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# CANADA

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**Freeing James Cross**

IN THE LAST CONTACT WITH THE KENNEDYS, HE ASKED:




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**Foreign Ownership in Canada**




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**ESKIMO GRAPHIC ART**




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**HOW BAD CANADA'S WATER?**




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**A PRIMER ON THE FEDERAL GOVERNMENT OF CANADA**




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**A PEACEABLE KINGDOM!**



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**The National Film Board**



In this issue we reprint updated excerpts from a selection of past articles. We do this immodest thing for two reasons — in three years the circulation of *Canada Today/D'Aujourd'hui* has gone from 5,000 to 30,000. Some of the articles within will be new to most readers and all of them will be new to some. Our second reason combines appreciation and ambition: we sent out a questionnaire in February and over 5,000 readers filled it in and sent it back. (See page thirteen). Only three readers made adverse comments and most of the rest made positive ones. Some were so pleasant that we are unable to quote them in public. We are grateful and would like to have more such readers. If you know someone who might like to read *Canada Today/D'Aujourd'hui*, we hope you will pass this issue on. Anyone who wishes to receive it regularly need only drop us a note. Our address is on the back page.

**CANADA**  
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**Manila CBC**



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**The Year of the Boat**



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**The Royal Canadian Mounted Police**



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**THE BRITISH MUSEUM OF CANADA**



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**"What Are Eskimos?"**



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**Is Canada a Cultural Suburb?**



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For most people in the Western World medical care has reached a high level of excellence. Medical costs have kept pace. In Canada the citizen is protected from the sudden shock of a \$5,000 hospital bill. We printed an article on medical costs in Canada in November, 1972. Below we reprint parts of it and bring the figures up to date.

## Medical Costs

[AND HOW CANADIANS PAY THE BILL]

MEDICAL COSTS have risen as drastically in Canada as in the United States in recent years, but it's hardly an issue with the average Canadian. The reason: virtually all residents are covered by hospital and medical insurance that *hasn't* risen in cost, except to the Government.

While the workings of the system are complex, the idea isn't. Here is a brief rundown of the principle, some of the applications, and a look at some possible changes in the wind.

There is hospital insurance and medical insurance to pay doctors' bills. Both are publicly, not privately operated. The Federal Government helped initiate much of the system and helps pay for it, but the maintenance of public health care is the provinces' bailiwick. As might be expected in Canada, there are differences among the provinces in services covered, cost to the patient, and methods of financing. The widest is between Ontario and the others.

Federal hospital insurance was begun in 1958, at a time when the public was increasingly unable to afford hospital care on an individual basis. The Federal Government pays roughly half the cost and the provinces raise the rest. All provinces except Ontario finance their provincial hospital insurance plans from general provincial revenues and the federal contributions. In Ontario the hospital insurance plan and the complementary medical care insurance plan are combined and financed partly by premiums. The Ontario premiums are \$11.00 (single) and \$22.00 (family) per month, for hospital *and* medical coverage. Some provinces add "co-insurance" or "utilization" fees — that is, patients pay from \$1 to \$2 a day for hospitalization.

Coverage is comprehensive and is determined by federal law at standard ward rates. All services normally provided are covered. Out-patient services are at the provinces' discretion, but most provinces provide virtually anything that is available to in-patients.

Help in paying the doctors' fees came later. Medical care insurance was started by several provinces.

In 1968 federal medicare began. The Federal Government pays half the cost of provincial plans providing:

- They cover a minimum of 95 per cent of their eligible residents.
- They are publicly operated and non-profit. (This has virtually eliminated private insurance plans, except for special ones for drugs, ambulance service, and a few other things not always covered:)

Under medicare law, provinces can finance their share any way they wish, provided no insured person goes without care because of cost. The plans in the Maritime Provinces are financed from general provincial revenues. Québec charges a provincial income surtax of 0.8 per cent of net income with a ceiling of \$125 a year for most employees. Ontario charges premiums for the combined coverage of its hospital and medical care insurance plan, while Manitoba and Saskatchewan charge no premiums at all. In Alberta, premiums for medicare coverage are \$5.75 (single) and \$11.50 (family) per month — and you get your hospital coverage with no additional premium being required. In British Columbia, monthly medicare premiums range up to \$12.50 per month according to the size of your family. B.C., a pioneer in providing its citizens with liberal benefits, was once called the hypochondriacs' Valhalla by *MacLean's* magazine. Now, most other provincial medicare plans provide additional benefits beyond those of the national program, such as for optometrists, chiropractors, podiatrists and special shoes, and osteopaths, according to provincial preferences.

The medicare plans generally pay for doctors' services on a fee-for-service basis at a rate negotiated with the medical profession and based usually on a percentage of the medical association's own fee schedule in each province. Generally, doctors are required to either participate in the provincial plan for all of their patients or to opt out, but their patients can still be reimbursed. Most doctors participate in the government plans and are usually required to accept the plan payment as payment in full. This is acceptable to them as they have now virtually no bad debts — and patients seldom see a bill.

When medicare was first proposed, doctors were generally apprehensive about it, and a vision of MDs fleeing the country was not un-



common. Such fears were groundless. Immigration of doctors to Canada is up and the output of Canadian medical schools has increased, while losses to the U.S. have tended to decline. Consequently, Canada, overall, has one of the best supplies of doctors in the world: There's about

one doctor for every 600 Canadians.

Doctors' incomes have risen considerably, particularly in those provinces which had fewer insured people prior to medicare, and there has been improved distribution between urban and rural areas.

Oak Island is shaped like an exploding pork chop and it may (or may not) be fairly full of buried gold. Men have been digging there since 1795 and they are digging there now. In December, 1972, we reported on the treasure hunt. Mr. M. R. Chappell, who owns the island, is a lively eighty-seven and he is now gathering data for a book about the island, its treasure and its prospects. He tells us that since the 1972 report, which we reprint below, another shaft, twenty-seven inches in diameter, has been started. Bad spring weather held things up, but as this is written it is 90 feet down and a bore has struck something solid at 110 feet. Another shaft, eighteen inches across, which is mentioned below and down which a TV camera was lowered, awaits further exploration this summer.

