

1947-1948 Post War Social Change

Monarch: King George VI

Prime Minister: William Lyon Mackenzie King

Premier: John Hart

Federal Ministry: Department of Mines and Resources

In the News

- 1947 Feb 10 World War Two peace treaties signed.
- 1947 April Jackie Robinson becomes first black in modern major-league baseball.
- 1947 August India and Pakistan declare independence from Great Britain.
- 1948 First television stations begin broadcasting in USA (but not until 1952 in Canada).
- 1948 Dec 10 The Universal Declaration of Human Right adopted by UN General Assembly.
- 1949 Aboriginal people in British Columbia given right to vote in provincial elections.

Backgrounder

The years following World War Two saw many social and political changes in Canada and other parts of the world. People were appalled by the degree of death and atrocities that occurred in the war, and became more aware of human rights. Canada joined with other countries at the United Nations to sign The Universal Declaration of Human Rights.

Many people recognized that the treatment of Aboriginal people was unjust. Some noticed that Aboriginal war veterans, who had stood alongside other Canadian soldiers on the battlefields, were not treated in the same way when they returned home.

The time was ripe for changes to the Indian Act. A Special Joint Committee of the Senate and the House of Commons held hearings from a variety of people and organizations. This included the Native Brotherhood, a new organization that had begun to organize Aboriginal fishers, but grew into a significant agent for change in all areas of Aboriginal Rights and Title. One of its leaders was

Rev. Peter Kelly, who had previously been one of the chief spokesmen for the Allied Tribes.

In 1946, the Native Brotherhood began a monthly newspaper, called *The Native Voice*. Many of the following documents are from its pages.

Some of the oppressive sections of the Indian Act were removed or amended. The anti-Potlatch laws were taken out and First Nations people were allowed to enter pool halls and to gamble if they wanted. As well, the restrictive laws making it illegal to raise money to pursue land claims were repealed. Women were allowed to vote in band councils.

The changes opened the door for First Nations to be able to vote in elections as other Canadians did. However, they did not receive the vote in federal elections until 1960.

The documents in this section illustrate the relationship between First Nations and other Canadians in the period leading up to the new Indian Act, 1951.

URGES NATIVE SCHOOL HERE

A motion by Trustee Mrs. Earl Becker that the Indian Department be asked to establish a separate native school in Prince Rupert failed to find a seconder at last night's school board meeting, despite the fact that 50 native children are attending city schools.

Mrs. Becker based her contention on grounds that native children require a special curriculum and that there are sufficient of them in the city to justify such a school.

"The cost involved as compared to the tuition received for them from the Indian Department does not justify keeping them in the city schools," she said. "Seal Cove school is ready to be set up again. Maybe they could take it over."

The discussion arose over the application for three native children to enrol at Borden Street School. Two of the children, aged 12 and 10, were in Grade One, and the third, aged seven, had had no previous schooling.

The Board moved that the two older children be accepted, but that the younger child not be accepted at so late a date in the term.

When it was suggested that such large children would create a problem in Grade One, Trustee A. B. Brown commented: "Ten and 12-year-old children are a problem in Grade One whether they are native or white. If they were white we would have to take them, so I see no reason for discrimination."

At present there are 50 children in the city's schools for which the Indian Department pays tuition. There are 23 at Borden Street, 15 at Conrad, three at King Edward and nine at Booth High School.

LETTERBOX

SEGREGATION

Editor, Daily News:

I've just read my copy of The Daily News, January 9, and I am rather surprised that in this day and age when everyone seems to be striving for a better world to see where Mrs. Becker, a trustee of the school board, tried to pass a motion to segregate the native children, also to ask the Indian Department to establish a separate school in some ancient 2-roomed building (which incidentally the school board itself decided should be torn down.) Perhaps Mrs. Becker has never read or heard of some of the aims and aspirations for which the Native Brotherhood and Sisterhood of B.C. are struggling. One of their chief aims is a better education for the native child. Yet in the small townsite which not so very long ago was a favorite camping and hunting grounds of our grand ancestors, she smugly suggests segregation.

