmagabow earned his first bar to the MM.

His citation reads: "At Passchendaele Nov. 6-7, 1917, this NCO (non-commissioned officer) did excellent work. Before and after the attack he kept in touch with the flanks, advising the units he had seen, this information proving the success of the attack and saving valuable time in consolidating. He also guided the relief to its proper place after it had become mixed up."

Sacrifices and Achievements

The publication contains dozens of photos and interesting captions, along with detailed items.

"The First World War, with its trench warfare,

Irma Coucill sketched the above portrait of Francis Pegahmagabow, part of a large collection in the Indian Hall of Fame, at the Woodland Cultural Centre.

poison gas and machine guns, destroyed virtually a generation of young Canadian men. Among them were at least 300 Canadian Native soldiers. Additional lives were lost to illness, particularly tuberculosis, which thrived in the damp trenches of Europe. Countless Natives returned to Canada with the beginnings of this often-fatal disease.

"They also supported the Allied cause at home, donating money and goods to the various relief and patriotic funds, and investing in victory bonds. By the time of the Armistice, donations from Indians to the various war relief funds totaled more than \$44,000 - a sizable figure for the times. Native women...were active in this area. They formed patriotic leagues, Red Cross societies and other charity groups, and then collected clothes, money and food for shipment overseas.

Second World War

"Canada declared war on Germany on Sept. 10, 1939, and, for the second time in little more than two decades, the nation's Native community responded quickly. As the Director of Indian Affairs Branch of the Department of Mines and Resources noted:

"They were not slow to come forward with offers of assistance in both men and money. About one hundred Indians had enlisted by the end of the fiscal year (March 1940) and the contribution of the Indians to the Red Cross and other funds amounted to over \$1,300..."

Within six years, 3,090 participants were recorded - including 72 women and seven Aboriginal people from the Yukon.

"However, the actual number of Native recruits is likely higher than the figure recorded, since, again, some Indians and most Metis and Inuit were excluded from the Indian Affairs' tally. Furthermore, an unknown number of Canadian Indians form reserves near the Canada-United States border served with U.S. forces.

Continued on Page 18

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and
Happy New Year
to all our friends and
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Manitoulin Vets attend Oneida Pow-wow

The Manitoulin Native Veterans and Ladies Auxiliary Group participated in a one-day pow-wow at Oneida, Wisconsin at the Oneida Nations Memorial Building, Nov. 13.

The veterans were invited by Theodore F. Chrisjohn, and the event hosted by the Vietnam Era, Veterans Intertribal Association, Oneida Chapter.

Part of their mission statement declaring their primary purpose: "...to promote the American Indian Veteran in a positive image, to remember those brothers and sisters who have passed away since the war has ended, to provide a way for these Veterans to express the pride they have in their Warrior status and to give American Indian Veterans a unified voice in Veteran Affairs."

Recognition was given to the following veterans: John Danforth, Paul Smith, Elroy King, Floyd Powless, Ken Hill, J. King, Mark Powless, John Powless, Elsworth Webster for their organizational effort.

The representative Canadian contingent group consisting of veterans Albert Manitowabi, Duncan McGregor and Ladies Auxiliary group members, Lavina Lewis, Violet Rivers, family member Sharon Shawanibin, coordinators Daniel Rivers, Brenda Fox and dancers Tia and Brandy Peltier, were then presented with give-away. Albert Manitowabi was presented a MIA/POW flag and Duncan McGregor a US flag to be carried at all Pow-wows.

A special acknowledgment to the Union of Ontario Indians and the United Chiefs and Councils for their contribution in making this trip possible for the Manitoulin Veterans. Special thank you is also extended to the Veterans Intertribal Association, Oneida Chapter for their generous invitation and assistance.

Wikwemikong Vietnam Veterans

James King, Eugene Shawanda;
James Shawanibin; Kenny Lewis;
Jerry Trudeau, U.S.M. 72-75;
Frank Jr. Trudeau, Germany Occupation

Chippewa and Munsee-Delaware Chippewa Native Veterans Association

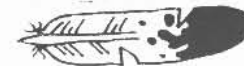
Harry Smith, WW2
Glen Cady, WW2 USA
Alexander Solomon,
RCN Navy

Dave French, WW2
Lorne French, WW2
Norman French WW2
John French, Korea USA
Fay Albert, WW2
Kenneth Albert Sr, USA

Navy, WW2.
Harry Miskokomon,
RCAF, WW2
Hank Solomon, WW2
Tracey Deleary, WW2
Walter Albert, WW2
Martin McGahey, WW2
Clayton McGahey, WW2
Clarence Albert, WW2
Sanford Burch, WW2
John Waucaush,
CAN ARMY

Ernie Riley, USA Army
Donald Logan, USA Army
Bob Logan, Korea
Reginald Albert Sr., Korea
Arnold Albert,
RCN NAVY
Murry Burch, WW2 USA
Doug Delerie, WW2
Clifford Henry, Vietnam
Darel Henry, Vietnam
Gordon Henry, Army
Europe

Floyd Case, Vietnam
Alan Cady, USA Airforce



Now Deceased

Milton Waucaush, WW2
Eddy Waucaush, WW2
Duncan Fisher, WW1
Clarence Fisher, WW2
Joe Johnson, WW1
Willis Halfday, WW2
Levlard Fisher, WW1
Washington Logon, WW1
Nelson Beach, WW1
John Henry, WW2
Ken Henry, WW2
Theodor Henry, WW2
Eli Snake, WW2
George Snake, WW2
Joe French, WW2
Edsir French, WW2
Donald Waddilove, WW2
Gordon Snake, WW2
Alvin Beeswax, WW2
Loyd Riley, WW2
Loyd Nicholas, WW2
Linwood Nicholas, WW2
Earl Burch, WW2
Archie Burch, WW2
McKinely Wascaush,
WW2

Charlie Waucaush, WW2
Lawrence Peters,
WW2, WW1

Wilfred John, WW1
Archie John, WW1
Susie Waddilove, WW2
James Waucaush, WW2
Hughie Chippewa, WW2
Frank Andrew Solomon,
WW1

Clifford Dodge, WW2
Arnold Logan, WW1
Clarence Silver, WW1
Joe McGahey, WW1
Alex Tomago, WW1
Lenard McGahey, WW1
Austin Beaver, WW1
Clifford Fisher, WW1
Calvin Fox, WW1
Alex Noah, WW1
Fred Kechego, WW1
Hiram Alexander, WW1
George Nicholas, WW1
Alex Nicholas, WW2
Ernest McDougal,
Korea USA
Stanford Smith, WW2
Clifford Peters, WW2
Thomas Albert, WW1
Samuel Riley, WW2
Harold Riley, WW2
Andy Hendrick, WW2
Harley Albert, Vietnam

Heros and heroics documented

Continued from Page 17

Within the 48 pages of the new publication, which quotes and credits such noted historians and sources as Fred Gaffen, author of *Forgotten Soldiers*, are a priceless collection of photos and portraits. No doubt, the Irma Coucill collection of sketches from the halls of the Indian Hall of Fame represent a special contribution from the Woodland Cultural Centre.

