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Dec. 1998

Honorable Jane Stewart: Minister of Indian Affairs.

These are my views and mine alone on these issues.

Dear Jane.

Just maybe we finally have a person, such as you who is willing to listen to the little people. People who have had these nagging and soul searching, honest and legitimate grievances against churches and the Canadian government. In my case this malady has been in heart for more than fifty years, as with so many others in the same situation.

This just seems to be the right time in my life to air out my heart, before time runs out. Especially being a former Shingwauk [I don't know how else to put it] victim, where it should have been student.

It may seem so far away living in Los Angeles California, I do and try to keep up with any news and current events in Canada as far as the first natives are concerned. This is why I am writing this letter to you. I feel we finally have some one who will listen to us, not like when I was at Shingwauk, when we were being beaten, and in most situations for no real apparent reason. Even the principle [an ordained Anglican minister] this Christian minister's whippings, is what's been so difficult for me to understand and comprehend all these many years. So many people don't want to believe or try to understand on what they did to us. So you see we had no one at Shingwauk we could turn too, who would listen to us, if we dared open our mouths we would get another beating. This is why we kept silent. I try not to think about what happened to me, when I do it still bothers me. I hope who ever reads my letter will try to understand my feelings; all I want is understanding not sympathy. This is what I am hoping for, that you will listen and read from your "heart" There are many more things I could have written on Shingwauk.

There have been numerous incidents through the years in Canada that have bothered me that I would like to have written about, The few I've picked and written about should give you an idea, an awareness of my feelings.

I know and understand you are a very busy person, with a big agenda. Everything I have read about you leads me to believe you are a very honorable and dedicated person, as far as the first natives of Canada are concerned. I will not pretend to share my enthusiasm and understanding with your predecessors.

I have always wanted to write and express my self and my feelings on paper. Thanks to Bernice Logan I am now able to do so. I may not always have proper grammar, That's not important, what is important is my writing.

I didn't realize it at the time, I do realize it now, by not returning to my reservation Walpole Island, after leaving Shingwauk I.R.S. I have realized many of my dreams. Not so for so many former residential school children, who became lost souls after returning to their respective homes [reservations]. how very tragic for so many.

I had a very emotional experience this past July 1998, I stopped and visited a friend Chief Mike Cachagee of the Chapleau Cree First Nation, Chapleau Ont. He asked me If I would say some words to there young people, which I did, at the end of my talk I told them to follow their dreams, my words "follow your dreams" has had a continual effect on me since I said them. It seemed so much easier for me, I wasn't stuck on a reservation!!! This is why "Gathering Strength" needs to be applied, as soon as possible.

I like your new approach for a fundamental change, understanding and respect for the aboriginal peoples, by the Canadian Government and the private sector. It's one thing to tell the first natives, that you want them to know, that the federal Government is committed to improving its relationship with the aboriginal people.

I certainly hope you can convince all of the government and all of the private sector, who do not share your enthusiasm, energy and optimism for the first natives of Canada.

It's still a sad fact that a lot of people, don't share yours or the governments commitment to better relationship and understanding to the first nations peoples.

I am not trying imply that all the people of Canada are bad, this is not my intention. I have through my travels in Canada, met a lot of good caring and understanding non-native people, too many to mention. I do need to mention one, whom I consider a very special person, a friend of immense proportions, [He doesn't see himself as I see him]

I will always owe him my eternal gratitude Professor Donald Jackson of Shingwauk, a.k.a. Algoma University College, Sault Ste. Marie Ont. He was very instrumental in starting our reunions at Shingwauk. We have had three reunions since our first one in 1981, we are planning yet another one for the year 2000, All though our reunions have been tremendously successful. The sad legacy of the residential schools is still there, I have talked to some of my former school mates through the years from Walpole Island, The last time was this past July 1998, I've tried and tried to get them to come to a reunion, they all say the same thing, you can't pay me enough money to go back there, [Shingwauk]. After all these years it's still too traumatic for them to go back, I feel so bad for them, Were not alone on this problem the other reservations have the same problem, with some of there people they won't come either.

To bad Canada didn't have Jane Stewart around for the past hundred years. Just maybe the aboriginal children of Canada wouldn't have suffered so long. Canada sure needed the, Midas touch of a woman. The touch that was so lacking in her predecessors. They all seem to have the same prevailing attitude, that there was nothing bad or wrong going on at any of the residential schools, such a travesty of justice and thinking. On the very people who were suppose to up hold justice, for the first native children of Canada.