Really, I understood to be able to sit on any Board one must be wholly aware of the meaning of true democracy. Evidently Mrs. Becker misconstrues the entire meaning. The town of Prince Rupert is well patronized by native people who spend their money freely at the restaurants, the taxi-cabs, the picture shows (where I'm sorry to relate segregation is practised) and, whenever there are street carnivals, they patronize them fully. Yet, when the native father and

mother strive for better educational facilities, segregation is suggested. I know from my own family's experience and other families', that, given a chance, the native child can keep up and sometimes surpass his classmates. My own boy was ready for University at 18 and now my darling daughter at 12 is already enrolled at Junior High. They have been able to enjoy to their heart's content all the sports and goings-on at the schools and churches and clubs they have attended without even a hint of discrimination.

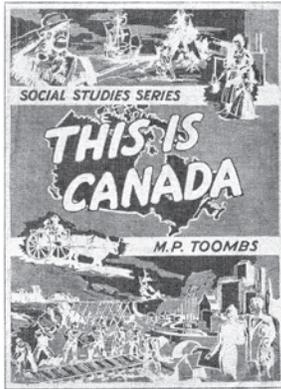
A cheery note was introduced when Mr. Brown spoke favorably for the native children. What a grand and glorious world this would be for us true Canadians if more people modernized their views. Who knows, perhaps in future years some of those native children, given a chance for better education, will be sitting as trustees of the school board? I'm just dreaming but why shouldn't my dreams become a reality? I understand my subject as I am the daughter of the late Chief George Keely (Chief Legaic) who was well known up and down the entire coast and who always worked hard for the betterment of his people and instilled in me the same desire.

I wonder if Mrs. Becker reads your editorials occasionally, as you have had some good ones especially "Working For a Better World", January 7 issue.

One of your Native Readers,
MRS. F. REYNON.

You saw it in The News!

Prince Rupert Daily News, January 27, 1947



This is Canada, a Social Studies text book for Grade 5 and 6 in Saskatchewan, published in 1942.

Before the White Man

Why was the name, Indian, given to the people who lived in our country before the coming of the white man? From your reading, you have likely guessed the reason. When Columbus sighted land, after his long Atlantic voyage, he thought he had reached islands which were only a short distance from India. He named these islands, the West Indies. The inhabitants, he called Indians. Soon this name was being given to the people on the whole continent of North America.

There were several large groups of Indians living in Canada. The names are not so very important to you, but it is better for you to make a note of them, anyway.

To the north, in what are now the Yukon and Northwest Territories, lived the *Athabascans*. South of them, in the country stretching from the Rocky Mountains to the Atlantic Ocean, were the *Algonquian* Indians. The *Sabish* Indians lived west of the Rockies. Then, south of the Great Lakes, and Upper St. Lawrence River regions, the *Iroquoian* Indians lived. Do you find these names hard to *pronounce*? Just write them on the blackboard, and then, on your map, try to point out the general location of each group.

Each group was divided into tribes. The names of some of these tribes sound very strange; others are amusing. For instance, the Athabascans were divided into tribes such as these: Hares, Slaves, Yellow Knives, and Beavers. Among the western tribes of the Algonquian Indians were the Crees, the Snakes, the Piegans, the Bloods, and the Blackfeet. To the east, were the Ottawas, the Chippewas, the Nipissings, and the Algonquins. (Note the difference between *Algonquin* and *Algonquian*.) The Iroquoian group included the Iroquois, the Hurons, the Eries, and the Neutrals. Now here is a good question. Can you find out how some of these tribes got their names? Boys and girls, we do not expect you to remember *all* these names, although you will naturally think of some of them. But here is what we do want you to remember. (1) There were four main groups of Indians living in what is now our country. (2) Each group was divided into several tribes, and each tribe had its own government. (3) Each tribe had a language of its own. (4) Each tribe had habits and customs peculiar to itself. (5) The ways of living of each tribe depended upon its surroundings. For example, the Indians living on the plains differed greatly, in their habits of living, from those living in the wooded areas to the north.

