



NATIVE CANADIANS

A Plan for the Rehabilitation of Indians



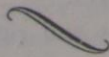
submitted to
THE COMMITTEE ON RECONSTRUCTION AND
RE-ESTABLISHMENT, OTTAWA

by
The Okanagan Society for the Revival of Indian Arts and Crafts
Oliver, British Columbia

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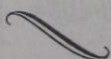
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SHORT-TERM PLANS

1. Indian relief on the same basis as white.
2. Old age and other similar pensions to Indians on same basis as white.
3. More money for food at Residential Schools.
4. More money for hospital care, particularly for maternity.
5. Infiltration of whites on hunting preserves checked through licencing system.
6. Indians employed as Game Wardens.
7. Provisions of the Veterans' Land Act of 1942 open to returned Indians.



LONG-TERM PLANS

1. A new Indian Act to replace the Act of 1868.
2. Reorganization of the Indian Affairs Branch to make it similar in philosophy and administrative practices to that of the United States.
3. Decentralization of Administration.
4. Self-Government on the reserves.
5. Full citizenship with its duties and rights.
6. The administration free from exploiting interests.
7. A modern system of education established on much the same lines as the regular provincial systems.
8. A system of adequate vocational training.
9. A new approach to health and its placing under provincial authority.
10. More hospitals.
11. The economic security of the Indians secured through far-sighted long-term planning, and the establishment of co-operative undertakings in such lines as owning livestock, farming, canning, fur-raising, etc.
12. Freedom of speech, assembly, and particularly religion.
13. *A Royal Commission to enquire into the whole Indian question.*

NATIVE CANADIANS

INDIANS OF CANADA

IN THE last ten years, we, the citizens of Canada, have become aware of the rich heritage of our native Canadian people through the astonishing renaissance of Indian arts, the outer sign of an inner renaissance of the almost vanished Indian spirit. We know of the powerful paintings of the young artist Sis-hu-ik and others; of the deeply moving work in mimetic drama of the Inkameep children and those of Lytton; of the outstanding art work produced by the Coast and Island Indians; of the lecturing through all Canada of Chief Oskenonton of the Six Nations; of the proposed Indian Drama Festival sponsored by the B.C. Community Drama Department; of the frequent exhibitions of Indian arts and crafts of past and present, sponsored by such individuals as the Reverend George Raley in Vancouver, and such groups as the Society for the Furtherance of B.C. Indian Arts and Crafts in Victoria, the Society "The Friends of Indians," as also the Okanagan Society submitting this brief. To many of us the approach has been literary, and we have read with consuming interest Barbeau's "The Indian Speaks"; or the musically inclined have enjoyed Indian folk songs over the radio. This offers only a sample of the great riches laid before us in British Columbia alone, and no doubt they can be equalled or surpassed in other provinces.

Others again are interested in archeological and anthropological investigations. Many papers, articles and books deal with the Indian arts and customs of the past—organization, religion, and ritual, medicine men and medicinal lore, buildings and transportation, food and clothing, hunting and fishing—the very means of livelihood. Our intellectual curiosity has delved far into the rich Indian past, and has rescued much interesting material.

But while we were fascinated by the past of a deeply rooted and highly developed culture, showing no signs of decadence at the conquest, we seemed unaware that our native Canadians were still in the world of the living. We appreciated their arts, but we seemed to imagine that these could be produced in a vacuum.

Meanwhile the Indian population of Canada lived, and for that matter is still living, in many cases in most deplorable conditions, often almost below subsistence level. Indians have practically no means of making themselves self-supporting except in certain cases as labourers and domestics in wartime, *and they have no rights as citizens anywhere in the world.* They appear to be administered by a Department whose policy often reflects neglect and parsimony due to totally inadequate financing from the government.

There have been two defaults which are inter-dependent. First, the Indian Affairs Branch has failed to introduce a modern policy for administration of Indian affairs, and is still proceeding under the obsolete regulations of 1868. As an Indian leader says, "Indians have changed a lot since then." So has the world. Which of us would willingly go back 70 years to the days of Canada's pioneering on little subsistence farms? Second, due to scantiness of information, the general public has been so lacking in interest and so deficient in social consciousness that no pressure has been brought to bear on the Government to provide more adequate appropriations, and to formulate an up-to-date administrative programme.

The responsibility is ultimately that of all Canadians and therefore we are presenting this brief.

ANALYSIS OF PRESENT DEFICIENCIES

as revealed by the Annual Report of the Indian Affairs Branch, March, 1942 (1)

We quote certain sections indicating that malnutrition or even semi-starvation are the lot of some of our Indian friends.

p. 132. "The supply of Caribou was scarce in the Fort Resolution District and muskrat hunting in the spring was very poor . . . bands trapping towards Martin Lake reported that the catch of fur was poor . . . Rabbits have increased in the Fort Norman and Fort Simpson Agencies which with the better prices of fur, helped the Indians considerably, although they complained of the depredations of wolves which have greatly reduced the number of moose in that region."

p. 132. "Crops in the dry farming area in Alberta were only fair . . . considerable damage was done by sawflies . . . At the Blood Agency the wheat crop was only fair, owing to drought . . . The oat crop was not very good . . . The potato crop was fair, and gardens generally suffered from lack of moisture . . . Grazing was not so good as last year owing to drought . . . The special herd which was started at the Blood Agency with the object of supplying all meat rations for *destitute Indians of that Agency* (our italics) will issue female stock to Indians as foundations for new herds."

"The summer was so hot and dry in the province of Saskatchewan that crops were very poor . . . Gardens were poor . . ."

p. 133. "Several Indians in Manitoba have small flocks of sheep. (2). The wheat yield was light . . . Flax was grown but light yield and poor prices resulted in poor returns . . . Coarse grain gave only a fair yield . . . The potato crop was light.

In Ontario, "Indian girls experienced no difficulty in securing steady employment as domestics." (3)

- (1). NOTE. The Report is dated March 1942, but deals with 1941 and all figures quoted therefore are for 1941.
- (2). We mention this because we cannot understand why there are not many large flocks of sheep either there now, or planned for, especially when war and post-war needs in wool are so great.
- (3). This is quoted because we cannot find any mention of any other possible employment for Indian girls in the Report.

