

MACKENZIE VALLEY PIPELINE INQUIRY

IN THE MATTER OF THE APPLICATIONS BY EACH OF

- (a) CANADIAN ARCTIC GAS PIPELINE LIMITED FOR A RIGHT-OF-WAY THAT MIGHT BE GRANTED ACROSS CROWN LANDS WITHIN THE YUKON TERRITORY AND THE NORTHWEST TERRITORIES, and
  - (b) FOOTHILLS PIPE LINES LTD. FOR A RIGHT-OF-WAY THAT MIGHT BE GRANTED ACROSS CROWN LANDS WITHIN THE NORTHWEST TERRITORIES
- FOR THE PURPOSE OF A PROPOSED MACKENZIE VALLEY PIPELINE

and

IN THE MATTER OF THE SOCIAL, ENVIRONMENTAL AND ECONOMIC IMPACT REGIONALLY OF THE CONSTRUCTION, OPERATION AND SUBSEQUENT ABANDONMENT OF THE ABOVE PROPOSED PIPELINE

(Before the Honourable Mr. Justice Berger, Commissioner)

**Charlottetown, P.E.I.  
June 7, 1976**

PROCEEDINGS AT COMMUNITY HEARING

**Volume 66**

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1 inquiry to decide whether the gas pipeline should be  
2 built and the energy corridor established. That will  
3 be for the Government of Canada when they have my  
4 report and the report of the National Energy Board to  
5 decide. These are questions of national policy to be  
6 determined by those elected to govern our country.

7 My job and the job of this  
8 Inquiry is to make sure that we gather the evidence,  
9 that we find the facts, to make sure we understand the  
10 consequences of what we are doing to enable the  
11 Government of Canada to make an informed judgment.

12 This Inquiry began its  
13 hearing on March 3rd, 1975 in Yellowknife. That's 15  
14 months ago. Since then, we have held many months of  
15 formal hearings in the north listening to the evidence  
16 of engineers, scientists, biologists, anthropologists,  
17 economists, listening to the people who have made it  
18 the work of their lifetime to study the north and  
19 northern conditions.

20 The environment of the Arctic  
21 has been called fragile. That may or may not be true.  
22 Arctic species certainly are tough. They have to be to  
23 survive, but at certain times of the year, especially  
24 when they are having their young, they are vulnerable.

25 If you build a pipeline from  
26 Alaska along the Arctic coast of the Yukon, you will be  
27 opening up a wilderness where the Porcupine caribou  
28 herd calves on the coastal plain and in the foothills  
29 every summer. This is one of the last great herds of  
30 caribou in North America, Then it is proposed that the









1 | Joe Toby who broadcasts in Dogrib and Chipewyan, and  
2 | Abe Okpik who broadcasts in the Eskimo language of the  
3 | western Arctic. They are broadcasting each evening for  
4 | an hour on the northern network to people throughout  
5 | the Northwest Territories and the Yukon in six  
6 | languages every night reporting what is said by people  
7 | like yourselves at these hearings in the south.

8 | I'll ask Mr. Roland to  
9 | outline our procedure this afternoon.

10 | MR. ROLAND: Yes sir, I think  
11 | it would be appropriate at the beginning to say a word  
12 | about the procedure which will be followed at this  
13 | hearing and which has been followed in all other cities  
14 | in southern Canada.

15 | The procedure which  
16 | Commission Counsel has recommended and which has been  
17 | accepted by counsel for the two applicants and all  
18 | formal participants, is designed to be as informal and  
19 | as relaxed as possible with a view to allowing all  
20 | those who wish to make submissions to do so  
21 | conveniently and comfortably.

22 | As a result of requests made  
23 | by many citizens and organizations resident in P.E.I.,  
24 | we have scheduled this hearing today. We have some, 17  
25 | scheduled presentations to hear this afternoon, Persons  
26 | or organizations who are not on our schedule but who  
27 | wish to make a submission are entitled and encouraged  
28 | to do so. This may be done in one of two ways. A  
29 | submission in writing may be made anytime by writing to  
30 | the Mackenzie Valley Pipeline Inquiry, Yellowknife,







1 obligated to be prudent planners for the management of  
2 God's gifts. We are environmental stewards. A well  
3 known theologian has written:

4 "Have dominion over the earth or subdue the earth  
5 means this: When you put your stamp on creation  
6 see to it that your human life and your culture do  
7 not become a sign of your eternal restlessness but  
8 rather a thanksgiving and a response to Him who  
9 gave you this earth. See to it that everything  
10 you do does not miss its theme, but that it re-  
11 tains its parts in Him who created all of these  
12 things and that the reflection of his peace and  
13 repose falls on it. Otherwise, your gift of domi-  
14 nation over the earth will trickle away in your  
15 hands."

