

programme is not a valid excuse for the continuation of this situation, which is completely unacceptable. And yet, each individual who has raised his voice in protest has felt that his was a "voice crying in the wilderness".

101. Indian Affairs statistics indicate that while there are only about 250 Indian pupils in Northern Saskatchewan who are not presently provided with schooling, there is a concentration of these children in two localities, one of which has 100 children of school age and the other 75. Hostels and Day schools need to be provided in these two areas immediately. One cannot but wonder why the Federal Government has singled out Northern Saskatchewan for such conspicuous neglect for so long.

The Province of Alberta

102. The Government of the Province of Alberta is proceeding with the integration of schooling in the northern areas more rapidly than any other province. The Bishop of Athabasca is fully in sympathy with this move, which involves the confrontation of Anglican and Roman Catholic pupils in the same classrooms, often under Roman Catholic teachers.

103. It is unfortunate that clergy do not always agree with their bishops, but they would probably be more likely to do so if the Anglican Church of Canada had a clearly defined policy and every clergyman was informed of this policy and of his obligation to cooperate.

104. We are likely to have Roman Catholic teachers in most of the schools serving Anglican Indian pupils in the Province of Quebec, simply because we cannot recruit bi-lingual non Roman Catholic teachers of acceptable professional standing. It

would be a grave mistake on our part to protest on religious grounds against action which is in the best interest of the children educationally. Moreover, it is unquestionably in the interests of the Anglican Church of Canada to indicate clearly our willingness to cooperate with the Roman Catholics and to trust them. It should be sufficient to complain only in specific instances if we find that our trust is being betrayed.

105. The situation in southern Alberta is a much less satisfactory one. One Residential School has already been closed and there is a serious question about the wisdom of continuing to operate our Residential Schools at Cardston and Gleichen under the Federal Government. In both cases the children being accommodated could live at home and be transported by bus to the Day Schools they now attend. They are being housed in the Residential Schools only because their homes are not sufficiently conducive to their general well being.

106. However, these pupils, are, in both cases, permitted to return to their homes for Saturday and Sunday each week, in order that their families may continue to collect family allowances for them and in order that they may continue to maintain contact with their families, however undesirable that contact may be. Their return to our Residential Schools for five days each week puts a considerable strain on the administration of these Schools.

107. Another situation which causes some concern is the presence of some eighty Anglican Indian pupils from the Diocese of Caledonia in the United Church Hostel in Edmonton. The United Church authorities are cooperating by providing bus service to

take these children to an Anglican Church on Sundays. The Federal Government quite justifiably has placed these children in a United Church Hostel because there was room for them there and in the Edmonton High School classrooms, and no Anglican Hostel was available. This kind of a situation is going to be multiplied many fold in the coming years and the only way in which our spiritual oversight of such Anglican children in non-Anglican residences can be improved is through consultation and cooperation with the representatives of all the other churches involved.

The Province of British Columbia

108. The Marcuse Report on integration problems, chiefly in Vancouver and Prince Rupert, has already been referred to, as well as the transfer of Anglican Indian pupils from Caledonia to the United Church Hostel in Edmonton.

109. The other situation in British Columbia which deserves particular comment is the situation at Alert Bay. While visiting the Residential School there, the Indian Chief approached me and we had a lengthy discussion about his aspirations for his own people along the B.C. coast. He is a man about forty years of age who was born and grew up in a tiny Indian fishing village north of Alert Bay. As a young man he somehow realized that there was no future in his home area, so he moved to Alert Bay. He now has about \$200,000.00 invested in two seining vessels, a sawmill, an impressive ranch style bungalow and a sizeable bank account.

110. As elected Chief of his people at Alert Bay, his vision for them is to give every Indian family on that coast the opportunity to achieve what he himself has accomplished. He told me that the reserve lands at Alert Bay are sufficient to accommodate all the Indian population from that coast and he proposes to build one large Indian Community and bring all his people there.
111. Their present economy is based upon two month's of salmon fishing per year and a subsistence livelihood in idleness for ten months.
112. He has been fishing experimentally with his two boats as far as the Bering Straits. He finds that there are marketable sea food products available in the form of Cod, Halibut, Crab, Shrimp, etc., the year around, in addition to the salmon.
113. What he wants to do is to set up an Indian Co-Operative to catch, process and market these products.
114. He would enlarge his saw-mill and employ men cutting the timber on the Reserve, sawing the lumber, clearing land and building houses. Families would move into the houses and pay for them as they were able.
115. He is convinced that this and his other projects would provide year round remunerative employment for all his people.
116. He would like to build a ship-yard and construct the fishing boats they require. There would be work for everyone who wants it, skilled or unskilled.
117. Being an Anglican, he thinks the Anglican Church of Canada should be willing to help him. His initial requests are modest in proportion to the enormity of his concept. They are:

118. (1) Support in his negotiations with Government and with the non-Indian commercial interests who may not view his projects with complete enthusiasm.