We are naturally not laying the blame for poor weather conditions or lack of game on the Indian Affairs Branch. We quote these items to show that while Indians and whites alike suffer from these calamities, whites obtain relief payments, inadequate enough, but at least keeping them above the line of starvation, while Indians only obtain groceries to the value of \$4.00 a month when actually too sick or too old to work. It is known that in the North Indians have starved to death, and that such a thing could be allowed to happen in a rich country like Canada is incredible.

War Services.

The number of Indian enlistments has now been far surpassed so there is little point in mentioning the figure of 1,448 as given in the 1941 Report. The high number of rejections for malnutrition is not given in the Report.

In spite of our native Canadians being denied the right of citizenship, we know that a very fair percentage has volunteered and is serving with the Active Forces and that Indians had, out of their meagre funds, given over \$11,000 for war purposes by the end of 1941. This makes us feel very small indeed.

Indian Health Service.

Very little of positive value seems to have been accomplished, according to the Indian Affairs Branch Report. On page 135 we read:

p. 135. "A nutritional investigation was undertaken during the year. It was found that a large section of the Indian population was suffering from dietary deficiencies. Measures to counteract this conditions are being studied."

Unless this study undertaken in 1941 has already resulted in energetic and definite action right across Canada, it is urged that the only possible solution to dietary deficiency problems is not to "study measures" but to ship in crates of preserved milk, butter, eggs and oranges, and then to press for the most energetic and vigorous campaign for:

- (1) Ensuring a full living for Indians so they can purchase what they need.
- (2) Stringent adjustment of game laws made to prevent white "sportsmen's" and trapper's depredations so that Indians may have fresh meat (a potent source of vitamins).
- (3) Education through community centre schools (*see p. 18*) in health and diet, remembering the value of local and native foods.

Welfare and Training Service.

For many years thoughtful people have urged the teaching of Indian pupils by teachers trained in modern methods of psychology, educational theory and practices, adapting these newer types of instruction to the special abilities and needs of Indian students. The work of Mr. Anthony Walsh in arts and crafts and drama at Inkameep (Okanagan) and of Mr. Noel Stewart, whilst at Lytton, B.C., are particularly outstanding. The Report says on p. 135: "The Department is wholly dependent on the provincial normal schools for its supply of teachers," but to our knowledge many Indian teachers and administrators have no teaching qualifications.

Furthermore, the Report states: "A report of an I.Q. survey of a number of residential schools in Ontario, undertaken by the Provincial Department of Education, suggests that it may be necessary in the future to provide special courses of study for Indian Day and Residential School Teachers. (Our emphasis).

We would point out that in October, 1942, The Society for the Furtherance of B.C. Indian Arts and Crafts, Victoria, B.C., submitted to the Indian Affairs Department a brief entitled "Suggestions on the Encouragement of Arts and Crafts in the Indian Schools of British Columbia," which, if implemented, would assist in raising the status of Indian Schools. It is appalling to think that authorities had not realized the necessity for specially qualified instructors until 1941, and then only to lament the dearth of such qualified teachers. We would like to be assured the Department is actively planning for the training schedule now, so that the program may be established as soon as personnel becomes available.

We find higher education almost entirely neglected. According to the 1941 Report the expenditure on education contains an item, "Assistance to Ex-pupils," which we interpret to mean an expense for further education. This item in a total expense of \$1,878,726.00 comes to \$1,323.85.

There is no longer the possibility of using the excuse that Indians cannot assimilate white education. We point to 92 Indian nurses and two Indian doctors employed by the United States Indian Department in 1940; to the fact that in the U.S.A. each year "a selected group of young Indian college graduates are offered apprenticeships in teaching in Indian schools" (according to the U.S.A. 1941 Report); that Brig. O. M. Martin, a full-blooded Iroquois Indian, has been appointed Commandant of the Hamilton-Niagara Military area (as reported by the Canadian Press on July 5, 1943); that the balance, judgment, and organizing ability of the leaders of the Native Brotherhood of B.C. with five thousand Indian members compare favourably with that of white executives; that there are apparently no more limits to an Indian's capabilities than there are to those of other races, when adequate educational facilities are provided.

Then why have so few Indians achieved more than a few grades of school education? They feel this terrible lack in today's world. A British Columbia Indian leader says, as reported in the *Vancouver Province* of June 12, 1943:

"In the year 1927 the Parliament of Canada provided that any Indian child who showed promise would be assisted in learning any of the professions. Indians of B.C. are seeking the fullest education for their children, but that promise made by the Government of Canada has not yet been carried out . . . Indians of B.C. would like to see their children attend technical and normal schools as well as the University of B.C."

This applies, of course, to the wishes of Indians in all other parts of Canada.

If our interpretation is correct, the sum of \$1,323.85 (Assistance to Ex-pupils) already mentioned is the total Canada expended for the above purpose. How many students could be aided to a higher education for that outlay is an interesting conjecture.

In the realm of elementary education, while 17,281 pupils are on the rolls, the average attendance is 13,935, or 80 per cent. The following table shows the number enrolled in each grade:

Grade 1	6,240
Grade 2	2,835
Grade 3	2,419
Grade 4	2,037
Grade 5	1,608
Grade 6	1,006
Grade 7	627
Grade 8	378
Grade 9	131

Therefore, out of 17,281 children enrolled in school, *only 378 in the whole of Canada were in Grade 8 in 1941.*

All educational administrators today are revising former false ideas on the I.Q., on capacity and on curriculum. It is now found that nutrition affects I.Q. to a very marked extent and if our Indians had access to proper supplies of food, the inherent I.Q. would go up considerably. Secondly, progressive educators everywhere have finally banished the old "book-learning" goal of preparing 100 per cent of the students for the academic studies that only 5 per cent of them would pursue. Education nowadays sees three sides for school development: first, the fitting in of the child with the group (socialization); second, the development of skill such as drawing, manual dexterity, reading, writing; third, the use of such aptitudes as co-operatives, courtesy, curiosity, initiative, combined with knowledge of skills for the group's benefit. Education has been brought in tune with the times, in which the useful but varied place of any member of society is thought valuable, and a way is at last open for the individual to develop individuality.

It would be therefore a very reactionary person who could not fit the *modern* curriculum to the needs of all children, including Indians (whilst allowing full scope for the development of their special gifts) when the matter of malnutrition has been attended to.

Welfare.

