

NORTH OF 50

A digest of events and submissions relating to the Royal Commission on the Northern Environment. Produced and distributed by the Commission as a public service.

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INTRODUCTION TO NORTH OF 50

The Royal Commission on the Northern Environment held a series of informal "information gathering" meetings in a number of communities near or north of 50° and in Toronto in November and December of 1977, and in January and February of 1978.

One purpose of these meetings was to gather information about the north, its people, its communities and resources by way of submissions from government departments, northern communities, northern residents and a wide range of organizations and enterprises with experience and knowledge of the north of Ontario. The Commission also heard briefs relating to the issues it should address, the roles it should play, and the manner in which its inquiries should be conducted.

This newsletter, North of 50, is part of the public participation and education program sponsored by the Commission.

Four issues of North of 50, published in November, December, February and March provide a succinct digest of submissions presented and events which occurred during the initial meetings. This newsletter should help you understand the concerns and issues relating to the north.

Contained in this fourth issue of North of 50 are abstracts of submissions heard at the public meetings in Sandy Lake, Kenora, Whitedog, Moosonee and Moose Factory during January and February of 1978. This is the last issue of North of 50 reporting on the Commission's initial meetings.

If you wish to read or consult the text of any of the submissions to the Commission, you will find listed on the back page of this issue the public libraries where submissions will be deposited as soon as possible for public reference.

SANDY LAKE

January 10, 11, 1978



SANDY LAKE BAND

"Development in Sandy Lake is like development all over the north, - spread out, disorganized, poorly planned and without any foresight or continuity."

Chief Saul Fiddler told the Commission that Sandy Lake (population 1100, located 175 miles north of Sioux Lookout) needs a development plan which would incorporate the spiritual and cultural values of the people. Problems in development can always be overcome if the people make their own decisions. Now, the people fear development that will make jobs and money too important to Indians and destroy their spiritual base.

Education has not helped the people. In 1905, 10 students were sent away to residential school and only one child returned. No more children were allowed to attend school again until 1940. Now with a reserve school, kindergarten to grade 10, people fear the influence of the outside culture which views Indians as "pagan, primitive and inferior."

Sandy Lake people want to run their own lives, teach children what is important, retain their language and culture, and improve transportation and communications.

"It is not right that developments such as Reed and Polar Gas should be snuck on the people."

MacDOWELL LAKE

"Reed Paper Limited doesn't recognize the existence of our community (97 miles north-east of Red Lake) within their proposed cutting area and the Province calls us squatters."

Elder Magus Lornes described how he and two others began the community of 38 people in 1945. There was no government assistance. The people pooled their resources from trapping and commercial fishing. MacDowell Lake has built all its own log houses, church, school and has acquired 20 boats, 17 motors, 7 generators, 1 tractor and 15 snow machines.

The people want to remain self-sufficient from the land but the government refuses to grant them a reserve and Reed wants them out, he said.

POPLAR HILL

This community of 200 people is presently part of the Pikangikum band but will soon be holding a plebiscite to see if people want local government.

"Development in the past has deterred people from living on the land. Nature is being threatened. The land was given to the Indians by the Great Spirit and the Indians must protect it."

Councillor Judas Kettle Strang explained that development has brought liquor which destroys their spirit, and education which destroys their culture and leads their children away from the land.



WHITEHEAD MOOSE

"Indians still make a good living from the forests, lakes and rivers. The whiteman had education and jobs. Why should he want Indian land?"

Whitehead Moose, an elder from Pikangikum, told how tourist camps, mercury pollution and game wardens have interfered with the Indians' way of life - even though Treaty #9 promised this would not happen.

"When the Great Spirit promised the Indian that he could live off this area, he planned these things for our survival, and until the Great Spirit changes his plans, I will not let this land go."

PIKANGIKUM

"The prophecies of the elders are coming true. The white man would come and take the land, and the Indians would become sick. The elders warned us to fight these prophecies and protect the land the Great Spirit gave us."

Chief Ben Quill eloquently described his community of 800 people located 50 miles north of Red Lake. He said education chops their children in half, making them too lazy to trap but too unskilled for white man's jobs. The band wants to establish a Cultural Centre and wilderness school to strengthen their traditions and teach children how to live from the land.

"Indian people should be able to hunt and fish without fines or confiscation as the Treaty promised. Whenever a whiteman wants what the Indian has, the Indians lose."

The Department of Natural Resources took the wild rice licence from Pikangikum and gave it to a whiteman on a "first come, first serve" basis, Chief Quill said. "Where would the whiteman be today if the Indian had said that years ago."

Chief Quill emphasized that his people still live off the land making some \$70,000 in trapping, \$100,000 in fishing and \$1,600 in ricing last year alone.

The band opposes the Reed Paper Limited development but Chief Quill stated - "the government will allow it to happen as they have taken and taken our land in the past."

PEHTABUN AREA CHIEFS COUNCIL

The communities represented at Sandy Lake also form an area Council to speak on issues of concern to them all. Bill Mamakeesic, Council Chairman, said that at Indian meetings decisions are reached by consensus, not by majority rule.

In outlining the area communities' problems of inadequate medical services, alienating education, poor mail service and unsafe air traffic, Bill Mamakeesic emphasized that local communities had plans on how to resolve these issues but lacked the power to effectively control their lives.

Mr. Mamakeesic said Pehtabun area wants progress in the north but does not want the land and people destroyed so that large multinational corporations can profit. Reed, Polar Gas and damming of rivers cannot be allowed. The question of "At what cost to the people and the land" must always be asked.

"You must remember too that Indian people did not sign away their land to be ripped apart. When our ancestors signed the treaty they thought they had agreed to share their sacred trust with the land with their white brothers," he said.

The Council looks to the Commission with raised hopes to see "Pehtabun" or the dawning of a new day.

KENORA

January 17 & 19, 1978



Opening ceremonies by the Lake of the Woods Pow Wow Club

BRIAN RUSSELL, M.D.



Dr. Brian Russell spoke about the Kenora medical community's involvement in the methyl mercury problem of the area. He had gone to Japan to meet with scientists and doctors from the Environmental Protection Agency and the Minamata Disease Centre. Since 1974 he has been in charge of a program to monitor newborns at the Lake of the Woods Hospital. Hair and blood samples are taken from both mother and baby to measure mercury levels.

From Dr. Russell's point of view, levels of mercury are definitely too high, but no cases of congenital Minamata disease have been diagnosed. There is a definite risk to the infant who is carried by the mother and then breast-fed as mercury can be transferred during both stages. The infant's blood level of mercury is usually 10-20% higher than the mother's.

There are several problems in diagnosing symptoms of Minamata disease in adults as mercury affects the central nervous system and exhibits traits similar to that of alcohol abuse or effects of tuberculosis drugs frequently used in the area.

Positive steps that can be undertaken include doing an immediate epidemiological study at Whitedog and Grassy Narrows, not eating the fish and finding an alternate source of protein for these people.

Dr. Russell assured Justice Hartt that the Kenora medical staff is studying the problem because "the potential threat is there."

KENORA MINISTERIAL ASSOCIATION

"The world wilts and withers
Earth is polluted from the hands of its
inhabitants.."

