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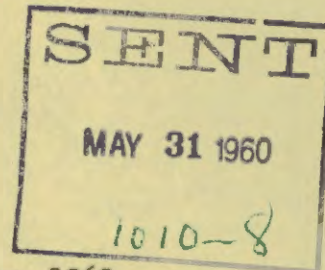
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Ottawa, 31 May, 1960.

The Reverend Armand Tagoon,
Rankin Inlet,
Northwest Territories.

Dear Mr. Tagoon:

It was a great privilege to be present at the ceremony of your Ordination in St. James' Cathedral on May 27th. My only regret was that I could not stay in Toronto for the reception the following day and have an opportunity to speak with you at greater length than the brief words we exchanged when I shook your hand and expressed my congratulations.

As a member of the clergy you have advice and direction from the long tradition of your Church, its ministers and many good friends. It is not my place to add anything on this score. However, please permit me to say that as an officer of the government administration in northern Canada I rejoice with your other friends at the new high honour and responsibility conferred upon you. I echo the prediction of The Very Reverend Dean Riley that there will be other Eskimos follow the path you have pioneered and enter the service of their church.

We in the Department of Northern Affairs see no limitations on what men and women of the Eskimo race may do. Some of the most distinguished persons in the world have been Canadian. The opportunity to share in the activities of this great country are for Eskimos as well as all others. Young Eskimos now in schools will have these expanding horizons, and I think you know that they can expect warm friendship and high regard from their fellow citizens in the south.

I send you again my congratulations and best wishes for a long and satisfying ministry.

Yours sincerely,

B. G. Sivertz,
Director.

SENT

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SEP 25 1959

Ottawa, September 25, 1959.

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Pa
AP

The Right Reverend Donald B. Marsh, D.D.,
Bishop of the Arctic,
153 St. Clair Street West,
Toronto 7, Ontario.

Dear Bishop Marsh:

On September 18th you wrote to me about an Eskimo child called Pitsolak whom you identified as the daughter of a patient in the Toronto General Hospital. This enquiry led you to a sweeping denunciation of the administration for, I take it, inefficiency, inhumanity and extravagance. I think that you would wish me to answer you frankly.

The woman you interviewed is Eetookshajuke who, according to our records, was admitted to the Toronto General Hospital this September 1st. I think you may have misunderstood this woman's enquiry, for Pitseeolak, or Pitsolak, is not a girl but a boy, age 14. He was admitted to hospital at Clearwater on July 29th, 1957, and was transferred, following diagnosis, about ten days later to Brandon Sanatorium. I am told that the layman's interpretation of the medical diagnosis on our cards is a serious case of tuberculosis in certain bones.

You spoke in strong language of the administration's failure to notify families of the whereabouts of such patients. I cannot agree, but I will quote only facts. Pitsolak's family was notified of his admission and diagnosis in September, 1957. Every three months thereafter, which, as you know, is normal amongst all Eskimo hospital patients, reports were sent to his family on his condition. In July, 1958, and again on July 16th, 1959, photographs of the lad were taken to his family who were given the opportunity to have photographs taken in exchange and also to record tape-recorded greetings. On this occasion his mother twice listened to the tape-recorded voice of her son the welfare officer had brought. This is, of course, the general practice.

On August 24, 1959, Pitsolak's mother asked the Moose Hospital authorities to get a current report on her son's condition since she was no longer at Cape Dorset where the normal messages are sent. In four days the information was obtained from Manitoba and was sent by telegram to Moose Factory. On September 3, Moose Factory reported by telegram that the mother had just left en route to the Toronto General Hospital where the report on her son was sent. I can only conclude that you chanced to see her during the brief period between the admission and the arrival of the news.

I regard this as a satisfactory, efficient, human handling of an Eskimo enquiry. It is not exceptional; it is perfectly common in the work of our Welfare Division which each year looks after communications about 2,000 sick Eskimos and their families. Our handling of such a request for information angers you, but I do not know why.

