



October



Look inside for Job Postings!



**Thanksgiving Day - October 11th
Offices Closed**



**Band Council Meeting
Oct. 12th 6pm**

Ontario Works



October 21st



Women's Circle



Men's Circle



Costume/Decorating Contest

**Youth
HALLOWEEN
BINGO**

**Halloween
Sunday October 31st**

Call to add household to Halloween Hot Spot List!





**Henvey Inlet
First Nation**
Pickereel, ON POG 1J0

Administration
295 Pickereel River Road
T 705-857-2331
F 705-857-3021
1-800-614-5533

Health Centre
354A Pickereel River Road
T 705-857-1221
F 705-857-0730
1-866-252-3330

Day Care
354B Pickereel River Road
T 705-857-0957
F 705-857-1369

Chief
M. Wayne McQuabbie
Council
Patrick Brennan
Doreen Mckenzie
Lionel Fox
Carl Ashawasagai
Brenda Contin
Maureen Kagagins

REMINDER

**Band Council Meeting
Tuesday October 12, 2021**

**@
6:00 p.m.**

**At the
Fire Hall**



**Henvey Inlet
First Nation**
Pickereel, ON P0G 1J0

Administration
295 Pickereel River Road
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F 705-857-3021
1-800-614-5533

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Day Care
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T 705-857-0957
F 705-857-1369

Chief
M. Wayne McQuabbie
Council
Patrick Brennan
Doreen Mckenzie
Lionel Fox
Carl Ashawasagai
Brenda Contin
Maureen Kagagins

MEMORANDUM

To: All Henvey Inlet First Nation Members
From: Samantha Bradley, Human Resources Coordinator
Date: October 4, 2021
Re: Employment Opportunities

Henvey Inlet First Nation is currently accepting applications for the following positions:

- 1) Early Childhood Education Worker – 1 Position – *Must already be registered*
- 2) Gas Bar Attendant – Casual Part-time
- 3) Secondary School Bus Driver – 1 Position
- 4) Home Support Worker – 1 Temporary Position
- 5) Receptionist/Administrative Assistant – 1 Position

See attached job postings for more information.

Be sure to check local communication boards or our website at www.hifn.ca/community-2/job-postings-2.html for regular job posting updates.

Miigwetch,

Samantha Bradley, PCP
Human Resources Coordinator



EMPLOYMENT OPPORTUNITY

EARLY CHILDHOOD EDUCATION WORKER

1 Position

RE-POST

POSITION SUMMARY

Henvey Inlet First Nation is seeking a qualified full-time **Early Childhood Education Worker** to join our Administration. The ECE Worker reports to the Daycare Supervisor and is responsible for providing supervision and direct childcare to children attending the HIFN Daycare, in compliance with all regulatory standards required by federal, provincial and First Nations legislation, policies and procedures. Under the leadership of the Daycare Supervisor, the ECE worker will help to plan and implement developmentally appropriate activities and experiences for the children using a variety of teaching techniques in alignment with HIFN Daycare Philosophy. This position requires excellent interpersonal communication skills and the ability to adapt and respond to all childcare needs.

MAIN RESPONSIBILITIES

The Early Childhood Education Worker will be responsible to:

- Provide a daily balance of developmentally appropriate active/quiet, indoor/outdoor & individual/group activities and experiences for children
- Assist children in self-expression by listening and responding with dialogue that encourages and lengthens conversations
- Encourage the children in learning about a variety of different cultures, including an understanding of our First Nation culture and value system
- Provide experiences and play material that actively promotes diversity and acceptance in interactions and attitudes
- Participate in short- & long-term Daycare planning initiatives and evaluations
- Learn and use techniques provided to assist children in developing the necessary coping skills to address unique life issues
- Observe how children use materials and interact with other children and adults and plan activities that recognize these individual differences
- Initiate referral for additional services for parents and children as needed
- Ensure the child's environment is healthy and safe and monitor the environmental hazards
- Attend to children's physical needs for toileting, diapering, eating & sleeping as promptly as possible
- Maintain positive and ongoing communication with parents

QUALIFICATIONS

- 1-3 years related professional experience working with children preferred
- Diploma in Early Childhood Education as recognized by the Ministry of Education
- Current Ontario RECE License
- Current and satisfactory Vulnerable Sector Police Check
- Current First Aid and CPR Level C
- Membership in good standing with the College of Early Childhood Educators
- Knowledge of the Child Care and Early Years Act, 2014
- Professional and responsible attitude

- Excellent oral, written and interpersonal communication skills
- Willingness to work flexible hours

HOURS OF WORK

Full Time – 35.5 hrs/week

REMUNERATION

Negotiable based on experience

START DATE

As soon as possible

APPLICATION DEADLINE

Posted until filled.

Those interested in applying should submit their resume and cover letter in confidence to:

Henvey Inlet First Nation – Human Resources

295 Pickerel River Rd.

Pickerel, ON P0G 1J0

Tel: (705) 857-2331

Fax: (705) 857-3021

Email: samantha.bradley@henveyinlet.com

We thank all applicants, however only those selected for an interview will be contacted.

Henvey Inlet First Nation gives preference to all qualified First Nations people in accordance with Section 24(1) (a) of the Ontario Human Rights Code.



EMPLOYMENT OPPORTUNITY

GAS BAR ATTENDANT

Multiple Vacancies

POSITION SUMMARY

Henvey Inlet First Nation is seeking multiple, casual **Gas Bar Attendants** to join our Administration. The Gas Bar Attendant reports to the Gas Bar Manager and is responsible for the sale of fuel and other automotive products and in-store merchandise, including tobacco products. The Gas Bar Attendant is also responsible for processing all point-of-sale transactions via cash, credit or debit card using an electronic scanner and cash register. This position requires a high level of personal integrity and superior customer service skills.

MAIN RESPONSIBILITIES

The Gas Bar Attendant will be responsible to:

- Greet Gas Bar customers and refuel vehicles
- Answer customer inquiries
- Assist with the sale of automotive products, in-store merchandise and tobacco products, ensuring restricted products are sold only to customers that are of the required age by requesting appropriate identification
- Process sales transactions, receive payments and issue correct change and receipts
- Count money in cash drawer at the beginning and end of shifts, dropping end of shift deposits in Finance deposit box
- Maintain clean and orderly checkout areas and Gas Bar exterior by sweeping service station and shoveling, sanding and/or salting service in winter and picking up/removing garbage and debris
- Stock shelves and price merchandise
- Change fuel prices on signage
- Assist with placing and receiving fuel and merchandise orders
- Maintain accurate sales and purchase records
- Perform other duties as assigned from time-to-time by Chief and Council or the Director of Finance/Administration

QUALIFICATIONS

- Must be 19 years of age or older
- Grade 12 diploma or equivalent preferred
- Customer service and/or retail experience preferred
- Current First Aid and CPR Level C an asset
- Excellent customer service and interpersonal communication skills
- Able to deal with people sensitively, tactfully, diplomatically, and professionally at all times
- Professional appearance and manners
- High level of personal integrity and a strong work ethic
- Basic mathematical skills
- Strong attention to detail
- Must be able to work with little supervision; must be self-directed
- Willingness to work rotating and flexible hours, including occasional weekends, **a must**

HOURS OF WORK

Varies – up to 40 hours per week as needed

REMUNERATION

\$16/hour

START DATE

As soon as possible

APPLICATION DEADLINE

Ongoing

Those interested in applying should submit their resume and cover letter in confidence to:

Henvey Inlet First Nation – Human Resources

295 Pickerel River Rd.

Pickerel, ON P0G 1J0

Tel: (705) 857-2331

Fax: (705) 857-3021

Email: samantha.bradley@henveyinlet.com

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EMPLOYMENT OPPORTUNITY
SECONDARY SCHOOL BUS DRIVER

RE-POST

POSITION SUMMARY

Henvey Inlet First Nation is seeking a **Secondary School Bus Driver** to join our Administration for a short-term contract from September 2021 to June 2022. The Secondary School Bus Driver reports to the Education Counsellor and is responsible for transporting students of various ages to and from their homes and respective schools in a timely and safe manner and in accordance with MTO driving regulations, Ontario traffic laws and safe driving practices. This position requires excellent organization, communication and customer service skills.

MAIN RESPONSIBILITIES

The Secondary School Bus Driver will be responsible to:

- Ensure bus is well-maintained and operational by conducting daily safety checks on both interior and exterior of school bus prior to operating vehicle
- Report any bus malfunctions or needed repairs
- Safely deliver students to and from their homes and schools, following the assigned time schedule.
- Assist students with boarding and exiting the bus and while crossing the street as needed
- Adhere to and enforce bus safety rules and standards
- Comply with traffic regulations to operate vehicles in a safe and courteous manner
- Resolve any conflicts in a positive, respectful and proactive manner
- Complete an Ontario School Bus Inspection Log Book and Drivers Time Log Book on a daily basis
- Fuel the bus at HIFN Gas Bar as required, notifying the Gas Bar Attendant which bus they are fueling to ensure the correct account is charged
- Transport busses to maintenance and service appointments as required
- Cleaning of the interior of the bus daily and restocking bus supplies when necessary
- Regularly report on the operations of daily runs to the Education Counsellor
- Be available by phone at all times during the school day
- Be informed on protocols for the bus's ability to transport students when weather or safety conditions are a concern
- Other duties as assigned from time to time by the Supervisor, Chief and Council or the Director of Finance/Administration.

QUALIFICATIONS

- Grade 12 diploma or equivalent preferred
- Valid Ontario Class B or E Driver's License required
- Clear Driver's Abstract
- Clear CPIC – Vulnerable Sector Police Check
- Current First Aid and CPR Level C

- Previous school bus driver experience preferred
- Knowledge of the Ontario Highway Traffic Act and school bus regulations
- Knowledge of First Nations customs, traditions and language an asset
- Excellent driving skills and habits
- Ability to remain attentive when faced with distractions
- Excellent customer service and written and verbal communication skills
- Exceptional organization and time-management skills
- High level of personal integrity and accountability

HOURS OF WORK

Full-Time – 40 hrs/week

REMUNERATION

Based on experience.

START DATE

September 7, 2021

APPLICATION DEADLINE

Posted until filled.

Those interested in applying should submit their resume, cover letter, driver's abstract and CPIC in confidence to:

Henvey Inlet First Nation – Human Resources

295 Pickerel River Rd.

Pickerel, ON P0G 1J0

Tel: (705) 857-2331

Fax: (705) 857-3021

Email: samantha.bradley@henveyinlet.com

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Henvey Inlet First Nation gives preference to all qualified First Nations people in accordance with Section 24(1) (a) of the Ontario Human Rights Code.



EMPLOYMENT OPPORTUNITY

HOME SUPPORT WORKER

POSITION SUMMARY

Henvey Inlet First Nation is currently seeking a temporary, full-time **Home Support Worker** to join our Administration for a short-term 6-week contract, with possibility of extension. The Home Support Worker reports to the Community Health Nurse and is responsible for providing in-home housekeeping and personal care support for eligible clients in the Community. This position requires high-level of personal integrity and professionalism.

MAIN RESPONSIBILITIES

The Home Support Worker will be responsible to:

- Provide appropriate level of service to all clients as assigned and noted in the monthly calendar
- Ensure the safety and adaptation needs of clients are met, reporting any extraordinary maintenance or safety concerns to the Supervisor
- Check and report any concerning changes in client behaviour or conditions to the Supervisor
- Visit with clients and provide friendly companionship
- Help clients with daily personal care items such as dressing or grooming when requested
- Assist elders with their medications as needed or required
- Assist with personal safety such as walking and descending stairs, getting up or sitting down, and climbing in and out of bed, etc. as needed
- Perform housekeeping tasks catered to each clients' individualized needs including doing dishes, making beds, washing/drying/ironing/folding/putting away laundry, putting away groceries and other items, and other routine cleaning tasks
- Do a major deep house cleaning at least twice per year in spring and fall
- Help plan, prepare and serve meals, cleaning up once finished
- Help collect client mail from the community mail box and deliver to client in-person as requested
- Help with household-management tasks like coordinating non-medical appointments and excursions or running household errands such as groceries and other shopping
- Accompany clients to events, appointments and shopping excursions as required
- Serve as back-up transportation driver and help to coordinate client transport when needed
- Assist Home Maintenance Worker on exterior maintenance when directed
- Accompany Home Care Nurse on quarterly home visits to clients to review services being provided and ensure client satisfaction
- Attend and participate in staff meetings, training seminars, workshops, and online courses as requested
- Adhere to all HIFN Policies and Procedures
- Perform other duties as assigned from time-to-time by Chief and Council or the Director of Finance/Administration

QUALIFICATIONS

- Grade 12 diploma or equivalent preferred
- Valid Ontario Class G Driver's License
- Current CPIC
- Current First Aid and CPR Level C
- Previous experience providing respectful and compassionate service to Elders preferred
- Ability to understand and speak Ojibway preferred
- Excellent customer service and interpersonal communication skills
- Exceptional organization and time-management skills
- Professional, friendly attitude and a strong work ethic
- High level of personal integrity
- Ability to stand, bend, reach and twist for long periods of time
- Ability to lift up to 20lbs continuously
- Must be able to work with little supervision; must be self-directed

HOURS OF WORK

Full-Time – 35.5 hrs/week

REMUNERATION

Negotiable based on experience

START DATE

As soon as possible

APPLICATION DEADLINE

October 13, 2021

Those interested in applying should submit their resume and cover letter in confidence to:

Henvey Inlet First Nation – Human Resources

295 Pickereel River Rd.

Pickereel, ON P0G 1J0

Tel: (705) 857-2331

Fax: (705) 857-3021

Email: samantha.bradley@henveyinlet.com

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EMPLOYMENT OPPORTUNITY

RECEPTIONIST/ADMINISTRATIVE ASSISTANT

POSITION SUMMARY

Henvey Inlet First Nation is seeking a full-time **Receptionist/Administrative Assistant** to join our Administration. The Receptionist/Administrative Assistant reports to the Director of Finance/Administration and is responsible for providing administrative and secretarial support to Henvey Inlet First Nation's Band Administration Office. This position requires excellent customer service, communication and organizational skills.