My thoughts on another issue that has bothered me silently for years are on the American Indians being called "Savages", for defending their land and their inter tribal wars, "Savages", then the civilize white man came up with another goody, they started scalping for bounty money, the Indians picked up on that little trick, now we were worse

than "Savages", we were now blood thirsty "Savages". What really gets me is, these civilize whites, have had the greatest Wars, death and destruction and human suffering the world has known, that makes our inter tribal wars look like games, compared to what the civilize whites have had. And they still call us "Savages", mind boggling!!!

I guess I'm just venting my frustration for all the years, I kept silent on what happened to me.

It's to bad that the many changes that are happening for the residential school survivors, took so long to come about, I never thought I would ever see the change in my life time, the sad shame of this whole mess for the survivors is, that the change has to come through the many law suits, I have to believe that the changes, wouldn't have come any other way.

It's the sad shame and legacy of the four main churches, and Canadian Government on the infamous residential school system of Canada.

Re: The Oka Issue

Premier Robert Bourassa on the most asinine statement I've ever heard. We must defend Democracy against those who do not believe in Democracy [meaning the mohawk first nation of Oka] In my estimation I certainly hope he hasn't set Democracy back a hundred years, for the first nations, especially for the mohawks of Oka. The Indian people as a whole have been trying to live by your superior white Democratic rules. Since you first put Indians on reservations, a.k.a. the first nations. It seems that Robert Bourassa has forgotten that the native people of Canada, including myself have helped fight for Democracy, in the great white man's world wars 1 and 2. In the belief that they were fighting for the Democratic way of life in Canada. I have to believe that the mohawk natives of Oka. Thought that they were defending the Democratic way of life, by defending their land from hostile take over, by greedy land grabbers.

I have to believe Robert Bourassa in his undying and hell bent effort to defend Democracy to the fullest as premier. Some how lost sight of the fact who the real perpetrators were. It was not the Mohawks of Oka, who were trying to steal land to build a golf course. I guess I've been wrong all these years. I was under the impression the democratic way was to offer to buy the land, not steal it. If that's Canadian Democracy in action, I don't like it, I don't want it, It st---s to high heaven. It's to bad that Robert Bourassa staunch, hell bent defender of Democracy. Can not defend Democracy as it was meant to be. For all the people not for just the non-native people only. In my honest opinion he was derelict in his duty, by not defending Democracy, against those who would steal land from the first natives of Oka. These are the people he should have arrested, not the Mohawks of Oka.

After leaving Shingwauk in 1944. I joined the Canadian army. This is why Premier Robert Bourassa's statement on defending democracy really bothers me. All though I didn't get over seas. None the less in joining the Canadian army, I put my life on the line for Canada and Democracy as I saw it. I wouldn't put my life on the line for Robert Bourassa's version of Democracy, it's to sacrilegious for me and for the first natives of Canada. Here's a little more Democracy in action, I took my basic training in Chatham Ont. On our first nite out on the town, and being the only non-white in our company, "We're going to town to drink beer, Care to go?" I accepted, being the last in line the bartender asked if I was Indian, I told him I was "sorry" I can't serve you. That's when my platoon members took Democracy into their own hands. They all got up and said,

there's going to be trouble here if he doesn't get served, needless to say I got served. I wasn't quite so lucky the next time, I was in second company, but in the first company was and Indian fellow I had went to Shingwauk with. We were now at Ipperwash, one week end leave he asked me if I got my booze for the month, I say no, you get it I'll buy it from you. We stand in line for an hour waiting our turn, we get to the window, you fellows Indian "yep" sorry I can't serve you two, that's been more than fifty years ago, I still think of those two incidents every so often. So you see Robert Bourassa's version of Democracy was alive and well in 1945, and so it was again in 1990.

Re: Tom Siddon. Former minister of Indian affairs.