The Indian Problem

The Indians looked upon the land as theirs by right of inheritance. Therefore, if the white man was going to take control, some settlement had to be reached with the Indians. This was done by a series of treaties or agreements between the Indians on one hand and the Dominion government on the other. In these treaties, it was agreed to set aside *reservations* for the use of the Indians; to pay to the heads of Indian families certain sums of money annually (called treaty money), and to provide the inhabitants of the *reserves* with certain tools for farming purposes.

Sometimes the Indians didn't look upon these arrangements very favorably. In the following dramatization, the attitude of the Indians is revealed.

(Continued next page)

BIG BEAR REFUSES TO SIGN

Characters

Lieutenant-Governor Morris
 Big Bear, a Cree Indian chief
 Poundmaker, an Indian councillor
 Other Indian chiefs

Scene, near Fort Carlton. As the scene opens, Lieutenant-Governor Morris is speaking.

Morris: Often, when I thought of the future of the Indian, my heart was sad. I saw that the buffalo was getting scarcer and scarcer, and I feared that the Indians would no longer be able to find food on the great plains. I wondered if the Indians of the plains would join with the white men in planting gardens and building houses. I am glad to know that some of you have already begun to build and plant; and I would like, on behalf of the Queen, to give each band that desires it, a home of its own. The country is wide and you are scattered. The white man might come and settle on the very place you would like to be. Take land now. We shall *reserve* it for you. For every family of *five*, a reserve to themselves of one square mile. Then, too, every man, woman, and child will get five dollars, paid to the head of the family, for his wife and children not married. Each chief will receive twenty-five dollars, and each headman fifteen dollars. To cultivate the land, we shall give to every chief, for his band, one chest of carpenter's tools, one cross-cut saw, five handsaws, five augers, and one grindstone. To help all of you to farm, we shall give to every chief, for the use of his band, one plow and two harrows for every ten

families; one or two yokes of oxen; four or five other cattle; and seed to plant in the land actually broken. Then, we shall give, to every family actually carrying on farming operations, two hoes, one spade, one scythe, and one axe.

Poundmaker: Big Bear, the Queen wants us to dig and plant for ourselves. That is what it says in the treaty.

Big Bear: We cannot and we won't. It is squaw's work, and how can old men like you and me, hunters all our days, learn *now* to plant gardens. It makes me feel wicked, Poundmaker, the trash they offer us for our vast hunting grounds. When I was a young man, we saw buffalo on the plains as far as the eye could see. Now when I go out on the plains it seems as if all the buffalo are gone.

Poundmaker: Last time our band killed only five, and if it not been that rabbits were plenty, we would have all died.

Big Bear: The white men come from the east; they kill our buffalo; they take our land and they give us one square mile without the buffalo—nothing but rabbits—and two hoes and one spade. It makes me feel wicked. My heart gets black. Some day I'll shoot and kill.

Morris: Come, the treaty is ready. Come and sign.

Big Bear: No, I cannot sign. The other chiefs have signed the treaty but I cannot. My heart is black with anger.

Eventually, arrangements were made to place all the Indians on reservations. Have the plans for farming on the reservations been successful? See if you can find out the names of the reservations in your province.

4



Native Voice, February, 1947 p 5

Forgotten Man

5

Native Brotherhood of B.C. Assumes Prov. Leadership

The citizens of Canada were recently awakened to the fact that the organized might of British Columbia Indians have a voice that is being heard and will continue to be heard throughout the whole country.