## Oak Island

FOR 177 YEARS the treasure of Oak Island, Nova Scotia, has inspired greed and adventure, killed men and ruined fortunes.

The island is a small one in a place where islands are many — there are by myth 365 in Mahone Bay, one for every day in the year.

In 1795 there were more islands than men. The men were fishermen and boys were boys. Daniel McInnes, sixteen, rowed out the hundred yards from shore to hunt birds. There, on top of a hill, he found a twelve-foot-wide saucer-like depression directly under the sawed-off limb of an oak. There may or may not have been a ship's block and tackle hanging from the limb.

The hanging block is the first element of the mystery. If it existed it established a paramount point—blocks are made of wood, tackle is rope, and wood and rope rot. If a block did hang from the limb it must have been used to lower treasure into the ground. And if it was there in 1795 the

treasure must have been buried not too long before—years, even decades, but not centuries.

The block is still at the heart of the mystery.

But whether or not Daniel found it, he did see the depression and he dug. He dug ten feet down and came to a spruce platform. He rowed home and got two other boys to help, Tony Vaughan and Jack Smith. They dug and discovered a shaft, expertly made, then carefully filled, with a platform every ten feet.

Two of the boys, McInnes and Smith, settled on Oak Island. In 1804 a local rich man, Simeon Lynds, backed them in a new effort and with the best of what was then modern machinery they dug down to ninety feet. They found, as expected, a spruce platform every ten feet and they also found a mass of coconut fiber, some charcoal and ship's putty. They found a stone, chiselled with mysterious signs. A cryptologist, whose qualifications are lost in the years, read them to







Dan Blankenship, top left, discusses Oak Island plans with a cohort. In the middle are two clues from the past, a wooden scoop and a notched log with chiseled Roman numerals. On the right are some of Blankenship's crew at work looking for new clues or, possibly, the treasure itself.

say that gold to the value of two million pounds was buried ten feet below. The diggers probed with a crowbar and at ninety-eight feet they hit something solid. They were exultant but tired. They went to bed.

The next morning they went back to the shaft and found it almost full of water. They tried bailing to no avail. The water remained, sixty feet deep.

The next spring Lynds hired miners and they sank a 110-foot shaft beside the first one. Then they started to dig over, to get under the treasure and come up from below. The wall broke and the new shaft flooded, miners scrambling to keep ahead of the rush. Lynds gave up and Daniel McInnes, the original discover, died.

There was a long pause. Treasure hunters get discouraged but they never quit.

In 1849 Tony Vaughan, a man well into his sixties now, tried again. This time he had the backing of a wealthy man named Vaughan Smith, possibly a relative, possibly not. There were a lot of Vaughans and a lot of Smiths around Nova Scotia. A syndicate was formed, the latest equipment purchased, including a horse-driven auger, and optimism was reborn.

The hole was still full of water, but the auger could push right through. Its purpose was to bring up samples of what lay below, which it did with almost mathematical precision. Below the ninety-foot plank flooring was an open space, then four inches of oak, then twenty-two inches of metal, eight more of oak, another twenty-two of metal, four of oak and six of spruce. After that, clay. The metal included gold, specifically three links of a gold chain, and a scrap of parchment. The diggers were jubilant.

In 1850 they sank another shaft, 110 feet deep, by the original two. Once more they tried to dig over to the treasure. Once more the water rushed in. This time they noticed something that had been missed before. The water in the shaft rose and fell with the tides and it was salty. Tony Vaughan remembered that a half century before he had noticed after the first hole was flooded that water bubbled up in Smith's Cove as the tides went out. Smith's Cove was 520 feet from the diggings. The men went there and dug. They

found a man-made rock floor under the sand, 142 feet long, covered with coconut fiber and drained by five tunnels. They found neatly crafted tools, a wooden scoop and notched logs with chiseled Roman numerals.

The men who had buried the treasure had protected it with extraordinary ingenuity. The drains were the mouths of a tunnel. The tunnel ran first on a slight slope, then on a precipitous one, 520 feet to the wall of the treasure chamber. When the chamber and the chambers above it were full of clay the water had been held back. When the pressure was removed the water had crumbled the wall and flooded the shaft.

The tunnel was dynamited off. New shafts were sunk. They flooded too. There was, it became apparent, more than one tunnel.

Decades went by with many men trying to get the treasure out of the ground and none succeeding. The latest diggers, a consortium of Canadian and American businessmen, joined as Triton Alliance Ltd., have been at it since 1966. They have at their command the technology of the late twentieth century and have spent \$500,000. The shafts are still flooded, but no matter—men can now dive deep under water and work.

Triton has a new shaft, 185 feet from the original "Money Pit." It is not a true shaft but a hole eighteen inches in diameter, large enough for a camera. At the bottom the driller found a vault, apparently connected to the original shaft by a lateral tunnel. A TV camera was lowered into the vault in 1971 and it disclosed shapes which were interpreted to be human remains, three chests, bits of wood and a pickaxe. The *Montreal Star* reported that later still photos showed clearly two skeletons and three chests, one with an inscription.

Still it may be that at long last the hands of man are about to grasp the buried treasure. If they do they may well also solve the basic mystery—who buried it.

The theories are many—it has been suggested that the government of Spain had the formidable underground complex dug and that it contains the legendary Inca treasure which disappeared from the city of Tumbrez in the sixteenth century. There is something to be said for that. It is im-



possible to believe that a pirate or a band of pirates had the time, patience, manpower, authority and engineering skill to build the tunnels and vaults.

The solving of the mystery may be the only

immediate gain. Triton has already spent half a million and the vault in question is clearly not the main one. No one knows what is inside these trunks.

