



The Native Canadian

Newsletter of the Native Canadian Centre of Toronto

16 Spadina Rd., Toronto, ON, M5R 2S7

Tel 416-964-9087 / Fax 416-964-2111



**Wishing all
our members
a happy and safe
holiday season**

CHANGES TO DATES & TIMES For Annual Christmas Program 1996



DECEMBER 18 & 19

4:00 - 8:00 p.m.

Toy Pick-up

DECEMBER 20

2:00 - 6:00 p.m.

Toy Pick-up

Parents and caregivers who have not registered their children before December 2, 1996 will be offered toys dependent on supply, on a first come first serve basis.

DECEMBER 19

3:00 - 8:00 p.m.

Hamper Pick-up and Delivery

If this time is not convenient Please contact Gertie Mai A.S.A.P. to make suitable arrangements (416) 964-9087.



Reminder
The Native Canadian Centre will be closed for the holidays as of December 20th and will re-open on Monday January 6th at 11:00 a.m. The Craft Shop will be open for extended hours between December 20th and 24th. Please call the Craft Shop for exact opening times (964-9087).



DECEMBER 14

Childrens Party

2:00 - 5:00 p.m.

All children have to be accompanied by a parent or caregiver. This year the Native Canadian Centre and the Native Child and Family Services have collaborated to organize a special day just for the little ones. The NCFS have such exciting games, crafts and entertainment lined up for the children. They have the technology! The children are going to be thrilled (so are the adults).

Our Elder, Lillian McGregor will be joining us. She's determined to ride in Santa's Sleigh so she's gone off now to invite **Santa and the Elves!** No telling who else is going to be there. Come out and join us.

DECEMBER 15

Annual Community Xmas Dinner

2:00 - 5:00 p.m.

1st Sitting at 2 p.m.

2nd Sitting at 3:30 p.m.

Tickets can be purchased at the reception desk during regular business hours for \$1. This nominal charge does not apply to **Children under 5 and Seniors**. To help our cook prepare food for everyone, however, seniors and children **must register with reception before or on December 13, 1996** if they are planning to attend.



The Native Canadian Centre is wheelchair-accessible with elevator service at the rear. Call 964-9087

Member of the Month *Warren Stanley*

Warren Stanley is of the Cree Nation born in **Maidstone, Saskatchewan** in 1976. Already, his young life has been filled with many lessons and experiences. His childhood was unsettled by many moves: with his mother, through foster care, and finally with his step-mother. Warren's stepmother was a school principal who held posts at many different schools. This meant a lot of moving around which gave Warren the opportunity to go through both on- and off-reserve education. He graduated from high school in 1994.

The next year was what Warren called a year of rebellion. While he was supposed to be upgrading to prepare to attend university, he instead spent most of his time partying and having a good time with friends. Unfortunately, Warren failed his year. This setback did not discourage him, though. He applied to **Canada World Youth** and was accepted. He spent three and a half months in **Nova Scotia**, and, along with twenty other young Canadians, went to **Jamaica** where he was paired up with a Jamaican youth.

This experience was a cultural awakening for both Warren and the Jamaicans he came in contact with. Being the only Aboriginal person on the exchange, he was in a unique position. Many Jamaicans had never met a real "Indian" before and had only stereotypical Hollywood images to go by. Warren took the opportunity to share some of his Native culture with them, even teaching them some Native dances.

Warren is now a student at **Ryerson University** working on a *Diploma in Arts*, and he plans to study Social Work in relation to International Development. He has also been accepted in the **RCMP**, so he has several future opportunities to consider. Warren's desire is to make the most of his education. He believes that it is an honour to be productive and contribute to society.

Interviews for this feature collected by Helen Pak

The *Native Canadian* is published monthly by the Native Canadian Centre of Toronto, 16 Spadina Road, Toronto, Ontario, M5R 2S7; TEL: 416-964-9087, FAX: 416-964-2111. Subscriptions: Free with all memberships to the Native Canadian Centre of Toronto.