119. (2) He specifically asks whether the Church will send two persons to Alert Bay to train his people thoroughly in the organization and management of a cooperative venture of these proportions. He would like to think that this would be done at church expense, as the church's contribution.

120. (3) He specifically charged me with the responsibility of providing training beyond High School level for the pupils of the Alert Bay School. He thinks suitable vocational training could be provided if the Government would make courses available for mill wrights, marine engineers, fish processing experts, marketing experts, master carpenters, plumbers, electricians, etc; for the specific purpose of training his people to do these things for themselves.

The Yukon Territory

121. The situation among the Indians and Metis in the Yukon is pathetic. During the gold rush they were vastly superior to most of the non-Indians in their knowledge of the country, its climate and resources. The non-Indians were completely dependant upon them as guides. So, for two generations the people of Indian ancestry left their traditional way of life, most of them never to successfully return. Today they are plagued with unemployment and all the consequent social evils.

122. Idleness, apathy, drunkenness, common law relationships, illegitimacy and crime are on the increase. Northern Affairs consulted the Department of Justice officials, following the

publication of the Glassco Commission Report, to consider more adequate provision for handling criminal offenses. The Justice Department representatives were for the most part ex-prison wardens whose concept of a solution was the building of maximum security prisons. Fortunately, Northern Affairs were not impressed with this suggestion and have appointed their own officers to seek for a more acceptable approach.

123. A new vocational training institute has been opened recently which, it is hoped, will provide young men and women with an opportunity to qualify for skilled and semi-skilled employment locally. A major concern in respect to vocational, technical and apprenticeship training for persons of Indian ancestry is that even after they have qualified, they are often not hired, particularly on Government projects. The reason usually given is that commercial agencies with offices in the cities, who are awarded Government contracts, have their own workers, or they hire them in the cities in order to conform with Trade Union demands.

The Northwest Territories

124. The boundaries of the Northwest Territories and the Diocese of the Arctic are almost, though not quite, identical.

125. When the Diocese of the Arctic was formed a quarter of a century ago the urgency was to provide unity for the approach of the Anglican Church of Canada to its Eskimo population which had hitherto been the responsibility of a number of dioceses, none of which had much direct contact with its Eskimo people. The addition of the Mackenzie River Deanery from the Diocese of Athabasca was an afterthought and to a considerable extent,

a matter of expediency.

126. If unity in relation to our approach to our Indian population had been of equal concern, we would not have permitted this transfer to have been made. Changing concepts are now forcing us to consider again what is the best way to administer the Yukon and Western Arctic. In view of the strategic importance of this area in the future economy of Canada it may well be that there is no more pressing problem to which our Unit of Research should be asked to direct its attention. Here half a century of glorious Anglican heritage has been followed by almost as long a period of woeful neglect. History will not wait for our convenience.

127. It has been reported that when the Hostel operated by the Roman Catholic Church at Chesterfield Inlet was built, verbal assurances were given that a Hostel would be provided at a later date for Anglican children in the Eastern Arctic, to be operated by the Anglican Church. The present plan is to establish a Hostel at Frobisher Bay, operated by the Government. If Anglican Eskimos are accommodated in this Hostel, it would appear to be a denial of the verbal assurances mentioned above.

128. The situation among the Eskimo settlements on the northern fringe of the Ungava Peninsula is a precarious one. This whole area was, until recently, ninety-five per cent Anglican and Eskimo. The Roman Catholic Church and the Provincial Government of Quebec were not interested in this area a quarter of a century ago. The Government of Quebec was asked by the Federal Government to be responsible for the Health and welfare of these then destitute Eskimos, but they appealed to

the Supreme Court of Canada, who ruled that these Eskimos are Indians within the intention of the B.N.A. Act, and therefore are the responsibility of the Federal Government.

129. Both the Provincial Government of Quebec and the Roman Catholic Church have recently been laying claim to this area and its people. The Roman Catholic Church has made some inroads on Ungava Bay and along the Hudson Straits, but are meeting more resistance from the Eskimos on the East coast of Hudson's Bay. The Roman Catholics are justly proud of the success of their Eskimo cooperative enterprise and their encouragement of Eskimo handicrafts.

130. Government policy seems to indicate that in the main it aims at trying to integrate the Eskimos into communities in the Arctic.

131. Presumably any Roman Catholic Eskimos from this area will be integrated into the Community at Chesterfield Inlet.

132. This appears to mean that Roman Catholic pupils will still be cared for by their Church but Anglican pupils will be placed in a setting where the Anglican Church will have only an indirect influence upon them.

Attitude of Federal Government Personnel

133. This memorandum would be incomplete without some reference to the generous cooperation which I have received from officers of Indian Affairs and Northern Affairs at Ottawa. The impression I have received is that most of these men are dedicated to the best interests of the Indian and Eskimo people.

134. They are aware of the lack of adequate communication at times between Ottawa and its field representatives and the

incompetence and other human frailties which are inevitable in such a vast undertaking. They are much more patient and understanding and trusting than I would expect their sad experiences would warrant.

