

damage to morale and stability is to be avoided, both among the public servants and within the northern communities in which they live, such situations must be met more promptly than the normal processes of federal personnel administration permit.

38. In the light of these circumstances, it may be appropriate that each Commissioner have, in addition to his normal powers over territorial civil servants, the power to suspend temporarily any federal government employee in his territory and to require the parent department or agency to withdraw the employee, if the Commissioner considers it necessary".

39. It seems quite obvious that all that is said above about government personnel is true to a large extent in relation to representatives of the Churches, even though we assume that their motivation is of a higher order.

40. Certainly the Anglican Church of Canada needs a screening and training programme with realistic and adequate standards for the selection of its representatives for service in these isolated areas of Canada.

41. Moreover, our concern for persons ought not to permit us to leave any persons in a situation where serious damage is being done to themselves or others by their remaining.

#### The Lagasse Report In Manitoba

42. The Department of Agriculture and Immigration of the Province of Manitoba published in February, 1959, a report on "A Study of the Population of Indian Ancestry Living in Manitoba". This study was undertaken by the Social and Economic Research Office under the direction of Jean H. Lagasse. The report is

in three volumes and is available from the Queen's Printer in Winnipeg at a cost of \$3.00. Although the whole set of three volumes must be purchased, only the first volume, containing the main report, is important for our purposes.

43. Every important aspect of the problem of integrating Indians and Metis into the Canadian community is dealt with in this report. The observations made are carefully documented and the conclusions and recommendations appear to be sound and are commanding such respect in Manitoba and Ottawa that the whole programme of community development now being undertaken is based substantially upon its findings.

44. Mr. Lagasse has since been appointed Consultant on Indian and Metis Affairs under the Department of Health and Public Welfare of the Manitoba Government, to help in the implementation of the Report. His title has since been changed to Director of Community Development Services, with a full-time staff of three Community Development Officers and a Liaison Officer in addition to the Director.

45. The substance of the main report is contained in 175 pages, of which about 135 pages give a complete statement of the major aspects of the Indian and Metis problem.

46. This report is now the text-book used by all Government Departments, Federal, Provincial and Territorial. It should be required reading for every representative of the Churches and might well be chosen as a recommended Lenten Study by the Anglican Church of Canada. It would give us plenty of cause to repent of our sins and would also help us to avoid their perpetual repetition, if we are really interested.

47. Obviously it is impossible even to summarize the contents in this memorandum, but a few quotations will indicate the application of its substance to the concerns of the Church.

48. From page 27: "The belief that Indians should be the object of special treatment extends itself even to the Ministry of the Churches. Church members and leaders in areas close to Indian reserves or in cities where there is a large Indian population believe that Indians are the responsibility of Missionaries. When Church members want to help the missionary movement of their Church, instead of extending a brotherly hand to their Indian neighbours they send help to a missionary working among Indians. Much education of public opinion will have to be done before these concepts are changed".

49. From page 70: "The existence of fringe settlements inhabited primarily by one ethnic group leads the public to think that most of the members of that ethnic group live under marginal conditions. Only ten per cent of the Metis population live on the fringe of white settlements, while another ten per cent live on the fringe of reserves. More than 75 per cent of the Metis do not live in fringe settlements, yet many Manitobans think of them as people who do. Their concept of what a Metis home looks like is taken from fringe settlements."

50. From page 83: "Notwithstanding overcutting by approximately 50 per cent, the living conditions of the people of Southeastern Manitoba have not been improved during these years. If anything, the provincial policy of overcutting has contributed to retain in that area more people than the area can support.....depleting it prematurely of its natural resources."

51. From page 88: "If some of the surplus unskilled labour could be helped to higher rungs of the employment ladder, there would be enough room for those remaining at the bottom. The maintenance of a surplus of workers at the bottom is extremely costly to the nation in unemployment benefits, welfare assistance loss in tax collections and in weakening the productive capacity of the country, to say nothing of the social evils created by idleness.

52. It is recommended that the Provincial Government provide vocational training facilities especially designed for those whose educational background is not sufficient to qualify them for apprenticeship training nor for acceptance of the Manitoba Technical Institute.

53. This type of training would not only qualify Indians and Metis for work, it would also restore their faith in education. A person whose income is increased directly through training is more likely to make personal sacrifices to provide schooling for his children."