You also enclosed a letter from the Missionary in Lake Harbour who asked why it sometimes takes five weeks for word of new hospital patients to reach Lake Harbour. I am not sure what issue you wish to raise, for you know that the ship taking Lake Harbour patients normally travels westward through the Straits and Bay making calls and experiencing other delays in the ice-filled waters for a total of about twenty days before it reaches Churchill. Sometimes the delays are longer if the ship must depart from that itinerary. It is, therefore, common for patients to be up to four weeks en route before they even reach their destination. If notification or progress reports are in the hands of families within five weeks, I would conclude that the medical authorities are working with efficiency.

I now turn to the remainder of your letter in which you levelled serious charges about the attitude and operation of the administration which I serve. Specifically, you stated that "in spite of the terrific sums of money spent on minute houses, hostels, Government personnel and homes for them, the individual Eskimo is just as forgotten as he ever was".

Such a statement from a responsible and well informed authority disturbs me deeply, and even your writing in the Canadian Churchman and the Arctic News did not fully prepare me for it. What can I say that you do not know well? Should I speak once more of the philosophy of the Government which makes its starting point the sanctity of the

individual Eskimo and the cardinal importance of helping him as a person to enjoy the spiritual, social, economic and cultural values of Canadian citizenship in fullest sense? That would not help unless I were to catalogue the translation of the philosophy into action in a thousand ways you know of.

Should I, then, give examples from our Welfare Service to which you have been so bitterly hostile in public and in private? It would not help, for instance, to say what we are doing for those who are sick, for earlier in this letter I have to some extent done so; and still we anger you. I take it that you would regard it as "forgetting the individual Eskimo" if I were to remind you of the tireless and valiant efforts of the medical profession which in so short a time have cut by half the scourge of tuberculosis. The medical programme has also earned your continuing enmity, so what profit is there in speaking of the healing of the sick?

I can scarcely refer to the new programme of rehabilitation of individual Eskimos which in just two years has lifted so many derelicts from a life of hopelessness and despair, with physical or mental handicap, and set them on the path of meaningful and independent lives. I cannot refer to it, for both in published articles and in correspondence you have condemned the rehabilitation programme as a sink of immorality and delinquency. We have not elicited from you any reply to our request for a substantiation of the charges. We have received correspondence from Eskimos of the Anglican faith who were deeply hurt and angered by your attacks on these helpless people. You have made your judgement, and the views of these Eskimos may not interest you. As evidence of our concern for the individual Eskimos, therefore, we cannot quote the painstaking programme of personal rehabilitation.

Should I, before leaving the welfare field, return to the sweeping charges you have made both here and in public about the vast empires of staff the Northern Administration Branch has recruited? Permit me to do so, for fresh in mind also is the charge in the Canadian Churchman that our vast army of officials "will soon outnumber the Eskimos".

But before I answer, let me ask: Is there any group of people in this vast country who, in this time of change and crisis, are so urgently in need of the kind of help a trained social worker can give? How vast then is this empire about which you have made these charges? In the million and a half square miles that encompass northern Canada

we have a total of four social workers. On our entire staff, including the field, Ottawa and those who (I had thought) efficiently served the Eskimo patients in hospitals right across the country, we have a total of seven social workers. We must go far to overtake the Eskimo population.

But perhaps you were referring to "the constantly expanding divisions and sub-divisions" of administrative staff as well. Across the wide Arctic we have a total of twelve administrative officers, including northern service officers. Although we bear responsibility by Statute of Parliament for the whole administration of this vast land, half as big as all the provinces of Canada combined, and we bear responsibility for all Eskimo Affairs, we discharge our duties with a staff far smaller than is used to police the Arctic, or to report its weather. Not only are we one of the smallest government departments operating in the Arctic, but our total administrative and welfare staff is much smaller than the number of missionaries in the same area. But you know all this as well as I, and still in public you attack the vast size of our modest operation: what can I say?