Harry Bruce, one of Canada's most respected journalists, has written for most of Canada's major publications and has contributed to the glory of the Canadian Broadcasting Corporation. He now lives a life of measured ease in Nova Scotia. Since this article by Mr. Bruce appeared in October, 1972, the CN Tower, which will soon be broadcasting CBC's programs, has risen in Toronto and it will be, as promised, the tallest structure unsupported by guy wires in the world. In another significant uprising, the Canadian Radio-Television Commission demanded a 50 per cent reduction in the amount of advertising carried by CBC and has set a 1978 deadline. Parliament will consider the demand and could modify or overrule it. It would seem, however, that the wish implied by Dr. George F. Davidson in paragraph four may be approaching fulfillment.

## Mother CBC

THE CANADIAN BROADCASTING CORPORATION, Canada's most beloved and reviled cultural institution, turned forty this year (1972), with a string of announcements of things it is about to do. Among others, it will occupy on the Toronto waterfront the tallest structure unsupported by guy wires in the world.

"Mother CBC," as both friends and enemies call her, does go relentlessly on.

It is one of those peculiarly Canadian devices which marry public and private enterprise. It is a Crown corporation. It is publicly owned but it does accept advertising revenue from private industry.

In 1970-71 ad revenue from the CBC television totalled about \$42.9 million and from its radio operations, \$2.2 million, together about one-fifth of the Corporation's expenses, and the proportion of its money that the CBC raises itself through ad revenues has declined steadily during the past fifteen years. Still, Dr. George F. Davidson, the former president of the CBC, has said, "We are excessively dependent on commercial advertising now. It is showing signs of affecting the quality and nature of our programming in prime time."

THE BULK OF CANADIANS do not think their institutions socialistic, but their choice—in transportation, communications and culture—has often been half-socialism or nothing. The people, in contrast to the miles, have been few and their sense of national destiny slight and fragmented. The Federal Government has often been the only source with both the money and ocean-to-ocean vision to build cohesive national organizations.

Air Canada, Canadian National Railways, the National Film Board, the Canada Council, a raft of grants, subsidies, and pot sweeteners for assorted expressions of cultural yearning are all Federal Government efforts to hold Canada together despite the logic of geography, climate, economics and the power of the people next door.

The CBC is the most pervasive of these. The economic odds against its becoming so were massive. Canada is forty times bigger than Great Britain but there are almost as many television sets in London as there are in our whole country. Canada is bigger than the entire USA, including Alaska, but in New York City there are more television sets than there are from Canadian coast to Canadian coast. Still, an estimated 98.6 per cent of all Canadians are within reach of CBC radio, and 96.8 per cent are within reach of CBC television. The Corporation enjoys an almost total intrusion of the living rooms, kitchens, cars, workshops and cottages of Canada. It was begun with a mission to build a sense of Canadian community by enabling Canadians to hear about one another and from one another; its new-found emphasis on regional programming decisions and production is a return to the obligations of forty years ago.

Canadian programming suffered in the twenties because recorded music and popular U.S. shows were both cheaper than native production. Stations were mostly in the big cities, where the money was, and service to sparsely settled parts of Canada barely existed. It cost a lot to broadcast across 4,500 miles to a scattered population and, therefore, national programming was weak.







Moreover, in those days, Canadian stations operated on such low power that, although there were seventy-five by 1929, they reached little more than half the population. There was continual interference from powerful stations across the border. Licensing, then and now, was sometimes highly controversial and charges of political influence regularly thickened the air.

In 1929, a Royal Commission reported to Parliament its belief that broadcasting was important in the promotion of Canadian unity, and that it would be impossible for commercial revenue alone ever to finance an adequate service. It recommended the Government establish a nationally-owned broadcasting company. For the next three years of Crash and Depression, the debate bubbled along in a messy way but eventually the Government decided that if the people had to choose between "the State or the United States" they'd probably pick the State.

The Government did not immediately go the whole route to a nationally-owned company—the art of government in Canada usually precludes immediately going the whole route to anything—but it did establish a three-man authority to be known as the Canadian Radio Broadcasting Commission, and the CRBC was the beginning of public broadcasting in the country. Its job was to build new stations and take over others to develop and operate a national network. It would tolerate the survival of only those private stations that it did not need for the network. The legislation prohibited anyone from owning a private radio network in Canada.

By the spring of 1933 the CRBC had begun to assemble its own broadcasting staff and to acquire the stations operated by Canadian National Railways. It carried programs in both English and French, and symphony concerts, plays, children's programs, sports, radio variety, news and the "Northern Messenger" broadcasts to the Arctic and sub-Arctic that have continued in one form or another until today. Moreover, even in its extreme infancy the CRBC, precursor of the

*In the twenties the brave new world of sound began. It came out of ten Canadian National Railways broadcasting stations from coast to coast and it landed in observation cars like the one centre, rolling across the prairies. The unseen performers, upper left, dressed up sometimes and produced simulated sound effects from strange gadgets. Transmission involved tons of magnificent tubes. By the late thirties times were grimmer, but when King George VI came to Winnipeg in 1939, CBC rose to the occasion and furnished him with two golden microphones through which he said a few words to the Empire. By the forties it was grim indeed and Rooney Pelletier, the CBC war correspondent in London, interviewed home town boys such as Lieut. Kemp Edwards of Ottawa for the faithful listeners at home.*

CBC, began happily to assume its beloved role as the mother of performing and theatrical talent.

In these early days, the CRBC-CBC also got its first taste of an accusation that has stuck with it for all of its forty years, and may well be with it throughout the next forty as well. It is the accusation of political bias in CBC programs, and it arose during the 1935 election campaign in connection with a radio series called "Mr. Sage." "Mr. Sage" was not labelled a party production but he was cheerfully partisan nonetheless, and a committee of Parliament decided the show contained "offensive personal references." The 1936 Broadcasting Act prohibited "dramatized political broadcasts," and, nowadays, the controversy spins primarily and endlessly around the CBC's handling of television news and public affairs.

In the late thirties, the CBC carried the predictable run of music, drama, talks, news, religious broadcasts, variety shows such as "The Happy Gang," dance music "distinctively styled by the Dominion's leading exponents of syncopation," and such superior U.S. fare as the Metropolitan Opera, Lux Radio Theatre, Charlie McCarthy and the World Series. It carried King Edward VIII's abdication speech, a Christmas service from Bethlehem, the third birthday party of the Dionne quintuplets and, during the Munich crisis, more than a hundred special broadcasts.