Opinions expressed in articles do not necessarily reflect the official opinions or policies of the Native Canadian Centre of Toronto.

No portion of this publication, including copy, graphic or advertising material may be reproduced in any way without the written permission of *The Native Canadian*.

Milestones

□ Congratulations to **Frances and Paul Sanderson** on the occasion of their 30th wedding anniversary. Frances is the Executive Director of *Nishnawbe Homes* and a Director on the *Native Canadian Centre's* Board of Directors. Paul and Frances celebrate on January 27th and we wish them many many more!

□ Congratulations to our member **Janice Dembo** on her appointment to the *Refugee and Immigration Board*. Janice, formerly of the *City of Toronto's Mayor's Committee on Community and Race Relations* has worked tirelessly for the implementation of recommendations to increase Aboriginal access in the city, and she continues her support for the Toronto Native community.

□ Heartfelt farewells to **Shirley Yamada** and her husband who have moved to Costa Rica in semi-retirement. Shirley has been a member of the *Native Centre* for over eight years, and volunteered on many occasions. She says, "We prefer to be poor and warm rather than poor and cold."

□ More warm good-byes and best wishes to **Mary Ann Pasquach** and her eleven year-old daughter **Kathryn** who have moved to **Moosonee**, Mary Ann's home. Kathryn will miss dearly her grandmother **Katie Pasquach** and grandfather **Robert** who live at *Wigwamen Terrace*, as well as her good friend **Mary Jane Tait**.

Happy
Birthday!

Many happy returns of the day to our very own **Patricia Frances Louise Turner** who celebrates X years on January 18th. We love ya, baby! We also send birthday wishes to **Melissa Turner** (December 4) and **Steven Turner** (December 30).

Bonne Fete to our member, **Elaine Brant**, on January 17th. A Big Happy Birthday to **Gertie Mai Muise**, the *NCCT's* Cultural Program Facilitator on December 29th, as well as, on January 11th (last but not least) to our member and volunteer **Sophie Dimitriadis** of occasional *Native Centre* Reception Desk fame.

Canada
World
Youth



Jeunesse
Canada
Monde

FIELD
STAFF
POSITIONS

Project Leaders and Programme Coordinators help youth realize their potential, as they learn about themselves, community, and international development through our international exchange programs.

Successful candidates have:

- extensive experience in group facilitation and working with youth
- experience in community and/or international development
- knowledge of social justice issues and non-formal educational techniques
- excellent cross-cultural & organizational skills
- a valid driver's licence
- can work away from place of residence during 10-12 month contract

Knowledge of other languages is an asset. Coordinators will also have expertise in staff management and training, administration and development of non-formal educational programs.

Remuneration includes monthly salary & living allowances.
Send resume with a cover letter by February 7, 1997 to:

Hiring Committee, Canada World Youth, 386 Bloor St. W, 2nd Floor, Toronto, ON, M5S 1X4
FAX: (416) 922-3721 (no calls please) cwy@web.net

CWY encourages candidates from First Nations and diverse ethno-racial communities to apply.

In Loving Memory of Emily Loutitt

Emily Loutitt passed away on November 2nd, 1996 at the age of 67. Emily was a vibrant member of the community and will be sadly missed by all those whose lives she touched.