Quoting from the Prophet Isaiah, Rev. John Fullmer described how the ancient prophecy is coming true. The ministers of the Kenora area are concerned that past and present modes of development have left a sad legacy - water that is assumed and accepted as contaminated; fish that may not be considered safe to eat; air that is increasingly poisoned; and worries that mothers' breast milk is unfit for babies.

"Development is destroying God's creation. We cannot continue to break the laws of God without paying the full price. We must learn to live in God's economy."

The Ministerial Association insisted that government enforce pollution standards, sue the polluters, and prevent future abuse.

The Ministers are concerned that a large segment of the community do not have jobs, self-esteem, homes or acceptance by the community. They offered to assume the leadership in developing a ten year plan to meet the social and human distress of the community.

CANADIAN PAPERWORKERS UNION LOCAL 238

"The Ontario Government is very lax in looking after our resources."

Carl Stevens, President of Local 238, Canadian Paper Workers Union, told Justice Hartt that the Reed Co. proposal is on too large a scale and would endanger native villages, threaten other timber cutting limits, and create pollution in the area.

The Local is not against development but is against massive large scale development which doesn't consider local lifestyles, Mr. Stevens said.

Because the region is deeply committed to the pulp and paper industry, Mr. Stevens objected to the Atikaki Wilderness Park proposal which he said would infringe on Ontario-Minnesota Pulp and Paper Company's limits.

The Paper Workers Local urged that Justice Hartt's recommendations be accepted for north of 49 as well.

MINISTRY OF NATURAL RESOURCES

Ray Riley, Assistant Regional Director

At the request of Justice Hartt, the Ministry spoke about wild rice and their proposed change in policy.

Mr. Riley explained how Canada's only indigenous cereal grows and is traditionally harvested by native people. Harvesting techniques now vary from the traditional method of flailing the rice into a canoe, which two people paddle or push through the rice fields, to mechanized harvesting with attachments to boats or grain combine-type machines used in the United States.

Natural rice fields on Lake of the Woods and surrounding lakes are the largest of such in the world. 'Paddy' production is the direction in which the United States is going but there are problems, such as a tendency for disease, which makes natural stands more favourable.

Yields on the wild rice crop vary from 1500 to 2000 lbs. per acre. Traditional canoe harvesters can pick approximately 50 - 75 lbs/acre; Osnaburg-type boat harvesting - 104 lbs/acre; Ontario-type mechanized pickers - 200 - 500 lbs/acre; combines-1000 lbs/acre. Mr. Riley emphasized that these were ball-park figures but were the best available.

The only two processing plants in Ontario are in Keewatin outside of Kenora and in Lindsay, near Peterborough.

Marketing is the major problem as there is no predictable yield from year to year. The major market is in the United States but the European and Japanese markets have not even been tapped as yet.

The goal of the Ministry is to increase the yield to approximately 2.5 million pounds, to encourage more intense harvesting and mechanical harvesting and to considerably increase the rice yield from Red Lake and Sioux Lookout.

The 1959 Wild Rice Act established a system of licensed areas to resolve disputes between harvesters, and between harvesters and buyers. Government policy since then has been for the Kenora-Rainy Lake areas to be licensed out to native people; Red Lake licenses go to both Indians and whites, while Sioux Lookout is predominately licensed to whites. Approvals must be given by the Ministry of Natural Resources for any seeding of new areas and any controlling of water levels.

Mr. Riley emphasized the Province's position that wild rice is a Crown resource which belongs to all the people of Ontario and will be managed as such. The present policy is under review. The Ministry hopes to increase the value of wild rice to the economy of Northwestern Ontario and wants people to respond to their proposed revisions in policy. "If there is no response, we will carry on without your input."

TOWNSHIP OF JAFFRAY & MELICK AND
TOWN OF KEEWATIN

Mayor Kahoot of Keewatin presented the joint brief of the municipalities surrounding Kenora.

The proper handling of forests resources is fundamental to northern development and the Ontario-Minnesota Pulp and Paper Mill is essential to the area, he said. Decisions regarding development must be made locally.

The Mayor stated that development and the environment are both vital concerns and the potential for development north of 50 is great. "The potential resources of the north belong to all of Ontario."

TOWN of KEEWATIN

The Town of Keewatin, situated 2 miles west of Kenora with a population of 1900, made a strong plea for local decisions to be made by local, elected decision-makers. The best forum for people to air their views was in a local council and not to a Royal Commission. Issues of conservation and environment were welcome in these councils as they have the mechanisms to receive public opinion, Mayor Bob Kahoot said.

Mayor Kahoot asked that the north not be divided along racial lines but that services be delivered on the basis of need.

Environment is a vital concern and issues such as dumping of nuclear waste must be discussed.

KENORA DISTRICT CAMPOWNERS ASSOCIATION and NORTHERN ONTARIO TOURIST OUTFITTERS ASSOCIATION

"Tourism is the most maligned and least understood industry in the north. Yet it is the second largest source of income to Northwestern Ontario and the largest employer of natives, women, youth and unskilled labour."

Dick Motlong spoke for both the District Campowners and the N.O.T.O. Association in stating that the northern environment should be protected but so should the northern way of life, which includes tourism.

Problems of Tourist Outfitters include the shortness of the season, dictated not only by the weather, but also by forestry access roads which destroy wilderness settings; transportation problems and high gas costs; adverse publicity which kills tourism by exaggerating problems of mercury, forest fires, exchange rates and border crossing hassles.

Mr. Motlong made a strong pitch for sports fishing to take precedence over commercial fishing as tourism provides 18 times the number of jobs, 60 times more revenue, and 95 times more tax revenue. Yet commercial fishing has been allowed 50% of the catch to date.

LYLE HUDSON, Kenora Paper Mill Unions Federated Committee

"The availability of timber north of 50 is vital to our employment," was the message of the organization of unions in the Kenora area working in the forestry industry.

The Committee backed the concept of multiple use of land and urged good forest management to ensure the harvesting of future crops.

He said, "wilderness parks benefit only a handful of people while seriously jeopardizing the economy of the area. The loss of the timber industry to Kenora would destroy the town." Mr. Hudson stressed that the Ontario-Minnesota Pulp & Paper Co. had been a good employer and corporate citizen and contributed much revenue to the area.

YOUNG PROGRESSIVE CONSERVATIVE ASSOCIATION, NORTHWESTERN ONTARIO DISTRICT

Fergie Devins of the YPC told the Commission, "we do not want anything from the government except the chance to fulfill our dreams in the Province of Opportunity."

Mr. Devins said that the area north of 50 harbours undiscovered sources of wealth which must be exploited. "We are tired of hearing about environmental issues, arsenic, mercury, PCBs, water levels, - mercury is a red herring. The same water and fish end up in Manitoba but not our negativism."

The YPCs told Justice Hartt that welfare has had a debilitating effect on native people who need jobs, not handouts. He emphasized that the land should be used. "Native people have much to prove in developing land resources. If whites had control of these lands, the benefits would be evident."

Emphasizing the need for the government to proceed with such projects as Minaki Lodge, Mr. Devins said that problems in the north can only be resolved in sharing the benefits of development.

LAW UNION OF ONTARIO

Thunder Bay representative, Bob Edwards, spoke for this organization of lawyers, law students and legal workers which was formed in 1970. Mr. Edwards said the Commission could lead to a more rational use of resources in the north and restore decision-making powers to the northern native peoples.