In World War II, French and English-speaking CBC engineers and correspondents made on-the-spot recordings in the London blitz, and they were the first among the wartime broadcasters to develop mobile equipment for use in the European campaigns.

AT ONE TIME OR ANOTHER the CBC has triumphed in virtually every way that a radio-television network can. Its productions in French and English have won more than their share of international awards for their educational value, for their public service, and for their artistic or professional excellence. Its science shows, its programmes on the arts, its radio news, its more lavish efforts in serious music are respected by audiences and broadcasting people in many parts of the world.

The CBC's public money—the fact that it need not constantly fight for ratings in order to survive—means that it can experiment and sometimes provide programmes specifically for people who dislike whatever happens to be massively popular. Its more vehement critics argue that this is exactly what's wrong with the CBC, that it's too experimental, too arty, and that its relative freedom from the taste-making pressures of advertisers enable it deeply to offend the people of Middle Canada. On the other hand, CBC programming has attracted some intensely loyal fans, not only in Canada but in the northern States as well.



Montreal is North America's great unknown city. Most Americans are aware that there is a Montreal but few who have not visited it have a clear grasp of its singular qualities. Many visitors to Expo '67 were amazed. First-time visitors to the 1976 Olympic games will be too. Below we reprint parts of an article which described, in June 1972, the ingenious way in which the city was then rebuilding its inner self. It still is; work has begun on Place Desjardins, a \$100 million complex on the edge of Chinatown, which will feature towers around a dome-covered square. These too will be linked to the underground Metro network of shops, theaters, restaurants and promenades described below. A reaction to the swift rush of rebuilding is, however, setting in. The new edifices have replaced the old and not all of those were dreary. When St. Jacques Church was razed this year, the steeple and one transept were preserved, but the handsome basement chapel was not. Twenty-three preservation groups combined loosely last fall in the Save Montreal movement and the city government has since lowered the high-rise height and density limitations.

## The Great Metro Experiment

THE CITY OF MONTREAL has three million people, a mean winter temperature of 26°, an average annual snowfall of 120 inches and a Metro.

It has been called the "first twentieth century city in North America," a phrase that is in one sense too flattering. It suggests that Montreal and its citizens have solved the many-faceted problems which were planted when cities took modern form in the nineteenth century. Montreal has many urban problems, some in grievous form, but the Metro and its associated structures have offered solutions for some and at least hope that others can be solved. The core problem of the cities is, of course, the fact that their downtowns are decaying. Montreal was decaying. It is no longer.

It is possible now to move around downtown Montreal swiftly and comfortably and safely and to do so in a constantly pleasant environment. The Metro and the building complexes which rise from its principal stations make it possible to use the downtown part of the city as easily in February as in August. They have made it an underground metropolis where it is possible to live in the middle of a major city without ever feeling the cold wind or fearing the onslaught of a robber. It reflects, in the phrase of a visitor, Michael Harris of the *San Francisco Chronicle*, "a city in love with itself." The city paid for the Metro, and it continues to pay when there is an operating deficit, and it continues to benefit from its own munificence. The first flood of tax income from the new developments which have flourished as the Metro has grown made it possible for Montreal to finance a major part of the Metro.

The remaking of Montreal began largely when Donald Gordon, President of Canadian National

Railways, decided to do something constructive about twenty-two acres of ugly, open, elevated tracks coming into the heart of the city.

He invited New York developer William Zeckendorf to construct a building complex over the tracks. (Zeckendorf later lost the project to his English partners because of a personal financial debacle.)

Zeckendorf hired Vincent Ponte, of Boston, who in turn hired such architectural giants as I. M. Pei and Mies van der Rohe and "Corny" Cobb. The result, ingenious and beautiful, now covers a great connected block of downtown Montreal and it has created a multi-leveled city, a concept new in fact if somewhat older in theory. Ponte points out that Leonardo da Vinci drew a plan 480 years ago for putting pedestrians and wagons on different levels.

The dimensions of the planning are illustrated by the \$70 million Place Bonaventure, one of several complexes but the one which deals directly with Mr. Gordon's problem.

First there were the elevated tracks.

Now there are three levels below the track. On the bottom is the Metro. Above that is a shopping arcade. The shopping arcade has five acres of shops, a small handsome movie house, food, flowers, and the casual necessities of life such as razor blades. Above the arcade is a huge exhibit hall in which a reception for 12,000 can be held without crowding.

Above the exhibit hall are Canadian National's tracks and platforms, spruced up.

Above the tracks is the merchandise mart.

Above the mart is the 400-room Bonaventure Hotel, a luxurious inn with, among other things, an outdoor swimming pool, entered in winter as



well as in summer through a water-level swinging glass door. The water is eighty-five degrees, with rising clouds of steam, while at poolside the snow is high and the temperature is very low indeed.

Metro's own greatest excellence is in the beauty of everything which meets the eye. The cars, designed by Jacques Gillon, are of a deep blue enamel. They are spotless and the air within is clean and pleasant. The cars are linked in nine-

car trains, they have clean and simple lines and big rubber tired wheels which make the ride smooth and silent. Each station was designed by a different architect. At Peel Station a local artist, Mousson, created brilliantly colored abstract murals; at Bonaventure the high-vaulted walls give the sequence of vast domed chambers a cathedral quality. A multi-colored ceramic bas-relief "The Poet in the Universe" is at the Crémazie Station.

G. W. Rowley, who is a Scientific Adviser to the Department of Indian Affairs and Northern Development, puts a great deal of information in a single crystal sentence. When we ran this essay in April, 1973, we said that in the opinion of the editors, this was one of the best concise accounts of Canada's Eskimos ever written. We still think so.