16 During the National week on  
17 Land Claims, this province was fortunate to have three  
18 visitors from the Northwest Territories. What was most  
19 significant for us was the fact that our visitors were  
20 able to recognize certain similarities between our  
21 lifestyle and the lifestyle of the native peoples of  
22 the Northwest Territories. They were well received on  
23 the, Island because they understood our relationship to  
24 the land, our appreciation of the beauty of natural  
25 landscape of our province, our desire to live close to  
26 nature. They noticed the absence of certain complex  
27 forms of technology, as well as the absence of massive.  
28 industrial complexes. They recognized that, given this  
29 setting, we could understand their fear of massive  
30 developments which would alter their lifestyle and deny













1 capacity. This development would have many  
2 beneficial by-products. It would improve woodlots on  
3 the Island, provide employment for the harvestors of  
4 our lumber and inject money into the economy. More  
5 direct by-product possibilities would include the use  
6 of excess heat to do any number of things, for  
7 example, heating of homes, heating of greenhouses to  
8 grow produce not readily available locally, or  
9 heating of water to develop aqua-farming industry.  
10 This type of development would also have a tremendous  
11 sociological benefit in that it would enable us to  
12 play a more active part in energy production. This  
13 in turn would lead to a greater conservation  
14 mentality and energy requirements would be decreased  
15 to essential levels. There would also be an overall  
16 benefit to mankind in that once again, we would see  
17 and appreciate our part in the energy chain.

18 Our present system has  
19 created a demeaning and dehumanizing industry which  
20 voraciously feeds on massive amounts of energy. It  
21 must be reexamined in terms of what it is doing to our  
22 sociological, ethical and moral behavior. We see a  
23 need to return to a simpler existence away from growth  
24 for the sake of growth. Mr. Commissioner, we do not  
25 believe that this nation's interests are best served by  
26 a short-term entirely profit-motivated rape of our  
27 northland in order to feed the existing energy monster.  
28 The question is, are we going to destroy a land and a  
29 people in order to continue to waste excessive amounts  
30 of energy for a few more years, or should we begin to



1 extends congratulations to you for the thorough job you  
2 have done in taking your hearings across the north and  
3 the south of Canada. We welcome you to Prince Edward  
4 Island, and we welcome the opportunity to present our  
5 views on the Mackenzie Valley Pipeline. But we feel  
6 obliged before proceeding further to question the  
7 sincerity of the Federal Government in granting more  
8 money to oil companies and permission to carry out  
9 explorations in the Beaufort Sea before this Commission  
10 has completed its hearings.

11 Most of us have never had the  
12 privilege of visiting the Northwest Territories, We  
13 might have remained ignorant of the struggle of the  
14 native peoples of the north if it had not been for the  
15 efforts of the Canadian Conference of Catholic Bishops,  
16 along with the Anglican and United churches to educate  
17 us on the problems posed by the Mackenzie Valley  
18 Pipeline and similar projects.

19 Through their efforts,  
20 developments such as James Bay, Churchill Falls, the  
21 Churchill-Nelson River Project, the Athabaskan Tar  
22 Sands, the Mackenzie Valley Pipeline, land proposals in  
23 the Yukon, the Northwest Development Scheme of British  
24 Columbia and the Polar Gas Pipeline Development are  
25 better known to us.

26 These developments indicate  
27 to us the gigantic problems faced by the native peoples  
28 Given the size and the power of the multinational  
29 corporations which are working hand in hand with the  
30 Federal Governments of Canada and the United States, we

1 realize that the struggle in northern Canada is much  
2 larger than Canada. Forces outside of Canada are  
3 trying to gain control, sad to say, with the blessing  
4 and often the initiative of our own Federal Government.

5                                 If we examine the language  
6 used by corporations and governments, it is easy to  
7 detect that big business, governments and those who  
8 support their model of growth either consciously or  
9 unconsciously, speak a language and convey an attitude  
10 of life which is foreign to the native peoples of  
11 northern Canada.

12                                 We have analyzed the levels of  
13 language used by the Canadian Bishops in their 1975  
14 Labour Day Statement. This analysis helps us to  
15 understand the different ways which we describe  
16 development. We hear such words as industrial, oil,  
17 gas, electricity, corporations, dams, power plants,  
18 hydro projects, Exxon, Shell, Gulf, Mobile, Sunaco,  
19 pipeline, profit, etc. from the southern consumer  
20 oriented world beginning with corporations and  
21 governments, but extending to a larger segment of the  
22 population.

23                                 The native peoples, by  
24 contrast, use the language of hunting, trapping, fishing  
25 and communal sharing. These levels of language explain  
26 the contrast or the gap between the two views of life.