What can I say of the philosophy of the individual in action? Should I remind you that twelve years ago there was not a single full time school in the Arctic, that virtually a whole people was denied the horizons of learning through literature? Should I remind you that after this short span of years, 40% of all Eskimo children are now receiving an education, and that they are passing to new worlds of the mind which stimulate and excite them? Perhaps I should not refer to schools, for I have heard so often "you don't need an education to go on a trapline". But you, Sir, did refer to hostels which have indeed been expensive. What is the mind of a child worth? Should I make any point of the fact that these hostels were built by the taxpayers of Canada for the use of the church, which, in a manner never thought extravagant, has taken over their total management and operation?

Should I speak of the people themselves, whom we have sought to help by giving places in our offices and a guidance and friendship that transcends the job? I would like to speak of the winning struggle of Miss who at last has found happiness in a life where her unusual talents are used and appreciated; but across the Arctic you told the tale that Miss was pregnant. She tells us that the letter she sent you expressing her confusion and despair at this slander, you

did not trouble to acknowledge. Or should I speak of the important work that Miss is doing for her people? No, for of her you said only that she is running a house of ill repute. The struggle and victories of such little people whom we have sought to help may not impress you. I will speak no more of them.

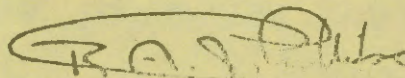
Nothing I can say of helping the individual Eskimo find his way to a happier economic life would carry much weight. You have known more intimately than I the destitution of Eskimos in Keewatin or Ungava who for the long decades have faced the alternatives of starvation or the dole. To me it is a moment of excitement to learn that an Eskimo has found a new opportunity, a new skill which will allow him to stand up once more as a man and offer his family a prospect less bitter than hunger in the winter cold. To me, co-operatives run by Eskimos themselves, taking the wealth from the sea and the land, instead of the handout at the settlement, is a milestone of greatness in the path of individual Eskimo development. And I am still naive enough to be deeply moved when an Eskimo finds a voice, silent through the centuries, and speaks with conviction and truth of his people and their hopes and fears. Perhaps they do it in an Eskimo Affairs Committee meeting, perhaps in local councils, perhaps in letters that no longer curry favour with the white man; perhaps they do it in an article that they - Eskimos! - now write for publication. This is to me the opposite of the forgotten Eskimo: it is an earnest of a philosophy of the sanctity of the individual as a citizen. But these things, too, you know of.

Then I cannot reply. I can only confess confusion and distress. Why does it serve the Eskimos to undermine those who seek to help them? If our works, to which I have referred but briefly, are wrong, what would you have us do? We cannot put back the clock to the days of the Arctic preserve whether or not that would be better for the people. They are a part of Canada now, through forces bigger than any of us can influence. I confess to that simple pride in the citizenship of Canada which makes me confident that this will be good for the Eskimos for they can share and add to a great heritage when they emerge from the darkness of disease, destitution and ignorance. I would like to help them as they emerge. Even if I am wrong in thinking that the new Canadian life can be a better one, what can we do but help them in their change, and support others who work sincerely for them?

I hope we can work together, we who serve the Eskimos, and that we can put aside the opportunities to lay charges, to fan suspicions, to compete where there is no competition. This is the co-operation I hope for, the co-operation I thought we were to achieve. The faults may be ours and in all such cases I will be truly grateful to you for your candour. It would make it easier to act upon advice, however, if we were to think not so much in terms of sweeping charges or innuendoes, not in campaigns to undermine confidence of those who sincerely work, but rather in the more circumscribed field of facts, figures, dates and exact quotations. This, I know, will provide the best opportunity to improve an administration which has so disappointed you in its humanity and efficiency.

Because of the important issues which your letter raised, I am taking the liberty of sending copies of it, and of my reply, to the Deputy Minister and some members of the clergy, all of whom have expressed keen interest in the relations between the Diocese of the Arctic and the Administration of the north.

Yours sincerely,



R.A.J. Phillips,
Assistant Director, Plans and Policy.

July 12, 1962

The Most Reverend H. H. Clark,
Archbishop of Rupertland and
Primate of all Canada,
Synod Office, Trinity Hall,
Winnipeg, Manitoba

Dear Archbishop Clark:

I have recently received a copy of your letter of June 20 addressed to Mr. Gordon Robertson of the Department of Northern Affairs.