A sample of the captions hints at the magazine's value:

Jack Beaver of Ontario's Alderville Band was overseas with the RCAF for 13 months during the war. A member of the Force's 126 Wing, he served in England, Holland, Belgium and France. After the war, Beaver, a Mississauga Indian, was chief of the band for four years and eventually became President of the Churchill Falls (Labrador) Corporation. (Marjorie Beaver)

In 1972, as Canada's representative Silver Cross Mother, Mrs. Mary McLeod of Cape Croker laid a wreath

at the National War Memorial. Mrs. McLeod lost two sons in the Second World War; another two were wounded. Here she and daughters Marie (left) and Lila examine the Books of Remembrance in the Memorial Chapel of Peace Tower on Parliament Hill. (Legion magazine)

Lawrence Martin of Nipigon, Ontario served in both the Second World War and the Korean War. During the Second, he went overseas in 1943 and became a gunner. Here Cpl. Martin stands over a bunker and trench in Korea.

Brigadier Oliver Martin in 1943. The First and Second World War veteran wore many career hats in his lifetime, including those of magistrate and school principal (A Mohawk from the Six Nations Grand River Reserve...He was the highest rank ever held by a Canadian Native.)

An Ojibwa from the Nipigon region of Ontario, Joan Martin (right) extended a family tradition by joining the Canadian Army. Her father, Ambrose, served

- and was wounded - during the First World War. Two of Joan's brothers, Lawrence and Ben, served in the Second World War, as did she. Along with their brother Ivan, the Martin boys later volunteered to go to Korea.

Charles Byce, (Moose Factory) shown at age 24, was the only member of his regiment - the Lake Superior Regiment - to earn both the Distinguished Conduct Medal and the Military Medal. He displayed fearless leadership in winning both gallantry awards.

Other Native Veterans mentioned or had photos reproduced: Nelson Shead of Selkirk, Manitoba; Thomas George Prince, Brokenhead Band, Manitoba; David Greyeyes, Muskeg Lake Cree Band; Gilbert Monture, Six Nations; Lloyd Michon and Fred Young, both of Lake Nipigon, and many more.

An address at the back of the book invites comments and suggestions: **Veterans Affairs Canada, Communications Division, 66 Slater St., Ottawa, Ontario, K1A 0P4.**

Knock, knock

Opportunity is knocking. The Anishinabek News needs a sponsor for a special Native Veterans' page to be published for the next six months.

And you should help support Native Veterans. With an investment of \$200 each month, you control a quarter-page of advertising space along the bottom.

The page will feature profiles, information and columns, plus photos.

If interested, contact Dave Dale at (705) 497-9127.

Native Warriors contributed more than you might know

By Michael Eshkibok

When I was in the first grade, I used to wonder what contributions Indians made to Canada. The history books said the cowboys always won and the Indians always lost. It said Indians were savages and scalped people and that we came across the Bering Strait. As a result of this, guess what other kids do? Well, my experience is, they won't play with you or talk to you. Some may even want to fight with you. This is all courtesy of the Canadian educational system.

So, I went home and told my mother what they were teaching us. She said, "We are not savages and we did not come across the Bering Strait." She said, "Be proud of your race." What she was really saying was, "You find out why you should be proud of your race." The Bering Strait Theory is just that, only a theory. Most Indians from North America believe we were put here by the Creator; they do not believe they came across the Bering Strait. Creation began here.

Scalping is often associated with Indians. Why is that? It is well documented that Indians were paid to take scalps while white people dressed as Indians also did the same. Both races did it. As a young boy, not knowing Native history, I began

to wonder what really happened. My mother was right; we had a lot to be proud of.

Native people have played a major role in the history of Canada. The signing of the Royal Proclamation of 1763 was passed in the British Parliament. It points to the fact that the British wanted and needed Indians as allies against the French. It became a top priority. Indians played a decisive role as allies with the British in the War of 1812. Tecumseh is one Indian leader worth mentioning. He helped the British win victories, and they later abandoned him to certain defeat at the hands of the Americans. Had Indians not been allies to the British, there is a good chance the United States' flag might be hanging over our heads today. Native people were instrumental in helping the British settle what is now Western Canada. The Americans and other countries at the time were not interested in taking on the Indians again. Eventually, Indians were put on reserves and legislation was introduced and designed to assimilate them.

North American Indians have never been afraid to defend their land, even though they are a peaceful people. Indians were not forced to fight for this continent during both world wars

because they were wards of the government and not Canadian citizens. Our contributions as members of the ethnic community and in proportion to the general population was above average. Although some Indians were rejected from the armed services, those that could did go. It is the principle that counts. The Cape Croker band, for instance, emptied themselves of all those who were capable of fighting for Canada. Many Indians fought for Canada and died for Canada in both world wars.

In the United States, the Navaho Indians, the largest tribe in North America, had a group called the Navaho Codetalkers. During World War II, the Navaho Codetalkers were instrumental in the taking of Iwo Jima, a strategic landing base for B-29 American bombers. They were unique because their language could not be decoded properly by the Japanese.

War always brings sadness. What is saddest of all is knowing that the most decorated man in the World War II was a Canadian Indian named Thomas Prince who died anonymously, no memorial or history textbook telling his story.

Michael Eshkibok is a Nishnaabe writer and student at Laurentian University.

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A lasting tribute

The Union of Ontario Indians raised \$900 for the Manitoulin District Cenotaph Fund, selling Nevada Tickets at the General Assembly last summer (Kettle and Stony Point). The donation will be used to complete the Canadian Legion's Branch 514 lasting memorial to fallen warriors. A special ceremony is planned on Manitoulin Island for the beginning of June 1994. Future issues of the Anishinabek News will share details as they become available.