27                                 The native peoples' view of  
28 life is further illustrated in this statement from an  
29 elderly woman, a member of the Wintu tribe of  
30 California:



1 "The white people never cared for land or deer or  
2 bear. When we Indians kill meat, we eat it all  
3 up. When we dig roots, we make little holes.  
4 When we build homes we make little holes. When we  
5 burn grass for grasshoppers, we don't ruin things.  
6 We shake down acorns and pine nuts. We don't chop  
7 down the trees. We use only dead wood. But the  
8 white people plough up the ground, pull up the  
9 trees, kill everything. The tree says, 'Don't. I  
10 am sore. Don't hurt me. But they chop it down,  
11 cut it up. The spirit of the land hates them.  
12 They blast up trees and stir it up to its depth.  
13 They saw up the trees. That hurts them. The In-  
14 dians never hurt anything but the white people de-  
15 stroy all. They blast rocks and scatter them on  
16 the ground. The rocks say 'don't. You are hurt-  
17 ing me. But the white people pay no attention.  
18 When the Indians use rocks, they take little round  
19 ones for their cooking how can the spirit of the  
20 earth like the white man? Everywhere the white  
21 man has touched it, it is sore."

22  
23 The third level of language  
24 which we find in the Labour Day Message is the church's  
25 plea to us in the south to be a caring, sparing and  
26 sharing people. The language of the native peoples and  
27 the churches challenge us to seek alternatives to the  
28 development model of the corporations and the  
29 government.

30 We sympathize with the people

1 | of the Northwest Territories who have to contend with  
2 | government secrecy, with the fact that those in  
3 | "authority" make rushed decisions which differ from the  
4 | wishes of the people. This tactic of saying one thing  
5 | and doing another is not new to our experience either.  
6 | Development plans are signed in secret at the same time  
7 | as we in this province claim to be ahead of the other  
8 | provinces in public participation. We read the  
9 | following statement in a report prepared by the  
10 | Provincial Government on "Decentralization of Federal  
11 | Government Services to Prince Edward Island".

12 |         "Indeed, the province now has first-class ad-  
13 |         ministration and progressive policies and pro-  
14 |         grams that in some areas, such as land use, pro-  
15 |         vide models foil the rest of the country."

16 |                 At the same time, we read in  
17 | the local newspaper that the Cabinet approved the sale  
18 | to a non-resident of approximately 21 parcels of land,  
19 | a total of 1,500 acres, scattered throughout one of our  
20 | counties. Mr. Commissioner, that is a sizeable chunk  
21 | of this Island, too much for one person to own if we  
22 | are to maintain our rural way of life. If, we are  
23 | mindful at all of the future, we ought to realize as  
24 | the Inuit and Dene have realized, that we depend on all  
25 | of the land of this province for our lives livelihood,  
26 | especially if we believe in the future and in self-  
27 | reliance. Under our present policy, if the Province  
28 | cannot buy land which is up for sale, the Cabinet can  
29 | approve the sale to a non-resident who can afford to  
30 | pay more money than Islanders.





1 Thank you.  
2 THE COMMISSIONER: Thank you  
3 very much.

4 (SUBMISSION OF THE SOCIAL ACTION COMMISSION - ROMAN  
5 CATHOLIC DIOCESE OF CHARLOTTETOWN M. BOYD - MARKED  
6 EXHIBIT C-600)

7 (WITNESS ASIDE)

8 MR. ROLAND: Sir, the next  
9 presentation is made on behalf of the Rural Development  
10 Council by Father Andrew MacDonald.

11 FATHER ANDREW MacDONALD

12 MS JEAN MUTCH, sworn

13 THE WITNESS: Mr.

14 Commissioner the Rural Development Council would like  
15 to thank you for this opportunity of appearing before  
16 you to express some of our ideas which we feel have a  
17 bearing on the disposition of the Mackenzie Valley  
18 Pipeline.

19 We do not have any grand  
20 proposals to present to you. Rather, we wish to share  
21 with you sir, some conclusions and convictions derived  
22 from our involvement in rural development in this  
23 province, and it is from this experience rather than any  
24 intimate knowledge of the north that we express our views  
25 today.

26 As we see it, the proposed  
27 Mackenzie Valley Pipeline is a case of the introduction  
28 into the north of a new level of technology. The level  
29 of technology, as an aspect of culture, is not an  
30 isolated factor but it is inevitably linked and





1 | be maximum understanding of local culture and social  
2 | structures. Prior research especially into the values  
3 | and value systems of a people, is indispensable. A  
4 | valid reason for a moratorium here is to provide  
5 | adequate time for the comprehensive research and study  
6 | of these peoples, their communities and cultures.

