Exploring North American Aboriginal History:
Through Culture, Customs and External Relations

COURSE: CHI 4U, Canada: History, Identity, and Culture, Grade 12, University Preparation

SPECIFIC EXPECTATION(S) EXPLORED: Aboriginal Peoples (Last revised 2005)
– describe various aspects of Aboriginal life prior to contact with Europeans (e.g., traditional economies, spirituality, relationship with the environment, political organization);
– analyse significant aspects and effects of the interactions between Aboriginal peoples and European colonists (e.g., spread of disease; introduction of new weapons; missions; Aboriginal peoples’ sharing of environmental knowledge with Europeans; the Royal Proclamation of 1763; territorial relocation; emergence of the Métis; treaties; Riel Rebellion; movement towards self-government);
– assess the extent to which Canadian identity and culture have been influenced by Aboriginal peoples.

ABSTRACT: (Objectives; Summary of Lessons; Accomplishments)
The following lessons explore different aspects of Aboriginal history in North America. The first lesson explores Aboriginal culture and customs across geographical regions through material culture, and how it has persisted and changed over time. In the second lesson, we examine the prevalence of the written word and the erasure of indigenous oral culture and knowledge in favour of the written word. The third lesson examines the impact of treaties on indigenous Canadians, while the fourth examines a historical narrative of Catholic missionaries in Canada. In the fifth lesson, we question the portrayal of Louis Riel and how this portrayal has changed throughout history. The final lesson in this package examines the ethical dimension by asking students to assemble the evidence for genocide in Canadian history. These lessons are compatible, or can be used individually.

KEYWORDS: Continuity and Change; Evidence; Cause and Consequence; Historical Significance; Historical Perspectives; Ethical Dimension
Art; Aboriginal; Artifacts; First Nations; Europeans; First Contact; Regions; Relations; Religion; Missionaries; Jesuits; Pensionnats; Residential Schools; Traité; Treaties; Louis Riel; Métis; Genocide; Royal Proclamation 1763;

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PRIMARY HISTORICAL THINKING CONCEPT EXPLORED: Continuity and Change

LESSON #: 1

TITLE: Aboriginal Culture by Region: Then and Now

OVERVIEW: This lesson explores Aboriginal life through a collection of images depicting traditional artwork, architecture, handicrafts, and textiles drawn from the six major geographical regions of Aboriginal peoples of Canada: Northwest Coast, Subarctic, Plateau, Plains, Eastern Woodlands and Arctic. Historical artifacts will be paralleled to contemporary ones, in order to emphasize the persistence of Aboriginal culture in Canada.

NUMBER OF PERIODS: 2

MATERIALS:
1. Primary Source Documents: PSD 1.1/PSD 1.2/PSD 1.3/PSD 1.4 /PSD 1.5/PSD 1.6/PSD 1.7/PSD 1.8/PSD 1.9/PSD 1.10/PSD 1.11/PSD 1.12/PSD 1.13/PSD 1.14/PSD 1.15/PSD 1.16/PSD 1.17/PSD 1.18/PSD 1.19/PSD 1.20/PSD 1.21/PSD 1.22/PSD 1.23/PSD 1.24
2. a) Access to PowerPoint or overhead projector preferable (lesson can be adapted to non-projector rooms).
   b) Lesson contains a significant number of handouts, prepare accordingly.

PLAN OF INSTRUCTION:

DAY 1:
Step 1: Warm up (20 min.)
Students will participate in an Aboriginal teaching strategy of a talking circle. This will facilitate a respectful discussion, free of judgment, as described in BLM 1.1. The BLM 1.1 excerpt should be read to the class prior to the activity in order to ensure that students understand the significance of the talking circle. The topic of the talking circle will explore student’s awareness of, and encounters with, Aboriginal culture.
• Have students move chairs into a circle formation.
• Introduce the talking stick (or other object that has a connection to the land). Explain to students that they cannot speak unless holding this object.
• As the facilitator, instructors should direct conversation and are allowed to speak without the talking stick/object. Students will respond in turn.
• Begin discussion. Topic/question:
  0 Throughout your life, what Aboriginal imagery, handicrafts, artwork, tools etc. have you encountered?

Step 2: Discussion (15 min.)
Ask students to return to their regular seats.
• Take this time to synthesize what has been discussed in the talking circle.
• Ask students:
  - Did you enjoy this avenue of discussion and sharing? Why?
  - Did any of your classmate’s comments surprise you? (Perhaps you were unaware of the Aboriginal presence in your classmate’s lives).
  - What does this activity tell you about contemporary Aboriginal life or influence?