The Law Union recommended funding of groups for meaningful participation in community and formal hearings, recognition of the fundamental rights of the native people in the hearings and decision-making regarding development projects, and recognition of human values as paramount over economic or technological imperatives.

The Law Union also said southern hearings should follow those in the north so that the south will learn about, and be able to respond to, the north. Finally, a moratorium on all development must take place north of 50 while the Commission is ongoing.

ATIKAKI WILDERNESS AREA

A coalition of Manitoba based naturalists, environmentalists, and native groups formed in January 1973 to promote the establishment of a wilderness area between Manitoba and Ontario before that area is lost to development.

The Manitoba government has set aside 55% of the total area for a wilderness park. The coalition is asking the Ontario government to give the Ontario side "reserve status" so that people would have time to decide before any more incursions occur.

Marc Wermager said "there is no mineral potential in the Atikaki proposed area and no mining claims. The Ontario-Minnesota Pulp and Paper Company's own figures say the Atikaki area would affect only 1.82% of the company's annual requirements and take in only 203 square miles of its cutting license."

"Who at the Ontario Ministry of Natural Resources will stand up for wilderness?" he asked.

KENORA CHAMBER OF COMMERCE

Doug Johnson, President of the Kenora Chamber of Commerce expressed concern that the Commission may act "as a wedge amongst those of us that live in the North." Government policies regarding native and white people, and biased news reporting, were cited as other "wedges" in the North.

The Chamber questioned the neutrality of the Commission and recommended that "the entire question of aboriginal and all related rights be taken right out of the partisan political arena and be placed before the Supreme Court of Canada to be resolved by due process of law. Where there is injustice, let it be corrected by the courts."

If the Commission continues, the mandate should be restricted and issues defined. However, the Chamber asked Justice Hartt to submit his final report to government after these preliminary hearings and then disband. The Environmental Assessment Act would be applied to development projects such as Reed Ltd. and the Government should initiate a review of all its programs and legislation and its effects on the North, Mr. Johnson said.

BARNEY LAMM



"As a member of the Chamber of Commerce for more than 35 years, longer than those who wrote that brief, I apologize for the remarks and accusations made today."

Mr. Lamm, tourist operator and owner of Hooker Air Services, filed a submission with the Commission regarding his well-known views on development and its effects on Northwestern Ontario.

SHOAL LAKE #39

Chief Robin Greene of Shoal Lake #39 Reserve spoke against the imposition of a quota on commercial fishing which would mean a cut of 95% from the reserve commercial fish catch of last year.

The band members of Shoal Lake intend to issue their own licenses to anglers this year and will not report any fish they catch within reserve waters (ie. surrounded by reserve land).

"If this is civil disobedience then let the government arrest us. When the livelihood of an entire community is threatened it must protect itself."

The Chief called on Justice Hartt to recommend that the Government impose a moratorium on this commercial fish quota policy until research with the fishermen is carried out.

PUBLICITY BOARD of KENORA

The Publicity Board of Kenora said that proper resource management would be necessary to encourage the growth of tourism in "harmonious development with the industries of pulp and paper and commercial fishing".

The Publicity Board, which seeks to encourage people to travel in the Lake of the Woods region, said that the Commission would have a great effect on tourism in the area by its recommended policies for resource development.

ROBERTA KEESICK



Roberta Keesick, a grade 12 student in Kenora, explained her feelings in a poem she wrote titled "Snowflakes." A portion of her poem is as follows:

"Our trees have been taken
Our waters have been made into poison
Our animals have been made to turn their
back on us
We have been left with nothing
The whiteman is tired of us
They hurt and abuse us
They criticize our failures to succeed in
their kinds of profession
All this has left us to feel unworthy

You see Indians feel for anything that is
human. We care about what happens to
our friend, the Whiteman
We do not ask for special treatment.
We only ask that our feelings be considered
before determining the development or
the fate of my home, the north."

NORTH of SUPERIOR TRAVEL ASSOCIATION

The North of Superior Travel Association is an umbrella organization of businesses and municipalities related to tourism in the area from English River, west and north.

The Association asked the Commission to undertake a study of tourism in economic terms as it relates to taxes, investment, employment, construction and the economy.

Keith Jobbitt, Association President, said he hoped that the Commission would recommend a plan for "joint planning between industries, municipalities, ministries and agencies, native peoples and the tourism/travel industry."

KENORA PHYSICALLY HANDICAPPED ACTION GROUP

"My freedom is not restricted by my wheelchair but by my environment" was the message of Mrs. Winnie Magnusson, speaking for the group of physically handicapped people in Kenora.

In order to prevent problems in future northern communities, Mrs. Magnusson asked that planners consider the needs of handicapped people. For example, bathrooms should be on the main floor of homes and businesses, ramps instead of stairs and alternatives to curbs on sidewalks should be used. People in Kenora must send their wheelchairs to Thunder Bay to be fixed.

TED HALL

A retired civil servant of 30 years' experience with the Department of Natural Resources, Ted Hall, supported the Reed proposal because tree cutting merely continues the natural process of regeneration, he said. He denied claims that the area would become a 'desert'.

Industries in the north such as tourism and timber operations need to be supported because our above-standard of living depends on this, he said.

MINISTRY of CULTURE AND RECREATION

Paddy Reid, Regional Archeologist for the Ministry of Culture and Recreation, outlined its three main programs in the north - the Indian Community Secretariat, Field Services Branch, and the Historical Planning and Research Branch. The Ministry was established in 1975 to preserve and recognize cultural traditions, promote the active involvement of all citizens in culture and recreation, and promote new forms of expression in these fields.

The Indian Community Secretariat works with Indian reserves and Metis communities to improve opportunities for people, while the Field Services Branch workers work with all communities in the north to ensure that government services in culture and recreation are equally available.

The Historical Planning and Research Branch operates out of three field offices in Kenora, Thunder Bay and Sault Ste Marie to develop programs which will preserve the heritage of the north from archeological digs to establishment of historic sites.

ONTARIO FEDERATION of ANGLERS
AND HUNTERS

Lee Doyle of the Federation of Anglers and Hunters emphasized the importance of meaningful management of natural resources and recommended wisely managed multiple resource use for the north.

The organization has 17,000 members in Ontario, with 12 of their 275 affiliate clubs in Zone 1 from White River to the west and north. As members of the Canadian Wildlife Federation, the FAH is interested in conservation. The group stated that they prefer to avoid controversy over native land claims except where their interests conflict.

Noting that the present Minister of Natural Resources had complimented the organization on their contribution to provincial policies, the Federation pledged their co-operation with the Royal Commission. The group is especially concerned about the sparse information available to assist the Commission and promised that work done by the field biologist of one of their zone offices would be made available.

LAKE of THE WOODS POW WOW CLUB

"The Anishnawbaig have been pushed aside in development and have not benefitted from the exploitation of resources," according to Joe Morrison.

The Lake of the Woods Pow Wow Club explained their experience with development in the Kenora area. The club represents many native people from toddlers to elders who participate in religious ceremonies and traditional dancing. It is a self-supporting organization (bingos, raffles) which tries to help native people in trouble.