MAIN RESPONSIBILITIES

The Receptionist/Administrative Assistant will be responsible to:

- Greet external clients and guests entering the office and maintain daily visitor logbook
- Notify staff members of clients and guests waiting to see them for meetings and appointments
- Present a positive and professional image of the organization at all times
- Answer incoming calls and direct all inquiries to the appropriate individuals or departments
- Take and record telephone, e-mail, or written messages for staff members
- Respond to general membership, staff and client inquiries via telephone, email and in-person where appropriate
- Prepare coffee and ensure reception area is kept in a tidy and presentable manner
- Maintain office supply inventory, re-ordering supplies when needed
- Assist all Band Administration Office staff with their filing needs as requested
- Create new files, labels and records as necessary
- File correspondence, invoices, receipts, documents and other records in alphabetical, numerical or any other required ordering system
- Organize, maintain and coordinate accurate and complete office records and files in their proper databases and locations
- Eliminate unnecessary or outdated materials, destroying them or transferring them to inactive storage archives according to file maintenance/legal guidelines
- Locate and remove materials from files when requested
- Receive and date stamp all incoming mail, email, faxes, cheques and deliveries
- Accurately record and distribute all forms of paper correspondence and mail
- Prepare outgoing mail for distribution using postage meter machine
- Write correspondence, forms, letters, reports, and memos as necessary
- Make, collate and distribute photocopies as necessary
- Ensure all forms and reports are completed as needed
- Assist in the compilation and maintenance of data for various reports as necessary
- Assist with hotel and travel accommodations for Chief and Council, clients, members and staff when required
- Assist with scheduling and coordinating meetings and appointments for leadership
- Coordinate the logistical aspects of departmental meetings by arranging and setting up meeting facilities and ensuring appropriate presentation equipment is available
- Post, update and remove membership correspondence, notices, newsletters and job vacancies to HIFN website and building communication boards
- Schedule appointments for interviews
- Ensure security of cheque drawer at all times
- Observe and report any security issues to the Director of Finance/Administration
- Adhere to all HIFN Policies and Procedures
- Perform other duties as assigned from time-to-time by Chief and Council or the Director of Finance/Administration

QUALIFICATIONS

- Grade 12 diploma or equivalent preferred
- Previous administrative and secretarial experience preferred
- Valid Ontario Class G Driver's License with access to a reliable vehicle preferred
- Current First Aid and CPR Level C an asset
- Strong computer and typing skills
- Intermediate knowledge of Microsoft Word, Excel and PowerPoint
- Excellent client relations and interpersonal communication skills
- Strong written and verbal communication skills
- Exceptional organization and time-management skills
- Excellent analytical and problem-solving skills
- Ability to adapt to changing work needs and demands
- Strong attention to detail
- Basic mathematical skills
- Professional attitude and a strong work ethic

HOURS OF WORK

Full-Time – 35.5 hrs/week

REMUNERATION

Based on experience

START DATE

As soon as possible

APPLICATION DEADLINE

October 8, 2021

Those interested in applying should submit their resume and cover letter in confidence to:

Henvey Inlet First Nation – Human Resources

295 Pickerel River Rd.

Pickerel, ON P0G 1J0

Tel: (705) 857-2331

Fax: (705) 857-3021

Email: samantha.bradley@henveyinlet.com

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Home Maintenance **WORKSHOP**

Open to all community members

*(Attendance is mandatory for all CMHC/Band Units
tenants)*

Last Chance to qualify for December rent incentive!!!

WHERE: O&M building office #1

Any tenants who wish to participate via Zoom MUST email housing@henveyinlet.com before October 12, 2021.

DATE: Wednesday October 13, 2021

TIME: 1:00pm

DOOR PRIZES!

Heidi Kimberley (Housing Assistant) 705-857-2331 ext.223

Are you interested in homeownership / renovating
your existing home or purchasing a home?
Do you need financial counseling?



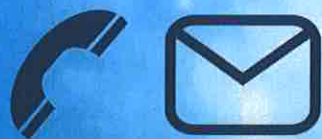
HOME OWNERSHIP AND YOU

2021 OUTREACH

Confidential one-on-one financial counselling is
available via Zoom or by phone - 7 Days a week



To use Zoom you will need a computer with a
microphone and camera (camera is optional).
The service is available to band members.



For more information
call or text Scott Flamand at
(705) 618-1093 or email
flamandmservices@gmail.com





Robinson Huron Treaty LITIGATION FUND

Atikameksheng
Anishnawbek

Aundeck Omni
Kaning

Batchewana
First Nation

Dokis First Nation

Henvey Inlet
First Nation

M'Chigeeng
First Nation

Magnetawan
First Nation

Mississauga
First Nation

Nipissing
First Nation

Ojibways of
Garden River

Sagamok
Anishnawbek

Serpent River
First Nation

Shawanaga
First Nation

Sheguiandah
First Nation

Shesheganing
First Nation

Thessalon
First Nation

Wahnapiatae
First Nation

Wasauksing
First Nation

Whitefish River
First Nation

Wiikwemkoong
Unceded Territory

Zhiibaahaasing
First Nation

For immediate release:
August 16, 2021

Robinson-Huron Treaty nations welcome federal commitment to settle annuities case

The 21 First Nations of the Robinson-Huron Treaty welcome the news that the Government of Canada has completed their mandating process and are prepared to negotiate and settle the ongoing annuities case. Canada has stated that the negotiation and settlement process requires participation from the Government of Ontario.

“This is a significant step in the right direction – and one that we have long been waiting for,” said Chief Dean Sayers. “The mandate is clear and we welcome the opportunity to enter conversations with Canada and Ontario to bring this case to an end through a settlement that will benefit everyone in the Robinson-Huron Treaty land.”

Signed in September of 1850, the Robinson-Huron Treaty includes an escalator clause. In return for the Lake Huron Anishinabe sharing their lands and resources with the Crown, the Crown would pay annuities that were to be augmented as resource revenue generated in the territory grew. The annuity amount for Treaty beneficiaries was raised to \$4.00 in 1874 and has not changed since.

The Robinson-Huron nations came together in 2012 to pursue legal action related to the Annuities Claim through the Robinson-Huron Treaty Litigation Fund. In 2018, the Ontario Superior Court found the Crown has a mandatory and reviewable obligation to increase the Treaties' annuities when the economic circumstances warrant reflecting a fair share of the value of the net Crown resource-based revenues generated from the territory. In 2020, the Court found that the First Nation plaintiffs' claims are not barred by Ontario's

limitations legislation and that the Government of Ontario does not benefit from the doctrine of Crown immunity.

While Canada did not appeal the stage 1 and 2 decisions in the case, Ontario has appealed. The appeals were heard by the Ontario Court of Appeal in April and June 2021 and the decisions of the Court have not yet been released. The Robinson-Huron Treaty Litigation Fund has called on Ontario to drop their litigation and begin honourable negotiations.

“Now, we need the province to come to the table to make this settlement happen,” said Chief Sayers. “It is time for Ontario to honour the escalator clause and engage in negotiations on behalf of all people we have welcomed on our lands.”

Media Inquiries:

For interviews with Chief Dean Sayers, please contact Laura Neidhart at media@mediastyle.ca or 613-293-2446.

9-1-1 now in Henvey Inlet First Nations.

Introducing 9-1-1 for emergency calls to fire, police and ambulance services.

If you are not in this area, please consult your local telephone directory or check with your municipal office for emergency numbers in your area.

What is 9-1-1?

9-1-1 is a single emergency telephone number that makes it faster and easier for anyone to reach **police, fire, or ambulance emergency services.**

The three-digit number, **9-1-1**, is short and easy to remember. Your call will be answered at the Public Safety Answering Point (PSAP) for your municipality. The **9-1-1** operator will then forward your call to the appropriate agency — police, fire or ambulance.

How much does it cost?

You now have access to enhanced **9-1-1** service for a fee of 13¢ per line, per month. This charge will be listed on your phone bill and covers the cost of providing and maintaining the telephone network portion of your municipality's **9-1-1** system.

With enhanced **9-1-1** service, the address you are calling from will automatically be displayed to the **9-1-1** operator. The necessary emergency services can then be dispatched. Please note: this does not apply to cellular phones or four-party service.

Take the time to teach all members of your household the importance of 9-1-1 and celebrate a safer Ontario, together.

Important

If you need police, fire or ambulance services in a **non-emergency situation**, please refer to your phone book for the ten-digit numbers.

Police/OPP: 705 857 2121

Fire: 705 857 2121

Ambulance: 705 857 2121

How to use 9-1-1

- If at home, dial 9-1-1.
- If at a business or other location, you may need to dial an outside line before dialing 9-1-1.
- If at a pay phone, dial 9-1-1. No payment required.
- If using a cellular phone, dial 9-1-1 and give the exact location of the emergency, including city or town.
- T.T.Y./Teletypewriter users only: after dialing, press the space bar intermittently until a response is received.
- When your call is answered, the 9-1-1 operator will ask: police, fire or ambulance? Indicate the emergency service you need.



Carbon Monoxide

Please be advised that the Chief Fire Official has the authority to enforce the Fire Code within his or her jurisdiction and should be contacted prior to implementing any opinion expressed in the following information.

Visit the Office of the Fire Marshal and Emergency Management website for a list of questions/answers pertaining to the legislation. [Visit their website now.](#)

Ontario is taking another step to keep families and homes in Ontario safe by making carbon monoxide alarms mandatory in all residential homes.

The new regulation, which comes into effect October 15, 2014, updates Ontario's Fire Code following the passage of Bill 77 last year. These updates are based on recommendations from a Technical Advisory Committee which was led by the Office of the Fire Marshal and Emergency Management and included experts from fire services, the hotel and rental housing industries, condo owners and alarm manufacturers.

Carbon monoxide alarm will now be required near all sleeping areas in residential homes and in the service rooms, and adjacent sleeping areas in multi-residential units. Carbon monoxide alarms can be hardwired, battery-operated or plugged into the wall.

Broadly speaking, these amendments will have the following effect:

- Testing and maintenance requirements that apply to smoke alarm now apply to CO alarms
- Under the Fire Code amendments, CO alarms will be required in existing residential occupancies, where:
 - Single dwelling homes (e.g., privately owned homes) have an attached storage garage and/or a fuel burning appliance.
 - CO alarms will be required only near sleeping areas of these occupancies and not throughout the entire home.
 - Multi-unit buildings (e.g., apartment buildings or condominium buildings, hotels, etc.) have an attached storage garage and/or a fuel burning appliance/service room. Within these buildings, CO alarms will only be required:
 - Near sleeping areas of suites that contain a fuel burning appliance within the suite.
 - Near sleeping areas of suites that are adjacent to a storage garage and/or service room with a fuel burning appliance.

Link to Ontario Regulation 194/14: http://www.e-laws.gov.on.ca/html/source/regs/english/2014/elaws_src_regs_r14194_e.htm

Quick Facts

- More than 50 people die each year from carbon monoxide poisoning in Canada, including 11 on average in Ontario.
- Bill 77, an Act to Proclaim Carbon Monoxide Awareness Week and to amend the Fire Protection and Prevention Act, 1997, received royal assent in December 2013.
- The first Carbon Monoxide Awareness Week will take place November 1-8, 2014.
- The Ontario Building Code requires the installation of carbon monoxide alarms in homes and other residential buildings built after 2001.

Why Should I Care About Carbon Monoxide?

It Kills.

Many Canadians die every year from carbon monoxide poisoning in their own homes, most of them while sleeping.

It Injures.

Hundreds of Canadians are hospitalized every year from carbon monoxide poisoning, many of whom are permanently disabled. Everyone is at Risk - 88% of all homes have something that poses a carbon monoxide threat.

Carbon Monoxide is a colourless, odourless, tasteless, toxic gas that enters the body through the lungs during the normal breathing process. It replaces oxygen in the blood and prevents the flow of oxygen to the heart, brain and other vital organs.

Where does Carbon Monoxide Come From?

Produced when carbon-based fuels are incompletely burned such as:

- Wood
- Propane
- Natural Gas
- Heating Oil
- Coal
- Kerosene
- Charcoal
- Gasoline

What Are the Main Sources of Carbon Monoxide in my Home?

Wood burning/gas stoves, gas refrigerators, gasoline engines, kerosene heaters and others.

How Can I Tell if There is a Carbon Monoxide Leak in my Home?

- Headache, nausea, burning eyes, fainting, confusion, drowsiness.
- Often mistaken for common ailments like the flu
- Symptoms improve when away from the home for a period of time
- Symptoms experienced by more than one member of the household.
- Continued exposure to higher levels may result in unconscious, brain damage and death.
- The elderly, children and people with heart or respiratory conditions may be particularly sensitive to carbon monoxide.

Environment

- Air feels stale/stuffy
- Excessive moisture on windows or walls
- Sharp penetrating odour or smell of gas when furnace or other fuel burning appliance turns on.
- Burning and pilot light flames are yellow/orange, not blue
- Pilot light on the furnace or water heater goes out
- Chalky white powder or soot build up occurs around exhaust vent or chimney.

How Can I protect Myself and my Family?

- Regularly maintained appliances that are properly ventilated should not produce hazardous levels of carbon monoxide
- Have a qualified service professional inspect your fuel burning appliance(s) at least once per year.
- Have your chimney inspected and cleaned every year by a W.E.T.T. certified professional.
- Be sure your carbon monoxide alarm has been certified to the Canadian Standard Association (CSA) CAN/CGA 6.19 standard or the Underwriters Laboratories (UL) 2034 standard.
- Install a carbon monoxide alarm in or near the sleeping area(s) of the home.
- Install the carbon monoxide alarms(s) in accordance with the manufacturer's instructions.

What Should I Do if my Carbon Monoxide Alarm Starts Beeping?

ALWAYS REACT TO A CARBON MONOXIDE ALARM THAT HAS ALARMED! GET OUT OF YOUR HOME AND CONTACT YOUR LOCAL FIRE DEPARTMENT FOR ASSISTANCE.

To Keep Safe Please Remember:

You have a responsibility to know about the dangers of carbon monoxide. Your knowledge and actions may save lives.

A carbon monoxide alarm is a good second line of defense. It is not a substitute for the proper care and maintenance of your fuel burning appliance(s). Take the time to learn about the use of carbon monoxide alarms in your home to ensure you are using the equipment properly and effectively.