The "proclamation" issued to the Hon. John Hart, Premier B.C. by Chief Wm. Scow had the desired effect. The whole Canada was awakened. Reaction was instantaneous. Leading daily papers throughout the entire Dominion devoted much space to the problems confronting the Natives of Canada. Editorial comment in many of our newspapers took a serious view of the whole situation, despite some humorous angles that were noted.

Many thousands of our citizens were supplied through press and radio (the Indian problem is the problem of the voting citizens of Canada) realized, for the first time in many cases, that the Native people are not satisfied with the existing laws of B.C. or Canada as a whole, when they continue to ignore the Indians in any legislation that is passed and other personalities given first consideration.

News regarding the Indian takeover of the duties is dealt with in other columns of this issue but it is important to note at this time that the Native Brotherhood of B.C. have an engagement to meet the Premier of B.C. and cabinet at the end of this month. That is the result of the publicity given to the causes of our people.

The Native Brotherhood of B.C. wishes at this time to thank all the people from Nova Scotia to British Columbia for backing us up so splendidly. Indeed it is most gratifying to us in our struggles as a minority to find that we are being

backed up by so many voters of Canada.

THE SPARKPLUG

The following telegram through Chief Wm. Scow on January 22, 1947, to the Premier was the result of news issued from the Parliament Buildings at Victoria, B.C., stating that voting privileges may be extended to both Chinese and East Indians while the Native people were not given serious consideration. The wire read:

"Hon. John Hart.
"Premier of British Columbia:

"In view of the proposed granting of votes to Chinese and East Indians by the provincial government we would like to remind you that aborigines of British Columbia—the native Canadians—are still treated as a conquered race and have not yet been granted their right of citizenship to vote.

"We respectfully ask you to give this your deepest consideration before putting the Canadian-born of foreign origin ahead of native Canadians."

Native Voice, February, 1947 p. 1.

6

NO REASON FOR PRIDE

(From The Vancouver Sun, Monday, February 3, 1947.)

The means that the native Indians of British Columbia took recently to dramatize their underprivileged position in the midst of our vaunted Canadian democracy have had the result intended. The business of "taking over" the government of B.C. from Mr. Hart had its humorous side, but it also made a lot of white people, busy with their own affairs, take a little time out to consider the case the Indians on the reservations can make for a squarer deal.

White men's organizations in the province are taking notice. The Red Men have invaded the university campus and at two large meetings students' resolutions have been passed urging the Dominion and provincial governments to institute policies leading to larger citizenship for the "wards of the government."

The economic and social condition of the wards is proof of the failure of the administration of Indian affairs. White citizens usually admit there is no reason why, for instance, Indian children should not have the same educational opportunities as white, yellow or brown children. There should be no reason why the Indian death rate from TB and the infant and maternal mortality rates among Indians should be higher than among the rest of the citizenry.

There is also no reason why this country can not follow the lead of the United States and give Indians all citizenship rights without prejudicing their treaty rights. That an elder of the Assiniboines told members of the Saskatchewan legislature a few days ago is so true as to hurt. He said, did Dan Kennedy of the Sinaluta reserve, "under the present tutelage system, democracy and the Red man are not even on speaking terms."

The first things that need overhauling are the educational and health services of the Indians. They should be on an equality with white and others with respect to old-age pensions and other social benefits. It might be feasible for the Dominion and provinces to adopt the New Zealand system of giving block representation to aborigines in the legislatures. The problem of the Indian requires immediate thought by government.

Native Voice, February, 1947 p. 8.

Special Joint Committee of the Senate and the House of Commons

Presentation of Brief of the Native Brotherhood of British Columbia by the Rev. P. R. Kelly;

The Native Brotherhood of British Columbia have the honour and pleasure to present for your earnest consideration the within brief. The subject matter thereof considers Indian administration in general, and in particular the matters specified and numbered one to eight in the orders of reference of both the Senate and House of Commons.