**PEACE AND Joy
FOR THE CHRISTMAS
SEASON FROM
DOKIS FIRST NATION**

Thomas Prince earned fame and respect through deeds of bravery

Continued from Page 11

present a major brief to a parliamentary committee on June 5, 1947, outlining five areas of Native concern. These five were: better housing, improved educational facilities and opportunities, financial assistance to start farms and small businesses, money for the improvement of roads on reserves, and a halt to the slow encroachment of their hunting, fishing, and trapping rights, according to the book, *Manitobans in Profile*.

Prince worked at various jobs after the war. Maybe they weren't always good jobs, but the best job he did was when he fought for his country. His medals and decorations include: 1939-45 Star, Italy Star, France and Germany Star, Defence Medal, Canadian Volunteer Service Medal with Clasp, War Medal, Korean Medal, United Nations' Service Medal, Military Medal, and the Silver Star (U.S.A.)

Prince died at the age of 62 in the Deer Lodge Hospital for Veterans, but he will live on for many Native as one of the bravest Indian soldiers to fight, so that we can live in a free and democratic country today.

As you go about your daily routine today, "lest we forget," take a minute to remember Tommy Prince and other veterans like him.

Vietnam Vet:

Classified battles, classified memory

Continued from Page 11

Receiving a negative response, King recounted a battle where 89 men were sent in, but only three survived.

King carried himself out of that one, but questions about where and when, and other battles, were greeted with a U.S. military trademark response: "Classified."

And the thought of such secrecy brought laughter from King, himself both amused and enveloped in the reality of army classification spanning two decades.

"A lot of our operations are highly classified," said King who was once part of an elite team of 12, all but one of whom were North American warriors known best for their tracking and wilderness skills, as well as distinct fighting and survival excellence.

In fact, hand-to-hand combative techniques were their specialty.

"On long-range reconnaissance...it was our preferred way to fight, hit and run," said King.

Government should prepare...

High on the priority list for the Canadian government, said the veteran, should be a program that is in place for new veterans who see intense action, including Desert Storm veterans.

"In the (near) future, they should probably have some kind of Post-Traumatic Stress Syndrome program," said King, himself a graduate of 4.5 years of counselling.

"It sometimes shows 10 to 15 years in the future," he said, explaining how veterans were taken by surprise by the psychological illness.

"Some did not realize they were having a problem. It should be addressed now, or at least looked into so the government will be prepared for the immediate shock.

Asked which Vietnam movies were accurate, King grimaced.

"I only went to one, and I walked out of that half-way. It was too realistic," said King, saying it triggered terrible memories.

The movie, by the way, was "Platoon".

Editor: If you know of any traditional ceremonies honoring Native warriors, share them with the Anishinabek News and our readership.

Write to the address on Page 4.



A group photo of Wikwemikong's Native Veterans was made complete with Royal Canadian Legion members and supporting Canadian Forces personnel on Remembrance Day, following a special lunch at the Pontiac School. Below that, Wikwemikong's Duncan McGregor (right) and John Mamdanin (left), takes part in Veterans celebration pow-wow in Wisconsin this summer.

Dinner's ready.

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Letters

'Yellow Journalism' not appreciated...

Dear Editor,

We read with great interest Aboriginal Views "Off-Reserve housing project delayed by a month or more."

It is unfortunate that you were not able to reach our office on Oct. 26 at 2 p.m. since we were working. Our phone has an automatic answer feature so we are investigating why this process seems to have failed you.

Rather than promote poor press and yellow journalism rife with criticism of each other, it would be respectful if we could support each other.

The views presented by Nicholas But are absolutely contrary to the issues at the root of the delay. The organizations involved are prepared to continue to develop the programme and criteria, however, the Ministers office has suspended discussions because of the governance issue and lack of resources. The Ministry would be delighted to deliver the units, but Aboriginal people involved in the consultation were clear in their direction that they wanted the units delivered by Aboriginal people.

There are numerous other matters like incorporation, tenant involvement, distribution, funding formulas that all still have to be addressed. We could of had hundreds of units allocated this year.

The OFIFC would be pleased to discuss the off-reserve housing proposals at great length when you have time to follow up.

Sincerely
Sylvia Maracle,
Executive Director,
Ontario Federation of Indian Friendship Centres

EDITOR: We appreciate your letter letting everyone know their houses are in good hands, and that you're only facing the same frustrating web the Native political organizations face.

Please, send us a press release on when and where the houses go up; we'll be glad to pass the information on to the leadership and their people.

The Remains of a Fire

There is a hill somewhere with the remains of a fire.
Embers once red and hot lie there cold and black
Evidence that we were part of a tribal people.
In the cold we sat
and ate
and talked.
The elements were a part of us
and we a part of them.

The smoke once rose from that fire
into the heavens giving back the heat
that came from the sky.
Time and years come together at the fire.
Where young and old
past and future
lived together as if all were now.

In the now cold embers
a voice says remember me when I'm dead.
Part of a people who are no more
Part of a life that is no more
Unless each of us remembers a fire.

By Lark Ritchie

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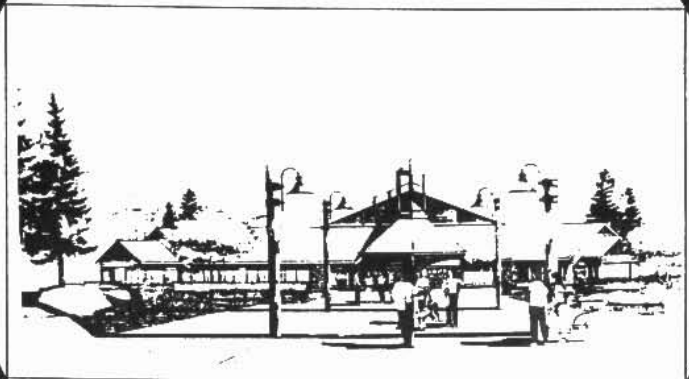
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Wealth of Health

Awareness and prevention key ingredients to health

By George Manitowabi

Awareness and prevention were the main issues at the Nipissing First Nation Health Fair held in Garden Village on Nov. 15.