## "What Are Eskimos?"

SO MUCH HAS BEEN WRITTEN about the Eskimos it is difficult to retain a sense of proportion. In fact, there are only about 80,000 Eskimos in the whole world — and fewer than 17,000 of these are in Canada. The population of the world is increasing by about 100,000 every day — each day the number of people in the world increases by many more than the whole Eskimo population.

They are the only native people who live in both Asia and America. They live on both sides of the Iron Curtain, and form part of four nations, Russia, the United States, Canada and Denmark.

Most Eskimos call themselves "Inuit", which simply means "men". The word "Eskimo" to describe a member of this race appears to be Algonquin Indian for "raw-meat eater". They have their own language, spoken by themselves and by nobody else; they are a distinctive physical type; and they have a culture which is uniquely their own.

The Eskimo language is not related to any North American Indian language and appears, in fact, to be unrelated to any other group of languages. The grammar is very complicated, and the meaning of words can be modified by adding suffixes. For instance. *tuktoo* means "a caribou"; *tuktoojuak* is "a big caribou", *tuktoojuakseokniak*, "will hunt a big caribou"; *tuktoojuakseokniakpunga* is "I will hunt a big caribou". The most remarkable thing about the Eskimo language is its uniformity over a wide area — an Eskimo from Greenland in the east can make himself understood, though with some difficulty, all the way to Bering Strait, three or four thousand miles away. South of Norton Sound in Alaska and in Siberia, however, a very different situation exists. There are several

distinct dialects and an Eskimo living there cannot be understood by those who live north of Norton Sound. Aleut, the language spoken by the Aleuts of the Aleutian Islands, is now recognized to be an Eskimo language, but it is so different that it was once considered to be a completely separate language.



The physical type of the Eskimos is distinctive. Like all Mongoloid people, they have straight black hair, dark brown eyes, high cheekbones, and wide faces. Their skin is yellowish-brown, but it is surprisingly light, lighter than one would expect from their faces, which are usually sunburnt from the sun on the snow and ice. The babies often have a well defined blue patch at the base of the spine which disappears after a year or two. The Eskimos have shorter arms and legs than the North American Indians, and are therefore rather smaller in stature, but they are not in fact a short race by anthropological standards, and they are as tall as people in many places in western Europe. They are muscular and well-covered and this, together with their bulky and loose-fitted clothes and rather short legs, makes them appear to be stout, but this is a false impression. The ratio of skull breadth to length shows that they are mainly long-headed or dolichocephalic, except in the southwest, where the number of broad-headed Eskimos increases until in the Aleutians the population is as definitely broad-headed as the central Eskimos and Greenlanders are narrow-headed.





Kenojuak, *The Enchanted Owl*. Stone cut, 24 x 26, 1960

When the Vikings discovered Greenland in the tenth century they did not see any Eskimos but they found signs of earlier inhabitants. The first contact between Europeans and Eskimos probably took place during the Vinland voyages in the first years of the eleventh century when the Vikings visited Labrador and possibly Baffin Island. They found and fought with a race whom they called Skraelings and who seem to have been Eskimos. The next heard about the Eskimos is in the fourteenth century when they moved south down the west coast of Greenland and met the Norse colonists. Some time after this the contact between Greenland and Europe was broken. When it was restored at the end of the sixteenth century, the Eskimos were in complete possession of Greenland. Mystery surrounds the fate of the Norse. They may have died out, they may have been killed by the Eskimos or by pirates, they may have been absorbed into the Eskimos, or they may have returned to Europe.

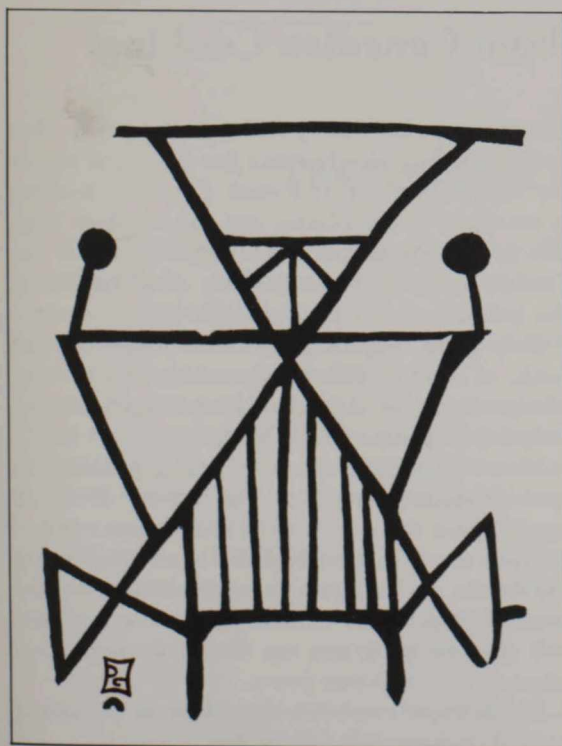
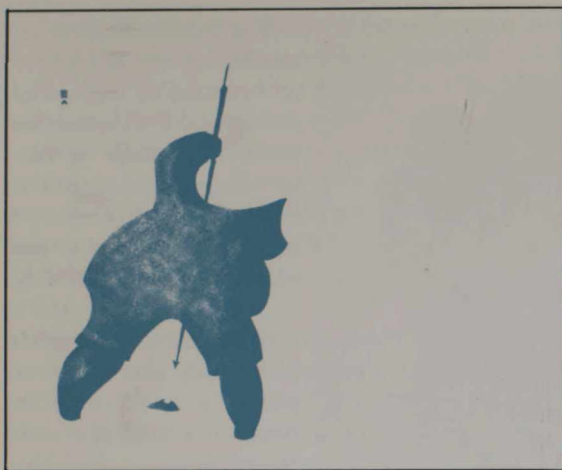
The question most frequently asked about the Eskimos is "Where did they come from?" This is easily answered because their physical type shows that they came from Asia and in fact there is really nowhere else that they could have come from. The question which follows from this is "Where did they learn to become Eskimos?" — in other words, where did they learn to hunt sea mammals and to build up this remarkable culture that enabled them to spread right across North America to Greenland? There have been two main schools of thought. One was that they were

a people who moved from inland North America down the rivers to the Arctic coast or Hudson Bay and there learnt to become Eskimos — in other words, that the Eskimo was a Canadian invention. Others believed that it was around Bering Strait, and probably on the Asian side, that the Eskimo culture evolved. There has been a long controversy, but the evidence seems to be very much in favour of a Bering Strait origin.