Indian people do not want to live on handouts but they've not been largely responsible for what's happened to them. "We didn't know Hydro would change the water levels and destroy our food supply. That right wasn't put in our treaty. Native people are expected to be happy with leftover timber cutting areas and then people are quick to judge Indian cutters who do not measure up."

Mr. Morrison warned Justice Hartt to be suspect of companies' motives because many times they use native people to promote their project, in stating the benefits which would go to natives. He referred Justice Hartt to two reports - one of the Addiction Research Foundation on "Alcohol Problems in Northwestern Ontario"; and the second report which they had prepared, "While People Sleep" which documented the violent deaths of native people in the area over 18 months.

DAVE SCHWARTZ

"Technology must change to ensure human survival," stated a local high school teacher, Dave Schwartz.

"Violent technology forces the consumption of natural resources and energy and causes pollution. Seventy-five per cent of energy research funds are spent on nuclear power while only one per cent is spent on alternative energy sources."

Mr. Schwartz questioned the government's lenience in allowing prime recreation land to go to development. In backing the Atikaki Wilderness Park of Northwest Ontario, Mr. Schwartz stated that only 200 square miles would overlap Minnesota Pulp and Paper Company's 7,000 square mile license.

Treaty #3 estimated that the cost of pollution in this area to the public would be \$60,000,000 per year (based on federal government figures for Sudbury area sulphur pollution), while Hydro is refusing to install 'scrubbers' at a cost of \$70,000,000 which would effectively eliminate the problem, Treaty #3 said.

Commercial Fishing

Treaty #3 recommended that the Province recognize the Treaty right of native people to fish, that Ministry of Natural Resources co-operate with native people on an economic plan for the area, which includes Indians as managers of the resource, and that future research include fishermen.

"Indians fish to live. Only sports fishermen fish for fun. The government is allocating our fishing resource for the needs of the angler at a tremendous cost to the commercial fishermen."

Treaty #3 said that "the combined efforts of the Ministry of Natural Resources and the Ministry of the Environment will mean the destruction of the fish and the Ojibway." The Indian organization said sturgeon were extinct because of wood fibres from pulp mills and fish were generally poisoned from pulp mill effluent.

Education

Shirley Chapman of Lac des Mille Lacs reserve said Ojibway people consider education as an expression of the way they live - "We share in it equally with the children, adults, animals, plants, waters and birds." However, she said, the imposition of Kenomatiwin (formal schooling) has taken away native culture.

"My people realize that we must return to our own educational systems if we are to survive...and that you must adopt our way of education if you wish to survive."

Treaty #3 recommended provincial support in developing native curriculum materials, that any prejudicial references be removed from schools, that Indian people participate in teacher training.



John Kelly, Grand Chief Treaty #3 & John Johnson, Seine River

Sovereignty

Supporting the fishermen of Shoal Lake, Chief Peter Kelly of Sabaskong stated: "If we must break provincial and federal laws which break the promises of our treaty to continue our livelihood, then we must. We are not wilfull law breakers but conscientious objectors to the gradual imprisonment of our people."

"The provincial government may tell you the Indian people no longer have sovereignty. That is because when my people were approached with guns, when my father and others living off the land were jailed, had guns and nets and game confiscated, they had no choice but to recognize other laws. When the presence of guns was removed, the Anishnawbaig returned to abide by our own laws again."

Because the Treaty #3 has been kept only by the Indians and not by the government, Treaty #3 "is null and void." "This land is Indian land, and for this reason, the Anishnawbaig people are a force to be reckoned with."

Timber and Logging

"The white people are taking all our timber off...this is our timber and when we die our children will be poor."

Treaty #3 quoted from chiefs of 1902 to warn that "history will repeat itself unless projects like the Reed proposal are killed and the forests returned to the original owners for proper, rational timber management."

WHITEDOG

January 18, 1978

ISLINGTON BAND

"Indians are a federal responsibility," has been the watchword of the provincial government in dealing with the Whitedog community, Chief Roy McDonald said.

Chief McDonald, speaking for the 740 band members of the Islington band (known as Whitedog, located 65 miles northeast of Kenora) said the three communities of One Man Lake, Swan Lake and Whitedog Falls had few social or economic difficulties until Ontario Hydro dammed the Whitedog River and Caribou Falls, forcing the relocation of the three communities into one. Since the relocation, 15 families were given inadequate housing but no one has been compensated for the flooded land or the wild rice and trapping lost to the people.

Chief McDonald said the raised water levels caused by the dams have damaged their wild rice crops, changing the yield to 1,669 pounds in 1974 from 187,472 pounds in 1973. The Province has refused to assist the band in controlling water levels, he said.

The Islington band told Justice Hartt that the proposed Ontario Government changes in policy regarding wild rice would open the door to non-Indian pickers and completely ruin their industry.

Mercury pollution has meant a loss of income from the banning of commercial fishing in 1970, a loss of traditional food source, loss of guiding opportunities in tourist camps, a potential health disaster and destruction of the social fabric, the Chief said. Violent deaths and alcohol abuse increased as 85% of both Grassy Narrows and Whitedog bands became unemployed and took welfare in 1975.

The two communities of Whitedog and Grassy Narrows have met repeatedly, but unsuccessfully with the Provincial government to present proposals to rebuild their communities through wild rice studies, trapping, job creation and increased educational facilities, McDonald said. The Province has refused to act against the alleged polluter, Reed Ltd. which has recommended the bands take the company to court, the Chief said.

The Islington Band recommended that an agreement similar to the one which ended the dispute between Mantioba Hydro and northern natives in Manitoba be found for Northwest Ontario whereby Reed Ltd., Provincial Government, Ontario Hydro, Federal Government and Indian Affairs would jointly fund the reconstruction of the bands.

Secondly, the band recommended that the Province sign an Ontario Northlands Agreement with the Federal Government whereby a joint fund would be available to small northern communities for employment and services.

GRASSY NARROWS BAND

"The intentional undermining of our way of life by the Church, the RCMP, and the government has led to the physical, mental and spiritual breakdown of our people."

Chief Simon Fobister described the history of the Grassy Narrows and Wabuskang people from self-sufficiency of the early 1800's to their present state of "low self-esteem." Fobister detailed the forced relocation of his people due to smallpox, Ontario Hydro and Indian Affairs policies. "In 1945, 90% of the reserve residents were employed by Barney Lamm's tourist camp at Ball Lake. In 1970 commercial fishing ended, and in 1973, the camp closed because of mercury pollution on the English-Wabigoon River and; their lifestyle changed.

"We hit rock bottom with a death rate of one a month and a lot of criminal acts. But, no more. The only way to go is forward!"

The Chief described how the band is researching the impact of social services in the last 10 years and the needs of the people in order to develop meaningful programs. The band council has implemented 'work for welfare,' launched a lawsuit with Whitedog reserve against Reed Ltd., is carrying out programs in alcohol treatment, mercury education and controlling water levels for wild rice.

Chief Fobister urged Justice Hartt to recommend a 5 year moratorium on wild rice policy changes and the immediate resolution of hunting and fishing issues.

ALLAN CARPENTER

SISTER SIMONE LEFEBVRE

"The Ojibway are a proud race who don't want handouts. People want development but not to the detriment of their very lives."

Sister Simone is trying to bring the message of hope, love and concern to people at Whitedog who have lost the meaning of life. She asked God's guidance for Justice Hartt in his difficult task.