Booths from different organizations were set up to inform visitors of ongoing health issues that affect First Nation communities and beyond. The participants that were involved at the fair commented that the level of interest by visitors was encouraging. Many of the visitors were students from nearby schools on field trips. Laurie McLeod handled the Union of Ontario Indians' AIDS Awareness booth.

"We have had a really good response, especially from the students," she said. "They had little passports

where they had to ask questions of the people at the booths, it was a good idea for them to get involved."

The North Bay and District Health Unit had several displays set up to promote awareness for a variety of topics ranging from Pre-Natal Health to Sexual Health. Joanne Bean facilitated the Health Unit's Sexual Health booth and also commented on the favourable response by students. However, given the young age of many of the visitors, Bean said there weren't many questions being asked.

"I would just ask them their age, and then I would be able to give information regarding that age group," she said.

Representatives from

the RCMP and Nipissing Police were also on hand to promote the dangers of drug and alcohol abuse. Constable Micheline Roberge from the RCMP in North Bay displayed many samples of hazardous drugs that are being abused by young people. Roberge has noticed a change in the youths' attitudes.

"They are more conscious of how to take care of themselves than in the past," she remarked, saying that the danger of drugs was known among the younger generation.

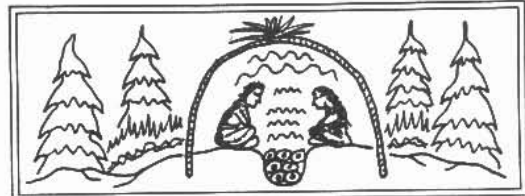
Mary Jane Chevrier from the Ojibway Family Resource Centre was in attendance to promote awareness of Wife Assault. She said that November is Prevention of Wife Assault month and it is important to recognize this serious issue.

One of the programs that the Resource Centre offers is the Outreach program. This program is a service which will provide support and assistance to those who have been assaulted. More information about this program can be obtained by calling Gladys Goulais at the Ojibway Family Resource Centre at (705) 472-3321 or 1-800-387-2465.

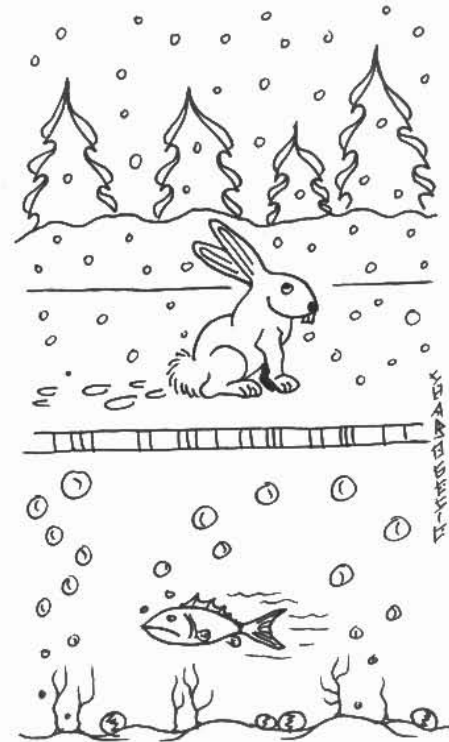
Native medicine is an interesting topic presented by Rosella Kinoshameg. She displayed numerous plants and herbs that had surprising nutritional and medicinal value. It is common to think that these plants are rare and grow in select areas, but that is not the case.

"One lady asked me where a particular herb grew," Kinoshameg recollected, "I told her that it probably grew at the end of her driveway. She was really surprised." So those annoying plants that seemed to grow endlessly around your yard may provide a healthy lunch.

At the end of the fair, draws were held for prizes to participants and visitors.



Eyewtwister



Can you find all eight changes?

Solution on Page 27

UOI suicide manual "Walking in Balance" useful in communities

By Lynda Parsons

"Walking in Balance" is a suicide resource manual developed by the Union of Ontario Indians to assist First Nations. The manual was designed to assist those in a "helping role" in their work with suicide.

The first section of the manual is meant to provide readers with a basic understanding of the wholeness and wellness of First Nations' peoples. Briefly identified are various aspects which have influenced and affected their lives, and has contributed directly to such strong feelings of hopelessness where suicide becomes such a viable alternative. To fully understand the wholeness and wellness of First Nations' peoples, one needs to understand these various components which has such an affect on their lives.

The second part of the manual provides some hands-on information and

tools that can be useful in working with suicide in the communities, with individuals, with survivors, etc. This section of the manual examines warning signs, prevention, intervention, and postvention.

Our inner strength continues to emerge as First Nation's people returning to the roots of our culture, finding a growing sense of comfort, a sense of belonging and pride. Although there is a variety of differences between communities, what is universal is our ability to take action.

It does not cost money to provide time and energy to the prevention of suicide. Sobriety, positive role modeling, the inclusion and empowerment of our youth, support groups, home visits, etc., can begin today. Establish your goals on how to prevent suicide, once you decide on your goals, start taking action, our youths are depending on you.

Aluminum is toxic, and your diet may be poisonous

So you started your day in a hurry—brushed your teeth, put on anti-perspirant, grabbed a doughnut and gulped down apple juice from an open can in the fridge.

Before dashing out to the car, you popped an Aspirin to soothe a headache and washed down the pill with water then added an antacid to settle your stomach.

Without knowing it, you've just eaten more aluminum from the toothpaste, pastry, juice, pills and water than you should consume in a month. As well, aluminum has been absorbed through your skin from the anti-perspirant.

While aluminum is not a heavy metal, it has been found to be toxic. Because aluminum permeates our air, water and soil, small amounts are present in our food. The average person consumes between three and ten milligrams of aluminum a day. Only recently has research revealed that aluminum is absorbed and accumulated in the body.

Many symptoms of aluminum toxicity are similar to those of Alzheimer's disease and osteoporosis. Aluminum toxicity can lead to colic, rickets, gastrointestinal disturbances, poor calcium metabolism, extreme nervousness, anemia, headache, decreased liver and kidney function, forgetfulness, speech disturbances and memory loss, softening of the bones, and weak, aching muscles.

Research suggests that a chronic calcium deficiency may change the way in which the body uses minerals. Bone loss and increased intestinal absorption of aluminum and silicon combine to form compounds that accumulate in the cerebral cortex of the brain. These compounds prevent impulses from being carried to or from the brain.