54. From page 104: "Existing programmes for the Metis and Indians tend to seek their participation too late. Few seek to have the Indians and Metis decide on the advantages to be gained from a project and fewer still are willing to accept their views on the advisability of undertaking it. When asked why he had not consulted with a certain Metis community before launching what was later to be erroneously called a Community Development project, a civil servant answered: "I did not ask them if they wanted this programme, for they would not have known enough to appreciate its full value. When the project is well established

a few years from now, I will ask them to take it over". The first stage of any Community Development project is to make a survey of the needs of a group of citizens and help them become aware of their needs. Once these needs are identified, the role of Community Development is to familiarize the people with the possibilities within their reach and the resources available to them. If the people insist on rejecting a programme after they have been made aware of these factors, it is a sign that they are not ready for the change. The role of Community Development consists then in identifying other problems which the Community may be ready to solve. In no instance should a Community Development officer undertake to move more rapidly than the local people. If he does he would have to work alone, as the Metis and Indians would refuse their cooperation to programmes of betterment for which they have not yet felt an acute need. In order to give such a programme an appearance of success the Community Development Officer would have to do the work by himself, thus becoming guilty of a certain amount of paternalism, an error which has been all too common in the past in dealing with underprivileged populations."

55. From page 106: "The unfortunate effect of subsistence gifts is that they give the donors the feeling that they have done "something for the Indians and Metis" thus making it unnecessary for them to contribute to increasing productivity. As a consequence the latter need has often been totally neglected. No doubt many Whites have earned great rewards from a spiritual point of view by dedicating themselves to the service of people of Indian ancestry. Persons who have lived

among Indians and Metis have to their credit many acts of generosity in which they gave food, money and clothing to poor Indian and Metis families. Enough human energy has been channeled in this way to warrant more satisfying progress on the part of that population. If the integration of people of Indian ancestry could be achieved through this type of assistance, integration would already be a reality."

56. From page 11: "Residential Schools have enabled many Indians to attend school who otherwise might have remained illiterate. It is largely due to the Residential School program that Indians are generally more literate than the Metis who live on the fringe of reserves under similar conditions of poverty. Often home environment is not conducive to sustained studies. Crowded quarters, migrant parents, malnutrition and isolation render home study extremely difficult for many Indian youths."

57. From page 162: "A reduction in the amount of leisure time available to the Indians and Metis, however, would have a direct and immediate effect on their drinking habits. This was shown in one of the Saskatchewan communities where the incidence of drunkenness was greatly reduced once a community development project had been initiated. No anti-drinking campaign was attempted, yet drunkenness was almost eliminated. It is also evidenced in the drinking pattern of many Indians and Metis who remain sober while employment lasts and drink almost daily when unemployed."

58. The foregoing quotations from the Lagasse Report may indicate that its usefulness is not confined to officers of

Government Departments but that it also has a great deal to commend it to the representatives of the Churches. From comments heard it is very evident that few of our Anglican Clergy have read or are even aware of the existence of this very important sociological document on which Government policy, affecting the lives of their people, is being based. If this document were read and pondered over, many foolish statements might be avoided.

The Canadian Indian in an Urban Community

59. This is a Report of a study project of the Social Planning Section of the Community Chest and Councils of the Greater Vancouver Area, under the direction of Mr. B. Marcuse, M.S.W., dated May 2, 1961.

60. It was not possible to purchase a copy of this report, but one was made available on loan for a month.

61. It contains chapters on education, employment, housing, functions of key agencies, functions of Indian Metis Friendship Centres, data on Indians in the Oakalla Prison Farm and the text of taped interviews between Jean Lagasse and B. Marcuse and between Pearl Warren, an Indian in charge of the Seattle Friendship Centre, and B. Marcuse.

62. This report in its complete, unabridged form evaluates the Coqualeetza Fellowship in Vancouver and the Indian Metis Friendship Centres in Winnipeg, Seattle and Prince Rupert.

63. It gives a great deal of encouraging information about the value of such Friendship Centres and Organizations, but indicates clearly their limitations, particularly on the limited budget on which they invariably operate.

64. It makes it clear that such Centres are much more useful and influential if they are organized and operated by people of Indian ancestry, with non Indians acting only in an advisory capacity at the request of the Indians. Budget, on the other hand, may have to be provided by agencies in the first instance, but the centres may become self supporting eventually.

65. This report would be an excellent hand book for any organization or group of persons contemplating the establishment of such a Friendship Centre.