In the greater part of the Canadian Arctic, four main Eskimo cultures have been distinguished. The latest is the modern people, the Eskimos who are living there today. Eight or nine hundred years ago, a people, called by archaeologists the Thule people since they were first identified from excavations at Thule in Greenland, spread from Alaska over the Canadian north and into Greenland. They lived almost exclusively on sea mammals and dwelt in stone houses and they usually have been believed to have been a different people from the modern Eskimo, but it now seems probable that the modern Canadian Eskimos are the direct descendants of the Thule people.

The Thule people seem to have replaced an earlier people, called the Dorset people because they were first identified from specimens collected at Cape Dorset. Traces of the Dorset people have been found all over the Eastern Canadian Arctic and as far west as King William Island and well into Greenland. They were certainly completely different from the Thule people but little is known about them, and in particular it





Top left, Niviaksiak, **Seal Hunter**. Stencil, 21 x 15, 1959. Mid left, Sheowak, **Three Walrus**. Stencil, 29 x 26, 1960. Bottom left, Pudlo, **Man Carrying Reluctant Wife**. Stone cut, 24 x 19, 1961. Below, Tudlik, **Division of Meat**. Stone cut, 12 x 9, 1959. Bottom, Tumira, **Inukshuk**. Stone cut, 15 x 9½, 1965.





is not yet known whether their culture evolved in the Eastern Arctic or whether they were immigrants there. Radiocarbon dating indicates that the Dorset culture began over 2,500 years ago. A number of Eskimo legends refer to a strange people called the Tunit who lived in stone houses and were gradually dispossessed by the present Eskimos. It had been thought that the Tunit were the Thule Eskimos, but the evidence indicates rather that they were the Dorset people.

Signs of a fourth and still earlier people have been found recently at several places in the Arctic, especially in north Foxe Basin. We do not know whether these people were Eskimo or not, but they were probably the first people to spread widely over the Canadian Arctic and arrived there some four or five thousand years ago, probably not long after the ice had retreated from the land.



**Mother and Child with Fish**, green and orange stone and ivory, from Port Harrison.

The Eskimo skull is unmistakable to a physical anthropologist and has a number of distinctive features that make it easy to recognize. As well as being long and narrow, it is high and has a pronounced longitudinal ridge from front to back, and at the back there is a marked protrusion. The cranial capacity is large, and the nose is very narrow, narrower than in any other people. The cheekbones are high and prominent and the face is wider than the skull itself and has a squarish shape. To white men all Eskimos seem to

look the same at first, just as white men all look the same to Eskimos. Their faces are really, however, very different and they range from the rounded cheerful face so often illustrated to the narrow more dignified oval-shaped face with a well-marked nose usually regarded as being North American Indian.

Have you ever eaten a tourtière? In November, 1971, Mme. Jehane Benoit, dean of Canadian cooks, told us how to make one and a number of other things besides.

## Is It True What They Say About Canadian Cooking?



MME. JEHANE BENOIT, as the dean of Canadian cookery and food editors, has one trait in common with her counterpart Julia Child and to some extent with Fannie Farmer and Irma Rombauer: She not only gives clear instructions, she gives the reasons for the instructions.

Canadian cookery tends to be hearty. As another of Canada's food experts, Margo Oliver of the *Montreal Star*, has noted, "The Canadians had a pretty rugged life in the early days with no time for the subtleties. They had heavy, solid foods to suit the climate."

Mme. Benoit's recipes, like the hearty food, have lots of substance. As readers of her picturesque *Canadian Cookbook* or her columns in the national weekend supplement *Canadian Magazine* know, they also have flavour and a touch of frivolity to keep the reader interested. You learn that every bride once had a covered iron pot for

pot au feu in her dowry (but not any more); that soup must boil slowly twice for the scum to rise for clearer broth; that French Canadian cooking is seasoned with molasses and the standard English spices, rather than the varied herbs of the French; and that Mme. Benoit's daughter makes the best doughnuts in the world.

"My granddaughter Susan who is eighteen can cook, of course, but my grandson Ian is very good, too, but he only deals in the very exotic — teriyaki, Swedish wafers, blinis."

Mme. Benoit is sixty-seven and a graduate in food chemistry from the Sorbonne. She has taught more than eight thousand students in her cooking school in Montreal and has written many cookbooks, including an encyclopedia that weighs about as much as a standing rib roast. She has had cooking programs on Canadian radio and television for eighteen years.

She is most emphatic that there is a distinct type of cookery called Canadian:



"Some people say there is no difference between Canadian and American cooking. Not right! We don't flavour the same way. Our baked beans in Québec are not a bit like your baked beans in Vermont. There is a strong French influence in Québec, a very strong Scottish influence in Nova Scotia. The West has been greatly influenced by the American way of life but it is the French and Scotch influence that is the strongest."

The French influence is most felt on Réveillon, the Christmas Eve celebration when neighbors are invited for a heavy meal after Midnight Mass. Mme. Benoit and her husband invite many neighbors to Réveillon each year at their farm near Sutton, Québec.

"When you leave for church everything is done. The table is all set with the best cloth and dishes, the soup is ready for the oysters and much homemade bread is baked.

"After the traditional oyster soup, there is galantine of pork and seven to eight types of homemade cheese sauces, ketchups, pickles (always sweet, never dill). The famous tourtière, the meat pie, is served next.

"The French Canadians have a well developed sweet tooth and we never entertain, certainly not at Christmas, without fruit cake and three or four desserts, French trifle, and jellied or poached fruits. We don't feel we're entertaining the right way at Réveillon unless we have many sweets.