An accumulation of aluminum salts in the brain has been implicated in seizures and reduced mental faculties. Autopsies performed on Alzheimer's victims revealed that four times the normal amount of aluminum had accumulated in the nerve cells of the brain. This suggests that long-term accumulation of aluminum in the brain may contribute to the development of Alzheimer's disease.

Because aluminum is excreted by the kidneys, toxic amounts of aluminum may impair kidney function, a definite concern for those with diabetes.

Aluminum is a popular metal used to make cookware, cooking utensils, and foil. Excessive use of antacids is the most common cause of aluminum toxicity. Many over-the-counter drugs used for inflammation and pain contain aluminum. And several douche preparations contain aluminum. As well, it is an additive in most baking powders and is sometimes evident in drinking water.

READ INGREDIENT LABELS

Aluminum is also used in food processing (pickles and relishes, in particular), antiperspirants, beer (especially when in aluminum cans), bleached flour, table salt, tobacco smoke, cream of tartar, Parmesan and grated cheeses, aluminum salts, toothpaste, and some canned goods.

Those who enjoy fast foods should be aware that processed cheese has a high aluminum content.

Continued on Page 28

Aboriginal Views

KANEHSATAKE: 270 YEARS OF RESISTANCE

By Alanis Obomsawin

Film Review

by Jan Bourdeau Waboose

This emotionally riveting film is written, produced and directed by Alanis Obomsawin, an Abenaki of Odanak reserve, north of Montreal. In September 1993, her film won the top honour, the prestigious Toronto-City Award. The National Film Board screenings took place October 1993. I had the honour of viewing it and it is a film I will never forget. Throughout the film I wept. I laughed, and I wept some more. (It's strange how native people can find laughter even in the middle of a crisis.)

Alanis Obomsawin walks us through unbearable pain, anguish, controlled outrage, mass confusion and struggle to retain strength. We find ourselves absorbed by the invincible courage of the Mohawk people during the 78-day crisis in 1990 at Kanehsatake and the town of Oka. The powerfully passionate documentary encompasses more than the 78 days of escalating confrontation. Obomsawin's uncanny calm voice transports us back in time when the true historical conflict began; with the arrival of the whiteman.

Over 270 years of Mohawk people have resisted takeover of their land by the Church and White settlers, only to befall imprisonment and death.

When the Mohawk people were forced to settle on their hunting grounds (Kanehsatake) a special part of the land known as the "Commons" was and is a traditional gathering place for the Mohawk. The "Commons" consists of tall pine trees hand-planted by Mohawk ancestors.

In 1959, the Mohawks protested the town of Oka's decision to cut down part of the Pines to build a golf course next to their burial grounds. They were ignored and in 1960 the Oka Golf Club was built.

Again in March 1989 Mayor Ouellette of Oka announced plans to build a luxury housing development and expansion of a private 9 hole golf course into Mohawk land, into the Pines. To protect their land the Mohawk people began to protest. Barricades were set up by Kanehsatake and Kahnawake. In the tragic events to follow 100 heavily armed Quebec police stormed a barricade with gunfire. Prime Minister Mulroney sends in the Canadian army with heavy artillery as a "peace keeping measure". Pandemonium, deceit from the politicians, viscous attacks by non-native mobs

and death on both sides are all part of the roller coaster of emotions we experience during the film. Not to mention the ludicrous manpower of 3,300 army men to approximately 50 Mohawks at Kanehsatake (19 of them women, 7 children). It resembled a war-zone. Fear, hunger, sleepless-nights are all depicted behind the razor-sharp barb wire surrounding the Mohawk people. One Warrior commented, "why are they trying to keep us in, we are not going anywhere."

"Food, warm clothing, and medical supplies were withheld, film and tapes confiscated, telephones jammed. On tense evening soldiers crept under the razor-wire fence and clubbed a Mohawk warrior in his sleep. The army denied it, but the CBC crew had filmed the Warrior's badly beaten body. Only hours after the evidence was shown, CBC abruptly pulled out their film crew. Other journalists and media crew were banned by the army. Alanis Obomsawin remained.

On Sept. 26, 1990, the Mohawk people did not surrender not did they lose the battle. They burned their weapons and walked out a proud, strong and united people. A violent confrontation occurred by the soldiers and is captured on film by Obomsawin's determination to show the world the truth.

Her film communicates the spirit and the voice of the Mohawk people for all to see. It exposes the role of the two opposing governments, police, the army, and the manipulation of the news media by the authorities. In fact, three years later, 1993, Obomsawin states that the CBC refused the film in its present form and demanded a long list of changes, totally unacceptable to her. CBC says that they do not refuse to run the film. Their only question is when and in what format.

Watching this film as a 1st Nations person, I was filled with dignity-unity-pride. The spirit of the Mohawk people is not broken and they did not surrender. The irony throughout is the combined cost to the Federal and Provincial government during the standoff - \$155 million!

They spent lavishly to try to break the voice and spirit of the aboriginal peoples. They again, did not succeed.

In the dark of the theater I wept, tears of pain and tears of joy, and I was not alone.

Attention: Art and Craft Retailers

If Santa skipped your shop, and your Christmas sales are disappointing...

The Anishinabek News has a Boxing Day deal for you!

Call Dave or George at (705) 497-9127 for details.

Free bulletin board

The Chiefs of Ontario Christmas Dinner and Dance, Thursday, Dec. 16 at the Delta Chelsea Inn, Toronto.

The Mark Laforme Band will be entertaining.

Tickets are \$40 per person, dance only is \$10.

Call Dianne Simon or Joyce Viggers at (416) 972-0212 for more info.

Aboriginal Womens Support Program is holding Native Women's Healing Circles Monday, Dec. 6 and Dec. 13, 7 to 9 p.m.

Phone (613) 567-3283 for further information and to confirm attendance.

No cost involved.

Child care expenses provided along with transportation costs.

The Power of Place is an exhibit curated by Tom Hill, Museum Director of the Woodland Cultural Centre.

It is on display at the Queen's Park Legislative Assembly, Northern Heritage Room, marking the International Year for the World's Indigenous People.

Incorporating 17 works of art, is available for viewing until June 24, 1994.

The United Indian Councils is preparing its second annual Personal and Community Wellness Conference, scheduled April 14-17 at the Nottawasaga Inn, Alliston, Ontario.