66. One question which must concern the Churches in relation to Friendship Centres is whether their very success, when conceived, financed, staffed and programmed by non-Indians, will lead the members of our Christian congregations in cities and towns to think of those non-Indians who work in and for Friendship Centres in the same way as they think of Missionaries to the Indians. This could give them a very easy way out of their personal missionary obligation as Christians to their next door neighbours, a million of whom may be of Indian ancestry in the course of another two generations.

#### Federal - Provincial Relationships

67. The Governments of Quebec, Manitoba, Saskatchewan, Alberta and British Columbia are putting increasing pressure upon the Federal Government to relinquish some or all of their concerns to Provincial control and administration, in respect to their Indian populations.

68. It is very probably that it will be necessary to alter the provisions of the B.N.A. Act before this can be officially accomplished. However, responsibility is being delegated to



Provincial authorities under contract arrangement with the Federal Government, particularly in relation to education.

69. As this practice becomes more widespread, as it must do, it will create a problem for the Anglican Church of Canada in relation to its Diocesan boundaries.

The Province of Quebec

70. The situation in the Province of Quebec is a good example of the complexity of this problem.

71. In order to meet the pressure from the Quebec Provincial Government, Indian Affairs Branch has announced that beginning in September, 1964, all children of Indian families living in the Ungava Peninsula, who have had an Ontario curriculum and have been integrating into Ontario Schools at Moose Factory, Sault Ste. Marie and Brantford hitherto, will henceforth have a Quebec bi-lingual curriculum and will be integrated into the new Residential School at La Tuque, P.Q., and probably later to High Schools in Shawinigan, and Three Rivers, P.Q. This involves the new Residential School at Fort George and will probably involve some pupils from Day Schools at Whale River, Paint Hills, East Main, Ruperts House, Mistassini, Waswanipi and Shefferville, all in the Province of Quebec. The Eskimos from the northern fringe of Quebec may be involved later.

72. A decision will have to be made as to which of the three Quebec curricula should be used. An excellent case is being made for the need of Indians in Quebec to learn French as their first language, because in future they will be working for French foremen.

73. In this situation the Anglican Church of Canada has the right to nominate teachers, but preference will be given to those who are fluently bi-lingual.

74. Who is going to speak for the Anglican Church of Canada in this situation? Will it be the Bishop of the Arctic, the Bishop of Moosonee, the Bishop of James Bay, the Bishop of Quebec, the Archbishop of Fredericton, the Archbishop of Algoma or the Primate? Or will they delegate this responsibility to the Bishop of Brandon, Chairman of the M.S.C.C. Executive Committee, or should Archbishop Carrington be asked to use his good offices in some semi-official or official capacity. It could be argued quite sensibly that each of these bishops has some jurisdiction in this situation and some responsibility, with the exception of Archbishop Carrington.

74. There is some evidence, however, that Indian Affairs officials would prefer to deal only with the parents of the children in this area and that the Anglican Church of Canada would be officially informed through minutes of a meeting attended by the Director, Residential Schools and Hostels Division of M.S.C.C.

75. The changing situation in the Province of Quebec has serious implications for the Anglican Church of Canada and Government officials would welcome a clear indication of Anglican policy, interpreted by a bishop who has authority to speak on behalf of all the bishops who have jurisdiction and responsibility in this area.

76. There are indications that the Province of Quebec is planning a very aggressive economic development in the direction of the Ungava Peninsula. Roads are being pushed northwards into

the James Bay area, mines are being developed, and there is even talk of a heavy water industry on the Fort George River, with a large Hydro Electric development and possibly a paper products industry.

77. The population explosion among the Indians in this area is very apparent and the present means of livelihood, mostly trapping and commercial fishing, is already being seriously depleted by over-harvesting.

78. About 95 per cent of these Indians are Anglican and have remained so in spite of forty years of pressure from members of the Oblate Order.

79. Government agents are counting on a migration southward of these people, to meet the employment opportunities approaching from the south in road building and mining development.

80. If the history of Schefferville is an indication of the sociological problems that will develop with every such migration it seems clear that a large scale Community Development program should be initiated before trouble develops. There seems to be no other approach which has any hope of accomplishing the desired results.

81. However, the situation which seems certain to develop in these areas will differ from that which has occurred at Schefferville, in that the integration which must take place will be between a large number of Anglican Indians and a growing number of Roman Catholic non-Indians, who will probably become the majority. There will probably be a smaller number of Roman Catholic Indians from the Amos area involved.