7 | 2. Planning capability and expertise. Development  
8 | planning calls forth the very best in ability and  
9 | expertise from planners. The inherent difficulties of  
10 | integrating the social, psychological and economic  
11 | dimensions and factors challenges our present state of  
12 | knowledge of social change and development. There is no  
13 | room for such as tinkering with human communities and  
14 | with the lives and rights of citizens. Probably by  
15 | marshalling the best of our resources in manpower, our  
16 | efforts will still fall short. But for development there  
17 | is the need of the best and their doing their best.

18 | 3. Public participation and involvement. This must be  
19 | from the beginning in the formulation of any plan of  
20 | development. If citizens are not involved from the  
21 | beginning, their participation on the implementation  
22 | stage will be minimal. More positively, the  
23 | involvement of people and communities at all levels of  
24 | planning is their right and it incorporates into any  
25 | development their own values, insights, and  
26 | capabilities ordinarily an immense contribution. Here  
27 | it must be observed that there is every a danger of  
28 | such expressions as public participation and citizen  
29 | involvement being used for public relations only and  
30 | not really meant. To the degree that any development



1 plan omits public participation, it is a failure.  
2 4. Pluralism in planning. Any human and social  
3 development should be, like our society, pluralist in  
4 that it offers real alternatives to people with their  
5 deciding the course they are to follow. Institutions  
6 and structures foreign to a people cannot be imposed,  
7 but only those consistent with the values of the people  
8 should be proffered. There is something barbarous  
9 about such tactics as "there is money available if you  
10 do it our way; none if you do not".  
11 5. Local Autonomy and decision making. The local  
12 social unit, whether community, tribal unit or village  
13 needs autonomy and freedom. This means the maintenance  
14 and development of local institutions and structures  
15 and as much local control and responsibility as  
16 possible. Such structures are necessary for meaningful  
17 decision making and it is such that calls forth local  
18 leadership skills and abilities Any people, no matter  
19 at what level, should be able to make the basic  
20 decisions of life and be able to channel these  
21 decisions into the greater society. Long before our  
22 own era of planning, effective and permanent community  
23 development and growth was brought about in several  
24 Prince Edward Island communities by local leaders.  
25 Furthermore, the community school program in this  
26 province which was originated by this council has  
27 illustrated what may be achieved when there is scope  
28 for local freedom and responsibility.  
29 This council was formed to  
30 promote good planning and development. We have seen























1 | Our Latin friends have a familiar refrain which they  
2 | often sing:

3 |            "No nation deserves to be free if its people ac-  
4 |            cept to live in subservience".

5 | We are proud that from our northland a new hope is  
6 | being expressed. We see a people unwilling to live in  
7 | subservience.

8 |                                    Mr. Commissioner, we do not  
9 | consider the work of your Commission so much as our  
10 | gift of support to our native peoples, it is more their  
11 | gift to us southerners. Our northern brothers teach us  
12 | to open our eyes to the subtle and sometimes not so  
13 | subtle ways our right to self-determination as a people  
14 | is infringed upon. We are called by the crisis in the  
15 | north to realize that we in the south also are having  
16 | our history made for us by profit oriented  
17 | corporations. Only in the degree that we in the south  
18 | have the courage to take a hard look at our lifestyle,  
19 | our subservience and our apathy, can we pledge our  
20 | support and strength to the struggles of the north

21 |                                    We feel, Mr. Commissioner,  
22 | that the Canadian Government could possible ignore all  
23 | your findings concerning the social, economic and  
24 | environmental consequences of the Mackenzie Valley  
25 | Pipeline, but it can never ignore the process of  
26 | awareness raising which your hearing has caused in the  
27 | north and in the south. If this process continues  
28 | among all of us, no government of the future would dare  
29 | to endorse a similar style of development without  
30 | active participation of the people of the north, or of











1 Bureau. Mr. Campbell?

2

3

ARTHUR CAMPBELL, sworn:

4

THE WITNESS: Mr. Commissioner,

5

the Catholic Family Services Bureau warmly welcomes you  
6 to P.E.I. We thank you for including the island in your  
7 busy itinerary, and thereby enabling many of us to  
8 present our views to you in person.

9

10

One of our main objections to  
the construction of the Mackenzie Valley Pipeline is  
11 that it does not ensure the native people of northern  
12 Canada a secure future. It seems to us that the  
13 present proposal of the pipeline is in direct conflict  
14 with the way of life of the native peoples. The  
15 building of the pipeline and other related developments  
16 could, in our estimation, begin a period of short-term  
17 prosperity for the native peoples, but there's no  
18 guarantee of on-going prosperity in the long-term.