MARCEL PAHPAHSAIY

Marcel Pahpahsay gave Justice Hartt pictures of his 6 year old son who is institutionalized in Thunder Bay. The family has been given several different explanations about his son's illness ranging from a disease not easy to diagnose, to alcohol poisoning and mercury fish contamination, Mr. Pahpahsay said.

Mr. Pahpahsay said he spoke in Ojibway because he wanted to alert the parents of Whitedog and Grassy Narrows. He recommended the world's top doctors watch over the people of these two communities to look for new symptoms.

"Our livelihood from all natural resources has been totally destroyed. There's only welfare and make-work projects left."

FRED CAMERON

"My people are the victims of injustice because government response regarding Whitedog's residents' need to hunt, fish and pick rice has been negative," said Fred Cameron of the Whitedog Reserve.

Mr. Cameron urged that Canadian problems such as Quebec and unemployment no longer displace Whitedog problems and that adequate compensation be made to the people immediately.

Allan Carpenter described how important trapping was at Whitedog. Before 1948, everyone trapped wherever they wanted to. Then Lands & Forests Branch of Ontario Government presented 25 mapped lots to the community of then 450 people; some people were left out, he said. Since 1970 and the discovery of mercury, more and more people have left trapping as welfare became easier. Now with 730 people, it's too crowded for everyone to trap but it could be a future for some, he said.

"I'm worried about the future. I'd like the Commission to look closely at our children's future and trapping. We can't all work at the band office or school."

He asked what Justice Hartt was going to do about the lost commercial fishing and the Commissioner replied that he would state his views in his interim report.

ANTI-MERCURY OJIBWAY GROUP

The Anti-Mercury Ojibway Group - AMOG - was incorporated in the spring of 1977 by the band councils of Grassy Narrows and Whitedog Indian Reserves, "to attack the insidious problem of mercury contamination through research, education, political activity, information gathering and litigation." The Board of Directors are band members appointed by their own councils. The 25 Chiefs of Treaty #3 fully support AMOG, as indicated by Grand Chief John P. Kelly.

AMOG representative, Tony Henry, told of the "ever present fear and untold unhappiness that pervades our lives because of mercury." He described the loss of fishing as the end of a tradition - with no replacement for the losses.

"Our story is a central part of the reason for the birth of the Royal Commission on the Northern Environment. You must choose to consider the lessons of our past - the interaction of industrial development and native traditional ways," Mr. Henry told Justice Hartt.

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GRAND COUNCIL TREATY #9

Chief Andrew Rickard speaking in Cree, told Justice Hartt that, "The only regret that we have in our presentations is that you are not able to understand our first language."

"Mr. Commissioner, in order to save our land from further abuse, to document our knowledge, and to really look into the standards and applications of the Environmental Assessment Act, within world wide practices and the latest technology of man; we again request, that you strongly recommend to the Ontario Provincial Government that it hold a moratorium on all proposed development for at least the lifetime of your Commission."

"The Act only provides for a southern industrial and urban society; it was not drafted with the fragile environment of the north in mind. Most important, it was developed without the input of our people, the majority of inhabitants north of the 50th parallel. The Act contains no recognition of our culture, of our economic style, nor the very real conceptual differences that exist between our society and your industrial society."

He referred to a report of the Science Council of Canada, The Science Council of Canada in Northward Looking: Strategy and Science Policy for Northern Development. (Report #26, August 1977). According to Chief Rickard, the report supports the Treaty #9 position on the question of environmental assessment. "We look forward to exploring with you over the course of your Commission a new environmental protection regime, one that safeguards our land, our economy, and guarantees our participation in all the projects affecting our people, the Nishnawbe-Aski."

Chief Rickard also referred to the submission made by the Hon. Rene Brunelle to the Commission in Timmins on December 21st, 1977, relating to the Ontario Cabinet position on native affairs. To Treaty #9 the statement indicated that the Ontario Government does not recognize the Nishnawbe-Aski declaration, does not even recognize the Cree-Ojibway people as northern Ontario residents; and therefore indicates to Treaty #9, that the Ontario Government does not have a Native Affairs policy.

According to Chief Rickard, Treaty #9 considers the most important aspect of the Commission's inquiry to be the human element. "Your inquiry must be much more than just an investigation into such isolated areas as economic, community development and environmental protection. The human element is the key to the future of the north. It interrelates all aspects of any society, and without this key a realistic long-term blueprint for comprehensive management is impossible."

"As a major part of that human element, we ask that you never, even for a moment, lose sight of our people, the Nishnawbe-Aski, and of our total relationship to our land."

"As a result of our struggle as a people to control our own destiny, we can offer many philosophical and concrete values..."

"Mr. Commissioner, you might well wonder how we can insist on the right to determine our own kind of government within the Canadian nation. We believe that it is only by achieving total self determination that we can effectively and rightfully participate in the Canadian mosaic."

To achieve this right to develop as a free and responsible part of a larger society, Chief Rickard says that, "the native people require a firm power base of legislation from which we can insist on the recognition and acceptance of our special status of a people with aboriginal rights."

The question of native economy was also discussed; for example, the question of wild rice harvesting by the native people. "Wild rice harvesting is one important aspect of the traditional economy of our people in northwestern regions of Treaty #9. Now that this food is appreciated by your people, the Ontario Government intends to allow anyone a license to harvest the rice. So much for the insistence of the Ministry of Natural Resources that it caters to the local areas first. You must understand, Mr. Justice Hartt, that wild rice harvesting is not just a part of our economy, it is also part of our spiritual and cultural life."

ARNOLD PETERS - MP FOR TIMISKAMING

Arnold Peters, MP for Timiskaming, expressed his philosophy for the last frontier in Ontario by directing Commissioner Hartt's attention to the communities of Gowganda and Latchford. "For more than 60 years the town of Gowganda existed on the wages and gallant efforts of people who toiled in the silver mines in the area. The wages stayed and were used to develop the town, support the stores and community. A few years ago, the last mine was closed."

Mr. Peters said that the ground did not provide for the future of the citizens of Gowganda but provided for wealth to develop new mines in Mexico, Africa and Ireland.

"Twenty five years ago Latchford had three large sawmills and hundreds of employees. Cutting the trees employed a thousand more. To date, the trees are gone and so are the mills, but not the towns. The people will remain with no resource that can provide employment."

The Onakawana lignite deposit should be used to produce electricity on the spot to electrify the Ontario Northland Railway from Moosonee to Toronto. He suggested this would benefit the north by drastically reducing the cost of transportation and would result in the most efficient and environmentally advanced railroad on the continent.

Mr. Peters said a water port should be established at Ship Sands Island on the mouth of the Moose River just north of Moosonee. He informed the Commissioner that, "It would be possible to dredge and establish a stable and protected dock area that could handle reasonably sized freighters six months each year."

FREDERICK WISKEYCHAN

"I may sound like the black sheep of my family but I am against development," Frederick Wiskeychan said.

"Development means the lights around me, the water which comes from the taps which I have to turn on to take a drink of water. It deprives me of the nature of the water: that is to go down to the river and fetch the water and respect that water that much more."