82. Consequently, the concept of Community Development which is set forth in the Lagasse Report with respect to Indians and Metis in Manitoba is not far-reaching enough to meet the Quebec situation. What is needed is a Community Development programme that will involve all the residents, Indian and non-Indian, Anglican and Roman Catholic and members of any other Communion, who happen to be resident in any community. Company towns will be built, but surely something can be done to avoid the situation that developed at Thompson, Manitoba.

83. There is evidence of enough good will at the present time to indicate that if the Anglican bishops could meet with the Roman Catholic bishops, a joint programme of Community Development might be possible. The representatives of both Churches in the area are painfully aware of the "Wings of the Gospel" representatives in their midst.

84. There is reason to believe that the Premier of Quebec would be very sympathetic to such a joint approach. Federal Government officials would cooperate gladly. The Protestant School Board in the Province of Quebec should be involved as soon as possible; because the problems of educational integration are certain to be numerous.

The Province of Ontario

85. In this memorandum I have drawn attention to the fact that certain difficult situations affecting Indian and Metis children exist in Northern Ontario. It is urgent that every effort should be made by the Church immediately to bring together for consultation the respective departmental authorities in both Federal and Provincial Governments to seek remedies for these

critical problems.

86. The situation on the west side of James Bay has been for at least two generations tragic and pathetic. A happy solution might be to try to persuade all the Anglican Indians remaining to move to new Reserve lands where the economy would offer them a reasonable opportunity for a decent living and prospects of future integration.

87. Along the route of the Ontario Northland Railway there are a growing number of children, Indian, Metis and non-Indian, who have never attended school because of their isolation. Room could be found for some of them in the Residential Schools at Moose Factory if the Government of Ontario could be persuaded to assume financial responsibility.

88. Bishop Hives is greatly concerned about the situation in the Diocese of Keewatin and has been canvassing every possible approach to make more adequate provision for practical education and training for Anglican Indians in this area.

89. The Venerable Ahab Spence has been appointed Principal of the Residential School at Sioux Lookout and a consultation on integration problems is being undertaken in the local community with the cooperation of G.B.R.E.

90. A much brighter aspect of the situation in the Province of Ontario is the success of the programme of integration in Sault Ste. Marie, where about seventy Anglican Indians attending High School have been boarded out with non-Indian families in the community with very satisfying results. More than fifty of these families are Anglicans.

91. Another feature of this situation is the fact that due to a shortage of elementary school classrooms, one grade five class in which there are only two Indian pupils has been accommodated in the class room block of the Shingwauk Residential School. This particular class is receiving bi-lingual instruction English and French, and the non-Indian children and their parents are proud of their association with Shingwauk.

92. It is gratifying also to know that the Indian pupils at Shingwauk have won more than their share of available scholarships.

93. Community Development programmes are needed in many areas of Northern Ontario. However, since the Anglicans, Roman Catholics, United Church, Presbyterians, Mennonites and a variety of the Sects all claim adherents among the Indian and Metis population, it is obvious that very little can be accomplished unless the representatives of all the Churches concerned can agree to cooperate for the good of the people concerned.

94. If the Churches had a united front they might be able to enlist the concern and support of the Provincial and Federal Governments.

#### The Province of Manitoba

95. It has already been indicated in the substance of this report that the Government of Manitoba is developing an aggressive policy of Community Development among the Indians and Metis. The Anglican Church has been in the forefront of the development of the Indian Metis Friendship Centre in Winnipeg.

96. It is regrettable that some of the Anglican Clergy are reported to be suspicious of the programme of the Provincial Government and that they apparently have little or no understanding of the issues involved or of the need for aggressive and revolutionary action if a major catastrophe comparable to the one which exists in the deep South is to be avoided.

97. The opportunity being provided to Indian pupils at the new Residential School at Dauphin compares favourably with the best non-Indian private schools.

The Province of Saskatchewan

98. The Provincial Government is aware of serious problems in relation to its Indian and Metis population and is making some attempt to establish better standards of education, health and welfare and economic development. Partly because of the size of the Indian and Metis population and the difficulty of access to many remote areas as well as limited budgets, there are serious and growing problems of drunkenness, delinquency, illegitimacy and crime.

99. An aggressive programme of community development is clearly indicated, but again, it will need the whole-hearted cooperation of all elements in each community if such a program is to succeed. The influence of the Churches will continue to decline in this situation unless they can agree to cooperate for the common good.

100. It is well nigh impossible to understand why the Anglican Residential School at Prince Albert is still housing 300 pupils in war-time constructed barracks that are at the point of being condemned as unfit for human habitation. Even an austerity