Thank you for your comments on the Arts and Crafts program we have attempted to carry out among the Eskimo people.

Over the past fourteen years we have had the pleasure of working in close association with the Department of Northern Affairs, the Canadian Handicrafts Guild, the Hudson's Bay Company, and many of your missionaries and Eskimo catechists.

You may recall that in 1949 during the second year of work on the East Coast of Hudson Bay, under a small grant from the Canadian Handicrafts-Guild, Archdeacon Marsh, now Bishop of the Arctic, made it possible for me to occupy the then vacant mission house at Port Harrison. This was of great assistance in the beginning of our whole program.

The Eskimos of Canada have proved themselves to be a most talented and industrious people; anxious to assist themselves in their inevitable march toward full participation in the national economy as useful Canadian citizens.

I have every confidence that the Department of Northern Affairs will continue to do everything possible to assist the Eskimo people to achieve this goal as soon as possible.

There are many social and moral problems facing the Eskimo people during their rapid transition into our complex modern society.

I feel certain that the Government and the people of Canada will continue to look to the churches for their most important work of assisting to guide the Eskimo people into their new way of life.

Although I have physically left the Arctic, I remain vitally interested in the activities of the Canadian north. I will continue to serve on a number of committees assisting in the development of Eskimo arts and crafts.

I personally consider it a great honour and privilege that I may have been of some small assistance to the Eskimo people. The Eskimos have repaid this a hundred-fold in their friendship and charity toward me and my family.

May I again thank you for your kind letter and your continuing interest in the art and crafts of the Eskimo people.

I remain,

Respectfully yours,



James A. Houston

VLD

CONFIDENTIALRELATIONS WITH THE ANGLICAN CHURCH

The organization of the Anglican Church sharply differs from the Roman Catholics in that there is a single Diocese embracing virtually all the north which we administer, excepting the Yukon. Relations with the Anglican Church are, therefore, heavily influenced by the attitudes of a single individual, Bishop Marsh. Though his cathedral is at Aklavik, he resides in Toronto and visits Ottawa four or five times a year.

Relations with Bishop Marsh have varied from good to stormy but even at the best of times, it has been difficult to feel confident that we had in Bishop Marsh a real understanding for, and general sympathy with, what we are doing. Until about four years ago, he was publicly and bitterly anti-Administration. He made a good deal of emotional play out of the problems of medical evacuation. Although there was then real substance for criticism, Bishop Marsh's enthusiasm for attack sometimes led him far beyond the facts.

Through painstaking personal contact, as well as through certain latent pressures in his own Church, Bishop Marsh came around to the point of neutrality. This was a period of good relations and it lasted until the last few months. Bishop Marsh chose to eliminate his attacks on the Administration in public, though he never went so far as to offer real support. His public pronouncements which usually took the form of talks in local parishes in an attempt to raise money and recruit missionaries, have remained little changed for many years; they dwell on an Arctic which he knew long ago and he has shown an incapacity to grasp the depth and meaning of the change.

The administration of the Diocese of the Arctic has given the greatest cause for concern within the hierarchy of the Church. Bishop Marsh is a man of rigid attitudes and sometimes of apparently ruthless behaviour to those within his province. He has been singularly unsuccessful in attracting young Canadians to serve as missionaries under him and so most of his recruitment has been amongst members of the Low Church in England. They have not proved universally adaptable to conditions of the changing Arctic for they understand nothing of the Canadian life with which Eskimos are now coming into contact. There are empty Anglican mission houses spotted across the Arctic. There is a fear

within the Anglican Church that this situation, exacerbated if not caused by Bishop Marsh, will result in a great weakening of the Church amongst a population over eighty per cent nominally Anglicans by the last census figures.