I saw him in a video dated Aug. 1990, regarding the infamous land take over for a golf course, verses the Mohawk first nations people of Oka. He gave a very excellent speech at the Oka, first nation reserve, Text of speech: " I think there is something especially significant, in being here in this pine forest this afternoon, to witness a step which we hope will insure, as Ellen Gabrielle put it. That there will never ever again be another July 11. This is a place of tranquility and great historical and spiritual significance. To the people of the Mohawk nation and we respect that." He seemed so honest and genuine in his speech. Looks can be so deceiving on some people, I really believe he should never have been the Minister of Indian affairs of Canada. What I've seen and heard of him, he has not done what was truly right and just for the natives of Canada. It was never more apparent than, when Phil Fontaine asked him to look into abuse that was done at the church run Residential Schools. He flatly refused on that request. I have to believe he's talking out the side of mouth or some where else. Why else would the Canadian army move in three days after his historical speech. I have to believe he could have stopped the army from moving in, for what ever reason he choose not too. What was even more despicable was, that the Mohawks of Oka were assured that, if they quit defending their land and lay down their arms nothing would happen, they were all promptly arrested.

When the Indians came from through out Canada and the U.S.A. for moral support, for the Mohawks of Oka, what has bothered me on this issue is, some official, I'm not sure who gets up and says "you" people don't belong here, your not citizens of this country.

I don't know what he's been drinking or smoking, he sure has that statement backwards, I fail to see Democracy or Moral justice in action here,

Re: Prime minister Brian Mulroney.

It's to bad that the former prime minister, Brian Mulroney didn't have the same compassion, caring and understanding for the first natives of Canada. That he had for the Japanese Canadians, who were interned for only a few years, during world "war two", saying it was unjust and violated principles of human rights. Also the treatment of Japanese Canadians being morally and legally unjustified, and going against the very nature of our country Canada. It sure doesn't make me feel like singing and dancing when I read something like this.

Where was all this compassion, moral, legal, and unjust violation of human rights, been for past hundred years as far as the first natives are concerned. Who were in the residential schools of Canada. It's mind boggling, "Why" wasn't all of this going against the very nature of Canada, "Why". Something that was far more deplorable and so utterly wrong than a few years of internment. These same children who were so morally

and unjustly treated in the Residential schools. In spite of their harsh treatment grew up, and helped Canada fight Germany and Japan during the second world war.

Why couldn't our great defenders of human rights, taken a few more steps further, to truly help the first natives out of the hole of human waste they were in.

After reading those words of praise and grandeur for the Japanese Canadians who were interned, It almost makes you wish you were born Japanese in Canada, that way we would have been interned for only a few years.

Re: Bill Phipps statement

Article from the "Wind Speaker" July 1998 issue.

Statement made Aug. 1998, by Bill Phipps moderator of the United Church of Canada. Saying in religious language "Repent" carries more meaning than "Apology", the whole context of his statement starts with. "Where as" this "Where as" that, as far as I'm concerned it's more of a legal brief. It just doesn't sound or carry any religious feeling of "Remorse" or "Repent". He sure could have used a little more "Repentant" in his "Repent". I guess he feels being a lawyer gives him the right. To give the most absurd, arrogant and politically motivated explanation for not apologizing. For the physical, sexual, verbal and emotional abuse at Port Alberni Indian Residential School, "Where as" the \$700,000 is not "Repent", it's more like pittance, for the years and years of abuse at Port Alberni I.R.S. Kathy Hogman Minister at St. Andrews United Church in Port Alberni.

She makes more sense than Bill Phipps, on the acknowledgement of "Repent" verses "Apology". I certainly hope she will stick to her convictions, and have no repercussion on her views. For a full "Apology" from the United Church, to the sad victims of Port Alberni I.R.S.. She doesn't sound like a lawyer. She certainly deserves every ones respect, for her good common sense approach and thinking to a very sensitive issue.

Foot-note: My only intent on this issue or on the other issues is "Critique" not slander, Amen.

I do and still feel all this writing I'm doing is all part of my self healing. Since I feel there is no help forthcoming. Jane unless by the grace of god you intercede on my behalf, my family would appreciate this happening.

I have heard "Hope" are what dreams are made of. You really never know on dreams, they may or may not come true, you can only hope they will. I probably dream too big anyway, don't say yes to fast let me dream on and "Hope".

After more than fifty years of sleeping, Bernice Logan in her unsubtle way, woke up my slumbering pen, I thank her for that, since then my pen has been busy, busy, I still have plenty of writing to do yet.