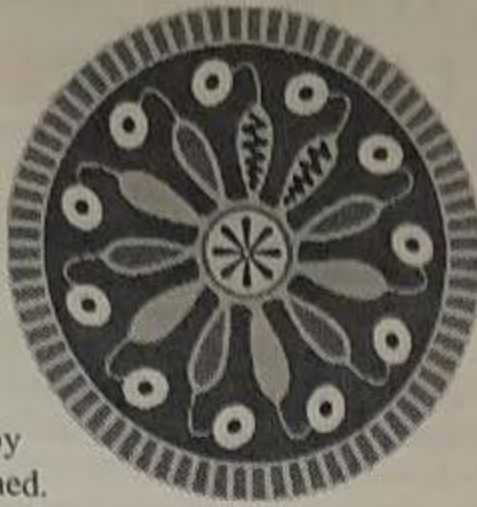
Emily came to Toronto from Moose Factory thirty years ago and had been working with *Anduhyaun* Women's Shelter for over thirteen years. She was awarded a Remarkable Woman Award on June 1st, 1996 (Emily was featured in the Summer 1996, Vol. 9, No. 9 issue of *The Native Canadian Newsletter*, p. 4-5).

Her partner, Donald Couture, predeceased her by only two weeks, and she leaves behind her children Alfred, Thomas, Clara, Frederick, Verna, Alice, Betty Jean, Sharon and Jeff, as well as many nieces, nephews, grandchildren and great-grandchildren. Funeral services were held on November 5th at Jerret's Funeral Home, and a feast followed at the *Native Canadian Centre in Toronto*. She was interred in Moose Factory.

Catherine Brooks, June Robinson, and Susan Snache of *Anduhyaun* have some very fond memories of Emily and shared a few with *The Native Canadian's* regular contributor, Barbara Gajic. As June said:

Emily was caring and often liked to tell stories about her experiences in the bush in James Bay area to the residents of Anduhyaun. One time, Emily received a moose hide from home and wanted to smoke it in her backyard. She went out and started a fire and commenced smoking the hide. All of a sudden, the Fire Department was there to put out the fire, and a fireman told her she could not build a fire because it was against the law. But Emily talked herself out of the fine, saying that this is the way we did it back home. The fireman replied that this was the city and she would have to find some other way to smoke hides. This is how Emily was, always amusing us with her stories.

A couple of years ago, one of Emily's sons was going to take her to Las Vegas for the Christmas holidays. Emily told the street people she spent a lot of time with that she was going on this trip. They all got together to buy her a card and collected one hundred dollars for her. That's how much they cared for and loved her. Emily was always there for them to listen and to help those who wanted the help. She was never pushy with them. She will be very sadly missed by all those street kids, as well as all the people in the community. We really have lost a remarkable woman.



This is the holiday season and a good time to call or visit your Elders or grandparents and let them know that you care because you may never know how long they are with us. Someday we will be grandmothers and grandfathers and want our children to visit or call us. With this thought in mind, I would like to dedicate this poem to all my Elders.

A CHILD TO GRANDMOTHER

I see, but can not see.
I feel, but can not feel.
I hear, but can not hear.
I cry, but can not cry.
O Grandmother what is wrong?

What is happening to our people?
Why are they not strong?
Why are they not proud?
Why are they sad?
O Grandmother what is wrong?

O Grandmother, what has happened
To the great hunters of our people?
Why are our people starving?
Why are our people dying?
O Grandmother what is wrong?

My child, you are young,
Your path is just starting,
You will see, and never forget.
You will feel, all the hurt.
You will hear, and never forget.
You will cry, for five hundred years.

O Grandmother, I am scared,
No my child, don't be scared,
You are the future of your people,
You will have the strength, wisdom, and knowledge,
You will be the next teacher.

O Grandmother, don't leave me,
Don't fret, my child, someday,
You too will be a Grandmother,
For all your ancestors' spirits will guide you,
Throughout your life.

Now it is time for me to go,
To the spirit world, my child,
My spirit will be with you always.
O Grandmother, O Grandmother, O Grandmother.

by Barbara Ann Gajic

Kids' Korner

C
O
I
O
U
R
I
N
G

CROSS OUT

SOLVE THIS RIDDLE BY CROSSING OUT EVERY LETTER THAT APPEARS 6 TIMES. WRITE THE LETTERS THAT REMAIN IN THE SPACES BELOW.