"We go to bed at 4:30 or 5:00 — there's a little bit of drinking, you know, but then there's no Mass the next day. Christmas dinner is served

around six for family only, but Réveillon is the big celebration."

#### [TOURTIÈRE]

This recipe has been in Mme. Benoit's family for three generations and it's generally admitted there are no two recipes for tourtière that are the same.

1 lb. ground pork	1/4 t. ground clove
1 chopped onion	1/2 c. water
1 minced garlic clove	1/4-1/2 c. breadcrumbs
1/2 t. salt	pastry
1/4 t. celery salt	

Place all but the breadcrumbs in a saucepan and bring to a boil for 20 minutes over medium heat. Remove from the flame and add a few breadcrumbs. Let it stand for 10 minutes. If the fat is sufficiently absorbed by the crumbs, add no more. If not, do.

Crust:	1 c. hot water
4 1/2-5 c. all-purpose flour	4 t. lemon juice or vinegar
4 t. baking powder	1 egg, well beaten
2 t. salt	
1 lb. lard	

Combine dry ingredients and add 1 1/3 c. of the lard cutting it into the flour with two knives until it is mealy. Completely dissolve the rest of the lard in the hot water. Add lemon juice and egg. Mix until the dough leaves the side of the bowl. Turn into a lightly floured bowl until all flour is blended. Wrap in wax paper; refrigerate 1-6 hours. Line pie pan and put in filling. Cover with crust. Bake at 450° until golden brown.

## The Power of Positive Thinkers

OVER 20 PER CENT of *Canada Today/D' Aujourd'hui's* readers responded to our February questionnaire.

We are still compiling results, but our first survey gives these fascinating returns.

95 per cent read *Canada Today* every month and 82 per cent read all or most of the stories.

68.5 per cent think the present format is fine, while 29.5 per cent think we should add more pages.

Of our first 3,000 returns, 41.5 per cent are in business, 25.6 per cent are in education, 11.6 per cent in media, 7.1 per cent in government, and 16.9 per cent in something else entirely.

47.4 per cent make more than \$20,000 a

year; 20.3 between \$15,000 and \$19,999, and 11.6 between \$10,000 and \$14,999.

In terms of preference, 53.6 per cent like stories about Canadian culture, 44.1 per cent stories of topical interest, 21.8 per cent stories about politics and government, and 18.9 per cent ones about individual Canadians. A splendid 17 per cent prefer all these categories. We also received hundreds of perceptive and kind comments. We will quote a heartwarming one: "My admiration of your country increases again and again. *Canada Today* is one of the reasons."



Canada is a very large place with relatively few people. How do they stay in touch? The government has, thoughtfully, built links. The first was the Canadian Pacific Railway, which literally connected the East and the West. The twentieth century links have been the CBC (discussed on page five) and the National Film Board, which was described in some detail in September, 1972. The Board, a source of much pride and occasional outrage for most Canadians, was first guided by a cantankerous Scot named John Grierson. We reprint below a short biographical sketch of Mr. G.

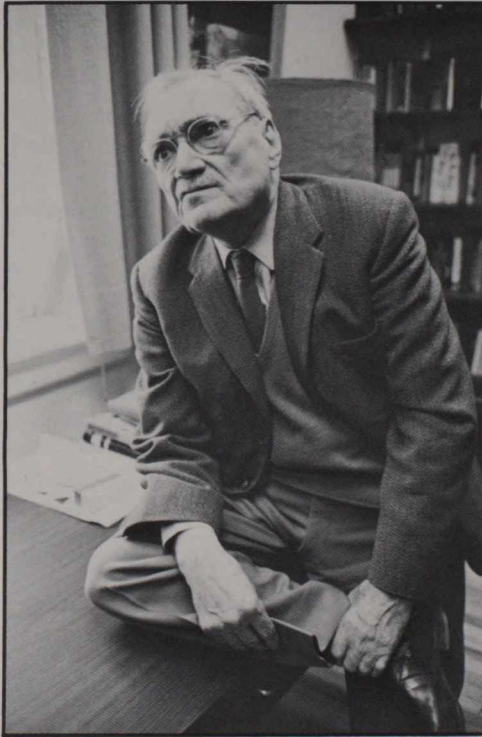
## AN ANECDOTE AND A BRIEF BIOGRAPHY OF John Grierson

THE MOST EFFECTIVE piece of anti-Nazi film propaganda in World War II seemed accidental — a captured Nazi newsreel showing Hitler doing a jig after the French had formally surrendered. It was a strange jig, one might say an insane jig or an obscene jig, Hitler childish and gleeful, jumping up and down in idiot delight.

It seems probable that Hitler never danced that jig — that John Grierson invented it by sophisticated manipulation, by taking the actual footage of Hitler walking and then speeding it up.

It is an interesting tale. If true it gives an interesting insight into the complex mind and motives of an evangelical genius. Grierson almost despised fiction — he and his films were concerned from the beginning with reality. But he also despised cinema vérité.

He was born in Scotland in 1898. He went to the University of Glasgow and to the United States on a Rockefeller grant. In 1929 he made *Drifters* in England for the Empire Marketing Board. *Drifters* was the life of the herring fishermen in the North Sea. It was a new kind of film, a "documentary" as he called it, not unique — Robert Flaherty was making his own astounding films of isolated people — but with its own distinction. When austerity clipped the Empire Marketers, Grierson went to the General Post Office and made *Nightmail* and *Song of Ceylon*. His reputation was now international, and as the thirties were about to end and World War



II about to begin, Prime Minister Mackenzie King persuaded him to come to Canada and be the prime mover and the first Director of the National Film Board.

He remained until 1947 and he left his imperishable mark on Canada and on filmmaking.

He was a man of enormous ego and granite beliefs. He was an elitist. He did not suffer fools gladly. He was against the Establishment but hardly of the New Left.

And he has said: "You may not tell lies to the public. Your duty to the public is more important than your duty to your wife and children not to say your bloody conscience before God. You can tell private lies. That's

OK. That we do in fictional movies. But public lies may not be told."