Where To Install A Carbon Monoxide Alarm

Since carbon monoxide moves freely in the air, the suggested location is in or as near as possible to sleeping areas of the home. The human body is most vulnerable to the effects of carbon monoxide during sleeping hours. To work properly the unit must not be blocked by furniture or draperies. Carbon Monoxide is virtually the same weight as air and therefore the alarm protects you in a high or low location.

For maximum protection, a carbon monoxide alarm should be located outside primary sleeping areas, in sleeping areas and in each level of your home.

Where NOT to Install a CO Alarm

Some locations may interfere with the proper operation of the alarm and may cause false alarms or trouble signals.

CO alarms should not be installed in the following locations:

- Where the temperature may drop below 4.4o C (40oF) or exceed 37.8oC (100oF).
- Near paint thinner fumes or household cleaning products. Ensure proper ventilation when using these types of chemicals.

- Within 1.5m (5 feet) of any cooking or open flame appliances such as furnaces, stoves and fireplaces.
- In exhaust streams from gas engines, vents, flues or chimneys.
- Do not place in close proximity to an automobile exhaust pipe; this will damage the alarm.

Maintenance

Test your carbon monoxide alarm regularly to make sure it is operating properly. The owner's manual should tell you how to test your alarm. Remember to check the manual for information on when to buy a new carbon monoxide alarm.

If you have any questions regarding CO safety, please contact your local fire department.



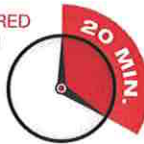
Protect What Matters Most

SYMPTOMS OF CARBON MONOXIDE

DID YOU KNOW?

CARBON MONOXIDE (CO)
Cannot be seen, and has no smell or taste.

WAITING UNTIL POISONING HAS OCCURRED IS TOO LATE. SYMPTOMS CAN OCCUR IN LESS THAN 20 MINUTES IF CONCENTRATIONS BECOME TOO HIGH.



Symptoms can include:

- Shortness of breath
- Headache
- Nausea
- Dizziness
- Confusion
- Drowsiness
- Impairment of vision or hearing

FIRST ALERT ALARMS ARE POWERED BY DURACELL BATTERIES

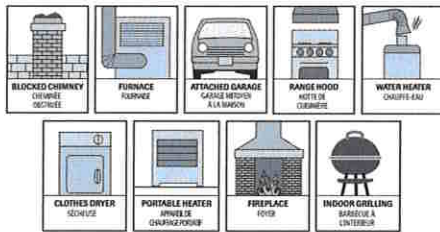
#1 MOST ADVANCED
ALKALINE BATTERY



- NO ALKALINE BATTERY LASTS LONGER
- CHECK POWER LEVEL INSTANTLY
- 10-YEAR GUARANTEE IN STORAGE

WHERE DOES CARBON MONOXIDE COME FROM?

POTENTIAL SOURCES OF CO



There are many potential sources of CO in your home that you and your family use every day. When operating properly the trace amounts of CO produced are typically not dangerous, and are vented safely outside your home.

Problems arise when something goes wrong (an appliance malfunctions, vents clog, debris blocks a chimney or flue, exhaust seeps into your home from the garage). All of these problems could increase the CO to dangerous levels.

"Carbon Monoxide is the leading cause of fatal poisonings in North America..."
- Canadian Safety Council

PLACEMENT OF ALARMS AND EXTINGUISHERS



Smoke & Fire Alarm Carbon Monoxide Alarm Fire Extinguisher

AVAILABLE AT



SAVE MONEY ON PRODUCTS THAT SAVE LIVES
See attached printable coupons

Learn more at firstalert.ca and brkcanada.ca



ONTARIO WORKS

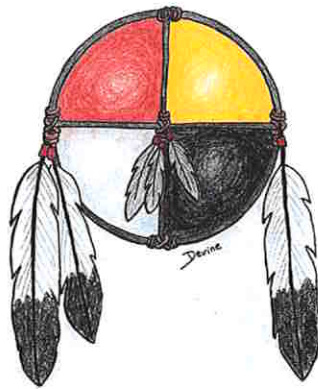
MONDAY **8:30 – 1:30**

TUESDAY **8:30 – 1:30**

WEDNESDAY **10:00 – 4:30**

THURSDAY **8:30 – 1:30**

FRIDAY **8:30 – 12:00**



EFFECTIVE AUGUST 2, 2021

ONTARIO WORKS

LUNCH N LEARN BINGO



DATE: FRIDAY, OCTOBER 15TH, 2021

TIME: 10:00 A.M AT WAGAMAKE LEARNING CENTRE

CAN ONLY ACCOMMODATE (5) PARTICIPANTS SO THE FIRST (5) TO CALL IN OR DROP BY TO SIGN YOUR NAME ON THE BINGO SIGN-UP SHEET WILL BE OUR FIRST BINGO PLAYERS

LIGHT BREAKFAST WILL BE PROVIDED AT 9:00 A.M

MIIGWETCH

ONTARIO WORKS BINGO

FRIDAY, OCTOBER 22, 2021



www.shutterstock.com · 299569823

LEARNING CENTRE

10:00 A.M

SIGN UP SHEET AT BAND



HENVEY INLET GAS BAR

SUMMER BUSINESS HOURS
MONDAY to FRIDAY 7AM-7PM
SATURDAY 9AM-7PM
SUNDAY 9AM-6PM

GASBAR@HENVEYINLET.COM

TANK TRADER

NEW 20LB TANK \$62

TANK EXCHANGE \$23

*Expiration dates must be good



DOZEN WORMS \$5.50

POP SHOPPE

DRINKS

SNACKS

FRESH SANDWICHES

SUBS

BOAT OIL

GASOLINE

DIESEL

WE ARE OPEN DAILY TO SERVE OUR COMMUNITY AND THE PUBLIC.

Halloween Hot Spots List!

Henvey Households! Please
call Darcy @ The Health
Centre to put your name on
the Halloween Hot Spot List
by October 27, 2021. This
list will be distributed to
show members who will be
handing out Candy this year
for Halloween!

PLEASE don't forget to
CALL!!

Non-Insured Health Benefits Updates for September 2021

Pharmacy benefit information

New pharmacy benefit listings

- Redesca and Inclunox (enoxaparin sodium) are now listed as open benefits with prior approval not required. These medications are used to treat and prevent deep vein thrombosis and pulmonary embolism and are biosimilars to Lovenox
 - When medications are biosimilar, it means that they have been found to work the same way and have similar effectiveness
- Nubeqa (darolutamide) 300 mg tablets are now listed as a limited use benefit, with prior approval required, for the treatment of prostate cancer
- Avsola (infliximab) 100 mg/vial injection is now a limited use benefit for treatment of certain types of arthritis and other autoimmune conditions. This medication is a biosimilar to Remicade
- Check the [NIHB drug benefit list](#) for complete listings and coverage criteria

Medications for rare diseases

- Certain medications for rare diseases that were previously exceptions are now listed by NIHB as limited use benefits
- The criteria for coverage of these medications has not changed
- Prior approval for coverage is required
- The following medications are listed in the [NIHB drug benefit list](#) with coverage criteria:
 - Brineura
 - Cystadrops
 - Kanuma
 - Kuvan
 - MDK-Nitisinone
 - Nitisinone
 - Onpattro
 - Orfadin
 - Pheburane
 - Procysbi
 - Radicava
 - Ravicti
 - Revestive
 - Soliris
 - Spinraza

- Strensiq
- Tegsedi
- Vimizim
- Clients and prescribers should contact the [NIHB Drug Exception Centre](#) to ask about medications not included on the NIHB drug benefit list

Listing status change: anticoagulant medications

- The following anticoagulants (blood thinners), previously listed as limited use benefits, are now open benefits. Prior approval is no longer required for these medications:
 - Eliquis (apixaban) 2.5 mg and 5 mg tablets
 - Lixiana (edoxaban) 15 mg, 30 mg and 60 mg tablets
 - Pradaxa (dabigatran) 110 mg and 150 mg capsules
 - Xarelto (rivaroxaban) 15 mg and 20 mg tablets

Update on coverage of adalimumab

- Adalimumab is a type of medication used to treat some types of arthritis and other inflammatory conditions. Previously, Humira was the only adalimumab product covered by NIHB
- NIHB has recently listed additional adalimumab medications that have been approved by Health Canada as biosimilars to Humira
- Clients with new prescriptions for an adalimumab medication who meet NIHB's coverage criteria will now be covered for the medications listed below, instead of Humira:
 - Amgevita
 - Hadlima
 - Hulio
 - Hyrimoz
 - Idacio
- Clients who are already taking Humira will continue to be covered for their current medication

Medical supplies and equipment information

Listing status change: adhesive suture strips

- NIHB now covers adhesive suture strips as an open benefit at \$2.40 per strip, up to 50 strips per year
- Prior approval for these items is no longer required within Program price and frequency guidelines
- Check the [Medical surgical supplies and equipment benefits list](#) for information on these and other wound care benefits

General program information

Reminder: changes to other coverage

- Please let NIHB know as soon as possible if there are changes to your other health benefit coverage (for example, through an employer sponsored plan)
- Clients whose other coverage has changed can update their information for one or more benefit areas by contacting Express Scripts Canada's (ESC) NIHB call centre at 1-888-441-4777
- When updating ESC, clients should specify which benefit areas are affected and the effective date of the change to their coverage status

You're Invited!

Alternative Caregiver Home Community Information Session



Niijaansinaanik

Child and Family Services

October 7, 2021

6-7p.m.

Online meeting via Zoom

&

Live in Dokis

at 702 Main St.

Lillian Couchie,

Trainer & Recruiter

lillian.couchie@nijcfs.com

(705) 763-2000 ext. 3003

(705) 491-7021 Cell

Link to attend will be shared



Door prizes for attendees.

Register today!

You're Invited!

Alternative Caregiver Home Community Information Session



Niijaansinaanik

Child and Family Services

October 11, 2021

1:30-2:30p.m.

**Online meeting via Zoom
&**

**Live in Parry Sound
at 10 Miller St**

**Lillian Couchie,
Trainer & Recruiter
lillian.couchie@nijcfs.com**

(705) 763-2000 ext. 3003

(705) 491-7021 Cell

Link to attend will be shared



**Door prizes for attendees.
Register today!**



Niijaansinaanik

Child and Family Services

Drop In! Drop By!

We are looking for Alternative Caregiver Homes in your community. Drop by our office information booth to learn more.

Working together to keep our children and youth in our community!

October 13, 2021

10a.m. - 2p.m.

Henvey Inlet First Nation

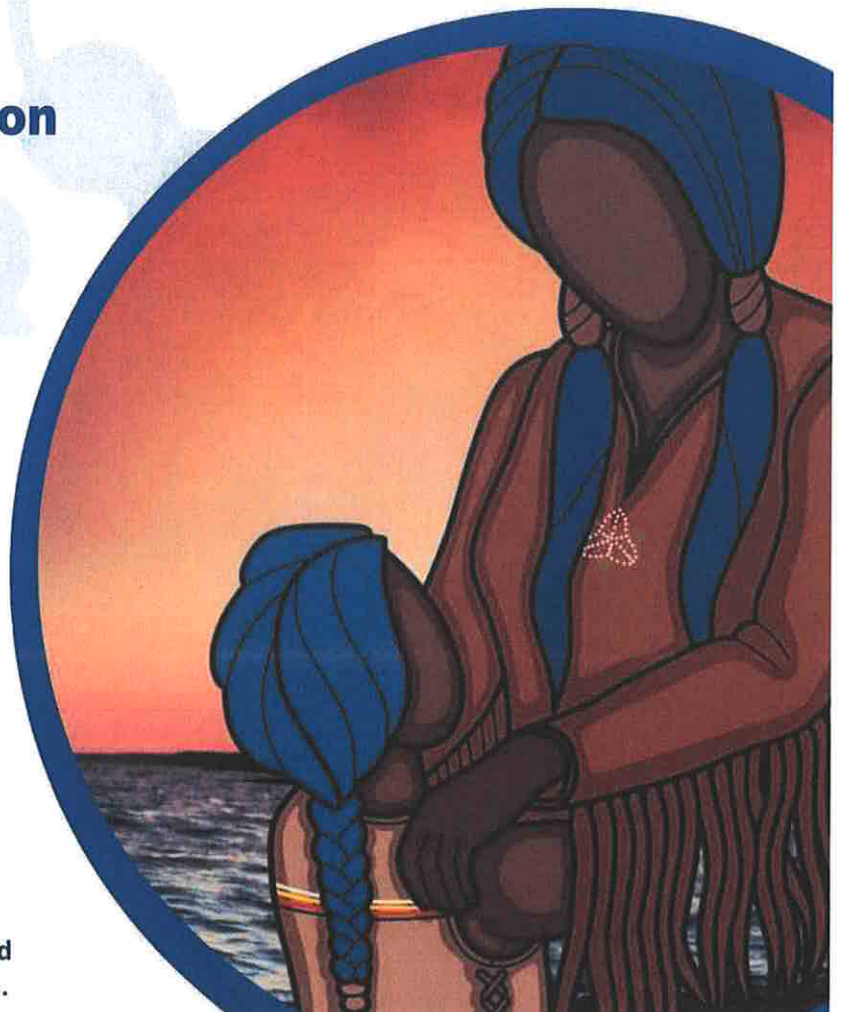


BBQ 12-1p.m.

Enter your name in a draw for attendees.

**Lillian Couchie,
Trainer & Recruiter
lillian.couchie@nijcfs.com
(705) 763-2000 ext. 3003
(705) 491-7021 Cell**

Niijaansinaanik Child and Family Services serves the following First Nations: Wasauksing, Henvey Inlet, Dokis, Shawanaga, Magnetawan, and Wahnapiatae, and all Indigenous children and families in the jurisdiction.