The Report states on page 136. "There is little evidence to indicate that the Indian has become in any sense more frugal as the result of the period of economic depression from which he is now emerging. The failure of the Indian population, when work is plentiful and wages high, to provide for their future needs or to spend their earnings on worthwhile projects, such as the repair and furnishing of their dwellings is one of the most perplexing features of the welfare program, although in many cases they are showing improvement in this respect."

It surely goes without saying that a Department that has never striven to have adequate or even regular employment of its charges cannot expect those people to have learned thrift and frugality out of the air. In comparable economic groups, and in very much higher economic groups, the war has brought a rush of luxury-spending instead of a putting of money into worthwhile projects. How unfair it is to blame the Indians for what is noticeable over the entire continent! Money is a new thing to many white people, too, and wisdom in its use has to be slowly and painstakingly learned. The Report makes no mention of plans for encouraging thrift and frugality.

p. 137. "Large quantities of discarded military clothing . . . shoes, great-coats, socks, and battle dress blouses . . . have been distributed to Indian agencies. Unusual skill and interest has been displayed by Indian women, members of Homemaker's Clubs, in the repair and remodelling of this clothing."

This paragraph is a disgrace to the Department. How will fitting out Indians with soldiers' discarded clothes make them feel on a level with other ordinary citizens of this Dominion? As voting citizens we strongly protest against such methods. How would we like a few discarded military garments as charity? When will it be realized that welfare work ceases as jobs are provided, whether for Indians or whites?

Occupations in Each Province.

As further opportunities for work must stem from what is already there, occupations and conditions therein in 1941 are quoted in full from the Indian Affairs Report. From this it is obvious that given equal opportunity with the whites in such matters as proper education and health facilities together with adequate vocational training, the question of Indians becoming absorbed into the economic life of the nation need no longer constitute a problem.

Nova Scotia.

"While many of the Indians raise their own gardens, any other agricultural pursuits that are engaged in are on a small scale. With the progress of the war, however, more Indians are finding employment with white farmers and fruit growers. Their natural ability as guides and canoe men is utilized during the tourist season, and their skill at making baskets and at woodworking is another important source of income. They also work in lumber camps as labourers."

New Brunswick.

"Except for growing potatoes and vegetables for their own use, little farming is engaged in. The potato crop in the State of Maine, however, provides seasonal employment for many Indians every year. They also hunt and fish and act as guides. Many work in lumber camps and sawmills, while others earn a living as day labourers. In certain parts of the province they are engaged commercially in the manufacture of axe and pick handles and baskets."

Quebec.

"The Indians of Caughnawaga are noted steel workers and find highly remunerative employment in that trade. The native handicraft projects continue to be successful. The Indians of the northern interior and the north side of the Gulf of St. Lawrence depend almost entirely on hunting, trapping and fishing for their subsistence (our italics). In the Saguenay district they act as guides and canoe men and also find employment in lumber camps and mills. The Indians in the organized central and southern portions engaged in mixed farming. They raise fruit and dispose of it at nearby markets and those who possess cows sell the milk to the creameries and cheese factories. A few also act as game guardians on established beaver reserves."

Ontario.

"In northwestern Ontario the Indians are dependent largely on fishing and the trap-line for their living. In eastern Ontario they engage in lumbering. All northern reserves are reasonably well stocked with merchantable timber. In the southern and western parts of the province farming is the chief source of revenue, *although the Indians in these sections, close to industrial centres, are to a marked degree becoming absorbed into the industrial life of their respective communities.* When advantageously located to do so, the Indians engage in guiding during the tourist season, in which they are particularly efficient, and in themselves actually constitute an attraction to tourists unfamiliar with the aboriginal races."

Manitoba.

"Fishing, hunting and trapping . . . in the lake regions and north; the large commercial fishing companies employ many Indians . . . Agriculture is confined chiefly to four Agencies, although Indians from other Agencies work in the harvest fields in the farming communities. The new sugar beet industry is also providing work for Indians in the best fields. Good herds of cattle . . . and other livestock are to be found on many reserves, and their products are a vital source of income to the Indians of southern Manitoba. Surplus hay is sold . . . Taking out wood for winter requirements has always been an Indian occupation while recently more and more Indians have been engaged in cutting pulpwood. Indian women find their native handicraft, particularly the manufacture and sale of gloves and moccasins, a profitable undertaking."

Saskatchewan.

"Farming and stock-raising comprise the chief occupations of Saskatchewan Indians. *They are equipped with good implements and horses and employ the same advanced modern farming methods as their white neighbours. Their cattle are of a good type . . .* In the north central sections of the province they supplement their incomes by selling their surplus hay and taking out fuel-wood, while further north, they depend almost entirely upon hunting, trapping and fishing for their livelihood. They make good woodsmen. The recent shortage in the pulpwood industry has opened new opportunities for earning good money to Indians from all parts of the province, many of them finding work in the wooded section of Saskatchewan and several going to Ontario . . ."

Alberta.

"Stockraising is the principal occupation of the Indians of the southern and foothill regions, where they have *large herds of horses and excellent cattle herds. They grow grain on up-to-date well-equipped farms.* Indians in the northern parts, while mainly occupied in hunting and trapping, also engage in fishing and selling fuelwood. Those Indians who do not farm for themselves, find employment with farmers and ranchers; haying, harvesting, and working in the beet fields . . . A number also work in lumber camps, sawmills and as labourers. *The Blackfoot Indians operate two coal mines of their own.*"

British Columbia.

"The Coast Indians exhibit skill as salmon fishermen and the fishing industry has continued to be their chief occupation. *Many own their own power boats and up-to-date equipment* and either fish independently or under contract with the canneries. Herring canneries give work to a large number of Indians, especially women, who give excellent satisfaction as cannery workers along the coast. They also engage in clam digging while others work at various occupations such as logging and as unskilled labourers. Indians of the central and northern interior regions make their living by trapping on registered trap-lines, while towards the south they are turning their attention more and more to agriculture and other pursuits. Many engage successfully in cattle and horse raising, while others are making a success of fruit growing, some of them having orchards of their own. Whole families participate in the seasonal migratory labour movement to pick hops, fruit, etc., which frequently takes them into the United States in their wayfaring."

This Society has no knowledge of any Indian operating an orchard on a commercial basis in British Columbia.

We conclude from these statements that in cases where Indians have been

enabled to go into modern types of work, such as structural steel work as in Quebec, or operating a coal mine in Alberta or having farms with good implements and a high type of stock (as in parts of Saskatchewan and Alberta) they soon become on a par with their white neighbours.