19

20

We also understand that there  
is no guarantee that native Canadians will be given  
21 jobs on pipeline construction. We therefore see the  
22 model of by the alleged corporation and the government  
23 as having devastating effects on the native people of  
24 northern Canada by introducing them to a style of life  
25 which makes them dependent on short-term jobs in  
26 construction with foreign corporations and undermines  
27 their present desire for self-reliance.

28

29

30

The danger of short-term  
period of prosperity as we see it, from our experience  
in the Maritimes, is that when the boom is over, there





1 Commissioner, our group wishes to thank you for the  
2 opportunity to present our views on this important  
3 question of northern development and particularly, on  
4 the proposed Mackenzie Valley natural gas pipeline and  
5 the implications for the native peoples of the north.

6 We believe that the  
7 presentation of this brief presupposes that we recognize  
8 two important facts. First, we as islanders, do have a  
9 basis for the solidarity with native peoples of northern  
10 Canada. In many ways, we, like them, had been  
11 considered a part of Canada's second class citizens,  
12 Canada's underdeveloped area. Second, we participate in  
13 the southern Canadian greed for gas, oil and other  
14 natural resources of the north. We are some of the  
15 indiscriminate consumers who make it appear necessary to  
16 exploit our last frontier, We are also guilty as a  
17 people of treating our own native people in a typical  
18 manner, i.e., they must be absorbed by our culture or be  
19 isolated in a welfare colony which we call Lennox  
20 Island.

21 There has not been a serious  
22 consideration given to the fading richness of our MicMac  
23 Indian culture and the value it can be to our island  
24 life. We are fortunate in the fact that we do not have  
25 here the great natural resources of the north. We have  
26 only the land and the sea, but we have been considered as  
27 a bottle for underdevelopment. For this reason, the  
28 Government of P.E.I. in 1969 negotiated. with the  
29 Federal Government the island's development plan which  
30 was designed to make us a model of development. This





1 | which keeps us enslaved politically and economically and  
2 | this not only on the broad Canadian level, but also on  
3 | the local level We are determined to work for changes in  
4 | our educational system which will permit our children to  
5 | be more knowing citizens than are we.

6 | Thank you, Mr. Commissioner.

7 | THE COMMISSIONER: Thank you.

8 | Excuse me, one reference you made which was unfamiliar  
9 | to me -- Lennox Island. What is Lennox Island? What  
10 | was the significance of that reference?

11 | A It's a community of  
12 | Indian -- it's an Indian reserve on Prince Edward  
13 | Island.

14 | THE COMMISSIONER: Oh, I see.

15 | A It's up in the western  
16 | part of the island, and the Micmac --

17 | VOICE: I think he's about 5  
18 | years behind. It's sort of a welfare state

19 | THE COMMISSIONER: Well, at  
20 | any rate, I know what it is you're both talking about  
21 | in any event. Well, is that the only Indian reserve on  
22 | the island?

23 | A No, there may be others,  
24 | I think. There's some in, I think the east of the  
25 | island as well, I think.

26 | THE COMMISSIONER: Fine,  
27 | thank you very much.

28 | A You're welcome, sir,  
29 | (WITNESSES ASIDE)

30 | MR. ROLAND: Sir, the next

1 presentation is made on behalf of the Prince Edward  
2 Island Association of Metis and Non-Status Indians.  
3 The presentation itself will be made by Mrs. Peggy  
4 Rydzewski and she is accompanied by Mrs. Marcia McLeod  
5 and Mr. Norville Getty.

6 MRS. PEGGY RYDZEWSKI sworn.  
7  
8

9 THE WITNESS: Mr.  
10 Commissioner, on behalf of our Metis and non-status  
11 Indian people on Prince Edward Island, we welcome you  
12 here. We want you to know that we appreciate your  
13 coming here to hold your Inquiry and to give us an  
14 opportunity to present our views.

15 Our native membership here on  
16 Prince Edward Island have been following the public  
17 hearings on the Mackenzie Valley Pipeline Inquiry with a  
18 great deal of interest. It is a great concern to us as  
19 native peoples as to what happens to our fellow brothers  
20 and sisters, whether they be in another province or in  
21 this instance, in the Northwest Territories.

22 Here, in P.E.I., our native  
23 people have had to contend with the European immigration  
24 of first French and then English people for many  
25 centuries. The first contact from Europe with Prince  
26 Edward Island was made in the early 1600's. Since that  
27 time, contact became more and more frequent, until  
28 finally the French were occupying settlements around the  
29 perimeter of Isle St. John, as it was called by them,  
30 by the mid-seventeen hundreds. As a result of the



1 English-French wars in the mid-seventeen hundreds, Isle  
2 St. John was taken over by the English and the French  
3 were mostly expelled from the island. English  
4 settlement continued unabated and the English immigrants  
5 have now literally taken over our whole native land.