I will send you everything I have written since I started writing two tears ago, including my letters to and on Shingwauk, my rebuttal to Bernie Logan, titled "As your God is my Witness" and other related issues on her letter. My letter on Bishop Peers and Rev. Jim Miller. My B.C. report for Walpole Island, Nora Bernards letter nothing personal, good information on my writing And my feelings, I believe all my writings are connected in one way or another.

I now see my writings as therapy in my self healing, {I still need help "Jane"} in the mean time I will keep on writing as much as possible. I do need to get out more than fifty years of frustration and "Silence", [they say Silence is Golden], not so for the Residential School Children of Canada, "Breaking the Silence" fits here just perfect.

You can't possibly imagine how I feel in being able to write and express my self on paper, [something I could only watch people doing with such ease] I just want to yell and shout at people and tell them look I can "Write", They would probably think I was crazy.

Thank you Bernice Logan, not for your books, but for starting up my pen.
Jane Stewart I could on and on with other grievances on a good many issues from my past, [I'll save those for another letter]

This letter should give you and others a good idea on how I feel, and my inner most thoughts and feelings. Why couldn't all of this happen to some else Why me. "Damn the Indian Schools of Canada"

In spite of what's happening between the former Residential School natives of Canada, and the Canadian government at this time. I would like to extend an invitation to you Ms. Jane Stewart to attend our year 2000, reunion July 4 th. week end at Shingwauk Soo. Ont. A more formal invitation can be sent by organizing committee at a later date. This is my Olive branch offering to you.

Jane I hope when you have read this letter you won't treat it as "Oh another one of these letters. I am crying out to you, to please read my fifty years of "Silence",..... I just had to stop for a moment my emotions have started flowing again. They just won't stop and go away.

I am adding this very important and vital part to a finished letter.
While reading and reviewing my "Damn" letter for any corrections. The sad and ugly legacy of the Residential Schools, Reared its ugly head once again on my part.

Which I am truly and so terribly sorry for. More than you can ever understand or imagine. You didn't have to go to and Indian Residential School. I wished some of you people had, so you could really understand what I'm going through at this time, the unthinkable happened again, my anger must be just under my skin.

One of my grand-daughters, an innocent victim of my sad and shameful legacy of Shingwauk. She said something, it happened so fast I had her by the neck, It was instant Shingwauk Anger on my part, "Grand-Ma let her go", I did and I apologized to her, if that's any consolation to her. I'm not trying to minimize or excuse my behavior, It was real, to real for my grand-daughter.

Jane: as sure as your "God" is standing here it happened. What makes this so terrible Is at 70 years of age I shouldn't be doing this. There is something terribly wrong on my part. Why won't it ever leave my body. "Jane Help"

Why should I have to meet the great "Spirit" before Shingwauk goes away, "WHY". In spite of every thing that's going on, if it's possible I would like to meet you in person and kiss your hand at Shingwauk in front of everyone, I want to kiss your hand not your "Foot'.

I do hope I will hear from you, I thought I would have a more satisfied feeling after airing out my heart, which I usually feel after one of my writings, not so on this one. It had to be, because of my terrible act of anger

May the great Spirit guide you and your conscience, for my body and soul to have a better understanding of tomorrow.

Till we next connect as ever.

"Meegwetch"

E-mail-Dsands@pacbell.net

Donald H Sands



together with us in the spirit of Christ so that our peoples may be blessed and God's creation healed."

(August 1997)

Resolution adopted by 36th General Council:

"...we now realize that the offering of the churches and of countless faithful and caring servants of the churches, through their participation in the residential school system has tragically resulted in pain and suffering and justice for many.

Whereas the native residential school system contributed in a primary way to the uprooting of native societies and to the rejection of native culture by removing children from their communities and denying them access to their language, traditions and spirituality, and

Whereas these losses were compounded in many instances by a wide variety of profound injustices and acute deprivations, and

Whereas the destructive consequences of residential school system continue to this day and...

Whereas systemic racism makes it difficult to hear the pain of our brothers and sisters, and

Whereas any healing initiative will be inadequate in the absence of a clear statement of repentance and contrition by the United Church, and

Whereas such a statement would set a positive example that the Government of Canada should be persuaded to follow:

Therefore be it resolved that the 36th General council:

1. recommit ourselves for living out the apology of the United Church of Canada to native congregations offered in 1986...
3. express our deep regret and sorrow to the First Nations of Canada for the injustices that were done and for the role of The United Church of Canada in the native residential school system, and as part of our expression write an open letter to the First Nations of Canada....
6. urge individuals, congregations, Presbyteries/districts and Conferences to join with General Council in petitioning the Government of Canada to accept the Government's responsibility for the abuses of the residential schools and to take meaningful steps immediately to redress those abuses."