"Empowerment through the Arts is the theme. Proposals for workshop presentations are being accepted until Jan. 15, 1994.

For more info: contact Cynthia C. Wesley-Esquimaux, (705) 739-8422.

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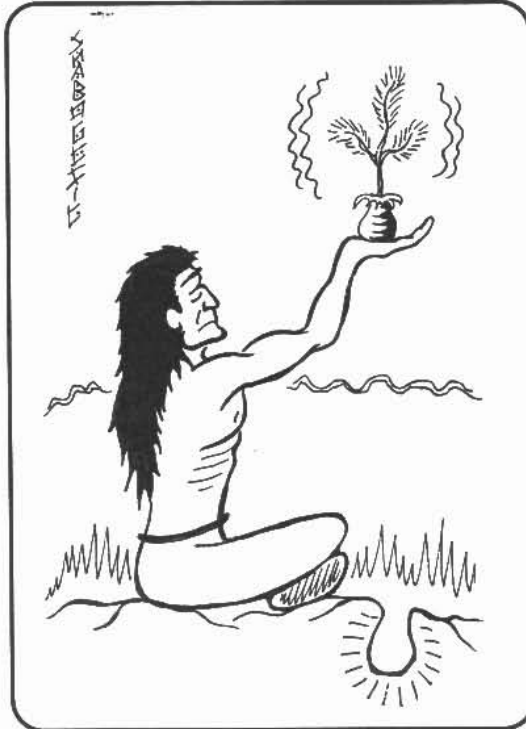
Effects of timber harvest studied by Teme-Augama-Anishnabie

By Esther Kovacs for Natural Resources Canada

The late afternoon sun glows in a golden haze, lighting up the secluded silence of a Temagami marsh. A warm late summer breeze blows over the tall grasses and shrubs causing them to dance, as the tall pines whisper. This is one of 45 wetlands being studied by the Teme-Augama Anishnabie (TAA) under a project entitled, "Assessing the short term effects of timber harvest within riparian zones on the wildlife of wetlands."

This project, funded through the Northern Forestry Program (NFP) of the Northern Ontario Development Agreement (NODA), began in September, 1992, and is assessing the short term effects of commercial timber harvest in wetland riparian zones on the composition of the wildlife community in wetlands and associated riparian habitats.

In December of 1991, the TAA called for a minimum 30 metre no-cut riparian reserve to be established adjacent to all wetlands within harvest areas of the TAA ancestral lands, n'Daki Menan. It is recognized that a 30 metre



reserve may not be the most appropriate width in every case, but by providing at least 30 metres of protection, it is believed the wetland edge community will be maintained for dependent wildlife. These reserves also serve to disperse harvest blocks and to provide travel corridors for the wildlife in the area. Conse-

quently the moderating effects of a 30 metre shoreline reserve will be evaluated through this research. The wetlands have been allocated to one of three treatments: commercial timber harvest with no shoreline reserve, commercial timber harvest with a 30 metre shoreline reserve, and no commercial timber harvest within 500 metres of the wetland (i.e. the reference area).

According to the project coordinator, Tom Whitfield, of TW's Ecological, North Bay, "wetlands are an integral part of the overall landscape ecosystem, and ensuring the sustenance of all life forms which are dependent on them is important in terms of biological diversity." The TAA has held community workshops to give insight into the project, and to gain community response and recommendations.

Many organizations including Ontario Ministry of Natural Resources, the Mid North Forest Industry Alliance, and the Ontario Ministry of Environment and Energy are involved in

the project. As well, diverse scientific experts continue to have input into the many aspects of the wetland project.

Many types of research activities are being conducted. Data is being collected through winter track counts, point counts and modified spot mapping for birds, an annual owl count, trapping of aquatic biota and water quality sampling are all being carried out at the appropriate time. This will give an indication of the various species which utilize the wetlands at different times of the year.

Robin Koistinen, Assistant Stewardship Director for the TAA says that "everyone involved in taking a holistic approach to the research and it is an attempt to combine traditional ways of understanding the forest with the technical and scientific requirements of agencies, such as the provincial MNR."

The wildlife and forest survey crew of TAA members Fred Blake, and Dave Laronde are very optimistic about the project. Fred, a long-time local trapper, believes that "it will tell you something about the animals, and their habits." But he's not sure that 3 years is enough time to sufficiently determine the success of the project, and to gain valuable results from it.

This project will be finished by September, 1995. It is expected that the results will identify the short term effects that timber harvest may have on wildlife community species composition and diversity in wetlands and associated riparian habitats. The study will hopefully show whether a 30 meter shoreline reserve is adequate to mitigate those effects.

This project will provide valuable information for refining provincial guidelines for habitat protection, for safe logging practices and the maintenance of a balanced and healthy ecosystem for wildlife.

Season Greetings to all our Brothers and Sisters from the Wahnapiatae First Nation



Sports & Recreation

Thunderbirds await exciting events in Brandon

By Kevin Wassegijig

WIKWEMIKONG-- Approximately 30 people, players and fans of the Wikwemikong Thunderbirds Hockey Club, are anxiously awaiting for Jan. 27, 1994 to arrive as they will be on their way to the 20th Annual Dakota-Ojibway Tribal Council Winter Days in Brandon, Mani-

toba.

The DOTC Winter Tribal Days has grown from a modest one day hockey tournament to its present form attracting some 21,000 participants and spectators, generating \$2.5 million in the city of Brandon over three days in January.

Highlights of the events running throughout the

three days include a full scale rodeo and a competition pow-wow. Other events include three bingos, boxing, starblanket contest, art show, princess pageant, competitive square dancing, traditional moccasin games, 32 team curling bonspiel and a 32 team minor hockey tournament limited DOTC member communities.

The main event remains the 32 team men's hockey tournament, unofficially the Canadian Native Men's Hockey Championship. Termed by TSN a few years ago as the "Stanley Cup of Native Hockey," the tournament has total prize money of \$20,600, with the championship team receiving \$8,000 in cash, a "keeper" championship trophy, jackets and medallions.

Along with the Wikwemikong Thunderbirds, other expected teams include the Goodfish Playboys, last year's Champions from Goodfish Lake, Alberta.