6 In 1763, there was a Royal  
7 Proclamation issued by the King of England, in which the  
8 King very clearly acknowledged the ownership of lands in  
9 Prince Edward Island and the other maritime provinces as  
10 belonging to the native people. It was our  
11 understanding under the Royal Proclamation that we were  
12 to retain ownership of our traditionally used and  
13 occupied islands in peace and harmony. We were to  
14 retain our culture and retain our interest in our native  
15 land through this Royal Proclamation.

16 In the last 213 years, the  
17 Royal Proclamation has been ignored more than it has  
18 been followed. Our experience has been that, no matter  
19 what is said, no matter what is agreed to, it, in fact,  
20 is never carried out; it, in fact, is never actually  
21 implemented the way it was supposed to be implemented.  
22 We are still experiencing this frustration in dealing  
23 with the dominant white society that we find ourselves  
24 caught in. Time and time again, policies are made and  
25 time and time again, policies are broken.

26 Our Dene brothers and sisters  
27 in the Northwest Territories, our Metis and Non-status  
28 brothers and sisters in the Northwest Territories are  
29 very concerned about their lands. Like us, they have  
30 not signed treaties; like us, they do not want to give

1 away their land, and like us, they could get caught in  
2 the same situation where they are pushed back,  
3 repressed promises broken, and they end up with more or  
4 less nothing, as we have ended up here on P.E.I.

5 We would like to state  
6 unequivocally that the rights of native people must take  
7 priority over development of resources.

8 Our long history in Canada  
9 shows how development of resources has always taken  
10 precedence over the rights of us native-people who have  
11 traditionally used and occupied this land. It is time  
12 for this to change. It is incumbent upon you, sir, to  
13 ensure that the rights of our Dene brothers and sisters  
14 of the non-status and Metis people of the Northwest  
15 Territories are preserved and maintained and not wiped  
16 out. It is time that the Canadian Government changed its  
17 approach and tried to abide by the promises that they  
18 have made, carried through on the promises that they have  
19 made. It is time that the Canadian Government put top  
20 priority on the rights of native people and less priority  
21 on resource development. It is time for the Government  
22 of Canada to recognize that people come first and  
23 development is definitely secondary.

24 Dignity, self-worth, culture,  
25 heritage - all of these things must take precedence  
26 over the economic benefits that can be derived from the  
27 building of a Mackenzie Valley Pipeline We support our,  
28 brothers and sisters in the Northwest Territories and  
29 we ask you, as the Commissioner responsible for  
30 recommending action on this to the Government of

1 | Canada, to also support them, and in so doing, to  
2 | assist in bringing about a change in the ways in which  
3 | our government deals with native people, not only in  
4 | the Northwest Territories, but in all of Canada,  
5 | including here on Prince Edward Island. Thank you.

6 | THE COMMISSIONER: Thank you  
7 | very much.

8 | (SUBMISSION OF P.E.I. ASSOCIATION OF METIS AND NON-  
9 | STATUS INDIANS --MRS. PEGGY RYDZEWSRI - MARKED EXHIBIT  
10 | C-605)

11 | (WITNESS ASIDE)

12 | MR. ROLAND: Sir, I think it  
13 | might be an appropriate time for a coffee break. I  
14 | understand we have coffee available and we invite all  
15 | those present to join us.

16 | THE COMMISSIONER: All right,  
17 | we'll adjourn for a coffee, and then reassemble in a  
18 | few minutes.

19 | (PROCEEDINGS ADJOURNED FOR A FEW MINUTES)

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2 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

3 THE COMMISSIONER: Well, ladies  
4 and gentlemen, I'll call our hearing to order again and  
5 we'll consider the submissions that remain to be presented  
6 for the rest of the afternoon. Mr. Roland?

7 MR. ROLAND: Yes sir, is  
8 anybody here from the United Church of Prince Edward  
9 Island? Is there anyone here to make a presentation on  
10 behalf of the Family Life Commission of Catholic  
11 Diocese of Charlottetown?

12 Is there anybody here from  
13 the Anglican Youth Group of Charlottetown?

14 O.K., the next presentation,  
15 sir, will be made on behalf of Sister Pauline Dalton of  
16 the Council of Religious Sisters of the Diocese of  
17 Charlottetown.