WHY DID SANTA CLAUS THROW HIS CLOCK OUT THE WINDOW?

S	Z	A	P	N
P	T	A	Z	U
U	W	A	N	B
T	Z	B	E	U
B	D	Z	T	B
O	S	E	P	E
P	T	U	U	B
H	Z	E	P	T
T	U	M	E	B
P	F	L	Z	Y



Wild Animals I Have Talked With

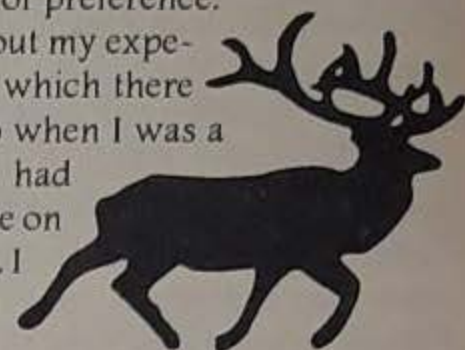
When: Summer 1959

Place: North of Maniwaki, Que.

Occupation: Pulpwood Cutter/Student

With a plan to attend one short college course in the Fall of 1959, I applied for summer work at the Canadian International Paper Company at Maniwaki, Quebec. Immediately I was shown to the office of the chief forester for the company who had responsibility for the harvesting of poplar pulpwood for the newspaper and related product industries. He explained the various geographical areas of operations in the province and that I should indicate my area of preference.

Of course, I was questioned about my experience in woods operations, of which there was plenty, dating way back to when I was a fourteen year-old boy when I had started out on my first river drive on the Mississauga River in Ontario. I had served as the 'point man' on a pointer wooden boat styled after the Newfoundland dory. I was placed there because I was the smallest in the group of my fellow Natives. Being a point-man is a another story which I promise to tell you someday.



In a day or two, I loaded my 'turkey' (consisting of my packsack and other necessary belongings) on a supply truck heading north into the bush country north of Maniwaki. The trip by logging road would be about two-hundred miles. This was fairly wild country with no towns along the way although there were bush camps off road. There was a garbage dump with a few black bears eating their noonday meal; a further story on this at a later time. At evening we arrived at my chosen camp and settled in after a very hearty lumberjack supper. Camp stores were visited where I drew a new chainsaw, axe, and other tools for the work ahead.

Pulpwood cutting operations involve operating (cutting) a strip of forest allotted to you which can be anywhere beyond a mile in length and fifty feet wide. Within the fifty foot width must be piled the four foot lengths of pulp wood centrally in the trail for pickup by giant wooden sleigh in winter. Of course, these strips have long ago been laid out by the forester for the best stands of timber. These are not necessarily clear cut but harvested only for the size of timber specified in company operations.

So it was that day after day, I cut my way for a straight total of 60 days which I had planned in order to reach my school registration deadline in the Fall. Supper in the camp was probably the only social highlight but there were limited softball games and horseshoes, as preparations for the next day's labour were completed before all else. My high school French would undergo a refinement to the patois of the French Canadian.

On a sunny summer day while piling my pulp wood, there was a loud thrashing of underbrush nearby and out trotted a cow moose. She stopped about fifteen feet from me and I hailed it "AHNEE" (hello), in the Pottawatomi dialect of the Algonquian language. I assumed she understood that dialect as this was in the Algonquin country. "WEGONEESH NA BEBNUNKEEIN NSHIKE BEBAWYEAEN? ANEPEESH GINJANISS" (WHAT ARE YOU UP TO IN THIS NECK OF THE WOODS? WHERE IS YOUR CHILD?). She returned a low OOMPH, followed by OONH, which I gathered to mean that she was without her calf - possibly as a result of accident. I continued to talk to her in my dialect but she may not have fully understood as the Algonquin dialect differs slightly from the Pottawatomi, the Ojibway, and the Odawa although being related to the Algonquian family of languages. Maybe she understood French only. After several minutes of verbal exchange she gave a final OOMPH, turned, and trotted off into the woods.