October 2021

Kerri Campbell- NCFW

&

**Kara Newton-
HBHC/CHE**





CHILD & FAMILY PROGRAM

October 2021

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
26	27	28	29	30	01 Fall Family Photos	02
03	04	05 Meat Pie Workshop	06	07 Sudbury Home Visits	08	09
10	11 Office Closed	12 Holidays	13 Holidays	14 Holidays	15 Holidays	16
17	18 Holidays	19 Family Court am/pm Out Of Office	20 OUT OF OFFICE	21 In Office Fall Craft	22	23
24	25	26 Family Court	27 DIY Halloween Costume Pick Up Family Court	28 YOUTH BINGO	29	30
31	01	02	03	04	05	06

October 2021

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
26	27	28	29	30	01	02 FAMILY PHOTOS
03	04	05	06	07	08	09
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31	01	02	03	04	05	06

HOLIDAYS
HOLIDAYS

FALL CRAFT 10AM

BACK IN OFFICE

DIY CHILDRENS HALLOWEEN COSTUME

YOUTH HALLOWEEN BINGO 4:30PM



DIY SEASONAL SOCK GNOME WORKSHOP



zoom



THURSDAY OCTOBER 21, 2021

10:00AM

ON ZOOM

SPACE IS LIMITED, CALL DARCY TO SIGN UP!



PARENTING WORKSHOP

DIY CHILDREN'S

HALLOWEEN

COSTUMES

**PLEASE SUBMIT YOUR LIST OF
REQUIRED ITEMS TO DARCY
BY**

THURSDAY OCTOBER 25, 2021

**ITEMS WILL BE READY FOR
PICK UP ON OCTOBER 27,
2021**

HAPPY HALLOWEEN

IN LIEU OF THIS YEARS

HALLOWEEN DANCE,

THE HEALTH CENTRE WILL BE

HOLDING ANOTHER

HALLOWEEN COSTUME/DECORATING CONTEST!!!

**PLEASE SUBMIT ONE PHOTO BY EMAIL TO DARCY,
IT COULD BE OF YOURSELF,
YOUR CHILDREN OR YOUR FAMILY,
OF YOUR BEST HALLOWEEN SCENE!!!!**

**SUBMISSION DEADLINE IS
OCTOBER 21, 2021 AT 12:00PM**

VOTING WILL CLOSE OCTOBER 27!!!

GOOD LUCK!!!

YOUTH AGES 8-12 YEARS OLD

ON ZOOM

OCTOBER 28, 2021

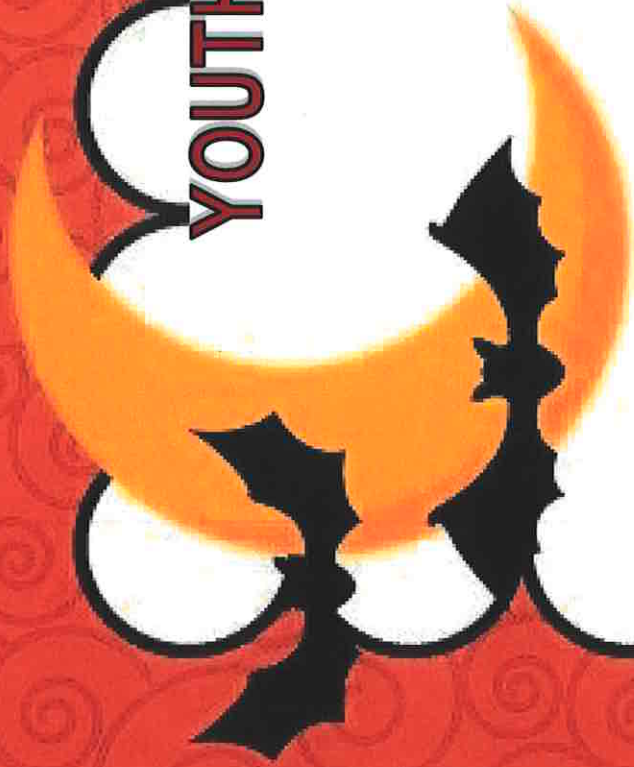
4:30 PM

Halloween

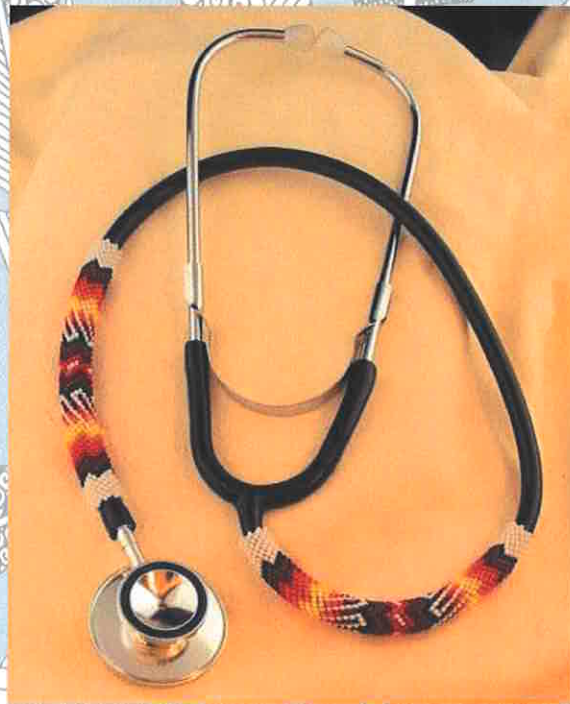
Bingo

CALL DARCY AT 705-857-1221 TO SIGN UP!

SPACE IS LIMITED!!



Community Health Nurse



BRENDA CONTIN

HIFN COMMUNITY COVID UPDATE

Ontario's Proof of Vaccination Requirement Starts September 22

September 27, 2021 – On September 1st, the province announced that Ontarians will be required to show proof that they are fully vaccinated to enter certain settings **effective September 22, 2021**. Fully vaccinated means it has been more than 14 days since your 2nd dose of a COVID-19 vaccine. To be considered fully vaccinated by September 22nd you need to have received your 2nd dose by September 8th.

As of September 22nd, individuals 12 years and older as of December 31, 2021 who are not fully vaccinated will not be able to enter high risk public settings and facilities where it is not always possible to wear a face covering, including:

- Restaurants and bars (excluding outdoor patios, as well as delivery and takeout)
- Nightclubs (including outdoor areas of the establishment)
- Meeting and event spaces, such as banquet halls and conference/convention centres
- Facilities used for sports and fitness activities and personal fitness training, such as gyms, fitness and recreational facilities with the exception of youth recreational sport
- Sporting events
- Casinos, bingo halls, and gaming establishments
- Concerts, music festivals, theatres, and cinemas
- Strip clubs, bathhouses, and sex clubs
- Racing venues (e.g. horse racing)

*****PLEASE NOTE*****

This does not currently impact local businesses or settings in Henvey Inlet F.N.

Obtaining Proof of Vaccination

If you received a COVID 19 vaccination at Henvey Inlet F.N. your information has been entered into COVax, the province's COVID 19 vaccine database. You can print or download (PDF) your vaccine receipt from this site: covid19.ontariohealth.ca or call the Provincial Vaccine Booking Line at 1-833-943-3900 or call the HIFN Health Centre Community Health Nurse at 705-857-1221.

If you are fully vaccinated, show your vaccine receipt from the COVax system and a piece of identification (health card with photo, driver's licence) and you will be able to enter these settings. Children 11 yrs and under do not need to provide proof of vaccination and can enter settings where there are no age restrictions. Adults accompanying children must be able to provide proof of full vaccination.

On October 22, 2021, the province plans to launch a verification app with a unique QR code so that venues can scan your mobile device to confirm full vaccination status.

Adult and Youth Vaccines

Any parent who wishes to have their child who is 12 yrs or older vaccinated or have questions about proof of vaccination please contact Brenda Contin, CHN at the H.C.

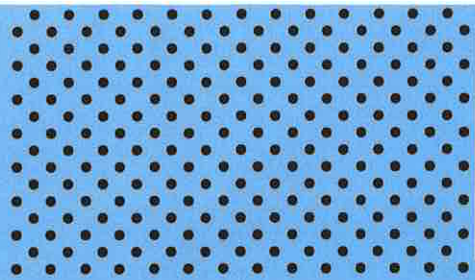
Contacts

The North Bay Parry Sound District Health Unit's COVID-19 call centre also has a toll-free phone number (1-844-478-1400) for individuals to discuss general or school related concerns related to COVID-19.

Even after getting vaccinated, keep taking precautions to protect yourself, family and friends

Why?

The COVID-19 vaccine is highly effective, but a small percentage of people will still get ill from COVID-19 after vaccination. You could also pass the virus on to others who are not vaccinated. Everyone should continue to distance, wear a mask, clean hands frequently, cover a cough or sneeze and avoid poorly ventilated areas.



TEWATATIA'TAKE'NHA'S (We will strengthen and support each other)

WIISOOKIDAATEWIN CHI OSHKO

BIMAADIZIWIN (Working together towards a new life)

OFNHAEC VIRTUAL YOUTH TRAINING

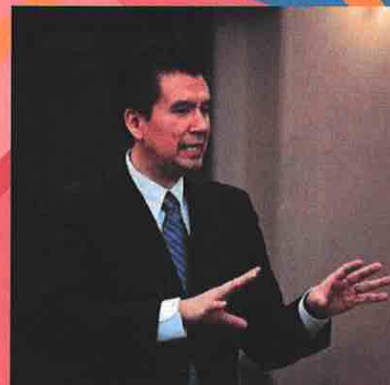
▶▶▶

Wednesday October 20 – Friday October 22, 2021

1 PM – 3:30 PM

For Youth Ages 19 - 30

MC Stan Wesley from Moose Cree First Nation



We will have door prizes and a grand prize at the end of the training.

DEADLINE TO REGISTER: Thursday October 14, 2021.

Any questions? Email Elly Antone at eantone@aiai.on.ca

Virtual workshops include HIV, HepC, Harm Reduction, 2-Spirit and Cultural Identity, Anti-Human Trafficking and Land Teachings.

REGISTER ONLINE AT <https://forms.gle/aeZ1F4nWc145pe5S9>



N.N.A.D.A.P.

Louise Ashawasegai

October 2021

Sun	Mon	Tue	Wed	Thu	Fri	Sat
					1 Office	2
3	4 Home visits	5 Group for ladies	6 Sewing	7 Research One on one with clients	8 Office	9
10	11 OFFICE HOME VISITS	12 Holiday	13 Holiday	14 Holiday	15 Holiday	16
17	18 Holiday	19 Office pm Group 5 to 7	20 Sewing	21 Office, one on one with clients	22 Office	23
24	25 Home visits	26 Feasting of the dead	27 Home visits	28 Correspondance	29 Office	30
31						



Our first teacher is our own heart



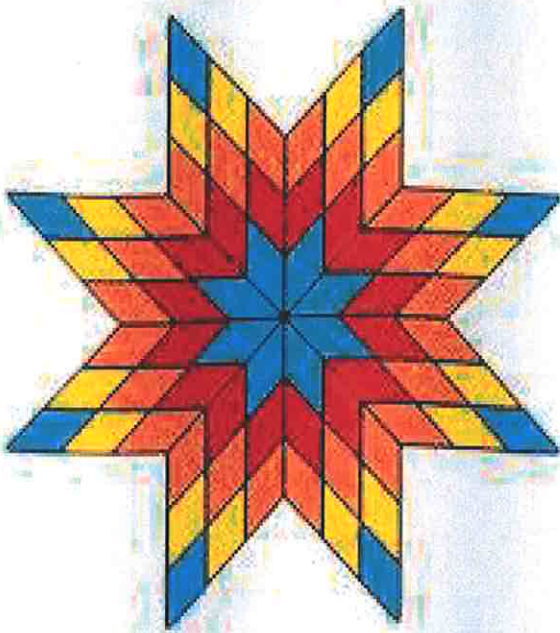
Women circle group

Thursday, September 7th

5 pm to 7 pm.

Thursday, September 21st.

5 pm to 7 pm.



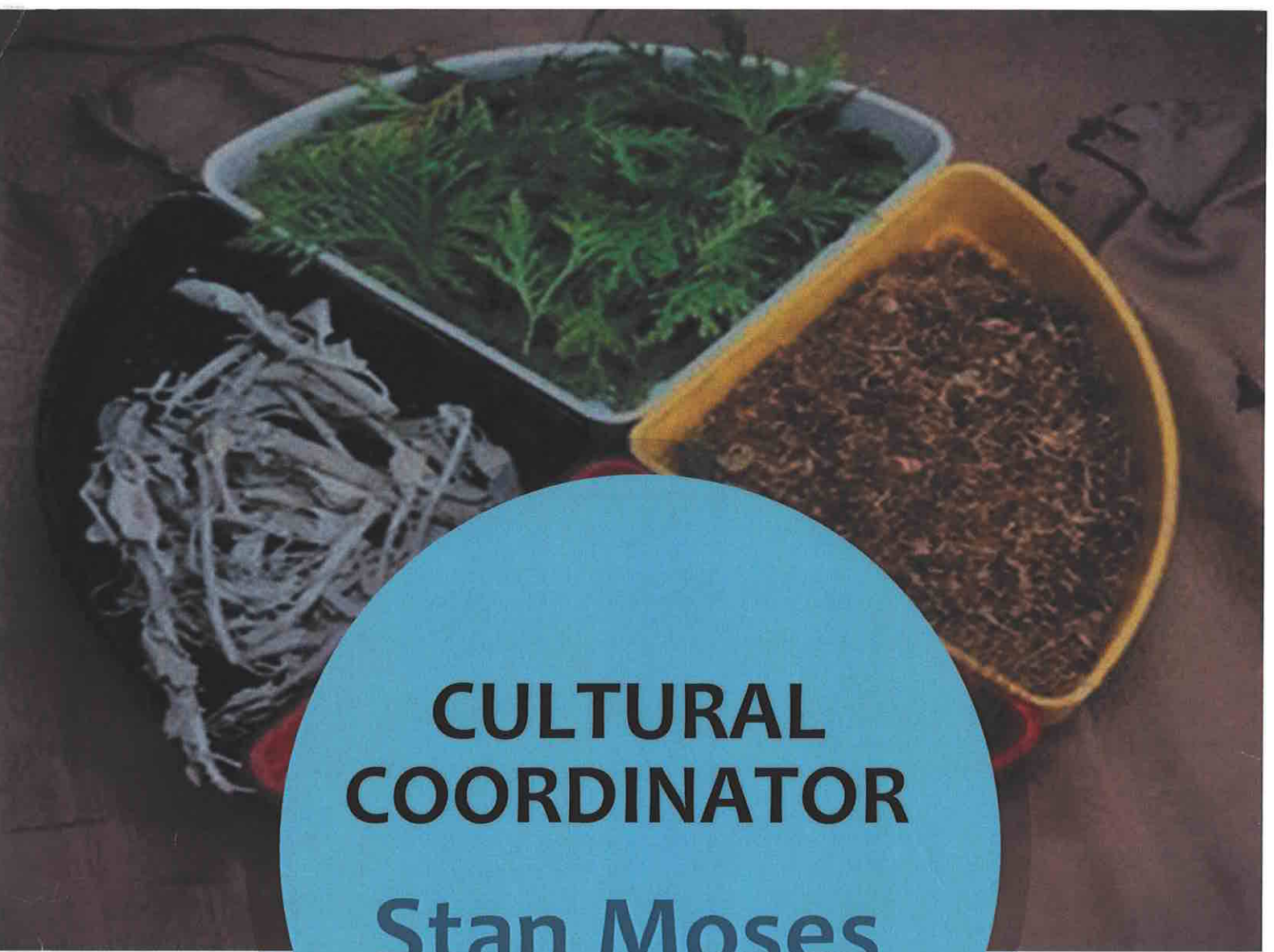
Star blanket Class

Oct. 6 & 20

Will only accept 5 people

1 to 4 pm. If you have a portable sewing machine, please do bring it. Phone Darcy to have your name on the list.