18 SISTER PAULINE DALTON sworn:

19 THE WITNESS: Mr.  
20 Commissioner, we, the Council of Religious Sisters of  
21 the Diocese of Charlottetown, wish to go on record .as  
22 supporting the rights of the native peoples in Northern  
23 Canada by calling for a moratorium on the Mackenzie  
24 Valley, Pipeline project until satisfactory studies  
25 have been completed on the social and environmental  
26 impact of the pipeline, and until the native peoples of  
27 Northern Canada are fully consulted and ensured an  
28 equal voice in determining the kind of development  
29 which will take place in the north.

30 We wholeheartedly endorse the

1 Canadian Bishops Labour Day 1975 message and ask that  
2 it be given serious consideration prior to any future  
3 development of the Canadian north. More specifically  
4 we are especially concerned - and I quote:

5 "That the future of the north not be determined  
6 by colonial patterns of development, wherein a  
7 powerful few end up controlling both the people  
8 and the resources."

9 We contend that in the past  
10 the chief determining factors in governmental decision  
11 and policy-making have been what is economically and/or  
12 politically profitable. It is our firm belief and hope  
13 that the time has come, indeed is long past, that moral  
14 and ethical considerations be made before determining  
15 policy which, in this case, can have devastating and  
16 all-encompassing consequences for the native peoples of  
17 Northern Canada; their land is their life, and to take  
18 it from them is to take away their identity as a  
19 people. With the Canadian Bishops we insist that the  
20 future development of the Canadian north be based on  
21 social justice and responsible stewardship. We  
22 therefore repeat our request for a moratorium on the  
23 Mackenzie Valley Pipeline project.

24 Thank you, Mr. Commissioner.

25 (SUBMISSION BY COUNCIL OF RELIGIOUS SISTERS OF THE  
26 DIOCESE OF CHARLOTTETOWN SISTER P. DALTON - MARKED  
27 EXHIBIT C-606)

28 (WITNESS ASIDE)

29 MR. ROLAND: I'll next call  
30 on Miss Christine Pinau, who will make a presentation





1 | call upon Father John Cash, of St. Anthony's Parish,  
2 | Bloomfield.

3 |

4 | FATHER JOHN CASH, sworn:

5 | THE WITNESS: Justice, this  
6 | will be a very brief brief, and I might have time for a  
7 | tune by Johnny Cash after.

8 | My reason for coming to you  
9 | today is that I wish to present a few remarks  
10 | beseeching and yes, even begging that if at all  
11 | possible the people living north of the 60th Parallel  
12 | be supported, and protected to such an extent that they  
13 | will have the right to property ownership so as to  
14 | allow them to safeguard their own culture, the  
15 | traditional way of living they've had, protect their  
16 | own environment so that they and their descendants may  
17 | have a reason for living and the means to earn a living  
18 | in keeping with their own lifestyle.

19 | My reason for this request is  
20 | based upon experience. A little while ago there you  
21 | enquired about Lennox Island. Back in 1966, I think it  
22 | was, I was appointed pastor of Lennox Island along with  
23 | another parish I had, and that's a little island off  
24 | the island here. It's about all that's left that the  
25 | native people have that they can call their own from  
26 | what they used to have in days gone by.

27 | When I met those people they  
28 | had nothing to do from sunup to sundown, from sundown  
29 | to sunup, but wait for a welfare cheque. A government  
30 | agent managed all their temporal affairs. It was a





1 MR. ROLAND: The next  
2 presentation will be made by Sister Noreen McDonald of  
3 the Prince Edward Island Branch of the Canadian  
4 Catholic Organization for Development & Peace, Diocese  
5 of Charlottetown. Well, I guess it won't be made by  
6 her.

7 The next one will be made by  
8 Mr. Al Holman.

9 (SUBMISSION BY CANADIAN CATHOLIC ORGANIZATION FOR  
10 DEVELOPMENT & PEACE MARKED EXHIBIT C-607)

11 AL HOLMAN sworn:

12 THE WITNESS: Mr. Commissioners  
13 I am one of those Southern Canadians that has had the  
14 privilege of meeting and for a short period of time living  
15 with or at least in close, proximity to the people of the  
16 north. I was also fortunate enough to be able to leave  
17 the north by open boat and travel up the Mackenzie to Hay  
18 River, so I know the river of which we speak.