On another sunny day, there was a series of noises further down the trail where I had deposited my lunch bucket containing my noon-day meal of roast-beef sandwiches, cake, and a thermos of coffee. I decided to check out the noise as the trail boss had promised to drop by sometime during the day. Upon my arrival at the wood pile -- lo and behold -- a large black bear had opened my aluminum lunch bucket with its sharp claws. AHNEE (hello) said I. "AHNEESH NA ENUKKEEIN. KEE BEEGKABITON NEEWEESIN MUKUK MEE DASH NEEN JIBKADEAN" (WHAT ARE YOU DOING? YOU HAVE BROKEN MY LUNCH PAIL AND I WILL BE THE ONE WHO HUNGERS), I replied.

"I WAS HUNGRY AND SMELLED A DELICIOUS ODOUR AND AS THERE SEEMED TO BE NO OWNER OF THE LUNCH BUCKET I DECIDED TO HELP MYSELF. I'M SORRY IF I HAVE DEPRIVED YOU OF YOUR LUNCH BUT I HAVEN'T TOUCHED ALL OF IT," said Mukwa.

This exchange had all been done with a series of grunts and barks, and as I have expressed elsewhere in this tale, it may have been speaking to me partly in French and partly in Algonquin. But we did come to an understanding as it finally ambled away into the underbrush leaving me with my thermos of coffee and cake.

Lesson -- if you speak to wild animals do it in an unthreatening way and you should get along quite nicely in both verbal and body language.

Excerpt from an unpublished manuscript entitled an "Beyond the Land of Little Sticks - An Arctic Odyssey 1959 to 1969" copyright 1977.

Jim Wemigwans
Toronto
December 2, 1996



My Dream

*My poetry is the music of my soul
To you I will give a drink of my spirit
In the heart of my love, will sing to you
While you sleep
With you I will rest my peace
And give to you the chances of dreams
I am the voice calling
from the blossoms of the flowers
I turn towards you and
kiss you with the breath of my life
And unto you I say that I love you
My spirit joys with you in the dance
I call out to the creator and sing a song of praise
I am the eagle who soars in the sky
I lift up my wings towards the heavens
And thank the great spirit for the beauty of all creation
For all sacredness shines in every soul
And to you my people, I say that you are precious to me*

Red Eagle Spirit Buffalo
Ojibway of Pic River



EUAN G. M. MACKAY

BARRISTER - SOLICITOR - NOTARY PUBLIC

810 Queen Street East
(at DeGrassi St.)
Toronto, Ontario
M4M 1H7

TEL: (416) 465-3768

FAX: (416) 469-9662

providing legal services and
consultancy to individuals and
organizations at reasonable rates.

Legal Aid accepted.

Aboriginal History of Toronto Community Seminar

by Heather Howard-Bobiwash

Since September, a community seminar which looks at the History of Toronto and area from an Aboriginal perspective has been led by Native Historian, and Director of *First Nations House*, Rodney Bobiwash. The class has quickly become one of the most popular activities at the Centre.

We first began by scrutinizing Euro-centred approaches to history, such as "discovery" and "conquest", as well as the divisions between what is called "history" and "pre-history" - which essentially refers to history prior to the arrival of Europeans in America. We also worked on debunking the numerous stereotypical representations of Aboriginal peoples in history. We looked at how particular images of "the Indian" in history has shaped current stereotypes about Native people. Several films were also viewed which examined archaeological interpretations of Native burials, issues of disease, and the fur trade.

There are often lively and very rich discussions in the class, especially since there is such a diversity of people. There are young people and elders, Native and non-Native, and those who perhaps did not have the opportunity to finish high school to those who have university degrees.