Louise

A photograph showing three trays on a wooden surface. The top tray is white and contains fresh green herbs. The bottom-left tray is black and contains dried, light-colored roots. The bottom-right tray is yellow and contains dark, rich soil. A large blue circle is overlaid on the center of the image, containing the text for the Cultural Coordinator.

**CULTURAL
COORDINATOR**
Stan Moses

**Henvey Inlet First Nation Health Centre
354A Pickerel River Road- Pickerel, ON**

PoG 1J0

(705)857-1221 EXT: 229

2021

MEN'S MOOSE CALLING & HUNT CAMPOUT APPROX. 10 SPOTS

**COMMUNITY HUNT
COMING SOON!!!**

HIFN Men, join us in our celebration of Fall and Come on a Moose Hunt and campout!

Hunting will be done in and around the Community. Participants need to bring their own sleeping gear and flashlights.

Food will be provided to participants

If you don't have a gun/rifle, you can still come to participate!

Please call the Health Centre/Darcy to Sign-Up by October 14 @12 Noon. Participants must be dressed for the weather and proper hunting attire (Brightly/Florescent Colored)

For more information contact:

Stan Moses 705-857-1221

**FRIDAY
OCTOBER 15TH &
SATURDAY
OCTOBER 16**

**FRIDAY START @
5:00PM ENDS
SATURDAY NIGHT**

OJIBWAY LANGUAGE CLASS



Wed. Oct 6th/21 12noon – 1pm

Tues. Oct 12th 5:30pm – 7pm

Wed. 13th 12noon – 1pm

Wed. 20th 12noon – 1pm

Tues. 26th 5:30pm – 7pm

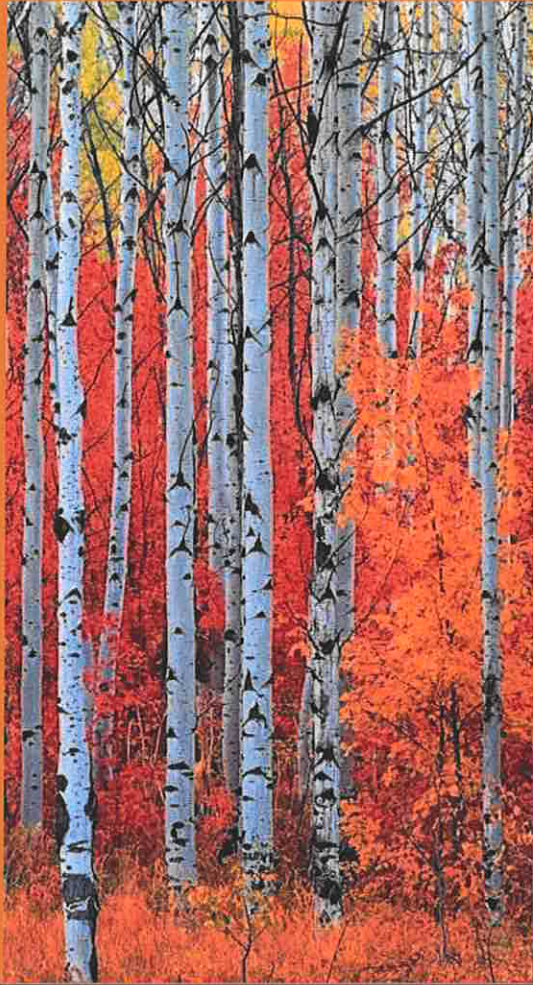
Wed. 27th 12noon – 1pm

@ HIFN Learning Centre

Ojibway language class will be instructed by Maureen Kagagins

If you wish to participate, please call the Health Centre and add your name to sign-up list!! This helps us to prepare the correct amount of food for the program!!

Stan Moses: Cultural Co-ordinator: 705-857-1221



MEN'S CIRCLE

With

DAVE RICE &

STAN MOSES

Sweat Ceremony

WHEN: Tuesday October 19, 2021

WHERE: 456 Pickerel River Road

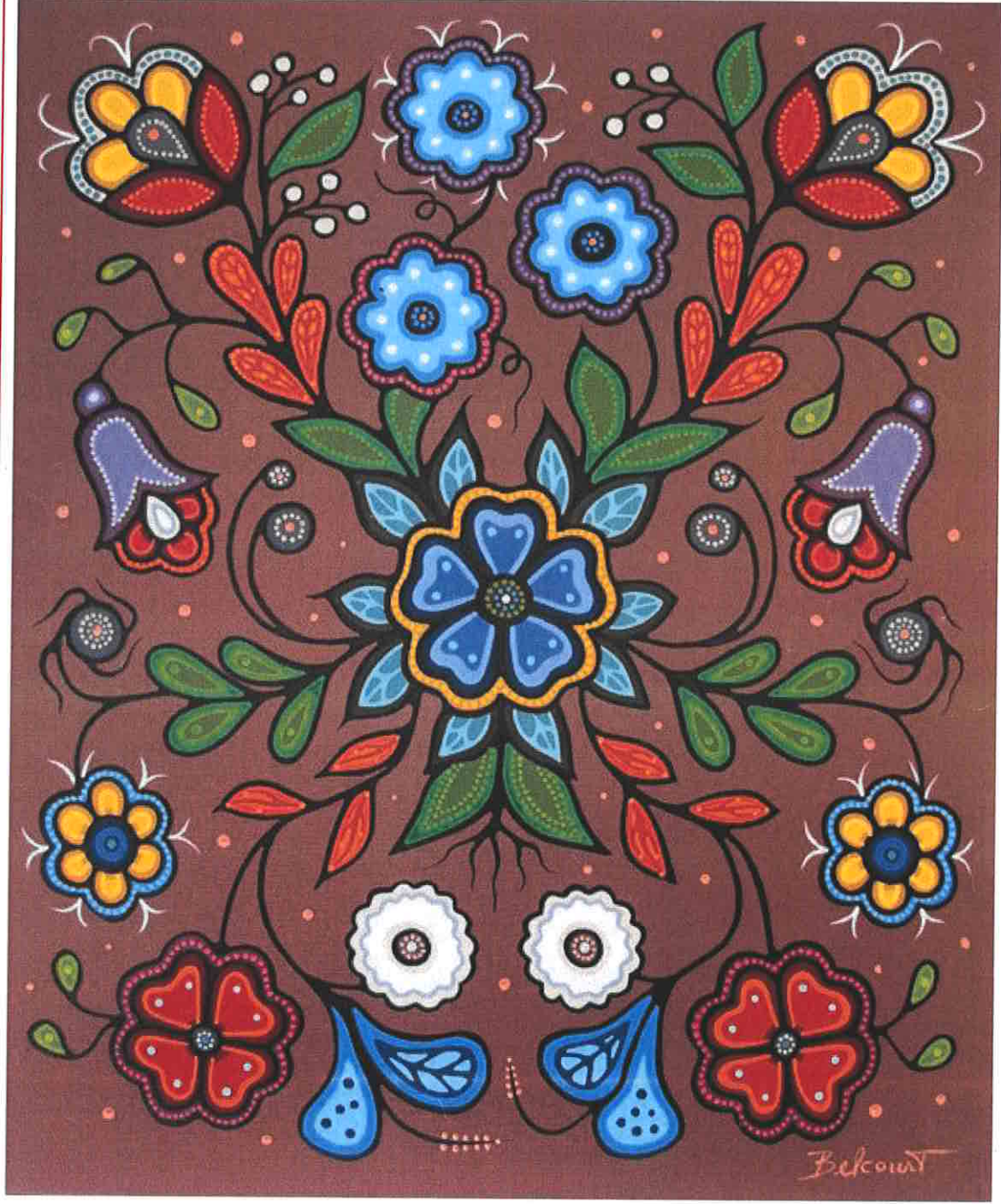
TIME: 5pm - 8pm

*Please call to SIGN-UP!!!
Call/leave a message for Darcy to Sign-up!*

For further information or if you need a ride with in the community please
contact:

CULTURAL COORDINATOR STAN MOSES 705-857-1221

COMMUNITY WELLNESS PROGRAM NEWS



This program is designed to deliver primarily client and participant-based services to Aboriginal individuals, families and children. The priority focus of programming is related to reducing family violence.



COMMUNITY WELLNESS PROGRAM



If you want light to come into your life, you need to stand where it is shining.

OCTOBER 2021

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1 HOME VISITS	2
3	4 IN OFFICE	5 IN OFFICE	6 REGALIA MAKING	7 FIELD RESEARCH FOR CEMETERY	8 HOME VISITS	9
10	11 THANKSGIVING DAY	12 FAMILY TREE RESEARCH	13 REGALIA MAKING	14 FIELD RESEARCH FOR CEMETERY	15 HOME VISITS	16
17	18 IN OFFICE	19 FAMILY TREE RESEARCH	20 REGALIA MAKING	21 FIELD RESEARCH FOR CEMETERY	22 HOME VISITS	23
24/31	25 IN OFFICE	26 FAMILY TREE RESEARCH	27 REGALIA MAKING	28 FIELD RESEARCH FOR CEMETERY	29 HOME VISITS	30



SPECIALTY SEWING

INDIVIDUAL REQUESTS/OCTOBER

WHEN: ANYTIME

WHERE: HEALTH CENTRE/TRAILER #3

For some time now I have been asked to make special items for ceremonial use, special gatherings where an article of clothing is needed and especially items for a deceased loved one.

I do enjoy sewing and don't mind requests like this within reason. I will be extending this invitation to anyone who is needing something special please come see me in Trailer #3 at the Health Centre.

I will also be making moss bags, baby blankets, baby moccasins as part of a welcoming to new babies in the community. Please give me some advance notice and come select fabric choices and colors.

Orders for fabric mask are also available.

LUANA MCQUABBIE/HIFN COMMUNITY WELLNESS WORKER

CREATING YOUR OWN PERSONAL FAMILY TREE

“GETTING STARTED WITH AncestryDNA”

OCTOBER 2021(ON-GOING),
HIFN HEALTH CENTRE/TRAILER #3

Gathering family history involves tracing a continuous line of descent from a given ancestor. In past times many First Nation people were taught to memorize their genealogy and this data was recited at marriages, funerals and at other feasts and ceremonies. Over time, the ability to trace one's ancestry by memory became a lost art.

Today anyone wishing to trace his or her ancestry must search through vital statistical records such as births, marriages and deaths, and through various government and private records as well as ancestry research through on-line sites and AncestryDNA testing kits to obtain information on their own family lineage. Testing kits available through the CWW program.



**TO MAKE AN APPOINTMENT FOR AN INDIVIDUAL SESSION PLEASE CONTACT
CWW LUANA MCQUABBIE 705 857-1221 EXT 227**



To be used for :

CEMETERY RESEARCH

*FAMILY GENEALOGY
RESEARCH.*

ELDERS CALENDAR

HERITAGE COLLECTION INFO NEEDED

BIRTH NOTICES
BAPTISMAL RECORDS
MARRIAGE RECORDS
DEATH NOTICES
FUNERAL CARDS
OBITUARY CARDS
NEWSPAPER CLIPPINGS
CEMETERY RECORDS

*All NOTICES, RECORDS, CARDS AND
CLIPPINGS will be returned to their original owner
after a copy has been made for the
Heritage Collection.*

*Please come see CWW Luana McQuabbie in
TRAILER #3 with your items or call the number and
extention below to set-up a time where I can come
see you at your home.*

*As a special thank you will receive \$5.00 in cash per
item as long as I don't already have it in my
collection.*

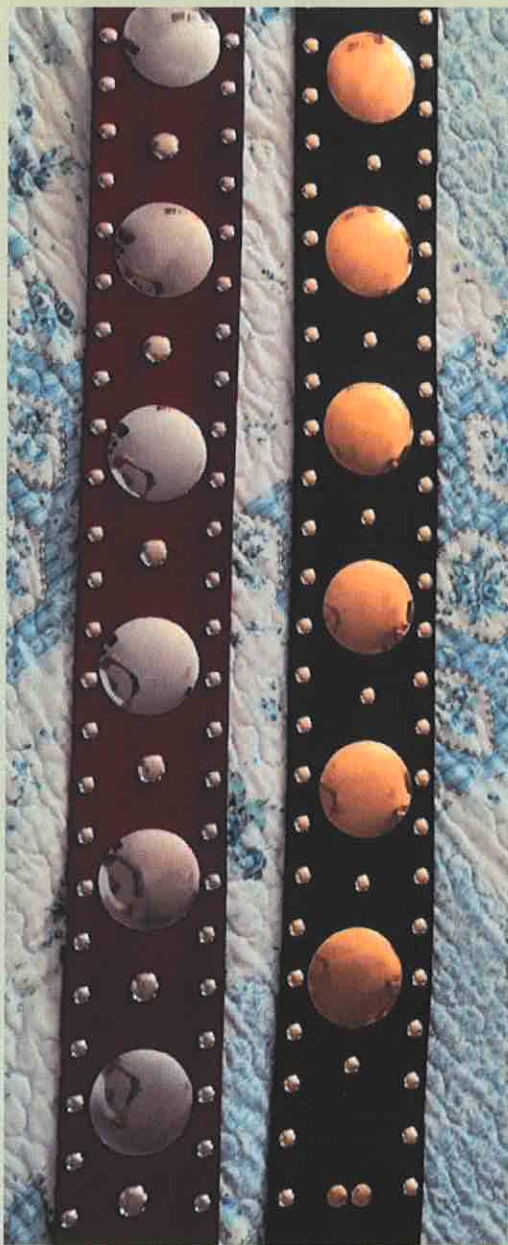


LUANA MCQUABBIE
HIFN COMMUNITY WELLNESS WORKER
Phone: 705 857-1221 EXT 227
E-mail: luana.mcquabbie@henveymedicalcentre.com