We note, however, that no figures are given for the number thus engaged and we are inclined to think these constitute exceptional cases. Every province reports Indians working as labourers, as unskilled labourers, as harvest or haying or fruit picking hands, and such casual seasonal labour cannot be said to be a firm foundation for making a self-supporting citizen. *We note no system of training adults for the many occupations possible and no plans for future training in permanent types of work when the war-industry boom is over*, although we note that in some schools courses in vocational pursuits are now being given.

Dwellings.

A description is given of housing in each province. It is impossible to tell without seeing them in exactly what condition the houses are. As far as B.C. is concerned, personal acquaintance of members of this Society is with houses in places as far apart as Canoe Creek, Alkali Lake and Williams Lake (Williams Lake Agency), Asooyos, Penticton, and Similkameen (Okanagan Agency), the Nicola settlement outside Merritt (Nicola Agency), the reserve outside Duncan (Cowichan Agency). Housing conditions in most of these places are very poor, and therefore we are particularly interested in the following statement of the Report:

"Special attention continues to be given to the improvement of Indian homes. All new houses are built upon modern lines of the small compact type *used by white labouring classes.*"

It would be interesting to learn where these houses built upon modern lines are to be found in the interior of B.C. and to what extent they were financed by the Indian Affairs Department.

We have information from Ontario which states: "Most of these better homes have been built by individual initiative, but there are some examples of government housing programs."

It seems to us, however, that the Department's whole attitude and interest is here nakedly revealed: Indians are not to be educated to their ability and aptitudes, to take on the great tasks that this world waits for; they are not to take their place among other inhabitants of Canada for whom upward paths are not closed; they are to remain "labouring classes" as the *biggest ideal*. The Department says it is trying to get them up to this level.

We as responsible citizens absolutely reject this attitude to our fellow human beings. Indians are Canadian people, and we shall not rest until we have made every possible attempt to bring their plight to the Government's attention.

Number of Indians.

We learn from the Indian Affairs Report that there were in 1939, 118,378 Indians in Canada and on them we spent \$5,004,165—*i.e.*, \$42.28 each. This covers total administration, the Indian Agencies, reserves and trusts, all medical care and welfare, all education (including \$1,393,393 in grants to residential schools), a few very small items for grants to exhibitions, statutory Indian annuities and pensions. All this is covered by \$42.28 per person per year, and of this amount, approximately 7 per cent is absorbed by cost of administration.

We note there were 17,281 children in schools (275 day, 78 residential, and 10 combined). Although the census of 1939 gives 26,390 Indians between the

ages of seven and 16, apparently only two-thirds are in any kind of school at all, and as we have already pointed out, the majority are in the lowest grades.

The amount spent on "welfare" shows a marked decrease from previous years but totals only are given. We understand from other sources that the relief paid to an Indian family, whatever the size, is about \$4.00 per month in groceries. We further learn that Indian residential schools (total on rolls, 8,840, or half the children in school) have very inadequate grants, especially for food and clothes, receiving only 40c to 47c per day per child. Due to this cause the children have to spend much time planting and growing food, instead of being in the classroom, and the under-nourishment and poor clothing naturally lead to tuberculosis in later life besides keeping the children backward in their school work. We understand the grant is the same as before the war although every housewife knows how prices have gone up and quality gone down, especially in clothing of the plainer kinds.

Shocking as the deficiencies appear to be, judging by the Indian Affairs Report, we should have felt the Government was doing its best to "right the wrong" had the Report ended with enthusiastic and generous plans for the future. We are becoming seriously alarmed at the complacent acceptance of the Indian as a lower class labourer to be kept alive at as little cost to the commonwealth as possible.

This Province is showing deep concern over the plight of our aged folk, subsisting on the amount of \$30.00 per month. Yet we ask our native Canadian friends to live and support a family on \$4.00 a month in groceries.

Per capita income of Indians increased from \$52.00 *per annum* in 1933 to \$105.00 per annum in 1943. (These figures are supplied by the Indian Affairs Branch). While this great increase amounts to a doubling of income, it must be remembered that it still means less than \$9.00 a month per person for all expenses, and it must be remembered, too, that the relatively very high income of the few like the structural steel workers of Caughnawga (who have been called to work on great engineering projects all over the continent) does much to unbalance the per capita figure. No figures can conceal the fact that Indians have not been placed in a position to earn an adequate living in the modern world, and such a trifling sum has been expended on their behalf by the people of Canada that their condition shows little improvement.

The Report gives no figures to indicate how many babies are born in hospitals, for instance, or even whether medical care at childbirth is available. It gives no figures of water pollution at reserves leading to typhoid. It gives no figures of expenditure for 1941 on trachoma, the leading concern of the United States Indian health authorities, along with tuberculosis.

IMPROVEMENTS IN THE UNITED STATES INDIAN ADMINISTRATION IN THE LAST TEN YEARS

In many other countries plans have been made, and circumstances have been adjusted to help in the transition from the hunting and herding economy to the machine age of today. The Maoris of New Zealand, after much repression, dishonest treatment with regard to land, and neglect, have at length progressed to the point at which they have four Maori members to represent them in the New Zealand Parliament. We mention this to show what has been done elsewhere within the British Commonwealth. In Yakutia, a portion of former Siberia, corresponding to our northwest territories, the nomadic tribes have been brought into a modern life of airplanes and tractors, the transition period being less than 25 years. Again, conditions are not exactly the same. However, conditions are very similar in the United States, and a résumé of the American approach is of value to us.

The appalling conditions we see today in Canada once prevailed in the United States, except that taking land away from the Indians seems to have gone much farther.

The Report of the Commissioner of Indian Affairs (1940) of the United States gives a summary of the situation as it was some 20 years ago (page 357).

"The cumulated and inherited official policy in 1920 was moving ahead impersonally and with a ruthless benevolence or a benevolent ruthlessness. That policy was one of extinguishing the Indianhood of all Indians through all devices within the control of a government whose power over Indians was absolute; it included a continuing expropriation of the Indian land."

"And everywhere, excepting in certain limited parts of the south-west, the tribal and the individual life of Indians was managed through a centralized and a horizontal bureaucratic program, under the aegis of thousands of uncodified statutes and of more than ten thousand pages of unassembled regulations, by an Indian Bureau which monopolized all the power over Indians and all the Indian Service."