19 Life in the Town of Inuvik  
20 five years ago was influenced more by Southern Canadian  
21 mores and standards than by the customs of the Inuit or  
22 the Loucheux Indians. Despite the fact that.  
23 officially the town boasted of its cultural diversity.  
24 in those days the population was. almost equally.  
25 divided into three segments white, Eskimo and Indian.  
26 Despite that fact, it was a white man's town, it was  
27 run by white men for the convenience of" the White  
28 southerners. Here I'm dealing strictly from memory,  
29 but I think Agnes Semlerias the only native person on  
30 the Town Council. The rest were either independent



1 question to them as a choice between good and evil most  
2 Canadians would opt for evil if they thought it might  
3 bring cheaper oil. I personally do not have much faith  
4 in Canadians or their government to take the just  
5 course and either delay or reject. pipeline proposals  
6 until the native peoples agree to them. This pessimism  
7 comes from watching the Community of Tuktoyaktuk fight,  
8 tooth and nail during the winter of '71-'72 to get the  
9 government to live up to its own promise. The  
10 Territorial bureaucracy in its wisdom had organized  
11 local governments. In a number of communities Tuk was  
12 one of these, and among the powers granted was the  
13 right to comment on various exploration proposals that  
14 were being submitted by oil interests., One proposal  
15 called for a summer seismic operation in an area where  
16 Tuk residents had traditionally hunted and taken  
17 caribou. The Tuktoyaktuk Council rejected this  
18 proposal and sent it back to the Territorial  
19 Government.

20 At the next meeting of the  
21 Tuk Council a representative of the Territorial  
22 Government was there to attempt to get them to change  
23 their minds and approve the exploration permit. They  
24 didn't. Then a Mr. Gee from the Federal Government's  
25 Northern Development Branch pleaded with them at  
26 another meeting. It soon became obvious that the  
27 company had been granted some kind of approval before  
28 the Tuk Council had a chance to make their feelings  
29 felt, and because they didn't want to look bad in the  
30 eyes of the oil community, the governments were bending







1 process it is incumbent upon you as Commissioner to  
2 recognize that the native peoples of the north be given  
3 due process in making their case, in developing their  
4 future in their land. Consequently we feel that the  
5 important issue to present to the Government of Canada  
6 is that the native people be allowed due process, and  
7 if that means putting off the development of the  
8 pipeline for several years, until the whole issue of  
9 aboriginal, rights and land claims can be settled, then  
10 we would hope that you would recommend that.

11 The important issue is that  
12 they be allowed due process. We also feel that due  
13 process should be allowed to the other peoples and  
14 individuals involved so that each one can have their  
15 rights recognized and dealt, with.

16 We do not wish to come out  
17 and flatly call for a moratorium. All we are stating  
18 is that we are in support of the rights of the native  
19 peoples of the Northwest Territories, and we feel that  
20 those rights should be recognized and people given an  
21 opportunity to work out what they want done with the  
22 area in which they live prior to other economic  
23 developmental forces being forced upon them.

24 We thank you for this  
25 opportunity.

26 (WITNESS ASIDE)

27  
28 MR. ROLAND: Sir, that  
29 concludes the evidence this afternoon. As I indicated  
30 at the opening of the hearing, sir, our procedure rules





1 south, give us the benefit of his reflections on his  
2 own life and experiences there, after the passage of  
3 time. I mention that because in virtually every city  
4 we've been to in Southern Canada people who have lived  
5 in the north, like Mr. Holman, have turned out to these  
6 hearings and given us the benefit of their views.

7 I think I should add that  
8 their views are sometimes in agreement with Mr.  
9 Holman's, and sometimes they are very much in  
10 disagreement with his views; but it's important to  
11 us to hear from all of you, and especially from  
12 those who have lived in the north and come south.

13 We at these hearings are  
14 of course considering the views of people like  
15 yourselves, When we return to Yellowknife, in mid-  
16 June, we will be recommencing what we call our  
17 formal hearings and the Indian Brotherhood of the  
18 Northwest Territories will resume a presentation of  
19 its case at that time. It might be worthwhile if I  
20 just said something for a minute about a point  
21 raised in the brief of the Civil Liberties  
22 Association. At the formal hearings we hold in  
23 Yellowknife, experts give evidence. That is people  
24 who have studied caribou, people who have studied  
25 permafrost, people who have studied northern  
26 conditions and northern life, and we've heard from  
27 dozens and dozens of engineers, scientists,  
28 biologists, economists, anthropologists, and we have  
29 provided funds to all the groups that represent  
30 interests that we feel should be heard to enable



1 | before the Inquiry and then to report to the Government  
2 | of Canada, because in a democracy it is the people  
3 | elected to govern, the people who have the confidence  
4 | of Parliament, it is those people that must make the  
5 | fundamental choices that concern us all. The job of  
6 | the Inquiry is to put the Government of Canada in the  
7 | best position to make an informed judgment, and that is  
8 | the job that we are trying to do, trying to do with the  
9 | assistance of people like yourselves. I appreciate  
10 | that assistance very much, and we'll adjourn the  
11 | Inquiry until tomorrow afternoon in Halifax at two  
12 | o'clock.

13 | (PROCEEDINGS ADJOURNED TO JUNE 8, 1976)

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