OCTOBER 2021

Upcoming Individual Sessions

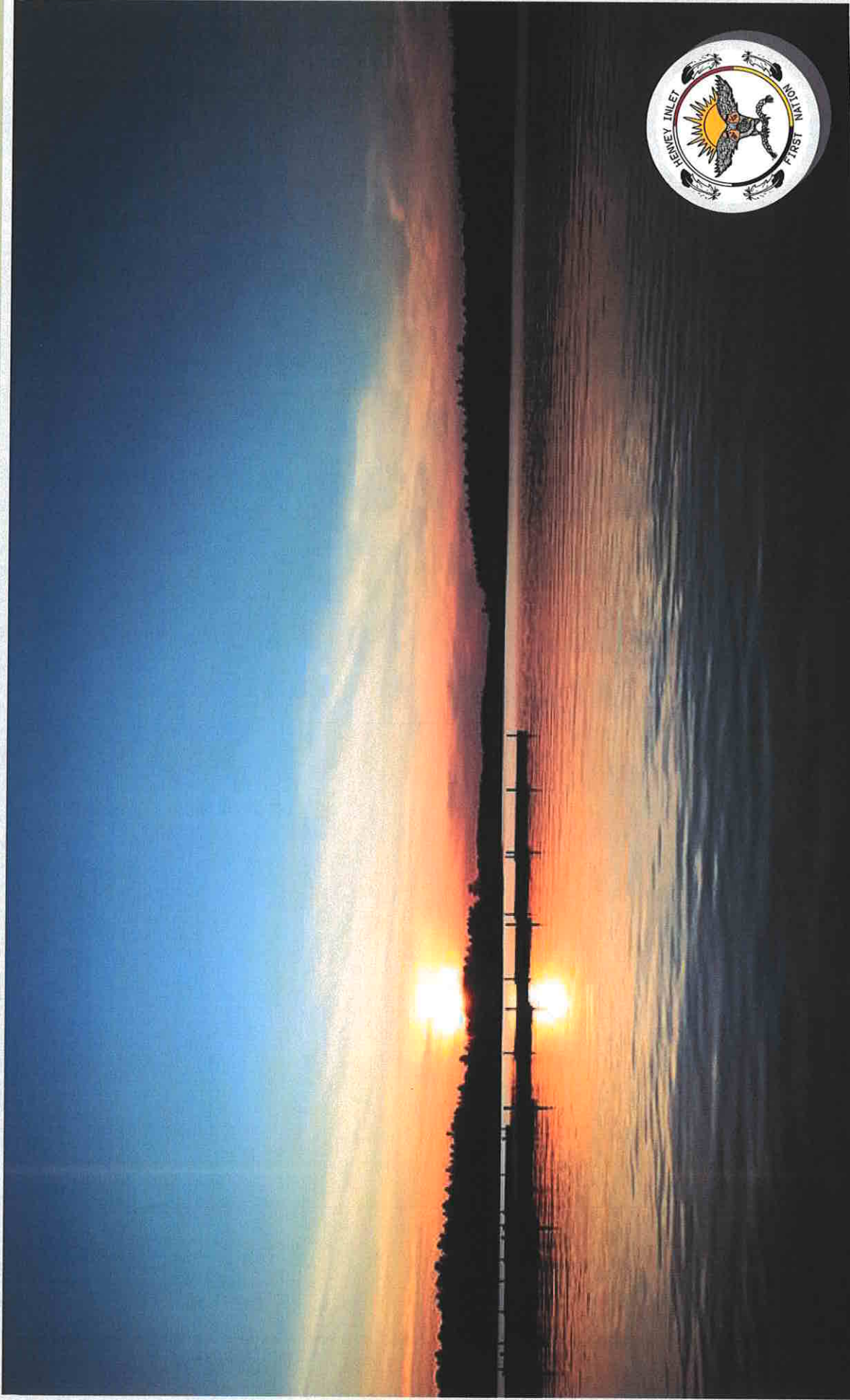


FOR MORE INFORMATION PLEASE CONTACT
CWW LUANA MCQUABBIE 705 857-1221 EXT 227
TRAILER #3 HEALTH CENTRE

REGALLIA MAKING

Due to Covid-19 and social distancing, I will be working one on one with individuals who are interested in making a regalia.

OCTOBER 2021



2022 COMMUNITY CALENDAR

ELDERS, A LINK TO THE PAST & BRIDGE TO OUR FUTURE



Elder Participant List for 2022
COMMUNITY Calendar

1. Victor Ashawasagai
2. Charlotte Contin
3. Grace Contin
4. Faye Delamorandiere
5. Eric Herbert
6. Johnny Kagagins
7. Rodney Nettagog
8. Russel Noganosh
9. Alfreda McQuabbie
10. Mike McQuabbie
11. Martina Moreau
12. Micheal Soloman

REMEMBERING,
ACKNOWLEDGING
&
HONORING THE CHILDREN OF

BYNG INLET
HENVEY INLET FIRST NATION
MAGNETAWAN FIRST NATION

WHO ATTENDED

MOHAWK INSTITUTE RESIDENTIAL SCHOOL
SHINGWAUK INDIAN RESIDENTIAL SCHOOL
SPANISH INDIAN RESIDENTIAL SCHOOL FOR BOYS
SPANISH INDIAN RESIDENTIAL SCHOOL FOR GIRLS
ST. JOSEPH'S INDIAN RESIDENTIAL SCHOOL

CHARLOTTE OSHAWASSIGE-CONTIN

HENVEY INLET FIRST NATION

SPANISH INDIAN RESIDENTIAL SCHOOL FOR GIRLS



SURVIVOR

STANLEY MOSES SR.
HENVEY INLET FIRST NATION

SPANISH INDIAN RESIDENTIAL SCHOOL FOR BOYS



SURVIVOR

MARTINA MOREAU

HENVEY INLET FIRST NATION

SPANISH INDIAN RESIDENTIAL SCHOOL FOR GIRLS



SURVIVOR

Cemetery Research

Name of Deceased: _____

Date of Birth: _____

Date of Death: _____

Place of Birth: _____

Mother's Name: _____

Father's Name: _____

Buried or Cremated? _____

Your Name

Date

Please fill in as much information as you can.

An Overview of the Indian Residential School System



This booklet will provide general information on the purpose, establishment, and history of the Indian residential school system in Canada.

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The Union of Ontario Indians gratefully acknowledges the financial contribution from the Truth and Reconciliation Commission of Canada for this work.

WARNING: If this booklet causes any crisis or distress, call the Indian Residential Schools Crisis Line at 1-866-925-4419.

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Written by the Union of Ontario Indians based on research compiled by Karen Restoule.

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1st Printing

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Overview of the Indian Residential School System

- The goal of Indian residential schools was to assimilate Indians into society.
- The Canadian government operated Indian residential schools in partnership with the Anglican, Catholic, Methodist, and Presbyterian churches, among others.
- The Canadian government was financially responsible for Indian residential schools.
- Indian residential schools operated in all Canadian provinces and territories
- Indian residential schools operated in Canada between the 1870s and the 1990s.
- The last Indian residential school closed in 1998.
- Children between the ages of 4-16 attended Indian residential school.
- It is estimated that over 150,000 Indian, Inuit, and Métis children attended Indian residential school.

The Purpose and Establishment of the Indian Residential School System

What Was An Indian Residential School?

Before residential schools existed, industrial schools existed both on and off-reserve. They were a form of “manual labour school”. Eventually, the industrial school model was phased out, in favour of the residential school model.

The Indian residential school system was mainly located off-reserve, attended by children for the duration of a 10-month academic year. In some cases, children lived at the residential school year round. The students’ time was divided between academic learning, religious prayer, and tasks.

Why Were The Schools Created?

The Indian residential school system was based on the clearly stated goals of assimilating Indians, deemed to be the most effective way to “civilize” the Indians.

“...[I]f anything is to be done with the Indian, we must catch him very young. The children must be kept constantly within the circle of civilized conditions.”

Nicholas Flood Davin, “Report on Industrial Schools for Indians and Half-Breeds,” 1879.

Duncan Campbell Scott, who was the Deputy Minister of Indian Affairs in Canada in 1920, has been quoted on the record saying,

“I want to get rid of the Indian problem. I do not think as a matter of fact, that the country ought to continuously protect a class of people who are able to stand alone... Our objective is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic and there is no Indian question, and no Indian Department.”

How Were The Schools Created?

In 1884, amendments to the Indian Act, 1876 were adopted and provided for the creation of Indian residential schools. The Indian residential schools in Canada were predominately funded and operated by the Government of Canada and Roman Catholic, Anglican, Methodist, Presbyterian and United churches. To a lesser scale, some Indian residential schools were funded by provincial governments or by the various religious orders.

In 1920, amendments to the Indian Act make it mandatory for every Indian child between the ages of seven and sixteen years, to attend Indian residential school.

In 1933, legal guardianship of the Indian children attending Indian residential school was assumed by the principals of those Indian residential schools, upon the forcible surrender of legal custody by parents.

How Many Children Attended The Schools?

It is estimated that over 150,000 First Nations, Inuit and Métis children, between the ages of 4 and 16 years old, attended Indian residential schools in Canada.

How Many Schools Were There?

There are 139 Indian residential schools identified within the Indian Residential School (IRS) Settlement Agreement. This figure represents the residential schools that were funded and operated in whole by the federal government or in part by the federal government and a religious order.

It is to be noted that there were a number of other schools that were funded by the provincial government and/or a religious order. These schools are not included in the IRS Settlement.

What Schools Existed in Ontario?

- Bishop Horden Hall (Moose Fort, Moose Factory) located in Moose Factory Island, operated by the Anglican Church.
- Cecilia Jeffrey (Kenora, Shoal Lake) located in Kenora, operated by the Presbyterian Church.
- Chapleau (St. Joseph's, St. John's) located in Chapleau, operated by the Anglican Church.
- Cristal Lake High School located in Cristal Lake, operated by the Mennonite Church.
- Fort Frances (St. Margaret's) located in Fort Frances, operated by the Catholic Church.
- Fort William (St. Joseph's) located in Fort William, operated by the Catholic Church.
- McIntosh (Kenora) located in McIntosh, operated by the Catholic Church.
- Mohawk Institute located in Brantford, operated by the Anglican Church.
- Mount Elgin (Muncey, St. Thomas) located in Muncey, operated by the United Church.
- Pelican Lake (Pelican Falls) located in Sioux Lookout, operated by the Anglican Church.
- Poplar Hill located in Poplar Hill, operated by the Mennonite Church.

- St. Anne's (Fort Albany) located in Fort Albany, operated by the Catholic Church.
- St. Mary's (Kenora, St. Anthony's) located in Kenora, operated by the Catholic Church.
- Shingwauk located in Sault Ste. Marie, operated by the Anglican Church.
- Spanish Boys' School (Charles Garnier, St. Joseph's, Wikwemikong Industrial) located in Spanish, operated by the Catholic Church.
- Spanish Girls' School (St. Joseph's, St. Peter's, St. Anne's, Wikwemikong Industrial) located in Spanish, operated by the Catholic Church.
- Stirland Lake High School located in Stirland Lake, operated by the Mennonite Church.

What Happened At The Schools?

For the most part, children do not recall positive experiences while attending Indian residential school. They were forced to abandon their language, cultural beliefs, and way of life, and mandated to adopt the European languages of English or French, foreign religious denominations, and new habits.

The following is a list of some of the forced changes and unpleasant traumatic experiences lived by former students that have been documented:

- Forbidden to speak their Aboriginal languages
- Required to speak English or French
- Required to adopt religious denomination of the school
- Forced style of prayer consistent with school denomination
- Forced haircut, or shaved head
- Use of toxic chemical to clean children's hair and skin
- Forced to wear uniform as designed by the school
- Forced to shower, no access to bath tubs
- Lack of nutritious diet
- Insufficient quantities of food
- Served spoiled food
- Segregation based on gender: brothers and sisters no contact
- Sexual assault
- Forced abortions
- Electrical shock

- Force-feeding of own vomit when sick
- Exposure to freezing outside temperatures with improper clothing
- Withholding of medical attention
- Exposure to contagious illness: students with tuberculosis not segregated
- Forced labour in unsafe work environments
- Vilification of cultural traditions
- Use of racist language to address students
- Withholding presents and letters from family

How Were Rules Enforced At The Schools?

Strict rules were developed, implemented, and strictly enforced at Indian residential schools to ensure children accepted and adapted the languages, religious beliefs, and ways of life.

Below are some of the documented ways that Indian residential school staff ensured students respected the rules:

- Needles inserted into tongues for speaking their language
- Leather strap used to hit on various areas of body
- Beating with fists
- Burning and scalding hands
- Inflicting beatings until unconscious
- Starvation
- Shaming
- Public beatings of naked children
- Public strip search
- Genital search
- Sexual abuse
- Locking in closets, cages, and basements

When Did The Last School Close?

The last Indian residential school, located in Saskatchewan, closed in 1996.

Public Apology and the Settlement Agreement

Government of Canada's Statement of Apology

On June 11, 2008, Prime Minister Stephen Harper on behalf of the Government of Canada issued a public apology to Aboriginal Peoples acknowledging Canada's role in the Indian Residential Schools system.