The 1941 U.S.A. Indian Affairs Report states:

"The problem facing the Indian is in its essence a world problem and one which must be solved if there is to be achieved any ordered stability in the international and internal relation of states. It is the *problem of reconciling the rights of small groups of people to cultural independence with the necessity for larger economic units demanded by modern methods of mass-production and distribution*. This has been at the very heart of Indian policy since 1933 . . . The rights of the Indian to cultural independence have been seldom recognized by Indian policy, but rather there has been the totalitarian concept of a super race dominating, absorbing and reducing to serfdom the small minority groups of a different culture." (Our italics).

"In the recognition of the rights of Indians to cultural independence present day policy has not lost sight of the fact that this right must be reconciled with the demands for adjustment to modern technologies." (p. 408).

The problems here stated so admirably for the U.S.A. is essentially the same problem with which Canada is faced today and a problem which we insist is capable of solution.

The following short list of dates shows what was done in the U.S.A.

- 1924—Full citizenship was voted to all Indians.
- 1927—A far-reaching survey (comparable to our Royal Commission) was begun.
- 1928—A special committee of the Senate began hearings on Indian investigation.
- 1929—Policy changes were begun in the Indian Department.

"In 1929 the Secretary of the Interior and the Commissioner of Indian Affairs joined in memorials to Congress, asking for legislation to re-establish the local democracy of the Indians, to curtail the absolutism of the Government's Indian system, to apply the concept of constitutional right to Indian economic affairs, and to settle decently and promptly the host of Indian tribal claims . . . And of inconspicuous but of basic importance was an effort to apply modern principles of personnel work in the Indian Service. That effort is not yet finished." (p. 358).

1933 onwards saw a drive towards Indian democracy and the cherishing of the land.

"Indian cultures and religion were put in possession of the full constitutional guarantees . . . The institutionalized boarding schools for Indians were cut by one third and the children were moved to community day schools, and thousands of children never before schooled were brought into the classroom." (page 359).

1934—The Indian Reorganization Act was formulated.

"The administrators took this proposed reform legislation to the Indians in great regional meetings and through the Indians assembled there back to all of the Indian communities. For the first time in history, all Indians were drawn into a discussion of universal problems focused upon the most ancient and most central institution, local democracy integrated with the land." (p. 359).

The Act when passed, was arranged with a referendum so that each tribe might adopt or reject it by majority vote.

The newly organized Indian Bureau acted as a clearing house for all efforts made by other agencies in care of Indians, and gave its concentrated attention to all matters not thus covered.

The 1941 U.S.A. Report mentions that results soon showed; for instance, in that year 80 per cent of Indian babies were born in Indian Service Hospitals. Investigation into tuberculosis showed that its incidence was not higher among Indians than among comparable economic groups. Arrangements were made to hospitalize Indians in State sanatoria as near reserves as possible. Much anti-T.B. vaccination was carried out among children.

The 1940 U.S.A. Report says:

"Tribes such as the Apache have stepped to the forefront as conservators (of range lands), creators of great cattle herds which do not overgraze, and operators of co-operative enterprises of the most modern types. And in their political self government these tribes have become models, deserving study by the white counties or States . . .

"The impressive material achievement of the Indian across recent years has been attained through the revival of ancient forms, and the establishment of very modern forms, and the merging of ancient and modern forms, in local democracy. The Indians have proved that democracy can plan and can execute." (p. 361-2).

An Indian tribe can assume complete political and economic control over its internal affairs, just as any incorporated municipality.

Quoting from the same report we read:

"The type of organization adopted by the tribe reflects, again, the Indian will. Self government among Indians, if effective, will follow no set pattern . . . Some of the most effective native governments, in terms of maintaining social control within the group are archaic forms . . . But whether the tribal government is an ancient one or a twentieth-century product, membership in the governing body, tenure of office, control of procedure, are wholly within Indian hands." (p. 364).

"Every tribal constitution has granted women full political equality. Since the beginning of tribal organization, numerous women have served as members of tribal councils." (p. 365).

"Progress . . . has not been even. To deny the failures and shortcomings of these five years (1934-1939) would be to claim too much for the democratic principle; it

does not re-make men overnight, it does not endow them with super-tolerance. At its best it seeks only to remove from men's minds the fear of authoritarian control, to leave each man free to develop his own powers, and to fulfil his responsibility to society. A democratic state is not created overnight by fiat; it is arrived at slowly and painfully, a product of the deepest aspirations of the men and women making the state." p. 366).

"Never has there been any question of the ability of the Indian people to rule themselves and to rule more wisely than benevolent absentee authority could. The failings do demonstrate, however, that the Indian Office in the years ahead can be particularly helpful by working with the tribal governing bodies and encouraging them to make full and wise use of their powers and to develop habits of thinking in terms of tribal welfare." (p. 366).

We feel there is no need to go into details of land restoration, conservation, etc., which can be read by those interested in the Report. The information on co-operative livestock associations, irrigation schemes and so on, is of great value.

The persistent aim is to use money to make the Indian self-supporting, independent and prosperous.

In health matters only the highlights can be touched. This is the background:

(U.S.A. 1941 Report). "It (health) is a story of human conservation, scientifically applied through the medium of medical workers whose application of modern methods must be continually adjusted to the ancient beliefs, ceremonies, traditions and taboos of the many Indian tribes and bands.

"As a privilege of free peoples, tolerance in the practise of local customs and beliefs is essential to a democracy. (Our italics). Yet, for generations, religious liberty was not permitted to the Indian tribes, while the curing ceremonies, an essential part of their faith, were discouraged. (Our emphasis). Few persons considered of value the mental stimulus produced by the powerful song prayers and the fact that through generations of testings, these 'medicine men' had acquired an extensive knowledge of medical herbs and the use of practical therapeutics in the form of massage, sweat baths, cathartics, and cauterizations. Years ago the Indian people were reluctant to accept modern medicine . . . But gradually, as skilled treatment brought the ill back to health and as health education proceeded in the schools, the Indians themselves began demanding new hospitals, clinics, and medical facilities.

"As evidence that it by no means wished to interfere with or belittle the 'medicine-man's' role in tribal life, the government recently invited Navajo Medicine-men to participate in the dedication of two federal hospitals. The fact that the Navajo Medicine-men offered the prayers with which they bless their own homes in the dedication ceremonies, demonstrated a reciprocal appreciation and realization of their own limitations in the face of modern science. Of similar interest, a full-blood Osage Indian, Eugene Butler, Jr., presented the Indian Pawhuska Municipal Hospital in Oklahoma a few months ago with an X-Ray machine of the latest model." (p. 380).