Apology from the Government of Canada to the National Association of Japanese Canadians (1988)

From the terms of redress agreement

"Despite perceived military necessities at the time, the forced removal and internment of Japanese Canadian during World War II and their deportation and expulsion following the war, was unjust. In

retrospect, government policies...were influenced by discriminatory attitudes...

The acknowledgement of these injustices serves notice to all Canadians that the excesses of the past are condemned and that the principles of justice and equality in Canada are reaffirmed.

Therefore, the Government of Canada, on behalf of all Canadians, does hereby:
acknowledge that the treatment of Japanese Canadians during and after World War II was unjust and violated principles of human rights as they are understood today..."

In announcing the apology and redress agreement in the House of Commons, Prime Minister Brian Mulroney called the treatment of Japanese Canadians during the war "both morally and legally unjustified, it went against the very nature of our country, of Canada."

He noted that in an earlier speech on this matter he had pointed out "**there is a world of difference between regret and a formal apology**".

"Most of us in our own lives have had occasion to regret certain things that we have done. Error is an ingredient of humanity, so too is apology and forgiveness. **We all have learned from personal experience that as inadequate as apologies are they are the only way we can cleanse the past so that we may, as best we can, in good conscience face the future.**

"I know that I speak for members on all sides of the House today in offering to Japanese Canadians the formal and sincere apology of this parliament for those past injustices against their families and against their heritage, and our solemn commitment and undertaking to Canadians of every origin that such violations will never again in this country be countenanced or repeated."

CHURCH RESPONSES

Four churches were involved in the operation of residential schools for Indian children: Various orders of The Roman Catholic Church ; the Church of England, (or Anglican Church) ; the Methodist, (or United) Church; and the Presbyterian Church. An estimated 100,000 to 150,000 Aboriginal children attended residential schools for a time, representing about 20% of the potential First Nation status population.

Most early missions had a day school or sometimes a small residential school as part of their outreach to the native community. Staff turnover was high, and many staff lacked

Windspeaker

QUOTABLE QUOTE

"He lived, fought and died for the Métis people. He was their hero, their champion, their defender."

— Joseph Riel, about great-

July 1998 Celebrating our 15th Anniversary

Volume 16 No. 3

...the only Cree and Métis nation participating in the process.

United Church, feds both liable

By David Wiwchar
Windspeaker Contributor

PORT ALBERNI, B.C.

British Columbia Supreme Court Justice Donald Brenner has found the federal government and the United Church of Canada vicariously liable — legally responsible — for the atrocities suffered by students at the Port Alberni Indian Residential School.

The June 5 decision came after a month-long trial which centered on the actions of convicted pedophile Arthur Henry Plint. During the trial, witnesses also alluded to mental, physical and sexual assaults they suffered at the hands of other school officials.

In his decision, Justice Brenner wrote that while employed

as a dormitory supervisor at the Port Alberni Indian Residential School, Plint severely abused his position as a parental figure by calling boys into his room to physically and sexually molest them, sometimes on the pretext of a telephone call from their parents.

The decision sent shockwaves across the country as other agencies worry about how criminal actions by an employee can put their businesses or organizations in jeopardy.

Justice Brenner cited a number of other liability cases across Canada before concluding in his report that "both the church and Canada were directly involved with, and exerted effective control over, the principal's activities in the furtherance of their joint and several objectives."

Having been found vicariously liable for the abuses at the school, United Church of Canada officials would not speak on the case itself, since legal proceedings are continuing, but a faxed statement was issued by the church: "We repent our role in the spiritual and cultural abuse inflicted upon First Nations over many generations."

Although this statement is not a legal apology, United Church of Canada moderator Bill Phipps said, in religious language, 'repent' carries more meaning than 'apology.'

"We have said all along that we will accept whatever responsibility is defined by our role," said Phipps, who was a practicing lawyer before being elected to his position within the United Church of Canada.

"We repented our role in the

Bands can tax members

(see Tax exempt status page 3.)

residential schools and we set up a \$700,000 healing fund controlled by the First Nations members of our church well before the litigation process began."