MOOSONEE METIS ASSOCIATION

When the Onakawana mine opens, 50% of the jobs should be for the residents of the area because of the problems now associated with the area's high rate of unemployment Bonnie Trapper of the Moosonee Metis Association told the Commission.

"Here in Moosonee there are approximately 400 Metis people. Our priorities are in education, housing, employment and recreation," Miss Trapper said.

"We Metis people often feel like a lone goose behind the flock and become confused with our position in society," according to Bonnie Trapper of the Moosonee Metis Association. "Like many of us, I'm sure, when it comes to economic, social and cultural development we just stay behind and watch it at a distance because we are confused as to what is going on," she said.

DANIEL SPENCE

"I would like to talk about something which I am not happy about. It is the way our Indian people are treated in the local jails."

Mr. Spence told the Commissioner that native people are sometimes beaten up by the O.P.P. in the jails and that there are no witnesses to these incidents. "It is the Indian's word against the O.P.P.'s", he said.

JAMES LOCKE

"Almost everybody in Moosonee and Moose Factory lives off the land in some way," according to James Locke, a young student from Moosonee. "We use it for clothing, food, living space, hunting grounds, to look at, to be proud of and for beauty."

Mr. Locke told Justice Hartt to look at the proposed Onakawana development. He suggested that the mining industry thinks of the area as nothing but a big swamp. "But they are wrong. My parents and I went out to the so-called swamp. We saw ten grouse on Saturday and more than that on Sunday not counting the two mergansers, the moose tracks and the bear tracks," he said.

"I'm asking you. Is it worth it? Worth the money, worth the jobs? Is it really worth it?"

Goals for communication service in the Treaty #9 area: reliable telephone service for all permanent settlements; local telephone exchange service for all communities that request it; radio broadcast coverage of every community with programming that affects cultural needs of the region; and participation by northern communities in all decisions on communication services which affect them.

Wa-Wa-Ta urged Commissioner Hartt to hold hearings in all northern communities, to study communication's requirements of the region, and requested that the Commission examine a mechanism for better coordination among various organizations providing communication services in the region.

THE NORTH COCHRANE DISTRICT FAMILY SERVICES

The North Cochrane District Family Services administers the Child Welfare Act within the area representing north Cochrane district and also the coastal communities of James Bay from Kashechewan to Fort Severn.

The Commissioner was told of the difficulty in finding both non-native and native people to work and administer the service from the regional office in Moosonee. Ron Pulsifer, President of the Board of Directors, said reasons why native staff don't remain with the agency include inadequate housing and financial compensations, difficult travel, loneliness and isolation and a fear of physical or emotional reprisal by clients. As a result of this, the agency has incurred increased costs in attempting to service the area and find replacements, Mr. Pulsifer said.

"It seems as if experience has taught us the need to explore alternative ways to servicing the area by initiating discussions with the chiefs and band councils, and other native organizations and agencies living and working north of the 50th parallel."

"Our Board is accepting the principle that our solutions to problems encountered by native families should come from within the local community and the right to deal with these problems rests primarily with the native people," he said.

THE JAMES BAY EDUCATION CENTRE

"We wish to point out to the Royal Commission at this time that over-riding all the considerations contained in this submission is the overwhelming problem of unemployment in the Moosonee/ Moose Factory area," said Ivor Jones, James Bay Education Centre Director.

It is estimated by local officials for the combined communities of Moosonee/Moose Factory with a total population of approximately 3,000 and a labour force of 600, that the unemployment rate is 60%, Mr. Jones said.

"We support the proposal by Onakawana Development Limited and agree that locally generated power would encourage other industries to locate in the area and thereby provide a further source of employment for native people." In this regard, Mr. Jones said, that well planned and reasoned economic development with input from the native people must be encouraged by the province of Ontario to provide employment for the people of this area. Onakawana could be a starting point.

"Our people are most anxious to find employment. However, sufficient lead time must be provided to train individuals to work at jobs which require training. The facilities of the James Bay Education Centre should be utilized to provide job training for native people to the fullest possible extent."

As a non-profit corporation, the objectives of the James Bay Education Centre were to provide job training, basic skill development programs, development of recreational and cultural programs, and to operate an education centre to meet the special needs of children and adults of the area.

Mr. Jones said the education centre has had financial difficulties and he told the Commissioner of the frustration in fulfilling their objectives as funding had been difficult to find.

He mentioned other possible means of development. Tourism: Before tourists would want to remain overnight in the area and explore the region, the native resources must be developed and made available to the consuming public. Development of nature trails, parks for camping and guided fishing trips could tap the natural resources that exist in the area now, and such activities could provide a source of employment for the local people.

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MOOSE FACTORY

February 2, 1978

JAMES WESLEY



James Wesley, an elder, originally from Kashechewan and now residing in Moose Factory opened the session with a prayer.

In his presentation in Cree, he told the Commissioner that, "The Creator did not give intelligence to the whiteman only, but also gave it to the Indians."

"I think it is time that everyone of us realizes that the very first one, who had created this earth and who had intelligence, is our Creator," he said.

Mr. Wesley presented the Commissioner with a wood carving that was made on a Kashechewan reserve in 1969 and he said, "It represents the thoughts and intelligence of all the Crees in the James Bay area." He asked the Commissioner to carry it to all of the Commission's hearings so that, "It will help you and guide you."

WINISK BAND

Chief Louis John-George of Winisk told the Commission that the Reed forestry project would have detrimental effects far beyond the specified area. The chemicals involved in the paper-making process will pollute the rivers. It will be impossible to restore the forests. The headwaters of the free rivers that flow into James Bay and Hudson Bay are in the very same spot that they want to build this mill. If this paper mill is built, it will affect everyone living in the Northern Ontario even those that are hundreds of miles away.

Careful consideration should be given to the proposed Onakawana development and Polar Gas Pipeline before either project starts. "Special consideration must be taken of the environment which is very delicate," he said.

"If all the projects that have been proposed for the North go ahead, I'm sure they will destroy everything around us," Chief John-George said. He told the Commission of his band's experiences at Winisk when the Mid-Canada Line Radar Base was built there.

"The bulldozers came in and destroyed everything. After 10 years the government closed the base. All the white men went home, but left so much destruction behind them. Their buildings still stand - useless to us. Their equipment sits there, rusted and broken. What guarantee do we have that this will not happen again?" he asked.

RAPHAEL WABANO

Raphael Wabano, an elder from Attawapiskat, now living in a senior citizen's home in Moosonee, told the Commission he was trying to have his adopted grandson declared a Native person.

"I have approached two chiefs to help me to see if my grandson could be recognized in the Treaty, but so far we haven't been successful," he said.

THE HONOURABLE HUGH FAULKNER



The Federal Government supports the contention of the Indian people of Ontario that the solution to development in northern Ontario lies in close consultation between them and the governments concerned. "We will play our full part in any working arrangements of a tripartite nature," Hugh Faulkner, Minister of Indian Affairs and Northern Development, told the Commission.

Mr. Faulkner referred to the statement made to the Commission by the Honourable Rene Brunelle at Timmins on December 21st, 1977.

"Mr. Brunelle stated in the early part of his remarks that the Federal Government appeared to be gradually withdrawing from responsibility for registered Indians, and furtherance of a policy proposed in the Federal Government's Indian policy statement of 1969.