135. They would welcome much closer cooperation between the Churches, and between Church representatives and Government agents, because they are convinced that to succeed they need the help other agencies working with Canada's native peoples, particularly the churches.

Canon Johnson's Assessment in "Global Odyssey".

136. As the final word in this memorandum I would recommend the reading of pages 371 to the top of page 373 of "Global Odyssey". Here Canon Howard Johnson presents in a few words a mirror in which we ought to be able to see ourselves as he sees us, "If the Anglicans do not take over Indian welfare right now, with serious intent and redoubled vigour, the Romans and Pentecostals will. We must move far beyond the idea, summed up in the words, 'the Church and Old Clothes' - the feeling that everything is alright as long as the women of the Church keep up the supply of old clothes to the Indians".

Respectfully submitted at the
request of the Missionary Bishops
and the M.S.C.C. Executive Committee.

RECOMMENDATIONS

1. That the House of Bishops take appropriate action to formulate a policy for the direction of clergy and other workers of the Anglican Church of Canada regarding matters referred to in this memorandum and the relevant documents referred to herein. (See page 1, also pp. 13-21, 24-26)
2. That the Archbishops and Bishops in civil provincial regions, for example, Quebec, formulate some common agreement on matters dealing with the education and social welfare of our Indian and Eskimo people in all areas of Canada and take appropriate steps to inform Federal and Provincial Governments and all Anglican Church workers in these areas of this policy. (See pp. 70-84, 128-132)
3. That the House of Bishops consider the appointment of one of their number to be the interpreter of the Anglican Church of Canada's policy on Indian, Metis and Eskimo concerns to all levels of Government, Federal and Provincial, and that the authorities of the Governments and the Church be advised of this appointment. (See pp. 74-75)
4. That the House of Bishops ask the Executive Committee of M.S.C.C. in consultation with the G.B.R.E. and C.S.S. to make a study of the recruitment, training, standards, placement and supervision of all personnel engaged in work among Indians, Metis and Eskimos, with particular reference to those serving in isolated areas and to report their findings to the House of Bishops. (See pp. 36-41).
5. That the House of Bishops consider the issuance of a Pastoral urging Clergy to bring before their congregations the

great Christian service they can perform in welcoming to their homes, their churches and their communities their fellow Canadians and churchmen of Indian, Metis and Eskimo ancestry. (See pp. 48, 49, 55).

6. That the House of Bishops give consideration to urging that the appropriate Department of General Synod seek budget provision for the employment of a graduate Anglican sociologist, clerical or lay, to guide the Anglican Church of Canada in all levels of its life as to the best means of participating in Community Development programmes and other sociological approaches to the native peoples of Canada. (See pp. 16, 31-34, 54, 57)

7. That the House of Bishops ask the Youth Division and the Division of College Work and Vocations of the G.B.R.E. to take appropriate action to cause Anglican young people to consider seriously vocations in which they can serve Christ and the Church as teachers, sociologists, etc; even though employed by Government with particular reference to bi-lingual competence in English and French. (See pp. 31-34, 73).

8. That, with the concurrence of Diocesan Bishops, the M.S.C. C. be asked: (a) to provide copies of the Lagasse Report free of charge to all Anglican Clergy engaged in Indian and Eskimo Work. (See pp. 42-58).

(b) To commend the Marcuse Report on the "Canadian Indian in an Urban Community" to all Diocesan Bishops for study by appropriate Diocesan authorities who may be involved in Indian Metis Friendship Centres. (See pp. 63-66).

9. That the House of Bishops ask the various Provincial Synod Boundaries Committees to study the effects on Church work in their

areas of the proposed changes in the Federal-Provincial jurisdictions in relation to health and welfare, education, economic and community development and administration, particularly in relation to the situation in Quebec, the Yukon and the Western Arctic. (See pp. 28-29, 67-70, 124-126).

10. That the House of Bishops ask the Provincial Synod of Ontario to initiate a study of the unsatisfactory conditions existing in certain parts of Northern Ontario with respect to Indian and Metis education, health and welfare and the effects of the rapidly accelerating migration of Indians into the urban areas of Southern Ontario and to report their findings to the appropriate authorities in Church and Government at all appropriate levels. (See pp. 85-94).

11. That the House of Bishops seek ways and means of asking the Unit of Research of General Synod to make a study of the Diocese of Yukon and the Western Arctic and to report its findings to the House of Bishops. (See pp. 28-29, 124-126).

12. That the House of Bishops ask the Bishops in the civil provinces of Manitoba, Saskatchewan and Alberta to meet together to study the effect on the Church's work of the increasing transferral of Federal Government jurisdiction in the areas of education health and welfare, economic and community development to Provincial Governments and to make their findings and recommended policy known to all who are involved in the Church's work, at all levels. (See pp. 67-69, 95-107).

13. That the House of Bishops ask the Council for Social Service in consultation with the Archbishop of British Columbia and the

responsible Federal and Provincial authorities to study the proposals of the Indian Chief of the Alert Bay Band and report their findings to the appropriate agencies for consideration and possible action. (See pp. 109 - 120).