7. DAY AND RESIDENTIAL SCHOOLS.

Education of Indians at present is the sole responsibility of the Federal Government therefore, in conformity with the other educational practice in Canada generally, Indian day and residential schools should be free from denominational jurisdiction. In British Columbia the B.C. curriculum should be used exclusively and the supervision and inspection of the schools under the Provincial inspectors, the cost of such supervision to be borne by the Federal Government. The school age should be advanced to eighteen (18) years due to the broken period of attendance occasioned by the casual geographical employment of the parents. Where fathers have to leave home for their employment, the mothers should be encouraged to remain at home and keep their children attending school. Wherever possible the Indian children should be permitted to attend the public schools and the per capita cost thereof paid by the Federal Government. As a fundamental principle Indian children should be allowed to attend Canadian Public Schools.

Residential schools, should be maintained for pupils not within range of the day schools and these schools should also be non-denominational. At Port Alberni, for instance, there is a large residential school which should include high school facilities. If this particular school cannot be equipped and staffed for high education then the pupils should be allowed to reside there and attend the regular high school. However, wherever possible the day school system should be encouraged and day schools established.

There are two salient features pertaining to schools and education generally which should be stressed:—

(a) The schools should be un-denominational:—The Indians appreciate that at one time the entire cost of education was borne by the Churches but they believe that education being the sole responsibility of the Federal Government under the law the Federal Government should exercise and implement this responsibility into direct action.

(b) At the present time the Churches furnish part of the moneys expended on education and the Indians are very grateful and appreciative thereof. If the Dominion Government assumed the cost then the Churches would have additional money to advance their ministry in additional social services and practical benefits to the

Indians. Education is the primary duty of the Government and not of the Church and as such, should be un-denominational.

(b) Greater facilities and opportunity for Education:—The opportunity to obtain high school and university education should be available more generally for Indian youth. In isolated instances in British Columbia the Indian Agent has permitted Indians to attend the regular high schools but a great number of deserving Indian students have been denied this privilege, that is, refused by the Indian agent. What a situation this is when we consider that the Indian agent is, in a sense, in control of the intellectual development of, and thereby controlling, the destinies of a people, a race! No individual should be denied the right of intellectual advancement at the behest of one man however benevolent a despot he may appear to be.

The time has certainly come for the Government to inaugurate a higher standard of training in the schools and employ more highly trained and competent teachers. The need for more advanced vocational training is evident. There are many reasons for the Government's deficiency, such as the dif-

ficulty in obtaining white teachers to handle this more difficult work and to pay adequate salaries therefor. The Dominion Government could and should alleviate this problem by training Indian workers.

There must of necessity be improved educational facilities. It should be the objective in Indian education to train Indian leaders and teachers, nurses and others for work in the Indian communities. How then can this be done without proper educational facilities?

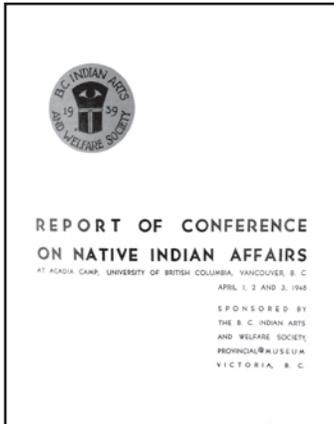
It has been very difficult and in many instances impossible to get properly trained white teachers and nurses to live in isolated areas. An Indian girl trained as a nurse would feel quite at home at Kitamaat, for instance, whereas a white girl-nurse in the district far too isolated and dreary. This illustration is from actual experience. Why should there not be an adequate supply of Indian nurses made available? With proper educational facilities this would soon be possible. The same applies to all branches of Indian education and social service.