After the first few introductory classes, we embarked on the first "Great Indian Bus Tour of Toronto" which took place on October 19th. A great time was had by all and it was a terrific learning experience. Thirty-two people were on the tour which included some students from Rodney's *Aboriginal Studies* class at the *University of Toronto*. Our bus driver, Dave, turned out to be Anishinabe from Blind River, like Rodney.

We began with a short visit to the *Royal Ontario Museum (ROM)* to see the *Prehistory Gallery*. This was a good place to start because it was the only opportunity to have a visual representation of what life might have been like in the area going back as far as 12,000 years. Of course, the museum displays and collections of artifacts spurred some interesting commentary and discussion. We also were able to view the art exhibition, "The Art of the Anishnawbek, Three Perspectives" which is on next door to the *Prehistory Gallery*. We are most grateful to Dr. Trudy Nicks and the ROM for making the arrangements and providing the class with access to the Museum.



After the ROM, the tour visited the site of *Spadina House* which sits atop the ancient shore-cliffs of what archaeologists call *Glacial Lake Iroquois* - or where the waterfront would have been 12,000 years ago. There is evidence that the site was used as a regular camp-site by Native people, and that Davenport Road roughly follows a trail that connected the Don and Humber rivers.

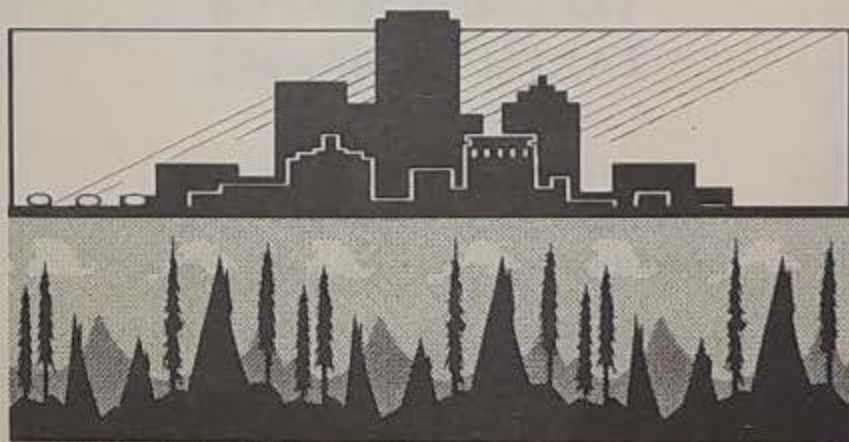
We then went on to visit the sites of some Huron, Seneca, and Mississauga villages and burial sites. One of these was *Tabor Hill* at Lawrence and Bellamy streets. *Tabor Hill* is the only site in the city that has been officially marked off with a stone and plaque. The stone is in the middle of the hill which forms a park. It is the site of a Huron burial ground that was unearthed during construction during the 1950s.

Under the direction of the *Confederacy of Six Nations*, a proper re-burial took place and the stone marker was put in place. Near the end of the tour, we passed the site where the so-called "first murder" in Toronto took place, near where the St. Lawrence Market stands. Here, Chief Wabikinine of the Mississaugas and his wife were brutally beaten to death by British soldiers in 1796, after the Wabikinine had stepped in to protect his sister from the unwanted advances of the soldiers. The soldiers were not charged, "for lack of

evidence." As Rodney said, "We had to peel back hundreds of years of concrete, glass and asphalt to reveal the Aboriginal history of the Toronto area."

Returning to the class, we continued with a look at processes of colonization, and on November 12 we had a class where we remembered Native veterans. We have also begun to have guest speakers come to the class, and will be continuing with more in the new year. We finished off this term with a pot-luck dinner on December 3rd. Many wonderful dishes were shared as well as different memories of Christmas time.

The class has been an immense success with almost forty participants enrolled. The seminar picks up again on January 14th and will continue until April 8th. If you still want to join you can at any time. The registration fee for the second term will be 25\$ for *Native Centre* members, and 40\$ for non-members but which includes a one-year membership. A second bus tour is planned for the Spring. For more information, call me at 964-9087.