It is well known that this line of policy at the time of its announcement was rejected firmly by the majority of Indian leaders in this country. It seems not so well known but, nevertheless, the fact that in recognition of this Indian reaction, the Federal Government has not pursued the policy proposed in 1969 and is not pursuing it now."

The Federal Government's responsibility for Indians and their lands is enshrined in the British North America Act of 1867, which gives the Federal Parliament the necessary legislative jurisdiction to carry out that responsibility.

"It is signified by the special status accorded to Indian people, through their Treaties, the Indian Act and other legislation. This responsibility and the consequent relationship between the Indian people and the Federal Crown is one that the Government of Canada fully accepts; it seeks to strengthen through joint working arrangements; it wishes to continue in ways and means chosen by the Indian people themselves.

The present Indian policy is one of continuation, and not termination. It is one of safeguarding Indian status and identity and not assimilation. It is based on jointly agreed objectives and methods," he said.

"The Government of Canada regards the area of Indian government at band level as a keystone of a distinct and viable Indian identity within the Canadian society," Mr. Faulkner told the Commissioner. "The recent signing of a comprehensive general development agreement with Treaty #3 translates into practice the institutional changes which can only lead to self government. I look forward to working out a final local government approach with the Treaty #9 Association of Chiefs as well."

This local government approach implies group continuity which rests on firm foundations of full Canadian citizenship including Treaty rights and a revised and updated Indian Act. It recognises that political change in the positions of Indian people must be worked out by the Indian people at the band level. It acknowledges that the personal fulfillment of Indian people calls for the safeguarding of Indian languages and other cultural values, for permitting traditional pursuits of hunting and fishing, and for providing special assistance and facilities especially in the fields of education and training.

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JAMES BAY CHIEFS

Chief Tom Archibald of the New Post Band presented a brief on behalf of the James Bay Chiefs, relating to the high cost of living in the north.

The Chief recommended that the present transportation subsidy programs be reviewed with the objective of having a standard price for goods and services in northern communities regardless of geographical location. And that a formula be designed and implemented to guarantee this standard pricing.

"That due to the precedents established by the present subsidy programs involving the Toronto Transit Commission, Air Canada, and the Canadian National Railway: we request that this inquiry recommend to the Federal and Provincial Governments to assist transportation in the north in a similar manner."

"The cost of living for northern James Bay communities is extremely high compared to southern Ontario. While the wage economy of these communities is low, the people living here are forced to pay the highest cost in goods and transportation," according to Chief Archibald.

He told the Commissioner that freight rates and passenger fares continued to escalate unjustly because government subsidy programs are not extended to more northern airlines. "The cost of shipping one standard frame house to Winisk is \$18,000! The price for one gallon of gas is \$4.00," he said.

The unemployment rate in the region is in excess of 85% and this is not reflected in the Federal Government employment statistics, the Chief said. Wage rates are the lowest in the province and in some cases barely reach the minimum. "Traditional pursuits such as hunting and trapping are still maintained but to a limited degree, due to the depletion of the wildlife," he added.

"Although the Federal Government has implemented wage and price controls," he said, "the inflation in this region continues to climb alarmingly. The federal and provincial sponsored programs for Indian bands do not provide the extra funds necessary to accommodate this high inflation index."

SIMEON METAT

Simeon Metat, an elder from Fort Albany, told the Commission about his life.

"Life was hard at times in the bush, trying to bring up my family. One day a government employee came to me at my home and said, 'I would like you to come to the war. I will give you a salary if you come.' I agreed to go with him and got \$1.10 as my salary."

"When I came back from the war I returned to my reserve and my own lifestyle. I continued to live the way I used to live before I left. I spent a lot of my life in the bush living off the land. I went to the settlement only when I had to," he said.

"Today I live in an old shack, a second hand old shack that I bought out of my own money because there is not a house for me to live in comfortably. I am getting older and my shack is very cold to live in."

Mr. Metat told the Commissioner that he had twice asked the Indian agent for a grant for a comfortable house. He also said that the drinking water supply is quite far from where he lives and it is expensive for him because he has to pay someone to transport the water for him.

WALLY TURNER

Wally Turner, a 12 year old student, presented a brief on behalf of his class at the Moose Factory Public School. He told the Commissioner that the Grade V and VI students go goose hunting in the fall, trapping in the winter, and camping in the spring. "Will we be able to do this in the future?"

"If there are too many people chasing the animals there won't be any left, and there will be a lot of pollution. Our animals will be blown away like dust. Moose Factory is just a small community, but it's been around for 300 years. The people of Moose Factory are happy with what they have; the land, as we like it."

JOHN FLETCHER



John Fletcher, born in 1889, the oldest member of the Moose Factory band, is a living witness to the signing of Treaty #9.

He recounted for Commissioner Hartt, through a translator, events surrounding the signing of the Treaty.

"The Commissioners came, representing His Majesty, the King of England, and said, 'We have brought to you His Majesty's request to surrender your land. To act as a custodian and if you respond to this request, you will be given money for every year. You will also be given assistance by His Majesty the King. Your children will be educated. The Government will pay all expenses. You will not pay for medication. The Government will pay for your treatments for your illnesses.' "

He told Justice Hartt that an Indian spokesman asked the Treaty Commissioner, "Will our hunting be affected by this Treaty?" The Commissioner answered, "This hunting right will never be taken away. Do you see this river that never stops flowing? This Treaty will be like an example to it."

Mr. Fletcher said there was assurance given to the Indians that they would share the profit and wealth from any resources taken from within the treaty area.

"Although this was not written in the Treaty, these kinds of verbal promises were considered by us before we signed the Treaty."

According to Mr. Fletcher, the Treaty Commissioner said, "Nothing will ever alter your way of life. We will share this land with your people. You will not lose your culture if you sign this Treaty."

"It seems to me as a witness to the signing of the Treaty that some of these promises seemed to be forgotten," he said.

He referred to Onakawana. "It will be alright for any government to undertake such major projects which would benefit the country if they take careful consideration of the area involved."

GEORGE KATUKAPUPIT

"It is most unfortunate that there is not much unity among our people," George Katukapupit of Winisk, told the Commission. "Some are against development and some want these developments and this certainly is not a unity among our people."

He told Justice Hartt that most native people in the area have no clear understanding as to what the Commission is all about. "They think that this Commission is going to stop all development on their behalf."

"For the majority of native people across Canada," he said, "the key issue is one of recognition of aboriginal rights. This is the basic issue for native people. Not participation or involvement."

He said that the Indian Act implies that natives are aliens or immigrants and that the struggle for recognition of their aboriginal rights has been exhausted in the Canadian courts. Mr. Katukapupit suggested that the solution to their struggle may be through an international organization.

JAMES BAY CREE SOCIETY

In March of 1977, a group of 25 young Cree adults met together and organized the James Bay Cree Society. "These young people were concerned about the rapid assimilation and deterioration of our peoples socio-economical state; spiritually, traditionally and culturally."

"We are the young generation of today. We are the future native leaders of northern Ontario. We have experienced life in two societies; the life of the whiteman's push button world and the lifestyle of our own ancestors. Many of us have qualified trades and experience in the whiteman's modern technology. Many of us have been educated, lived and worked in the cities of Canada, but over 90% of our young natives have returned to their homelands on James Bay where our people have lived and hunted for centuries and centuries unto this very day."