In British Columbia the educational situation is deplorable, as shown by the following statistics:

According to evidence presented by Major D. M. MacKay, Commis-

ioner for Indian Affairs in British Columbia, to the Special Joint Committee of the Senate and the House of Commons in June, 1946, 12,000 or nearly 50% of the Indian population of B.C. are 17 years of age or under. In the year 1945-1946 only 4,100 Indian children were enrolled in schools. It was estimated by Major MacKay that approximately 1200 Indian children in B.C. were receiving no education whatsoever. Of those enrolled, only 87 had reached Grade VIII, while 142 were in Grade VII, 261 in Grade VI and 382 in Grade V. Only 24 Indian pupils were receiving high school education. There were 201 Indian pupils attending the elementary public schools of the Province.

8 Conference on Native Indian Affairs April 1-3, 1948



In April 1948 a three-day conference was held at UBC by supporters of Aboriginal Rights. The 84 attendees included a wide spectrum of people: First Nations leaders and artists, government officials, church representatives, anthropologists, and university students.

Presentations and discussions were held on these topics: Arts and Crafts, Health and Welfare, Education, and Training of Professionals in Health, Welfare and Education.

The speeches and discussion were written down and printed. A copy of the document was sent to the Special Joint Committee of the Senate and the House of Commons.

Here are a few samples of quotes from presenters and commentators regarding education and residential schools.

Mr. R. F. Davey

Inspector of Indian Schools for B.C.

As an official of the Indian Affairs Branch it is not possible for me to express my personal opinion or to participate in a discussion of controversial matters which have a bearing on the policy of the department. I may, however, be able to make a contribution by outlining some of the policies about which there appears to be some misunderstanding, or about which I am frequently questioned. [...] Permit me first to give some idea of the scope of the work in B.C. by giving a few figures:

	No.	Teachers
Residential Schools	13	51
Day Schools	55	68
Hospital Schools	3	4
Seasonal schools	9	

Attendance at Indian Schools of all types in 1944-45 and 1945-46, which are the latest figures available in this office: 1945-46 : 4160 1944-45 : 3650
Increase : 510

At present there are 311 pupils attending white schools which is double the number over last year and is about 7% of our school enrolment. [...] To try to minimize as far as possible the element of segregation of white and Indian children it is the policy of the Department to seek the admission of Indian pupils to white schools wherever that is possible.

On the whole the authorities have been most co-operative in this regard. They have, however, their own problem of accommodation and we have been refused admission in a number of cases because of lack of space. [...]

Residential Schools

The function of these schools is at the present time to provide for the following, and priority for admission is in the order given.

1. Children whose home conditions or other circumstances require their admittance to some institution where they will receive adequate care.
2. Pupils for whom there is no provision for education on or near the reserve.
3. Pupils who wish to reside at Residential Schools and attend High School.
4. Pupils whose parents wish them to attend a Residential School.

The general organization within the Residential Schools varies from school to school. This variation is chiefly due to the physical features of the school. The amount of time devoted to classroom instruction is in some cases the same as in the day schools – five hours a day for five days a week, but varies to a low of half this amount at one school. Before it is possible to bring the standard up to the five hour day, classroom accommodation must be provided and it is the policy of the department to institute the five hour class day in all schools. [...]

In summary the Department is endeavouring to secure the admission of as many Indian pupils to white schools as possible, both High and Elementary schools. Its policy is to extend Day Schools and provide better class-room facilities at existing Residential schools. The Department does not favour the establishment of Indian High Schools.

[pages 39-44]

Dr. Rev. G. Raley (United Church Minister, Past principal of Kitamaat and Coqualeetza schools)

We blame the Government for failure of interest, for lack of sympathetic consideration of Indian claims. I believe that the Government is seriously considering assistance and improvements. And anyway who are the Government? You and I, the people, we are the Government in a democratic country like Canada. And until the people are aroused to take a sympathetic interest in the welfare, the education, the economic condition and housing and social life we shall not get very far. Indifference is a brake to progress and legislation. A conference of this nature is very helpful and encouraging.