Welcome to our two new residents
at the Native Canadian Centre:
Nishnawbe Homes Inc.
and
the Native People's Parish
Both organizations are now
located on the
second floor of the Centre

Loonies at the Native Centre

On Wednesday evening, November 27, a good turn-out of people brought their loonies to the **Native Canadian Centre**; to buy auction items, that is. The Looney Auction was held in the Cafeteria and was quite successful. To the numerous volunteers who made this event possible, many many thanks. These included "runners" Sam McLeod, Helen Parker, Jocelyn Dellar, Peter Howlett, Ivan Toulouse, and cashiers/counters Paul Sanderson and (board member) Frances Sanderson, as well as Melvin Thompson -- you were all so great.



Last but not least, meegwetch to Joe Johnson (our Prez). He did an excellent job at auctioneering, and kept all the bidders entertained. Connie Wente was another Board Member in attendance at the auction. Fran Longboat was instrumental in motivating the *Seniors Program* staff to sell some refreshments and, despite the short notice, the food was great -- many people mentioned they enjoyed it. Again, sincere thanks to everyone for all your help, donations of items to sell, and to the participant/buyers -- I know you all got some really good deals and helped contribute to support the *Centre* in the bargain!

Mary Fox

- Bowlers - Dust Off Those Bowling Slippers

The Native Canadian Centre's
Annual Bowl-A-Thon
will be taking place on
SATURDAY, APRIL 5TH, 1997 at
Thornecliffe Bowlarama.

Start getting your teams (and pledges!)
together soon!

Keep your eyes on the next issue of
the Native Canadian Newsletter
for more information.

A word of thanks from Elder Lillian McGregor

Chi Meegwetch to each and everyone of you for the honouring feast of October 18th. Your presence, your contributions, your kind words, your loving hugs, made this evening a very moving and heartfelt part of my walk on this Earth. The giving of the Eagle Feather, the highest honour the Native community can give to an individual, was so deeply inspiring. I shall carry it at ceremony and always remember you in prayer.

To the President and Board of Directors, all the staff and volunteers at the Native Centre; to the Director and staff at Nishnawbe Homes Inc.; and to First Nations House at the University of Toronto and all its staff: chi meegwetch.

At a time when our nation is struggling through so many obstacles, here in Toronto our Native community still pauses to reflect, and to play the drums of men, women, and children in the songs of one people. Sitting together at feast, doing our traditional ceremonies, praying, sharing and caring as a family were all so exemplified as we gathered together that evening.

I want to thank you for the gifts for the give-away, for cards and phone calls. To the seniors of Wigwamen Terrace, for my relations who came from such a distance, my own sons, my sisters, but above all, the Creator, Great Spirit for his presence in my journey of life on this Earth. I will always remember you in my prayers, especially in ceremony.

My love,
Lillian McGregor

Chi Meegwetch to the Native Community

The honouring of Lillian McGregor in October was for me a source of pride in our community. My job as coordinating cook was made easier by the help I received from many individuals and from many agencies in the city. All calls for help were answered and followed through on with enthusiasm. Exceptional cooks spent the day at the Centre preparing the food. A special thanks goes to the Native Women's Resource Centre for the use of their kitchen, and meegwetch to Winnie their traditional cook who led me through the steps of preparing and cooking traditional meat. I also want to thank my family who shopped, chopped, delivered and served.

The Native Centre was filled with high energy and respect for tradition. The young men and women who served and cleared did it with smiles and light-hearted humour. The sense of sharing and the hard work of the community was a reflection of our respect and caring for our Elder Lillian McGregor.

Theresa Ortiz,
Board of Directors
Native Canadian Centre of Toronto

Everyone at the Native Canadian Centre wishes to echo Theresa's expression of gratitude to the community for making Wiikomowin to honour Lillian McGregor such a memorable event. A very special Chi Meegwetch to First Nations House for initiating and hosting the feast.