Mr. Speaker, I stand before you today to offer an apology to former students of Indian Residential Schools. The treatment of children in Indian Residential Schools is a sad chapter in our history. Two primary objectives of the residential schools system were to remove and isolate children from the influence of their home, families, traditions and cultures, and to assimilate into the dominant culture. These objectives were based on the assumption that Aboriginal cultures and spiritual beliefs were inferior and unequal. Indeed, some saw it, as it was infamously said, 'to kill the Indian in the child'. We now recognize that it was wrong to separate children. From rich and vibrant cultures and traditions, that have created a void in many lives and communities, and we apologize for having done this. We now recognize that in separating children from their families, we undermined the ability of many to adequately parent their own children and sowed the seeds for generations to follow. The government of Canada sincerely apologizes and asks the forgiveness of the Aboriginal peoples of this country for failing them so profoundly.

Indian Residential School Settlement Agreement

On March 8, 2006, the Indian Residential Schools Settlement Agreement was issued. The largest class action settlement in Canadian legal history, it was negotiated by several different parties representing Aboriginal organizations, religious orders, Indian residential school survivors, and the federal government.

The Settlement Agreement includes the following six main components:

- 1. Common Experience Payment (CEP):** amount of money to be paid to all former students who attended a recognized residential school.
 - \$10,000 to each eligible survivor who resided at an IRS for one, or part thereof, a school year.
 - \$3,000 to each eligible survivor who resided at an IRS for each school year, or part thereof, after the first school year.
 - Deadline for CEP applications was September 19, 2011.
 - Deadline for CEP applications from individuals with disabilities, undue hardship and exceptional circumstances (including written reasons for delay) was September 19, 2012.

2. **Independent Assessment Process (IAP):** extra-judicial process to resolve claims of sexual assault, physical assaults, serious psychological abuse, and any other wrongful acts, committed by an employee of the government, church personnel, or by another student, experienced by a former student of a recognized residential schools. This process is overseen by the Indian Residential Schools Adjudication Secretariat (IRSAS).
 - The maximum payment is \$275,000.
 - An additional \$250,000 may be awarded for claims of income loss.
 - Deadline for IAP applications was September 19, 2012.

3. **Aboriginal Healing Foundation (AHF):** established in 1998 to create, reinforce and sustain conditions that promote healing, reconciliation, and self-determination. The AHF encouraged and supported Aboriginal peoples and communities in building and reinforcing sustainable healing processes that address the legacy of the residential school system, including physical, sexual, mental, cultural, and spiritual abuses and intergenerational impacts.
 - In March 2010, the federal government announced that funding for the AHF would not be renewed. It is predicted that the AHF will shut down completely in March 2014. The AHF received funding in the amount of \$350 million dollars in 1998.

4. **Truth and Reconciliation Commission (TRC):** established to contribute to truth, healing and reconciliation. The TRC shall complete its work within a five-year timeframe, which includes:
 - Establish a National Research Centre to allow access to former students, their families and communities, the general public, researchers and educators to historical materials.
 - Fund and host seven national events in different regions across Canada.
 - Fund and attend several community events designed by communities who are affected by the IRS system.
 - Coordinate the collection of individual statements by written, electronic or other appropriate means.
 - Hold a closing ceremony at the end of its mandate to recognize the significance of all events over the 5-year mandate of the TRC.

5. **Commemoration:** assist in honouring, educating, remembering, memorializing, and paying tribute to former students, their families and communities, by acknowledging their experiences and the impacts of the residential school system. The Commemoration process may include the creation of, or improvements to existing, permanent memorials and commemorative structures, or ceremonies or other projects.



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Roman Catholic Diocese of Peterborough

Background for Catholics

Residential Schools and Truth & Reconciliation

July 16, 2021

Over the past several months, there has been a national conversation on the tragic history of residential schools in Canada. The role of the Catholic Church in the residential school system has been a part of that discussion.

We acknowledge the terrible suffering that took place and condemn the system, established by the federal government and operated by faith communities, which separated children, often forcibly, from their parents and attempted to strip away their language, culture and identity.

The discovery of unmarked graves at the sites of former Residential Schools has naturally caused many people in Canada and most especially the Indigenous Peoples great pain. Many Catholics are shocked and disappointed that the Church did not challenge a government policy rooted in racism and colonialism and in fact, cooperated with governments over the years by administering and staffing some of the Residential Schools. It is a sin of omission in failing to oppose the Residential Schools Policy and a sin of commission in staffing and administering some schools.

The Catholic Church must atone for our involvement in this dark history. It is undeniable that some Catholic teachers (priests, religious men and women and lay staff) entrusted to care for children at residential schools assaulted the dignity of the students through mistreatment, neglect and abuse.

We echo the words of one of the original apologies made by the Missionary Oblates of Mary Immaculate in 1991:

“We apologize for the existence of the schools themselves, recognizing that the biggest abuse was not what happened in the schools, but that the schools themselves happened...We wish to apologize in a very particular way for the instances of physical and sexual abuse that occurred in those schools...Far from attempting to defend or rationalize these cases of abuse in any way, we wish to state publicly that we acknowledge they were inexcusable, intolerable and a betrayal of trust in one of its

most serious forms. We deeply and very specifically, apologize to every victim of such abuse and we seek help in searching for means to bring about healing.”

1. How many residential schools were there and where were they located? Did the Catholic Church run all these schools?

While the federal residential school system began around 1883, the origins of the residential school system can be traced to as early as the 1830s (long before Confederation in 1867), when the Anglican Church established a residential school in Brantford, Ont. It is estimated that 150,000 children between the ages of three and 16 were forced to attend federal residential schools, operated in Canada between 1883 and 1996.

Of the 139 residential schools identified in the Indian Residential School Settlement Agreement (IRSSA), 46% (64 schools) were operated by Catholic entities; approximately 16 out of 70 Catholic dioceses in Canada were associated with the former residential schools, in addition to about three dozen Catholic religious communities.

In Ontario, there were 17 residential schools:

- 7 were operated by Catholic entities,
- 5 by the Anglican Church,
- 3 by the Mennonite Church,
- 1 by the United Church and
- 1 by the Presbyterian Church.

No residential schools were operated by the Diocese of Peterborough.

However, some Survivors and intergenerational family members of Residential School Survivors do attend Catholic churches and missions in the Diocese and are present in the communities served by the Diocese.

There was an Industrial School located on the Alderville First Nation. The Industrial School in Alderville operated under the Wesleyan Methodist Society. This school was in operation from 1838 until 1966 and importantly, attendance at the school was voluntary.

The Catholic Church was not involved with the Industrial School at Alderville.

(Information source acknowledgement: Chief David Mowat of the Alderville First Nation)

Visit <https://bit.ly/residentialschoolslocation> for an interactive map to find the locations of the residential schools.

2. What was the goal of residential schools?

Residential schools were established pursuant to federal government policies and legislation designed to control and assimilate Indigenous people. From the Truth and Reconciliation Commission (TRC) Final Report:

For over a century, the central goals of Canada's Aboriginal policy were to eliminate Aboriginal governments; ignore Aboriginal rights; terminate the Treaties; and, through a process of assimilation, cause Aboriginal peoples to cease to exist as distinct legal, social, cultural, religious, and racial entities in Canada. The establishment and operation of residential schools were a central element of this policy. The federal government's residential schools were part of a horrendous assumption that it was in an Indigenous child's interest to be taken from his or her parents and to be culturally and linguistically reconstructed.

- *The federal government never established an adequate set of standards and regulations to guarantee the health and safety of residential school students.*
- *The federal government never adequately enforced the minimal standards and regulations that it did establish.*
- *The failure to establish and enforce adequate regulations was largely a function of the government's determination to keep residential school costs to a minimum.*
- *The failure to establish and enforce adequate standards, coupled with the failure to adequately fund the schools, resulted in unnecessarily high death rates at residential schools.*

3. What were the causes of death for students at residential schools?

(Information below has been sourced from the [Truth & Reconciliation Report – Volume 4 – Missing Children & Unmarked Burials](#))

- Approximately 150,000 children attended residential schools in Canada. The Truth and Reconciliation Commission has identified 3,200 deaths on the Named and Unnamed registers of confirmed deaths of residential school students. Since the TRC report was published in 2015, the number of deceased children has most recently been updated to at least 4,100. Due to poor record keeping by the churches and the federal government, we may never know the total loss of life.

- For just under one-third (32%) of the 3,200 deaths identified in the TRC report, the government and the schools did not record the name of the student who died. For just under one-quarter of these deaths (23%), the government and the schools did not record the gender of the student who died. For just under one-half of these deaths (49%), the government and the schools did not record the cause of death. Aboriginal children in residential schools died at a far higher rate than school-aged children in the general population. (TRC Volume 4 – Missing Children & Unmarked Burials – Page 26-27)
- In cases where the cause of death was reported, tuberculosis was the dominant cause of death, representing 48.7% or 896 of residential school deaths. The next highest were influenza and pneumonia.
- Several of the schools were overwhelmed by the influenza pandemic of 1918–19. All but two of the children and all of the staff were stricken with influenza at the Fort St. James, British Columbia, school and the surrounding community in 1918. Seventy-eight people, including students, died. (TRC Report Summary, page 119)
- Underfed and malnourished students were particularly vulnerable to diseases such as tuberculosis and influenza (including the Spanish Flu epidemic of 1918–19). In large part due to the federal government underfunding the system, food was low in quantity and poor in quality.
- Students also died as the result of suicide and accidents. Statistical analysis identified six suicides. The TRC report also identified 57 drownings, 40 deaths in school fires and 20 deaths due to exposure. 38 students died in a variety of other accidents, including vehicle accidents and falls. At least 33 students died while running away: they would have died from a variety of causes, the most common being exposure and drowning.
- According to the Truth and Reconciliation Commission Report, parents frequently were not notified of a student’s death, and the bodies of students who died at residential schools were rarely sent home unless their parents could afford transportation. In an effort to limit expenses, the Department of Indian Affairs (as it was then called) was opposed to shipping the bodies of deceased children to their home communities.

4. I've heard a lot about the discovery of unmarked graves in British Columbia and Saskatchewan. How do I better understand these "lost" burial sites and those that may be present in other locations?

We can expect that there will be burial grounds on most, if not all, land in close proximity to residential schools. Ground penetrating radar has been used to identify individual graves. The technology does not identify human remains.

"We will offer to assist with technological and professional support to help the Tk'emlúps te Secwépemc and other affected Nations in whatever way they choose to honour, retrieve and remember their deceased children."

*– Archbishop Michael Miller,
Archdiocese of Vancouver –
June 2021*

According to the Truth and Reconciliation Commission:

"Sometimes virtually no cemetery information is readily available within the archival records, but knowledge of the existence and location of cemeteries is locally held."

Faith communities, including Catholic entities, who operated residential schools should have done more to respect those who died, providing information to family members and respecting the dignity of every child entrusted to their care. Church leaders have spoken publicly about the need to dialogue with Indigenous leaders to ensure appropriate memorials are constructed to remember and honour those who died, including names of the deceased wherever possible.

Children were often interred with simple wooden crosses that have deteriorated and disappeared over the decades. At present, remains at the former residential school burial sites have not been identified. Local Indigenous leaders as well as historians have noted the need to identify the children buried on these sites. The school-related burial sites may also include the remains of lay teachers and their own children, as well as nuns, priests and other members of the community.

From the Truth and Reconciliation Commission Report:

In the 1940's, Indian Affairs was prepared to cover the burial costs of residential school students who died in hospital. It was not, however, prepared to pay for the transportation of the body to the student's home community. The Social Welfare section of the 1958 Indian Affairs field manual provided direction on the burial of "destitute Indians." Burial costs were to be covered by Indian Affairs only when they could not "be met from the estate of the deceased." There was no fixed rate of payment.

Instead, the “amount payable by the local municipality for the burial of destitute non-Indians is the maximum generally allowed.” Those who died away from their home reserve were to be buried where they died. “Ordinarily the body will be returned to the reserve for burial only when transportation, embalming costs and all other expenses are borne by next of kin. Transportation may be authorized, however, in cases where the cost of burial on the reserve is sufficiently low to make transportation economically advantageous...

Given that schools were virtually all church-run in the early years of the system, Christian burial was the norm at most schools. Many of the early schools were part of larger, church mission centres that might include a church, a dwelling for the missionaries, a farm, possibly a sawmill, and a cemetery.

The church was intended to serve as a place of worship for both residential school students and adults from the surrounding region. In the same way, the cemetery might serve as a place of burial for students who died at school, members of the local community, and the missionaries themselves.

For example, the cemetery at the Roman Catholic St. Mary’s Mission, near Mission, British Columbia, was intended originally for priests and nuns from the mission as well as for students from the residential school. Three Oblate bishops were buried there along with settlers, their descendants, and residential school students.

When the Battleford School closed in 1914, Principal E. Matheson reminded Indian Affairs that there was a school cemetery that contained the bodies of seventy to eighty individuals, most of whom were former students. He worried that unless the government took steps to care for the cemetery, it would be overrun by stray cattle. Matheson had good reason for wishing to see the cemetery maintained: several of his family members were buried there. These concerns proved prophetic, since the location of this cemetery is not recorded in the available historical documentation, and neither does it appear in an internet search of Battleford cemeteries.

*From the Truth and Reconciliation Report
(Volume 4 – Missing Children pg. 118-119, 121)*

The TRC report drew on the efforts of many investigators and consultants, including Dr. Scott Hamilton, a professor in the Department of Anthropology at Lakehead University, who worked from 2013-15 identifying residential-school-related gravesites across Canada.

His full, 44-page written report, “[Where are the Children buried?](#)” was made public only following Tk’emlups te Secwepemc Chief Rosanne Casimir’s announcement regarding the Kamloops discovery in late May 2021. In a recent [interview](#) with the *B.C. Catholic*, Hamilton said that he believes his study provides important detail and context for a public grappling with the implications of the Kamloops news. An excerpt from the *B.C. Catholic* story:

Additional reading on this topic:

[The process for identifying unmarked graves](#) (*The National Post* article – May 31, 2021)

[Where are the children buried?](#) (Report of Dr. Scott Hamilton, professor in Anthropology who contributed to the TRC report)

Of particular concern to Dr. Hamilton is the fact that many news reports described the Kamloops gravesite as a mass grave, a term most often used to describe sites associated with war crimes or massacres in which people all killed at one time are buried en masse in a site that is then hidden.

In fact, deaths at Residential Schools accrued year over year, with “wild fluctuations” that probably reflected periodic epidemics, Dr. Hamilton said. The high death rates continued until the middle of the 20th century, when they finally fell to match those in the

general population.