George Clutesi - Alberni (Tseshah artist, writer and actor)

I do not think bigger and more imposing boarding schools will make the Indian responsible, self-supporting, part of this great economic system, if that institution persistently advocates the complete separation of the child from his home life. It is a well known fact that the coastal tribes of B.C., especially the Island tribes are renowned for the unselfish love for their children. It was a custom to hold one's child on his knee and to impart what was in his heart, to prepare him for the responsibilities of life. It is therefore not difficult to understand the shock the child experiences when taken entirely away from his parents, from the love of the mother and father, the companionship of brother and sister, so essential to every child at that age. That shock, to put it mildly is bewildering, frustrating, it kills the incentive, before he has a chance to make a start.

I think whenever advisable more and more day schools should be instituted and operated in an up to date manner. The core of educating the Indian is to teach and prepare him for the many aspects of this complicated country called civilization. I tell you friends it is complicated. [...]

Again I repeat. Day schools should be encouraged given all the chances it deserves and all the equipment required. Right now the tendency is to build these new schools and maintain them on a shoe-string. That should not be so. It has been repeatedly pointed out that we have adequate funds held in trust for us, and specially ear-marked for education.

(p 61-62)

Mrs. Cook (Jane Constance Cook, Kwakwaka'wakw leader and activist)

What has grieved me all my life is the ignorance, the misunderstanding about the Indian's religion. Vancouver found that already before the white man came the Indians had their laws, and respect for authority, they had their religion. The Indian saw God in nature – the sun, moon and stars and he worshipped and practised his religion. He was a good Indian. I was old enough to see the tail end of that era. Everything that an Indian man or woman could be – honest, courageous. It was the thing that came after that I saw the awful results of what the other nations brought into the country to the Indians. It was not God – it was the Devil.

What we are struggling with today is the teaching of the white man who did not understand the Indian and taught that these things which were good were bad. They did not understand his past. [...]

There is another thing which the missionary didn't understand. He couldn't see the beauty of a totem pole. He discouraged the Indian from making them. They didn't recognize what the totem poles meant.

Mrs. K. Green (Tsimshian)

It is a pleasure to be here today and to bring up again the question of our people, what we want for our young people today. We are holding out our hands to education. We are striving for betterment of our young people. I have in my travels met many of those dear children around the ages of 15-16-17 years. I have asked their opinion. They have said: "Will you try to get more education for us." They need a few more years of education. They haven't had a chance to get to school every day. At Kitkatla the older children haven't been able to go to school for 2 years. The older ones and the little ones have had to take turns. How can we allow their schooling to go on this way? We pleaded with the officials. Couldn't a child be given 2 more years if he really wanted a chance to learn. Then there is the problem of teachers. Young people have been backward in going to an outlying place. It takes a married couple to make a go of things.

Frank Assu (Cape Mudge; Native Brotherhood Executive)
 I don't want people to think the Government is not obligated to us. We owned this country. The Dominion Government is obligated to the Indians in B. C. [...] People must donate more money to alleviate those bad conditions today among the Indians. When that word "Indian" is mentioned he feels mad. The word to describe us is "Native." That will indicate to the general public that he owns the country and it raises his morale. (pp 74-75)

Mr. William Tatoosh (Hupacasath)

Not so very long ago a special memorial service was held at Alberni for one of our people killed in the service of this country. A sort of plaque was put up. All that was said was of credit to him. He was especially smart. One speaker said: let this plaque be an example to you. But that was as far as they went. They didn't say why he didn't get higher education. He didn't get it because it was not available, at that time, to him. How can that be an example to the other students? Are they going to run up against the same things as that boy? The sad part is that that boy gave his life for this country with this in mind: he figured he would come back and get more education through being in the Army. I believe there again it falls back on the Department. He wasn't able to get help. He did correspondence school, but he had to go out to work and it is important for him to do his work. (pp 75-76)

Mr. Guy Williams (Haisla; Native Brotherhood executive; later became Canada's second Aboriginal Senator)
 Regarding after school – the Department of Indian Affairs has no follow through system. That is definite. Only in a very limited number of cases have a native girl or boy taken higher education. It takes too much red tape, and the result is that the children and parents are discouraged, or a year is lost. [...]