Much detailed work is being done on tuberculosis, venereal diseases and trachoma, and research into new methods goes on continually.

In the U.S.A. Indian Department, education has the following aims:

"Teaching Indians to make wise use of their own resources, encouraging and assisting them towards better self expression, fitting their cultural and other gifts into the pattern of national and community life, finding new and more effective ways of teaching basic conservation facts, and discovering and recruiting better Indian Service teachers . . .

"There has been a great emphasis throughout the Indian schools, not only on the preservation or revival of native handicrafts, but also upon self-expression through painting, wherever possible, in a perpetuation or revival of traditional forms of expression."

"While emphasizing the desirability of perpetuating native art traditions, the authorities will continue to recognize the right of Indian genius to assistance in whatever form it may appear." (p. 384).

"The system of selecting teachers has been completely revised; within the last two years two examinations have been announced which demand qualifications more in keeping with Indian Service. Rural living, training for rural life, teaching in schools which

actively participate in community activities, and experience in adapting curricula to local needs, are some of the qualifications now demanded in the examinations which are supplemented by personal interviews, tending to reveal such human qualities as initiative, ingenuity, and sympathy with the problems to be faced.

"Teachers chosen through these new examinations are being sent into remote Indian communities. These teachers make friends with the older Indians of the community, inaugurate school gardens, which rapidly spread to become community gardens, and through initiating school children in the care and value of livestock and farming, arouse community interest in the school program.

"Adult women in the community are encouraged to visit the school to learn to cook, sew and preserve the newer food in newer ways. The men of the community are invited to use the tools and equipment of the shop for home improvement and care of farm equipment. (p. 385).

The following extract is of particular interest to us in Canada:

"Twenty years ago the federal boarding schools required students to do much of the manual labour connected with the maintenance and operation of these schools." (Note: still the case in Canada today).

"Today, while many young Indians may be seen working around the schools, they do so of their own choice. Through a selection of certain subjects, they may earn a little cash as spending money or a share in the livestock, poultry or whatever other field of activity they have chosen as a vocation after leaving school. In the day schools, students begin farming on their own land or that of their parents under the supervision of skilled instructors. In the boarding schools these students who select agricultural training may, through contract with the school, borrow a certain number of livestock, poultry or seed, and through their enterprise return the cost of the school's original investment, as specified in the contract. At graduation they take their material assets home, where they may serve as a beginning for their future enterprise, or sell them for cash." (p. 388).

The Indian Day Schools are being converted into community centres as rapidly as possible. They are being built up as this centre of community life in response to modern needs, just as they are for white people in the most progressive parts of Canada and the United States.

The number of day schools has been greatly increased in the past ten years, and the school attendance has more than doubled. Twenty-five reservation and non-reservation boarding schools have been closed and attendance at boarding schools has dropped about 6,500. Many of the remaining boarding schools have been reorganized as vocational high schools. Where Federal Indian schools are not maintained because there are other schools, the Government contributes to State or private agencies a part of the cost of education for children with one-fourth or more Indian blood.

In 1940, 4,682 of the permanent Indian Service staff of about 8,000 consisted of Indians. There were eight Indian superintendents, 251 in professional positions, 935 in clerical jobs and about 3,475 in other skilled occupations.

Adequate training opportunities are given in all sorts of work, through various Federal agencies, the CCC having been notably successful.

"Today there are more carpenters, painters, mechanics, surveyors, draughtsmen, and engineers among the Indian population than ever before." (p. 392).

There are not comparable agencies in Canada, so such work will have to be done from the ground up.

The key to the entire U.S.A. Indian program is found on page 392 of the Report as follows:

"Indian participation was sought in all Federal activities concerned with Indian affairs, and this participation was given added momentum by the Indian Reorganiza-

tion Act of 1934, by the conservation programs carried out largely by the Indians themselves; and by the co-operative planning for economic and political self-sufficiency in which the Indians play a primary role.

"The ideal of the Indian Service personnel has been initiative and anonymity, to the end that the Indians should eventually lend themselves." (Our italics).

Decentralization is well carried out, only 3 per cent of the administrative personnel being located in Washington, D.C. Attention is paid to the evaluation and improvement of each employee's talents and work, and the expansion of in-service training, together with plans for selection of future personnel. This all points to a solid basis being laid for the future.

Arts and crafts are greatly encouraged, while the worker is protected from cheaply imitated wares. Markets have been developed for high quality goods of authentic origin.

The 300,000 Indians of the United States (Canada has just over one hundred thousand) have a Department which can accomplish things because of capable leadership and an appropriation of \$35,000,000—a per capita grant of \$117.00 as against Canada's \$42.00. Naturally, then, the conditions of life and hope for the future of these Indians are both better than conditions and hopes of their Canadian brothers under existing methods of administration.

SHORT-TERM IMPROVEMENTS SUGGESTED FOR CANADA

In the light of these findings, only briefly summarized here, of great achievements under almost exactly similar conditions we request the following plans to be implemented for our native Canadian friends.

Short Term Items Requiring Money Only, and Not Extra Personnel, Which is Not Easily Available in 1944.

1. That immediate steps be taken to put Indian relief on the same basis as white.
2. That old age pensions be granted to Indians on the same basis as whites.
3. That immediately more money be made available for food at residential schools.
4. That immediately larger grants be made for hospital and medical care.
5. That infiltration of whites into lands hunted and trapped over by Indians be stopped at once, as this infiltration is causing severe hardship to our Indians.
6. That Indians be employed as game wardens wherever possible and to keep predatory birds and animals in check.
7. That the provisions of the Veterans' Land Act of 1942 be open to returned members of His Majesty's forces who are of Indian race.

LONG-TERM PLANS

1. *A new Act based on the lines of the United States Indian Reorganization Act of 1933, to replace the present Act of 1868.*

This new act to have in mind today's situations, circumstances and needs, built on a firm basis of *consulting the Indians as to their needs, and assuring them cultural entity (when not already lost) and economic independence in the modern*

world. As in the U.S.A., this should be extended to all of one-quarter or more Indian blood.