A second cause for concern has been that the Diocese of the Arctic has been operated with a degree of individual personal autonomy out of keeping with normal church administration. The Missionary Society of the Anglican Church contributes heavily to Arctic operation but until now it has been excluded from comment on policy or the expenditure of funds. Other elements in the Church, such as the liberal welfare outlook represented by such young and able people as Dr. Hatfield, are concerned that there are real philosophical differences between Bishop Marsh and his Diocese and the modern thinking of the Anglican Church in Canada. The main point at issue is the alleged tendency of Bishop Marsh and his missionaries to think (still) somewhat narrowly of the saving of individual souls with insufficient emphasis on the saving of the individual as a member of society.

Criticisms of Bishop Marsh within the Church are many and serious on these varied grounds and they are strengthened by the resentment of a one-man rule which has even prevented the meetings of clergy and laity which are a normal and essential part of Anglican operations. This has, in fact, been the only diocese of the Anglican Church in Canada in which the laity has been given no opportunity to raise its voices: or at least, such are the allegations.

This unease within the Church has led to three developments of importance to the Administration. In a confidential synod decision, recruitment for the north was "laid upon the conscience of the whole Church". This means that every diocese must provide able young Canadians to serve in the Arctic, not only to improve the quality and fill the empty missions, but perhaps also to break the clique of people from abroad who have run things in an old way now held to be outmoded.

Secondly, the Bishop of Ottawa was designated as a contact point between the Anglican Church and the Administration. This in itself was a fairly open indication of the misgivings felt by the Church over the bad relations which Bishop Marsh had developed.

Third, the new Secretary of the Missionary Society, Canon Davis, has publicly stated the interest of the Society in the affairs of the north. Both he and the Chairman of the Society, Bishop Norris, invited

themselves to tour the Arctic with Bishop Marsh on his long annual trip this spring. This can be read as the opening gun in a campaign for the Missionary Society to take a close and continuing look at the financial affairs and the policy of the Diocese of the Arctic.

Relations between the Administration and the Anglican Church were somewhat crystallized within the past few months by an interesting exchange of correspondence between Bishop Marsh and Mr. Phillips. If you have time, you will find these letters of unusual interest, as well as some indication of the outlook of Bishop Marsh. They are attached.

It began when Bishop Marsh wrote an intemperate letter complaining about a certain welfare matter which, on investigation, proved to have been handled with remarkable despatch and humanity. Mr. Phillips used the occasion to question Bishop Marsh on his bitter comments about the indifference and inhumanity of the Administration and reviewed the evidence on all the Government had done to help the Eskimos as human beings.

Before sending this letter, Mr. Phillips privately showed a copy to Bishop Reed and asked his advice on whether it should be despatched. Equally privately, Bishop Reed replied that it would serve an excellent purpose in achieving better relations between the Administration and the Anglican Church for it would bring into the open many questions which Bishop Marsh had long dealt with by innuendo. Copies of the letter were sent to Bishop Reed, Bishop Norris and Canon Davis. At the same time, Bishop Reed privately sent a copy, together with a long personal letter to the Primate, expressing (we gather) distress at Bishop Marsh's bad handling of relations with the Administration, with whose objectives and activities the Church, as a whole, was in sympathy. The Primate, who had been elected only a few months before, took the matter seriously and expressed an intention of maintaining a closer interest in the north than any of his predecessors had done.

There may be many reasons why Bishop Marsh has recently shown a mounting irritation. He feels the pressure upon him from many quarters in his own Church, and he resents the recent request he has received from it for a public statement on the policy of his Diocese. There are other irritations, some of them as trivial as the office space in Church House, from which he was recently removed. He is also angry with Farley Mowat, although Mowat enjoys good relations with other parts of the Anglican Church. Finally, Bishop Marsh may have felt some resentment that the Primate, the Bishop of Ottawa and the Missionary Society have

not only marched privately into his Diocese, but have done so even in overtures to the Minister and Deputy of Northern Affairs. His defensiveness has taken such forms as open alliance with such apostles of the old Arctic as Learmonth, spokesman for the deep-freeze policy which rejects administration, education and all forms of Canadian civilization.