Thunderbird Roster List:

Spud Wassegijig - Wiky
Ken Dokis - Nipissing
Gerard Peltier - Wiky
Wally Manitowabi-Wiky
Brad Webkamigad-Wiky
Emmett Pitawanakwat-
Whitefish River
Bud Restoule - Dokis
Zeek Peltier - Wiky
Stock Peltier - Wiky
Kevin Debassige -
West Bay
Greg Mishibinijima -
Wiky
Russ Peltier - Wiky
Gary Wood - Red Lake
Brian Young - Nipissing
Kizzy Commanda -
Nipissing
David Webkamigad -
Wiky
Hap Homer - Wiky

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Wikwemikong goalie school to train young puck-stoppers

WIKWEMIKONG-- On Saturday, Nov. 13, 1993, the Wikwemikong Thunderbirds Hockey Club hosted its first of several planned goalie schools for the up and coming puck-stoppers of Wikwemikong.

Often it is said that "the goaltender is the most important position in hockey" and without one there is no game. With minor hockey teams having limited practice time for various reasons, the goaltender is not given the special attention needed. The young goalies that attended the goalie school were

given two hours of instruction concentrating on the basics of goaltending.

The next session will be scheduled in mid-December in Wiky and will include some instructional videos and off-ice training.

The Thunderbirds are not limiting their assistance to the young goalies. Members of the team will also be assisting the coaches of the respective minor hockey teams during on-ice practice sessions. Also a portion of funds raised will be donated to the Wiky Minor Hockey program.

Hamilton to host Children's Games

June 13-19, 1994 the City of Hamilton will be the hosts for this International event. It is the first time in its 25 year history that the International Children's Games will come to North America.

The participants range in ages from 11 to 15 years old. Sports events include: track and field, swimming and tennis. Teams are to consist of 18: eight swimmers, eight in track and two in tennis.

The Ontario Aboriginal Recreation Council has been approached on the possibility of coordinating an Aboriginal Team. We would first need to determine if there is an interest; and secondly a process.

Bids To Host The 1994 All Ontario Fastball...

A deadline of Nov. 30, 1993 has been set for communities to submit their bid to host next year's All Ontario Fastball. The decision on a site will, hopefully, be made at the December Interim Steering Committee Meeting, which will allow more time for the hosts to organize. To date, an interest has been expressed by Six Nations to host.

OARC WORKSHOPS

Grant applications have been completed; the process of submission to MCTR is for the OARC to have an individual First Nation/ Tribal Council or Regional Organization submit the application on our behalf. Miigwetch! to Tyendinaga for submitting Zone #6 application.

WILL WE SEE THE RETURN OF THE...

"All Ontario Men's Hockey Tournament"?

For the past couple, maybe even a few, years, the All Ontario Men's Hockey Tournament has been non-existent. This once prestigious event, which most Rez people looked forward to participating in and attending each March/April, slowly saw its demise.

Well, things may soon change...at least from an organizational perspective. The OARC has received an inquiry on the All Ontario; specifically an interest has been expressed on hosting this event.

Ontario Aboriginal Recreation Council, P.O. Box 21027, North Bay, Ontario, P1B 9N8, (705) 497-3040, Myra Wabegijig, Coordinator or Jeanine Batisse.

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THE PERFORMERS

Anishinabek Police Service Administrator

This unique opportunity requires a dynamic individual interested in a challenging and demanding position. The Anishinabek Peacekeeping Services Administrator will manage and supervise through the Authority of the Anishinabek Board of Directors.

Location: Garden River First Nation
(Ketegaunseebee)

Responsibilities:

- * Development and implementation of approved policies directed by the Anishinabek Board of Directors.
- * Coordinate Anishinabek Police Service Budgets.
- * Develop workplans for civilian and professional staff to ensure continued progress of the Anishinabek Police Service.
- * Maintain professional relationships with other First Nations, Provincial - Municipal Police agencies.
- * Other responsibilities as they relate to the management and administrative development of the Anishinabek Police Service.

Qualifications

- * Knowledge of the Anishinabek Nation philosophies.
- * Ability to speak Ojibway an asset.
- * Graduate of University/Community College in Business Management, Administration or related field.
- * Experience in general operations of police programs and policies.
- * Excellent written and oral communications skills
- * Valid drivers license.

Salary: Determined by experience.

Deadline for applications: Dec. 3, 1993

Submit applications to:

Ken Dokis
Anishinabek Policing Coordinator
Union of Ontario Indians
Nipissing First Nation
P.O. Box 711
North Bay, Ontario
P1B 8J8

Job Opportunities

Anishinabek Police Service Chief of Police

In responding to the policing services required in areas of Anishinabek Police Service (APS) jurisdiction and in meeting the specific requirements of the Police Act, the APS Chief of Police is responsible for the management of the APS. In this role, and in that of a senior police advisor, the APS Chief of Police analyzes the policing needs of the Anishinabek community as these pertain to the APS and, based on contemporary priorities and resources, plans and develops policies to meet those needs.

The APS Chief of Police's role encompasses the analysis and development of modern police technology, operational procedures and management practices. Through innovation of contemporary methods and equipment, the APS Chief of Police establishes the organizational pace and style of the APS and creates the environment for the actualization of effective policing and management services.

Owing to this senior position, many of the APS Chief of Police's activities will be directed beyond the bounds of the APS in the furtherance of police professionalism. The APS Chief of Police assists in advocating police community peace-keeping needs and viewpoints through contribution to Native and government policy contributing to policy development.

Location:

Garden River First Nation
(Ketegaunseebee)

Responsibilities:

- a) developing, directing, managing and coordinating all aspects of the administrative and operational activities of the police service;
- b) attending meetings of the Board of Directors and the Anishinabek Police Council and providing advice and consultation, as requested;
- c) selecting supervisors to ensure that preventive patrol, investigation and other activities are effectively and efficiently carried out;
- d) ensuring the maintenance of proper records and statistics on crimes, investigations, calls for police services and other relevant information and filing an annual report on all aspects of the Anishinabek Police Service with the Board of Directors;
- e) ensuring compliance with the code of Conduct;
- f) submitting budgets, expenditure reports and other reports as requested to the Board of Directors in a timely fashion;



- g) being responsible to the Board of Directors for all aspects of the management of the Anishinabek Police Service; and
- h) such other duties as are assigned by the Board of Directors.