To have economic independence demands the operation of large units. The co-operative fish cannery, the community farm or ranch, the co-operative livestock association, the co-operative fruit and vegetable cannery—all these are today's units for ensuring large-scale production along with ownership for the many. What are they but the modern adaptation of the tribal unit? The Indians in their own culture knew, as industrial man is painfully learning, that the group is the centre of economic life. One can hardly name an article of modern commerce which is not the product of pooled resources in invention, technology and manufacture. The tribal organization is today's democracy: people rule themselves through the tribal group.

At the same time, the Act should be so framed as to make assimilation (without destruction) of the Indian easy.

We quote Mr. G. C. Monture, an Iroquois who studied at Queen's University:

"Nearly all our people speak English, in fact, only among the older people is the ancient language preserved. In consequence, our old legends, myths, and traditions are in danger of being lost. It is in these legends and myths that I hope our Canadian authors and poets will find a source of inspiration for the creation of a distinctive school of Canadian literature.

"We must forget our old traditions and take our place among the whites. Because some cannot forget our ancient glories, their paths are not easy. They are as wanderers between two worlds, the one lost and the other not yet ready to receive them. It is for them that I make a plea to our white brothers, asking that you be patient and understanding. We have contributed much to your culture. We are capable of contributing more. To do that, however, we must merge our identity with yours. *You must accept us, not as Indians, but as Canadians*, whose ideals are the same as yours—the building up of a united Canada free from sectionalism and the prejudices of race and creed—a Canada founded on the British principles of justice, truth and loyalty."

We desire to see a Canada made up of many racial origins and we want no theories of holding aboriginal inhabitants down to the quaintness of the past, isolating them in picturesqueness for the tourist trade, or limiting them to the "labouring classes." These native Canadians are our brothers and have rights as human beings.

2. *Under the Act, Reorganization of the Indian Affairs Branch.*

It should be planned much as the United States Indian Service (which has proved its suitability by actual recorded results), with vigorous leadership anxious to serve the Indian to the best of the white man's ability. It should be progressively more and more staffed with Indians, as in the U.S.A., where 60 per cent of the administration were Indian in 1940.

(Note: We are informed by the Department of Mines and Resources at Ottawa that:

"The total number of employees engaged in the administration of Indian Affairs is about 1,000, of whom 65 are at headquarters and the remainder in the field. The figures of Indian employees are not available." (Letter, Feb. 7th, 1944).

This suggests that there are not many Indian employees).

3. *Administration should be decentralized* so that officials on the spot, with knowledge of local conditions, may make decisions.

4. *Self Government on the Reserves* should be encouraged as much as possible. Responsibility for the keeping of the law should be in the hands of the Chief and Council. Women should have equal voice with men in the council, as in the United States.

5. *The Act should provide full citizenship* without any loss of lands, etc., as at present. Such was given without question in the United States in 1924. At present there is the anomaly of the Government conscripting for military service, demanding income tax, and yet saying that the Indians cannot be citizens, cannot have old age pensions, etc. *The Indians should be granted full citizenship with the same rights and privileges as white people* with regard to taxation, military duties, relief and old age pensions and other matters of social security.

This is not a matter for accomplishment at one stroke, but should rest upon the expressed willingness of native Canadians themselves to accept duties and gradually abandon the attitude of "wardship" under which so many inequalities have been perpetuated. Many Indians wish to retain their Indianhood, for they find many white men's traits far from admirable. The typical Indian attitudes to community welfare, for instance, must find expression, and not repression, in modern society.

6. *The new Department* must take every possible precaution against exploiting parties, vested interests, etc., having a voice therein and thus exerting influence. A prominent Vancouver Island Indian says:

"The real need is for an Indian or a white man 'NOT TIED UP' with any other office, to represent our point of view in Parliament. As it is now, we are never notified of any change or amendments until they come up and are passed in the House. We need a representative who would be well informed on our problems, who could obtain our viewpoint before any legislation is passed, and who would be interested solely in our rights."

The Department must employ ethnologists and welfare officers trained to assist in the transition from a hunting and herding economy to modern life, and yet aware of the value and dignity of native ways, especially in the regions far from settlement. These men must have the welfare of the Indian at heart, and must work with intelligence and enthusiasm for improving every aspect of life for the Indians until such time as Indians can take care of themselves as fully-fledged citizens.

7. *A new system of education* should be established. Mission schools of the past have performed much devoted work, caring for children when parents went to hunt or fish, but the task now facing them is beyond their powers either as regards money or personnel. They are not able to provide an adequate modern education and why, indeed, should we expect private groups to look after our national responsibilities? We gave up private schools (except in a minor way) as the educational system for Canada many decades ago, and we expect the same democratic system to be extended to the Indians.

These schools should be established in conjunction with the provincial departments of education and there must be an endeavour to bring them up to provincial standards as soon as possible. Teachers for them should be specially trained to help in the work of transition.

The schools should be day schools with the boarding schools being adapted as high schools and technical schools for the older pupils. No one nowadays considers institutional care, however good, as suitable for young children. In the days of Dickens that was the accepted thing. Now social and educational workers know that the home is the place on which to base the responsibility for bringing up the child. The breaking up of family life has wrought great damage among the Indians, and means for repairing it cannot be taken too quickly. It is surely against every principle to take children of seven and eight years away from their parents, and, in the north, keep them away for perhaps seven years. Day schools

benefit both child and parent, the latter being brought into close touch with the teachers and school, and therefore being led to understand and value the school program.

With the new community-centre type of school so strongly to the fore among educationists and sociologists, there is no need for lower standard Indian school. There will need to be slow changes, but our ultimate aim is the establishment of the same educational opportunities for all.

Modern instructors teach the use of the immediate environment to white pupils, and there would be little difference in adapting it to Indian needs. Teachers for schools predominantly Indian must have special training today. It is a courtesy due to all minorities, until such time as they are made a part of our great Canadian mosaic.

With the school a community centre, health education, home-making instruction, child care, and all the myriad facets of adult education, could be carried out as in the United States, and the Department should have special plans developed for this purpose.

8. *A system of adequate vocational training should be established.* This should be more than perfunctory training in manual arts. It should be connected with the characteristic industries of the region, whether they be shipbuilding, farming, lumbering, or other occupation. The school should provide a training that will establish a groundwork for future entrance into skilled trades. Adult training also should be provided for.