**NATIVE CANADIAN CENTRE
SENIORS PROGRAM
DECEMBER SCHEDULE***

Monday, Dec. 2: Art; Tuesday, Dec. 3: Beading;
Thursdays, Dec. 5 & 12: Movie Nights
Saturday, Dec. 7: Festival of Lights (10:00 a.m.)
Monday, Dec. 9: Dixie Mall Trip (10:00 a.m.)
Friday, Dec. 13: Focus Group, *The ABC's of Fraud*
Sunday, Dec. 15: Community Christmas Dinner
Tuesday, Dec. 17: Seniors' T-Time, 3:00 - 4:30 p.m.
Thursday, Dec. 19: Hamper Delivery / Pick-up

COMMUNITY LUNCHEONS are back on now every
week day the Centre is open until the Spring

DECEMBER 21 - JANUARY 5

NATIVE CENTRE CLOSED FOR THE HOLIDAYS

A VERY HAPPY HOLIDAY TO ALL SENIORS!

JANUARY SCHEDULE

Tuesdays, Jan. 7, 20 & 21: Mid-Toronto; Friday,
Jan. 17: Focus Group; Fridays, Jan. 10 & 24: Bingo;
All Mondays: Art; All Tuesdays: Beading;
All Wednesdays: Movie Nights;
All Thursdays: Woodcarving

* Editorial Note: All events are listed here, however, due to the later
mail-out of this newsletter because it is for both Dec. and Jan., some
may have already passed. I apologize for any inconveniences - HHB

FIRST NATIONS HOUSE

*sends
Season's Greetings
and our very best wishes
for the holidays
to all our students and
friends*



563 Spadina Avenue, Third Floor
Toronto, Ontario, M5S 1A1
Telephone: 416-978-8227
Fax: 416-978-1893



ALST Legal Clinic Column The Appeal Procedure for Non-Insured Health Benefits

by Aboriginal Legal Services of Toronto

Status Indians are entitled to certain health benefits not covered by provincial health insurance plans, including some prescription drugs, medical devices, and dental services. If the **Medical Services Branch** of the federal **Department of Health** refuses to pay for a medical service, there is an appeal procedure in place. A person wanting to appeal will need to obtain a medical report from her/his doctor or dentist containing the following information:

- 1) the medical or dental condition of the person;
- 2) the diagnosis, prognosis and previous treatment;
- 3) relevant diagnostic test results;
- 4) a description of the proposed treatment plan;
- 5) an explanation of why the treatment is necessary.

Letters of support from other health care providers are also important for an appeal.

There are three possible levels of appeal. The first level is to the **Director, Non-Insured Health Benefits Operations**, or to the **Zone Director** in the area where the person lives.

If the appeal is refused at the first level, the second level of appeal is to the **Regional Director** at this address:

Regional Director, Ontario Region
Medical Services Branch
1547 Merivale Rd., 3rd Flr., Postal Locator 6103A
Nepean, Ontario, K1A 0L3

At the second level of appeal, a "**Therapeutics Committee**" may be involved. The **Committee** consists of doctors, dentists and other professionals who review the appeal and provide independent advice to the **Regional Director** on whether or not the appeal should be allowed and the medical costs covered by non-insured health benefits. If the appeal is refused at the second level, a third appeal can be made to the **Director General, Non-Insured Health Services**. After each level of appeal, a written explanation of the decision is provided to the person appealing.

For further information on the appeal procedure, or other questions about non-insured health benefits, contact non-insured health benefits client information line at (613) 952-0093.

The **Legal Clinic** at **Aboriginal Legal Services of Toronto** can assist Aboriginal people living in Metro Toronto with appeals concerning non-insured health benefits. Intake days at the **Legal Clinic** are Mondays, Wednesdays, and Fridays. Telephone: (416) 408-4041.