The local United Church in Port Alberni has been critical of the actions of their governing body and voted unanimously for their local church to make a full apology to the victims of the Port Alberni Indian Residential School.

"The way they [the United Church of Canada] are handling this case is inappropriate and not conducive to healing," said Kathy Hogman, the Minister of St. Andrew's United Church in Port Alberni. "We're trying to get them to understand that they need to acknowledge their responsibility so that the healing can begin."

(see Healing to begin page 2.)

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MAR 26 1999

Mr. Donald H. Sands
727 N. Kenmore Avenue
LOS ANGELES CA 90029
USA

Dear Mr. Sands:

Thank you for your letter of December 1998, and the accompanying package of material, containing your rebuttal to Ms. Bernice Logan, copies of correspondence, and three news articles. I regret the delay in responding.

The anger you feel about your experiences at Shingwauk Residential School is evident in your words. I was heartened, however, to read in your letter that, through your writing, you are beginning to deal with the trauma of your residential school experience. While we can in no way erase these events, I would like to explain the government's overall approach and the steps it is taking to begin healing the wounds of the past so that we can start to move forward.

One step towards healing and reconciliation was the government's announcement of *Gathering Strength - Canada's Aboriginal Action Plan* on January 8, 1998. As part of this announcement, the government offered a Statement of Reconciliation, a copy of which I enclose, which recognized the contribution of Aboriginal people to Canada's development and expressed profound regret for its past mistakes. In particular, the government recognized the tragic impact of the residential school system and acknowledged its role in the development and administration of these schools. We wished to emphasize to those individuals who experienced sexual and physical abuse at residential schools that what they experienced was not their fault and should never have happened. To those victims who suffered physical and sexual abuse in residential schools, we said that we are deeply sorry.

Gathering Strength also recognized that concerted efforts are required to help in the healing process. The government committed \$350 million to develop a healing initiative to support individuals, families and communities in dealing with the legacy of physical

.../2

and sexual abuse in residential schools. In speaking to many Aboriginal people before and since the announcement, I have consistently heard about the importance of, and the need for healing, a view that I fully support.

As you may know, on May 4, 1998, an announcement was made about the creation of the Aboriginal Healing Foundation, an independent Aboriginal organization, which will manage the \$350 million healing initiative and will review and fund eligible projects. In co-operation with Aboriginal people and communities, the Board has established program themes and criteria by which to evaluate proposals for community-based healing initiatives. On December 3, 1998, the Foundation released its program criteria and the four categories under which it will fund eligible community-based healing initiatives. The Foundation expects to be funding eligible projects by the spring of 1999.

While committed to the support of residential school survivors, the fund of the Aboriginal Healing Foundation is not intended as a compensation for former students who allege abuse at residential schools. The funds are intended specifically for the support of community healing strategies of organizations located, or individuals residing, in Canada. I regret that this does prevent the Foundation from supporting initiatives in the United States. You may, nonetheless, wish to contact the Foundation about the types of initiatives it intends to fund in the coming year:

Aboriginal Healing Foundation
75 Albert Street, Suite 801
OTTAWA ON K2P 5E7

Telephone: (613) 237-4441
Toll free: 1-888-725-8886
Facsimile: (613) 237-4442

In your letter, you have indicated that you are a member of the Children of Shingwauk Alumni Association. It is not clear, however, if this organization is a survivors group. You may wish to contact one of the residential school survivors groups in the Ontario Region. I am providing the address of one such group in north western Ontario, which may be able to provide you with additional information about the healing initiatives that are being developed in the region.

Ms. Evelyn Giles
Chair
Residential School Survivors Association
1301 Railway Street
KENORA ON P9N 3X3

Telephone: (807) 938-6684

You have indicated that you have maintained your status under the *Indian Act*. While the government does have established programs for registered Status Indians living off reserve, there is a Canadian residency requirement for access. While these programs are not accessible to you as a resident of the United States, should you return to Canada, you would be eligible for benefits under the Non-Insured Health Benefits program, through the Medical Services Branch of the Department of Health.

I regret that my response to your concerns regarding the benefits you are entitled to as a resident of the United States could not be more favourable. I do, however, thank you again for forwarding your letter and information package. I trust that this information can help you in dealing with your residential school experience.

Yours sincerely,

A handwritten signature in cursive script that reads "Jane Stewart".

Jane Stewart, P.C., M.P.

Encl.