But he did not believe that truth was a simple thing to tell; that one could simply point a camera and let it run.

"There is no such thing as truth until you've made it into a form. Truth is an interpretation, a perception. You've got moral laws to affect it, you've got social laws, you've got esthetic laws. What is truth isn't a nasty question at all — it's a question that forever is with you when you're a filmmaker. It's to make your truth as many-faceted and as deep, as various, as exciting as possible that you are an artist."

Mr. Grierson died in February, 1972, in Bath, England, at the age of seventy-three.



"Most of the complaints centred round lack of service of one kind or another in French. They included a grievance over the poverty of French in an advertisement and an account of difficulties and delay encountered in registering a pedigreed dog in French. In Ottawa, a new mother found that the hospital had no Family Allowance registration forms in French. . . ." *From the Third Annual Report of the Commissioner of Official Languages.*

## Bilingualism

*Bilingualism is a central fact of Canadian life. There are two major language groups, the English speakers and the French speakers, and if Canada is to remain a united country they must regard each other as equal citizens of a common land.*

*In 1969 Parliament passed the Official Languages Act. It was a long considered attempt to arrange a kind of official phonic equality — to make sure that all citizens, no matter which language they spoke, had equal access to education, to justice in the courts, to employment in the Public Service and to information from official sources. It was supported by all political parties and it was recognized as an effort of essential importance but enormous difficulty. Below are some excerpts from a bilingualism article which ran in Canada Today/D'Aujourd'hui in March, 1972, and below the excerpts is an updating from the recent Third Annual Report by Keith Spicer, the Commissioner of Official Languages. The goals of the Act still fall far short of achievement and the basic reasons are easy to find. In essence the Act asks that some persons who have lived contentedly in one language make an effort, sometimes slight but often formidable, to adjust to life with two.*

THE PRESENT CANADIAN CONFEDERATION was formed in 1867. It was not precisely a marriage between cat and canary, but it was not an equal bargain, either. The British North America Act made French an official language, but in a way both unclear and limited. In effect, English would be the language of government, with some French translations.

The Public Service first was staffed by Parliamentary patronage, a system which at least insured a reasonable percentage of French-speaking public servants. In 1918 patronage was replaced by the Civil Service Commission. In the early 1940's a royal commission recommendation that there be more Francophone participation in the Federal Government was dropped on the grounds that it would hurt the merit system. Even in the 1950's in New Brunswick, whose French-speaking minority was already approaching 48 per cent, it was considered politically dangerous to make Family Allowance cheques bilingual.

But unrest in Québec grew strong. The French Canadians had never had as much affection for Confederation as the English, and radicals in the province found more of a public ear for demands for a sovereign status for Québec, or separation. Among English-speaking Canadians, too, there were those who called for more recognition of the French fact.

In 1963 Prime Minister Lester Pearson said: "It is reasonable that French-speaking people should be able to use their own language." He established the Royal Commission on Bilingualism and Biculturalism.

In February, 1965, the Commission published a preliminary report, concluding that the country, without being fully conscious of the fact, was passing through its "greatest crisis".

The Royal Commission detailed economic, educational, and other social conditions of the Canadians of French expression and it said past inducements to make the Public Service bilingual had been insufficient.

"It is not enough to tell public servants that they may speak French if they wish; the whole milieu will have to be changed if the Public Service is to become a bilingual institution. At present, when a Francophone comes to work in a setting where English has always been the only language of work, he faces many difficulties and frustrations. He may find that there is no typewriter with French accents; the service personnel are likely to speak only English; most documents in circulation and publications in the library will probably be in English; and co-workers will almost all be unilingual Anglophones."

The Commission said changes must be made in the workings of the Government as drastic as the change from patronage to the merit systems.

Most dramatically, it recommended that the Government make parts of itself French, and that bilingual districts be established throughout Canada, and that "any province whose official-language minority reaches or exceeds 10 per cent declare that it recognizes French and English as official languages."

The Commission also recommended that each federal department (for example, State, External Affairs, Post Office, Transport) contain French



language units, and in each department major internal services (such as personnel, administration, libraries, public information, and legal services) function in both languages.

It also recommended:

— Employer-employee relations in the federal service and crown corporations should be in English or French, at the choice of the employee.

— Where appropriate, bilingual employees should be paid more than unilingual employees.

— The Federal Government should recruit more qualified people from France and other French-speaking countries. Appointments to posts of deputy ministers, associate and assistant deputy ministers should be more balanced, although without quotas or ratios unless a more voluntary system fails.

— The practice of routinely translating all letters and documents into French should cease, and original drafting of documents in French should be encouraged.

— A public service language authority should be created — a language ombudsman.

In July, 1969, after lengthy debate, Parliament passed the Official Languages Act, incorporating many of the Commission's legislable suggestions, including that for an ombudsman.

In late 1971, French language units began going into operation in the Federal Government, and some ships in the Navy became French language units.

In general there has been acceptance of the

movement. Some Anglophones worry that in spite of assurances to the contrary, their lack of French will handicap their careers; some Francophones think the encouragement to learn French is too little and too late. Some, in the West especially, feel it is irrelevant. An official close to the program, asked how efficient it will be, said, "You can get an argument on this. There are some who say bilingualizing the Public Service will make it radically less efficient. But they act as though this or any public service is already one hundred per cent efficient. Sure there are some slowdowns, but there's nothing impossible."

In his recent report, Commissioner Keith Spicer begins with some percentages: "In 1973, job openings in the Federal Public Service were still nearly seven times more numerous for unilingual English speakers than for unilingual French speakers: of 98,515 jobs filled that year under the Public Service Employment Act (and excluding the 7.6 per cent of these jobs requiring both languages) 76 per cent demanded only English, while 11.6 per cent called only for French."

Mr. Spicer's report is more critical than praising. He notes that 23.4 per cent of the students enrolled in the Public Service's official in-house language classes have dropped out and that only a few, roughly one-fifth, have done so because they felt they had "attained a level of bilingualism." Mr. Spicer suggested strongly that the Public Service improve these percentages.

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