We estimate the main purpose of the meetings of February 15th to be for the Anglican Church to reassure the Government and the Administration of its desire to work in close harmony; implicitly in closer harmony than has been indicated by Bishop Marsh in the past. It is most improbable that by any spoken word they will disown the policies of one of their own Bishops, but by what remains unspoken, they will no doubt wish to make clear that if we have continuing difficulties in the north, the doors of the hierarchy are open. They will quite probably make some reference to the trip being made by Bishop Morris and Canon Davis with Bishop Marsh this spring, in which case the Minister will no doubt wish to assure them of any help we can give. One other policy matter which might come up (though it is unlikely) is the creation of a liaison office in Ottawa, similar to the one maintained by the Roman Catholic Church. Another policy matter which has been discussed but which certainly will not be mentioned during the meeting is the possible realignment of the boundaries of the Diocese of the Arctic.

Perhaps the main point for the Department to make on a courtesy call like this is a plea for candour on the part of the Church and the continuing desire for its comments and suggestions in relation to administration policy. The Department might wish to assure the Church of the importance it attaches to the work of the missions, particularly as a complement to the activities of the Administration in domains which the latter cannot touch. The Minister might wish to refer in particular to the heavy emphasis which he personally, as well as his Department, places on the human problems of the north. He might even invite the Church leaders to comment on any misgivings they may have on the broad objectives and general execution of these policies.

The significance and indeed the opportunity of the meeting may be to solidify the support of a major church for the policies of the Administration. This is a very far cry from the point at which we started.

January 12, 1960.



CANADA

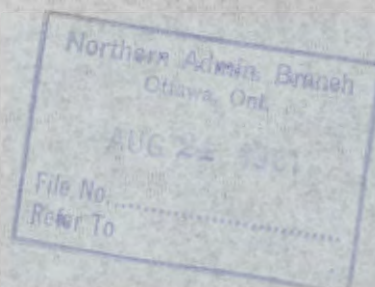
DEPUTY MINISTER
OF

NORTHERN AFFAIRS AND NATIONAL RESOURCES

1010-8
PA/b.

OTTAWA, August 17, 1961.

The Very Rev. J. O. Anderson,
Dean of Ottawa,
Christ Church Cathedral,
439 Queen Street,
Ottawa.



Dear Dean Anderson:

I refer to our recent conversation, in the course of which you advised me of the consideration that the Anglican Church expects to give shortly to matters of administrative organization in the North. You enquired as to any comments that I could provide with regard to developments in the North, whether economic, social or political, that might be of relevance in the study that is going to be given to this matter.

As I understand it, the immediate consideration is intended to be in relation to the Northwest Territories, including that portion of Arctic Quebec that has a substantial Eskimo population and is now included for purposes of ecclesiastical jurisdiction within the Diocese of the Arctic. As I understand it, no questions relating to the Yukon are likely to be under review. I shall limit my comments accordingly.

I think the first point that is of great relevance for your purposes - just as it has been for our own in connection with our administrative organization - is the rate of change that is now taking place in the North. From the beginnings of this country until as little as five or six years ago, the changes that had occurred in the Northwest Territories and Arctic Quebec produced no very profound

modification in the manner of life of the indigenous peoples or, broadly speaking, in the general character and activities of the population. There had, of course, been some changes brought about by the development of a trapping economy, and obviously the activities of missionaries had resulted in some changes in attitude and thinking. In certain restricted localities mines had been developed in the Mackenzie area that had produced purely local changes and developments. In the last half dozen years, however, a profound revolution has been under way. There have been a number of factors involved in this.

One factor that has led to change has been simply the cumulative consequences of the earlier modest developments. The widespread use of firearms has been the main factor in a disastrous decline in the caribou herds which had been the staff of life of many of the Eskimo people. The spread of Christian ideas and the development of better health services have led to reduction in death rates and an increase - now taking place at a rapid rate - in the native population. Along with these things there has been a disastrous drop in the real price of furs over the last 20 years. The net effect has been a situation in which it has become obvious that the steadily-growing native population cannot possibly be left indefinitely into the future to a complete reliance on the old resources of the land.