As to education in the past, as an Indian and as a child, I went through it, it was something – and I'm not going to pull my punches – that stank. [...] Residential schools have been far too much along the lines of penal schools. I have seen boys flogged. That is what our people have to endure to acquire an education for their children. Some children do not go home from their residential school for four years. I don't think that system should be.

9

A SHAMEFUL CONDITION

Canada spends a little over \$2,000,000 a year on Indian education and the sum is, apparently, only about half enough. The joint committee of the Senate and House considering Indian problems at Ottawa received a brief on Tuesday from the Oblate Fathers, who have a great deal to do with Indian welfare and training, and the part of the brief dealing with education is little short of an indictment of the Indian affairs branch.

Forty-two percent of the Indian children of school age in Canada, it seems, are unable to attend school because there is no school for them to attend. Four hundred classrooms are needed immediately.

The Indians are wards of the Dominion Government. That is their recognized status. And this is the way the Dominion Government is discharging its responsibility. It is well known that the health of the Indians is poor. The amount of tuberculosis on the reserves has long amounted to a scandal. And now, if the Oblate brief is to be credited, the school situation is a scandal, too.

In British Columbia, the brief indicates, conditions are considerably worse than the average. Here, according to the last census, we have 24,875 Indians. The last report showed that 3650 were enrolled in schools. The Oblate brief states that only 41 percent of those of school age are able to attend schools, which means that six Indian children out of ten in British Columbia are denied educational facilities.

It is a long time since the poet Pope held up the Indian as an example of the "untutored mind." We are still, callously, parsimoniously and shamefully keeping him untutored.

Native Voice, August 1947, p. 13

10

**Waiting For
The Sunrise**

By WILLIAM FREEMAN

The whole North American Indian world is waiting for the Sunrise. Our leaders have placed our hopes and dreams of a happier destiny on the table of the combined committee of the Senate and the House of Commons, and with breathless expectation we stand at attention and constantly watch the horizon for that new and better day. Our freedom must be restored to us and we must be granted the full rights of citizenship in our own native land, for this land is ours by heritage, peopled by our forebears from time immemorial. We are not an alien race and furthermore we are not a conquered race and we still retain our aboriginal title. This title is not extinguished through conquest or treaty with the white man. Our lands are not ceded to the white man and the white population of the province is transgressing on our land.

If our prayer is unheeded and if our brief is pigeon-holed again in Parliament, the ruling class of people of the day shall be denounced and branded with black and unimaginable names by the historians of the future. For we are also the creation of God and we are full-fledged human beings with rights equal to others. Let the wheels of justice roll and grant us full rights of citizenship with social benefits and civil rights for Time Marches On and we want to keep abreast with the marchers, but we don't want to be left stranded eternally between the Bow and Arrow age and the white man's Civilization. Detestful as it is we must become ordinary members of the North American Society in order to survive the inroads and ravages of the white man's civilization.

Native Voice, September 1947, p. 11

11

Education

RESPONSIBILITY FOR the education of Indians lies exclusively with the Federal Government. Most of the schools are denominational and intelligent Indians indignantly protest against the determination of their children's religious affiliations by some far away committee or official; they feel that the Government is exploiting the missionary enterprise of Christian churches and leaving to these latter many responsibilities that belong properly to the State; and as a result of this manipulation of the missions, the Indians feel that their own children are being exploited.

IT IS NOTORIOUS that very many of the teachers in Indian schools are as incompetent and ill-trained as they are underpaid; a few weeks ago I saw in a Vancouver paper an advertisement for a teacher for an Indian school on Vancouver Island. The advertisement included the startling phrase: "No qualifications necessary."

Native Voice, Aug-Sep 1948, p. 10