Qualifications:

- * Maintain a Diploma from the Ontario Police College.
- * Ten to 15 years experience in the policing field.
- * Experience in or graduate of Post Secondary Business Management, Administration.
- * Knowledge of the Anishinabek Nation philosophies.
- * Ability to speak Ojibway an asset.
- * Demonstrate knowledge of the political, historical, economic and social realities of the Anishinabek Nation.
- * Commitment to providing culture based, traditional policing values to the Anishinabek people.
- * Previous experience working with Native people.
- * Ability to work in a multi-disciplinary setting.
- * Willingness to travel extensively, a valid Ontario drivers license.
- * Excellent written and oral communication skills.

Salary and Benefits:

- * Salary depending on experience, from \$55,000.00 to \$70,000.00.
- * Excellent benefit package.
- * Personal and professional opportunities available.

Deadline for applications:

- * December 3, 1993

Submit applications to:

Ken Dokis
Anishinabek Policing Coordinator
Union of Ontario Indians
Nipissing First Nation
P.O. Box 711
North Bay, Ontario
P1B 8J8



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Job Opportunities



Wasauksing/Parry Island First Nation

requires a

Finance and Administration Manager

General Description: The Finance and Administration Manager is a full-time, permanent, professional position. The Finance and Administration Manager oversees all financial administration, including financial policy planning, budgeting and budget control, banking, accounts payable, preparation of financial statements and reports, finance and administrative staff supervision, as well as purchasing and personnel administration of Wasauksing First Nation.

Qualifications:

- 1) Community College diploma in accounting, commerce or business administration;
- 2) CGA certificate preferred;
- 3) a minimum of 4 years experience in accounting positions of progressively more responsibility;
- 4) experience in budgeting, accounting, variance analysis and reporting for a First Nation or comparable.

* Salary negotiable depending on experience and qualifications *

The deadline is Dec. 10, 1993, please submit resume to the attention of:

Ms. Kim Tabobondung-Grosbeck
Administrative Assistant/Personnel
Wasauksing/Parry Island First Nation
P.O. Box 253
Parry Sound, Ontario, P2A 2X4
Telephone: (705) 746-2531
FAX: (705) 746-5984

* Job Description will be available upon request *

NATIVE SERVICES COORDINATOR - FULL TIME -

Network North's Central Resources Team - Community Clinics Department is seeking a Native Services Coordinator on a full-time basis.

The successful candidate will provide consultation services to mental health programs of the Community Clinics Department and to other service divisions of Network North. Activities may focus on prevention, treatment education, training, and liaison to ensure effectiveness and continuity of care provided to Native Clients.

To assist one of its clinics in its goal of transferring its mental health program back under the administration of its Native leaders, and to provide community development service in regards to determining mental health needs/gaps in service in First Nations communities in the Sudbury and Manitoulin Districts and assisting these communities in finding solutions to address their own mental health needs.

QUALIFICATIONS: Successful completion of a Master's Degree program and three to five years demonstrated experience in providing consultation and direct service to individuals, families, groups and agencies in either a community-based setting or clinical setting. Familiarity with Native familial and extended kinship systems and Native counseling approaches is needed. This position requires a valid Ontario Driver's License and own transportation. Bilingualism in (English-Ojibway) is considered an asset.

AN ELIGIBILITY LIST MAY BE ESTABLISHED FOR INDIVIDUALS NOT POSSESSING ALL OF THE ABOVE QUALIFICATIONS.

INTERESTED INDIVIDUALS MAY APPLY IN WRITING AND SUBMIT A CURRENT RESUME ON OR BEFORE DECEMBER 10, 1993, TO:

Shirley Miles, Human Resources
NETWORK NORTH
The Community Mental Health Group
700 Paris Street
Sudbury, Ontario P3E 3B5 Fax: (705) 675-4781

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for Training
(environmental science)
Mozambique

Pre-School Teacher
St. Lucia

For more information on these
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Eyewitser solution from Page 21

The rabbit grew choppers, a third ear and left weird tracks after decorating the tree. And now he's sporting shades. And the fish is smiling about rubbing his fins on the cactus that grew on the bottom.

As for the eighth change, of course, we added a bubble.

Agent pick-up schedules available from Fur Harvesters

(Phone 705-495-4688)

Last Receiving Dates:

Dec. 4, Jan. 15, March 19, May 14
(at North Bay Warehouse, local agents
have early receiving deadlines)

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Dec. 16, Feb. 7, April 14, June 7

Fur Harvesters Auction Convention

Feb. 18-20, 1994

(Note: there are changes in the judging
of handling competitions and contests.
Phone for more info.)

Aluminum diets dangerous, Re: heavy-metal cheeseburgers...

Continued from Page 23

The food product having perhaps the highest aluminum content is the cheeseburger. This mineral is added to give processed cheese its melting quality for use on hamburgers.

Recommendations:

- Make sure that your diet is high in fibre and contains apple pectin.
- Use glass, iron, or stainless steel cookware. There is still much controversy as to whether aluminum collects in the brain as a result of a dysfunction of the brain. It is best to avoid aluminum as much as possible!
- Beware of products containing aluminum. Read the labels and avoid those that contain aluminum, bentonite, or dihydroxyaluminum.

Beware of forked olive branches

Continued from Page 7

of a sacred mountain and ended up in court fighting the Church for possession of what is now called Mount Graham. The Church put the final touches on the telescope this summer.

If for one, while acknowledging the Jesuit's offer of help for healing, I will be keeping one eye cast to the south and the other three directions to see how this group treats our brothers and sisters around the world.



Hell no, I'm not staying, but I'd like to leave my kids for a few weeks.

Baloney and Bannock

By Perry McLeod-Shabogiesic



I don't care if your uncle's been through four marriages... That doesn't make him a Veteran.

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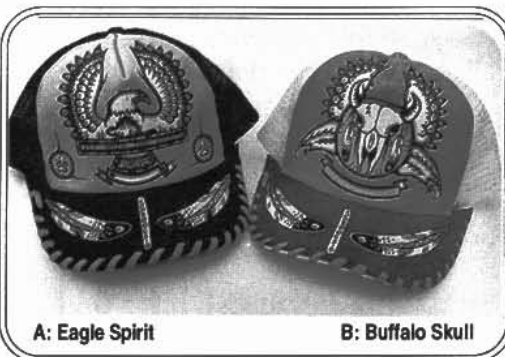
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