At the same time that these changes have occurred, the inrush of our own type of civilization has taken place at a steadily increasing tempo. Mining development has gone ahead steadily, especially in the Mackenzie District but also in the Arctic areas. Oil and gas development really began only four or five years ago and now brings large groups into all parts of the Mackenzie District and the High Arctic. The construction of the Distant Early Warning Line and other defence facilities brought great numbers of construction workers and permanent employees into new areas and opened up a great deal of wage employment.

The result of all these influences is a completely new situation in the North - and a situation that we must contemplate as involving a much greater degree of change in the years to come. To meet the situation, and to try to give some assistance to the indigenous peoples involved, we have, as you know, embarked on a

number of programs. Our school program has gone ahead very rapidly and we now have something like 90% of the Indian children in the Northwest Territories attending schools, and something like 60% of the Eskimo children. The latter contrasts with about 10% attendance just seven or eight years ago. Vocational training is being expended both in the North and through courses in the south, in order to equip Eskimos and Indians for wage employment. A welfare service has been established in order to assist the people to cope with the profound changes in their way of life as they move from reliance on hunting and game to wage employment and established residences.

In the Mackenzie area the growth of white population and of wage employment has been particularly large, and the program for extension of roads, communications generally, municipal and community services, etc., has been expanded very greatly.

One result of the very great changes for the Indians, Eskimos and people of mixed blood, has been the creation of new problems of life with which they have, for the most part, been ill equipped to cope. The philosophy, customs and manners of thinking that were appropriate to their primeval way of life normally provide little assistance in the transition that faces them. This poses problems for us in our administrative responsibilities but also, I would respectfully suggest, for the churches in their responsibility for spiritual guidance for the people. I am sure there is a full awareness of this, and I do not doubt that it is this, in part, that has led to the present examination about which you spoke.

It may be of some help to you if I indicate some of the conclusions that have been drawn as to steps to meet our own administrative problems.

Up to the present the Northwest Territories has been administered as a single unit. I have had personal responsibility for the "provincial" aspects of administration for the whole area as Commissioner, while resident in Ottawa. It has become increasingly apparent that this method of administration is no longer adequate. The changing conditions require administration that is closer to the people and the problems. Moreover, the rate of change in the Mackenzie area has led to a greater differentiation between its problems and those of the true Arctic, than previously existed. These matters have been

discussed fully on several occasions with the Northwest Territories Council, and the conclusion that has been arrived at is that the Territory should be divided into two parts - the Territory of Mackenzie, that would comprise roughly everything west of a line from about Perry River to a point on the 60th Parallel about the centre of the northern boundary of Saskatchewan, plus Banks and Victoria Island; and a residual "arctic" territory.

The Territory of Mackenzie would be administered entirely from within its own boundaries. We plan to have the administration fully transferred to Fort Smith by April 1, 1962. For the constitutional changes legislation will be required, and the present expectation is that this may be completed and the new Territory inaugurated by the summer of 1964. As of that time, if all goes as planned, a commissioner would be appointed resident in the new Territory, and it would to a large degree become autonomous and self-contained.

The residual part of the Northwest Territories would not, I think, lend itself so well to administration from within in the immediate future - partly because the level of political development is not as great as in the western area. The intention would, however, be to have administration gradually shifted into that area so that it could at some future point also become self-contained.

I may say that the above plans for division and development are not in any sense arbitrary. They are related to the characters of these respective areas, to the logic of transportation lines within them, and, particularly, to the nature of the peoples and the extent of their familiarity with administration and our way of life.

I do not know whether there is much more that I can add that would be helpful to you. While no one can look ahead with any hope at complete accuracy, we do feel confident that the pace of development we have seen is not going to diminish, and that the changes that have been so profound in recent years are going to continue.

I hope these comments may be of some assistance.

Yours sincerely,

A handwritten signature in dark ink, appearing to read 'E. C. Robertson', with a stylized flourish at the end.

E. C. Robertson