The James Bay Cree Society also supports the promise that, "development north of the 50th parallel must be controlled, so that economic, social and traditional lifestyles of the people will not be affected by the disturbance or destruction of the environment."

They told Justice Hartt that hydroelectric power dams on the Abitibi and Matagami Rivers have greatly affected the area and suggested that the Onakawana lignite development would certainly destroy wildlife species in the area. The Abitibi and Moose Rivers would be contaminated from waste disposal from the Onakawana project and the river diversions, the society said in its brief.

Therefore, the society recommended that all proposed developments north of the 50th parallel should cease until the Royal Commission on the Northern Environment is completed.

MARGARET SOLOMON

Margaret Solomon told the Commission of the difficulties her husband was having in obtaining unemployment insurance and she also told of her inability to find sufficient funds to raise her 9 children.

SAINT THOMAS ANGLICAN CHURCH

Air travel has made it possible for the Church to provide valuable service more easily in northern areas, as well as throughout Canada and the world, said Rev. J. A. Stennett and Dr. Redford Loutit.

"However, cost of travel in this particular northern area has risen to such an extent that it would be easier to service England, than it is to travel economically in these areas. Surely some sort of subsidization of air travel could be arranged. This is noticeable to all who reside in these areas and must depend on air travel," their brief said.

"The Church shares the concern of all for the environment in which we live. Misuse of land by anyone, either resident or from outside the area, violates God's intention that we have responsible dominion in this world," they said. "More consideration for local involvement in decision making processes concerning this area, should be given."

The Church at Moose Factory is particularly concerned with events affecting tourism. More monies might be provided to aid the rehabilitation of existing structures as well as implementing a cultural program.

"This program might take the form of research into the traditions of the past of this area, then develop into a program for tourists, not unlike those in other places where demonstrations at the historic sites are presented. A project of this nature would do much to overcome the cultural void which has been growing in this area for some time as well as encourage local initiative."

SINCLAIR CHEECHOO

Sinclair Cheechoo, a former Chief of Moose Factory, told the Commission, "There are many Indian people dependent on selling of handicrafts to support their families. They are facing the problem of exploitation. The production of Indian handicrafts by individuals is in danger of being lost. Why? Because of exploitation by greed. Markups on most items sold is 100 to 500%. We feel that this is outrageous," Mr. Cheechoo said.

GRAND COUNCIL TREATY #9

Andrew Rickard, Chief of Treaty #9 emphasized to the Commission the key points of their previous submissions to the Commission.

Included in this summation were three recommendations that were directed to Justice Hartt:

"We asked that you never lose sight of the most important element in your inquiry - the human element: that you never lose sight of our people as a priority, and of our total relationship with the land. We ask that you do not allow the destruction of the people and the land by any uncontrolled exploitation of our natural resources."

In making this first recommendation, Chief Rickard urged that the Commission visit all of the native communities in the Treaty #9 area. "Only by doing this can you build up a complete picture of alliance, and understand our problems and aspirations."

A second recommendation by Treaty #9 concerned the existing social services in the north. "It is clear that the social services program sponsored by the Provincial Government is inadequate and in many cases irrelevant. This situation is not insoluble, by virtue of the fact that the Government is supposedly a functioning democratic system, with effective administrative channels for the communities to make their needs known.

Therefore, we strongly request that you confine the Commission to the proper area of the inquiry - northern resource development and its implications, and leave the Ontario Government to live up to its existing constitutional obligations," Chief Rickard said.

"Our third, and perhaps most vital point is about the Environmental Assessment Act. In our opinion it is unclear in its criteria and inadequate for examining such large scale projects as the Onakawana and Reed Paper developments. It is crucial that the whole act be reviewed, refined and revised."

Chief Rickard noted that there has never been an effective and comprehensive democratic vehicle for assessing diverse and large scale land developments. "We therefore urge the Commission, in its role as a conscientious body of inquiry, to undertake a broad and detailed examination of all aspects of several different types of development projects such as Onakawana, and other energy exploitation schemes; Polar Gas; the Reed Ltd. type of projects; Prospections Mining Limited; in fact, all other forms of existing and potential resource exploitation.

The terms of reference of such an undertaking would be developed jointly by your Commission and representatives from the Ontario Government and the Aboriginal people."

He told Justice Hartt that the people of Treaty #9 see three basic alternatives. "We can be passive, as we have been in the past, and allow the Federal and Provincial Governments to carry on ignoring our real needs, imposing systems unsuitable for us, and manipulating the environment in the interest of business and industry. However, this alternative is one we can no longer tolerate."

"Another method is to continue the kind of negotiating we are engaged in at present. With genuine misgivings, we can nevertheless turn to your judicial system to resolve any issues which are mutual to us. There is a serious problem with this, though; your courts are bound by Federal and Provincial legislation which has so far failed to recognize our Aboriginal rights. In fact it is our feeling that these laws were established to suppress our people and as the legal basis from which to steal our land."

"The last alternative is far from attractive. We would simply have to do whatever is necessary to survive. There is an increasingly negative feeling among our people all over the country. It is real, very disturbing, menacing, and powerful. Why is there a rapidly increasing suicide rate among our young people? Why are our people traditionally serene and peaceful, now speaking in terms of harsh, forceful, violent alternatives?"

CORRECTIONS TO EARLIER ISSUES OF NORTH OF 50

Issue #2 - Dec. 21/77

- Page 2 UNORGANIZED COMMUNITIES ASSOCIATION OF NORTHERN ONTARIO should have read UNORGANIZED COMMUNITIES ASSOCIATION OF NORTHERN ONTARIO EAST
- Page 13 In the second to last paragraph of The Ontario Hydro summary, the line "approved in engineering and electronic terms" should have read "approved in engineering and economic terms".
- Page 22 The photo is of NORMAN "DOC" SKINNER and should have been placed on page 24.
- Page 24 The photo is of DANIAL YOKI and GREG BOURDIGNAN and should have been placed on Page 22.

Issue #3 - Feb. 21/78

- Page 3 Steeprock Iron Mines presentation; second paragraph, second line, resession should be spelled recession.
- Page 4 Ministry of Transportation and Communication presentation; last paragraph, first line, Ministers should read Ministry's.
- Page 5 UMAX presentation; last paragraph, in the second line, miriad should be myriad. In the last line, appartus should read apparatus.
- Bell Canada presentation; in the second last paragraph, accellerated should read accelerated.
- Page 7 Allard Bezeau presentation; in the last paragraph, Minister should read Ministries.
- Page 9 Slate Falls Band presentation; in the second paragraph, daming should be damming.
- Page 10 Cat Lake Band presentation; in the 8th paragraph, second line, impliments should read implements.
John Cooke presentation; in the first paragraph, daming should read damming.
- Page 13 North Caribou Band presentation; second paragraph, 6th line, policy should read a policy.
- Page 19 Ontario Ministry of Education presentation; second paragraph, 8th line, implimintation should read implementation.
- Page 20 Concerned Ottawa Citizens presentation; 3rd paragraph, third line, effects should read affects.
- Chief Peter Kelly presentation; second paragraph, first line, religious should be spelled religious.
- Page 21 Joe De Pencier presentation; last paragraph, second line, condesending should be spelled condescending.
-