Hamilton said the “mass grave” description “misses the point with the Residential-School story,” a story that unfolded over more than a century and in which appalling conditions led to high death rates due to disease, the most devastating of which was tuberculosis.

Deceased students were often buried in simple graveyards near the schools because federal authorities provided no funding to send the bodies home or to conduct proper burials...His report found no evidence that school officials intended to hide the graves. He also wrote that, in some areas, it is likely that the remains of teachers and their own children, nuns, and priests will also be found in school-related cemeteries. At present, none of the remains in Kamloops has been identified.

5. Is the Vatican holding Residential School records in secret archives?

- No.
- There is no evidence that secret files are hidden at the Vatican relating to residential schools. Records were kept by the religious orders and dioceses who ran the schools at the local level. Most groups have handed over records to the government or historical archives or committed to make this happen.
- Secret Archives is a term from the Code of Canon Law (1983) cc. 486 - 490. The Secret Archives in the Code refers to “a safe place such as a diocesan archive, or record storage area, in which instruments and written documents which pertain to the spiritual and temporal affairs of the Diocese are to be safeguarded after being properly filled and diligently secured.” Pope Francis changed the name of the Vatican Secret Archives to the Vatican Apostolic Archives to remove what he said were the “negative” connotations of having “secret” in its name.

6. Who has the records and have they been released?

- Most Catholic entities that ran residential schools started sharing their records years ago. Catholic Bishops have stated publicly that any Catholic entity with records relating to residential schools that have not yet been shared should do so.
- The Roman Catholic Diocese of Peterborough has no residential school records.
- Some records were lost over time. According to a 1933 federal government policy, school returns could be destroyed after five years and reports of accidents could be destroyed after ten years. Between 1936 and 1944, the federal government destroyed 200,000 Indian Affairs files (as the ministry was then called).
- Records of both the government and those that operated residential schools were inconsistent and often incomplete. Fires in a number of residential schools also damaged or destroyed historical records in some locations.
- Most recently, the Missionary Oblates of Mary Immaculate released records: <https://nctr.ca/joint-statement-nctr-to-work-with-the-oblates-to-access-residential-school-records/?fbclid=IwAR3a-Ru2T6G AppeTzd YPnndE2068ol1kQsYytNiB-v8agVXi4oJWMuHSw>
- And the Sisters of St. Anne signed an agreement for the release of the records: <https://www.citynews1130.com/2021/06/23/order-of-catholic-nuns-agrees-to-enhance-access-to-residential-school-records/>

“In the history of our Archdiocese of Keewatin-Le Pas, we had seven Residential Schools. We will do all we can to provide what information we have on our gravesites. During the TRC our records were turned over to the Truth and Reconciliation Commission. We commit to help with identifying the children that passed at our own Residential Schools.”

– Archbishop Murray Chatlain – Keewatin-Le Pas – June 2021

7. I have read many stories that talk about the Catholic Church not apologizing for their role in residential schools. Why hasn't there been an apology?

Starting in the early 1990s, Catholic dioceses and religious orders that were directly involved in operating the federal government's residential schools began issuing a series of apologies. These statements, along with an apology from the Canadian Bishops themselves, were included in a submission to the Royal Commission on Aboriginal Peoples, which sat from 1991 to 1995.

A brief timeline below:

1991 Apology by Catholic Bishops and Leaders of male and female religious communities:

"We are sorry and deeply regret the pain, suffering and alienation that so many experienced. We have heard their cries of distress, feel their anguish and want to be part of the healing process." – March 15, 1991

Other apologies from bishops and religious orders followed, to begin the path to reconciliation. You can read these apologies by visiting: www.cccb.ca/indigenous-peoples/indian-residential-schools-and-trc/

2006 Indian Residential Schools Settlement Agreement (IRSSA) signed. The agreement (which went into effect in 2007) called for apologies from those responsible for operating residential schools. The desire was not only for an apology but a more important, ongoing journey to true reconciliation.

2008 Then Prime Minister Stephen Harper made an apology in the House of Commons and announced the creation of the Residential Schools Truth and Reconciliation Commission.

2009 Following a period of ongoing dialogue and a desire for a more direct connection to the Pope regarding residential schools, 40 Indigenous groups, led by the Assembly of First Nations, were received by Pope Benedict XVI at the Vatican.

Media reports quoting Indigenous participants in the encounter with the Holy Father indicated that it was an appropriate response to the federal government's apology along with those of other centrally organized churches (the United Church, Anglicans, etc.).

One such example:

CTV News – Pope apologizes for abuse at Indigenous schools -

www.ctvnews.ca/pope-apologizes-for-abuse-at-native-schools-1.393911

Quotes from Indigenous and church leaders following the 2009 meeting with Pope Benedict XVI can be found here:

www.cccb.ca/wp-content/uploads/2017/09/2009_quotes.pdf

“We hoped to hear the Holy Father talk about the residential school experience, but also about abuses and hurts inflicted on so many and to acknowledge the role of the Catholic Church,” [Chief Phil] Fontaine said in a news conference following the meeting. “We wanted to hear him say that he understands and that he is sorry and that he feels our suffering, and we heard that very clearly.”

- 2015** Truth and Reconciliation Commission (TRC) re-examines the apologies from the Catholic Church. Without rejecting the 2009 process, it called for Pope Francis to come to Canada within a year to offer a Catholic apology in the name of the universal church.
- 2017** Prime Minister Trudeau extends the request to Pope Francis on a visit to the Vatican. In the past St. John Paul II visited Canada on three occasions: in 1984, 1987 (joining Indigenous Peoples in a spiritual celebration in Fort Simpson, Northwest Territories) and for World Youth Day in 2002.
- 2018** Pope Francis replied that he could not “personally” come to Canada at this time, as requested by the TRC.
- 2019** In light of the understandable disappointment that a papal visit was not possible at the time, the Canadian bishops engaged in another process of consultation to arrange a second papal meeting with Indigenous survivors. Discussions commenced to arrange a delegation of Indigenous leaders, Elders and residential school survivors to meet with Pope Francis in Rome. The visit was to have taken place in 2020, but because of the pandemic, the timetable was delayed due to ongoing travel restrictions.
- 2021** On June 6, Phil Fontaine, former Chief of the Assembly of the First Nations (AFN) who participated in the 2009 encounter with Pope Benedict XVI, spoke to the media and related that he felt an apology from Pope Francis was certainly possible and that activity was going on “behind the scenes.” A few days later, Perry Bellegarde, AFN National Chief, told the media that the meeting between survivors and Pope Francis was supposed to have taken place last year.

“Many Catholic entities in dioceses across Canada have apologized publicly for their role in the operation of residential schools. What survivors and their families seek is something separate from these important acts...As we approach the 13th anniversary of the apology of

the Government of Canada for the legacy of residential schools, we call on Pope Francis to deliver the apology that Indigenous peoples deserve."

– ITK President Natan Obed (National Voice of Canada's 65,000 Inuit) – June 8, 2021

8. When will the delegation to Rome happen and who will be part of it?

On Tuesday, June 29, 2021, the Canadian Conference of Catholic Bishops announced the delegation will meet with the Holy Father in Rome from December 17-20, 2021.

"Pope Francis is deeply committed to hearing directly from Indigenous Peoples, expressing his heartfelt closeness, addressing the impact of colonization and the role of the Church in the residential school system, in the hopes of responding to the suffering of Indigenous Peoples and the ongoing effects of intergenerational trauma. The Bishops of Canada are deeply appreciative of the Holy Father's spirit of openness in generously extending an invitation for personal encounters with each of the three distinct groups of delegates – First Nations, Métis and Inuit – as well as a final audience with all delegates together on 20 December 2021."

Below is an excerpt from the June 10, 2021 statement from the Canadian Conference of Catholic Bishops:

This pastoral visit will include the participation of a diverse group of Elders/Knowledge Keepers, residential school survivors and youth from across the country. The event will likewise provide Pope Francis with a unique opportunity to hear directly from Indigenous Peoples, express his heartfelt closeness, address the impact of colonization and the implication of the Church in the residential schools, so as to respond to the suffering of Indigenous Peoples and the ongoing effects of intergenerational trauma.

9. Will the Catholic Church pay financial reparations to those harmed by residential schools?

The Catholic entities that operated residential schools were part of the 2006 Indian Residential School Settlement Agreement (IRSSA).

As part of the work toward reconciliation, the parties to the Indian Residential School Settlement Agreement (IRSSA) committed to financing and services as follows:

1. \$29 million was paid to First Nations organizations.
2. More than \$25 million was provided and continues to be provided by the Catholic partners as services in kind.
3. \$3.7 million from the best efforts “Moving Forward Together” campaign was paid to the First Nations. The campaign goal was \$25 million.

The “Moving Forward Together” fundraising campaign was identified as a best efforts campaign aimed at supporting the process of healing and reconciliation with survivors, their families, and their communities. A Board of Directors provided leadership with the oversight of members including the Assembly of First Nations National Chief Phil Fontaine, chair; and Mary Simon, a prominent Inuit leader, now the Governor-General designate. At that time, the response to the “Moving Forward Together” campaign totaled \$3.7 million.

The Government of Canada confirmed the agreement that the three areas of the financial commitment described above had been fulfilled, even though the “Moving Forward Together” fundraising best efforts campaign fell far short of the goal. This was a disappointment at the time and continues to be a disappointment to this day.

Revisiting and restarting this funding campaign anew are options being discussed among bishops and with Indigenous leaders at this time. Further updates will be released when these discussions and plans are formalized.

10. What are the Calls to Action that engage the commitment and work of the Catholic Church?

The Calls to Actions #58 to #61 fall under the heading Church Apologies and Reconciliation.

58. We call upon the Pope to issue an apology to Survivors, their families, and communities for the Roman Catholic Church’s role in the spiritual, cultural, emotional, physical, and sexual abuse of First Nations, Inuit, and Métis children in Catholic-run residential schools. We call for that apology to be similar to the 2010 apology issued to Irish victims of abuse and to occur within one year of the issuing of this Report and to be delivered by the Pope in Canada.

59. We call upon church parties to the Settlement Agreement to develop ongoing education strategies to ensure that their respective congregations learn about their church’s role in colonization, the history and legacy of residential schools, and why apologies to former residential school students, their families, and communities were necessary.

60. We call upon leaders of the church parties to the Settlement Agreement and all other faiths, in collaboration with Indigenous spiritual leaders, Survivors, schools of

theology, seminaries, and other religious training centres, to develop and teach curriculum for all student clergy, and all clergy and staff who work in Aboriginal communities, on the need to respect Indigenous spirituality in its own right, the history and legacy of residential schools and the roles of the church parties in that system, the history and legacy of religious conflict in Aboriginal families and communities, and the responsibility that churches have to mitigate such conflicts and prevent spiritual violence.

61. We call upon church parties to the Settlement Agreement, in collaboration with Survivors and representatives of Aboriginal organizations, to establish permanent funding to Aboriginal people for:

- i. Community-controlled healing and reconciliation projects.
- ii. Community-controlled culture- and language revitalization projects.
- iii. Community-controlled education and relationship building projects
- iv. Regional dialogues for Indigenous spiritual leaders and youth to discuss Indigenous spirituality, self-determination, and reconciliation.

11. Which Indigenous Peoples are present in the Diocese of Peterborough? Who are the leaders and are there any groups supporting truth and reconciliation?

Hiawatha First Nation

Chief Laurie Carr

Magnetawan First Nation, Britt

Chief William Diabo

Alderville First Nation, Roseneath

Chief David Mowat

Wahta Mohawks First Nation, Bala

Chief Philip Franks

Moose Deer Point First Nation, Mactier

Chief Barron King

Henvey Inlet First Nation, Pickerel

Chief M. Wayne McQuabbie

Shawanaga First Nation, Nobel

Chief Adam Pawis

Wasauksing First Nation, Parry Sound

Chief Warren Tabobondung

Curve Lake First Nation

Chief Emily Whetung

Métis Nation of Ontario - Peterborough and District Wapiti Métis Council

Christa Lemelin, President

Nogojwanong Friendship Centre

Georgie Horton Baptiste, President

<https://www.nogofc.ca/>

Parry Sound Friendship Centre

Joyce Tabobondung, President

<https://psfc.ca/>

First Peoples House of Learning, Trent University

Dr. Dawn Lavell-Harvard, Director

<https://www.trentu.ca/fphl/first-peoples-house-learning>

Kawartha Truth and Reconciliation Support Group – A number of Indigenous and settler representatives sit on this group and discuss issues related to the work and relationship that supports truth and reconciliation. Fr. Ray Rick is the representative from the Diocese.

Catholics Acknowledging Indigenous Reconciliation - CAIR grew out of conversations with students about the struggle to reconcile their Catholic and indigenous identities. Fr. John Perdue accompanies this group.



12. Where can I find more information?

Here are some further references:

- http://trc.ca/assets/pdf/Calls_to_Action_English2.pdf - Truth and Reconciliation Calls to Action
- https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Volume_1_History_Part_1_English_Web.pdf - Canada's Residential Schools: Origins to 1939
- https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Volume_1_History_Part_2_English_Web.pdf - Canada's Residential Schools: 1939 to 2000
- <https://www.cccb.ca/indigenous-peoples/> Canadian Conference of Catholic Bishops, Indigenous Peoples
- www.ourladyofguadalupecircle.ca - Our Lady of Guadalupe Circle
- www.trc.ca - Truth and Reconciliation Commission of Canada website – the site includes the full TRC report, [Executive Summary](#), [Calls to Action](#) and numerous other reports and accounts from [survivors](#).
- www.nctr.ca - National Centre for Truth & Reconciliation (University of Manitoba)
- www.nccie.ca - National Centre for Collaboration in Indigenous Education

ACKNOWLEDGEMENT

The Roman Catholic Diocese of Peterborough acknowledges and is thankful for the work of the Roman Catholic Archdiocese of Toronto.



Together We Pray

For the children who died in residential schools throughout Canada and for all those who continue on a journey through the darkness, that there may be healing founded on truth and that the Spirit will inspire our ongoing commitment to reconciliation.

God, through the presence and power of the Holy Spirit, continue to offer us correction so that your grace might change and transform us in our weakness and repentance.

Give us humility to listen when others reveal how we have failed and courage to love others as ourselves, mindful of your love for the weakest and most vulnerable among us. Amen.