9. *Health needs a new approach.* We suggest the study of the Canadian Federation of Agriculture Plan for Health Insurance, which envisages a health centre in every rural community. These are to be devoted to preventative health measures, and secondarily, to curative treatments. Such should be established in every reserve of reasonable size, or else by some other method Indian health should be made a part of the general health of the rest of the district, and should be under the care of the provincial health authorities. Putting the health of all inhabitants on the same basis under the same authorities, will make a good start towards breaking down our isolationist technique towards the Indians.

Tuberculosis, regarded as a special scourge of the Indian, has now been discovered to be largely a disease resulting from poor nutrition. The United States Indian Service says in 1941 (p. 432) as already quoted:

"The preliminary evidence indicated that the occurrence of tuberculosis among Indians, while higher than the general population, hardly exceeds that of comparable economic groups."

Therefore, all attempts at curing tuberculosis without curing its cause are wasteful attempts to build on sand. This, and the sulfanilamide treatment for trachoma are advances of science which must be widely used in treating the victims of these diseases.

9. *More hospitals, and hospitalization for childbirth.* We repeat that 80 per cent of Indian babies in the United States are born in hospitals and we do not want Canada to be behind. According to information obtained from the Department of Mines and Resources at Ottawa, under date 7th February 1944:

"No figures are available respecting the percentage of Indian babies born in hospitals."

10. *The economic security of the Indians must be ensured.* (It is all, of course, a part of the larger problem for all Canada. We do not advocate copying everything American, but it seems to us that Canada is lacking in provisions for mak-

ing share-croppers, migrant farm labourers, etc., into productive, self-supporting, self-reliant members of society, through resettlements such as those carried out by Federal Security Administration and other agencies. If all low-income and under-privileged groups are being aided, then help to the Indian does not partake of charity, nor even depend on past treaties, but is a part of every Canadian's rights. We believe that such plans lie within your Committee's terms of enquiry as to rehabilitation in Canada).

(a) *Indians occupied in farming and ranching* must be assured of a big enough land base to carry out operations that will yield a good return. The new Act should provide for extension of lands, or resettlement on new lands when present ones are inadequate. Modern large-scale methods and machinery must be used and we suggest therefore the setting up of co-operative establishments of every type. *Co-operative livestock associations have proved very successful.* We suggest a study of the United States program in this respect.

(b) *Hunting and trapping Indians* need to be assured of adequate territory, especially since so much game has disappeared. There must be some over-all survey of the areas and fewer licences issued so that those who do have licences can make a living. The encroachments of white hunters and trappers which render it almost impossible for Indians in those areas to make a reasonable living, must be prohibited through the licensing system.

The various muskrat and beaver conservation schemes are to be greatly commended and should be extended, but alternative methods of earning a living must be provided while the areas are "closed." In our opinion, wild animal trapping is on the decline and Indians so employed should be gradually led to participate in co-operatively owned fur farms, raising scientifically, mink, fox, or whatever the market demands as on the island fox-farms in the Aleutians.

(c) *The fishing Indians* of the west coast have already done a great deal for themselves through native leadership aided by sympathetic white persons. The University of British Columbia helped in laying the foundation for the co-operative clam cannery wholly owned and operated by Indians and whites of Massett, Q.C.I. Our native Canadians have done much to improve conditions for all fishermen, white and Indian, including participation in a successful trip to Ottawa to have prices adjusted more equitably. The "model village" of Cape Mudge (Alert Bay district) should be studied by all interested in Indian welfare. We would advocate as an objective, the bringing of all Indian dwellings and conditions in general up to that fine level.

(d) *The economic future of all Indians* is not necessarily related to the present means of support. We look for a time when reserves will have turned into great co-operative undertakings and when all Indians will feel free to engage in any activity, quite apart from their ancestral rights. We look for a time when they will have equal opportunity to obtain education and adequate training for these occupations.

We particularly repeat that training in welfare work, nursing, health services, teaching, and so on, are of the very greatest importance, so that native Canadians may themselves help to raise the standards of their fellow men. Such trained welfare workers are greatly aiding in the work of rehabilitation of Indians in Mexico.

We have not suggested specific methods for training, since that is the province of technical experts. The principles, however, must be those of building on the characteristic Indian abilities. These are a community-minded people and

can therefore easily engage in large co-operative activities; they are from early environment and training often very highly perceptive woodsmen and trackers, and occupations such as registered guides in season, and forestry department workers out of season would take advantage of such special skills.

The natural talents, whatever they may be, must be developed to the utmost, so that these people may make the greatest possible contribution to Canadian life.

11. *A definite attempt to establish the "Four Freedoms" for Indians must include freedom of speech and assembly, which has not always been the case of the past, and also freedom of religion.* Today Canada practices religious toleration and every Canadian is free to belong to any sect, or not to belong, as he chooses. We insist that this right of all Canadians must be extended to Indians, and that religious domination over Indian education must cease. If various churches wish to provide facilities for Indians, it must be on exactly the same basis as the rest of the population—a matter of choice.

We realize that the problem of transition to the machine age is not confined to Indians, but is a difficulty the world over. But there must be help for the Indians whom we have treated so shamefully and neglected so long.

We therefore desire that a *Royal Commission* should be appointed at once to investigate the Indian question; that it should visit every reserve in Canada, to take evidence and receive the suggestions of interested persons; that it should have enough Indian counsel on it to ensure that the Indian point of view does not result only in a minority report.

We suggest that the personnel of this Commission might vary somewhat from province to province. While there would necessarily have to be Indians on it travelling the breadth of Canada to get the complete picture of the living conditions of their fellows across the country, we think that Indians should also be appointed for each province, acting only for the province from which appointed, so that the Commission will have access to the ideas of Indians in each area. It is important, too, that the Commission be composed of representatives *elected* by National Welfare Councils, the Canada and Newfoundland Educational Association, the Indians themselves, etc., as well as a representative from the United States Indian Affairs Office. The latter should be a man who has taken an active part in Indian reorganization work under the United States Indian Act of 1934, and who is therefore conversant with administrative policy and subsequent results.

Such appointments to the Commission would ensure the bringing down of findings unbiased by political or economic influence.

When the Commission's findings are received, they should form the basis of a new Indian Act, whose provisions should, as in the United States, be discussed, considered and voted on by secret ballot in every tribe.

Respectfully submitted by

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OF INDIAN ARTS AND CRAFTS,
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