Step 3: Modeling/ Guided Practice (10 min.)
Hand out BLM 1.3 and BLM 1.4 “Aboriginal Culture by Region” activity.
  - Explain what the handouts illustrate:
    - BLM 1.3 depicts the six major geographical regions of Aboriginal peoples living in Canada: Northwest Coast, Subarctic, Plateau, Plains, Eastern Woodlands and Arctic.
    - BLM 1.4 is a collection of images depicting traditional artworks, architecture, handicrafts, textiles and so forth, belonging to each of these regions (there are two images per region).
  - Using a PowerPoint presentation or overhead projector pull up an image from your PSD appendix. Choose an image that is not contemporary.
  - For example: PSD 1.1. Ask students:
    - What do you see?
    - What can you deduce from this image?
    - Where do you think the image belongs on the map?
  - Students may respond with the following (if students need prompting, help them answer the questions):
    - What do you see?: Pine trees, craggy landscape, four large intricately carved sculptures, sculptures comprise animal imagery (including a bird with extended wings) etc.
    - What can you deduce from this image?: The dense trees suggest that the image was not taken in the arid Arctic region. The wooden buildings and structures suggest plenty of wood for logging. The carvings suggest that the animals probably inhabit this location.
    - Where do you think the image belongs on the map?: Northwest Coast, because there are thick redwood and cedar forests to use for materials, eagles populate this region, and I have seen them when visiting family.
  - Now that you have matched the image to a region, write the image number on the map accordingly, in this case, number 7.

Step 4: Independent Activity (30 min.)
Ask students to begin the activity independently, keeping in mind the questions you have just gone through (write them on the blackboard as prompts).
  - Ask students to use the column on the right to write notes according to the questions.
  - Circulate the classroom to ensure students understand the activity.

DAY 2
Step 1: Warm up (15 min.)
Using the Tribes activity “Question Game”, explained in BLM 1.5, ask students to write down one question they had about the “Aboriginal Culture by Region” activity, or any question related to the broader topic of Aboriginal culture in Canada.
If the classroom is restrictive, it may be beneficial to play the game in a larger area, such as a foyer or gym.

Step 2: Sharing / Discussing / Teaching (30 min.)
Ask students to return to their seats.
Using a PowerPoint presentation or overhead projector, go through the PSD images from the "Aboriginal Culture by Region" activity: PSD 1.1/PSD 1.3/PSD 1.5/PSD 1.7/PSD 1.9/PSD 1.11/PSD 1.13/PSD 1.15/PSD 1.17/PSD 1.19/PSD 1.21/PSD 1.23
• Ask students (using the prompt questions written on the board):
  o To what geographical region they have deduced each image belongs to and why?
• Using BLM 1.2 as reference, give the students additional background information on each image.
  Ask them to take notes on what they think is most significant.
In order to express the theme of Continuity and Change, and emphasize the persistence of Aboriginal culture in Canada, parallel the original images with the corresponding contemporary PSD images.
• PSD 1.2/PSD 1.4/PSD 1.6/PSD 1.8/PSD 1.10/PSD 1.12/PSD 1.14/PSD 1.16/PSD 1.18/PSD 1.20/PSD 1.22/PSD 1.24
• Ask students:
  o Have you seen or used any of the images or objects depicted in the photographs? If so, where and why?

ASSESSMENT: (Incorporate into lesson: 30 min.)
*Note: if more time is needed to complete this assessment; can ask to be completed for homework or use further class time.

Students will answer the following questions:

1. You have seen evidence of the persistence of Aboriginal culture; do you think it is healthy and likely to continue?
2. Do you think there are threats to this culture? Despite these threats, how do you think it could survive?
3. Using your devices, look at the “Casinorama” homepage (http://www.casinorama.com/). How do you think this website, and the imagery it displays, represents Aboriginal culture? How does this appropriation compare to the images looked at in the “Aboriginal Culture by Region” activity?

If students do not have access to devices, website can be pulled up on a projector for class to explore as a group.
COURSE: CHI4U

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PRIMARY HISTORICAL THINKING CONCEPT EXPLORED: Historical Thinking

LESSON #: 2

TITLE: “Write makes Might” From Open Plain to Ivory Tower

OVERVIEW: By demonstrating an unfair emphasis on Western modes of thinking through a classroom activity, students will attempt to understand, through a performance task, the issues surrounding the erasure of indigenous oral culture and traditional knowledge in favour of the written word.

MATERIALS:
1. Primary Source Documents PSD 2.1 / PSD 2.2
2. Teachers will need: a access to a projector for slides and/or primary documents; an internet connection in order to listen to the PSD 2.1 audio in class;
3. Black Line Masters: None.

PLAN OF INSTRUCTION:
DAY 2
Step 1: “First Five” Walk-in Activity (≤5 mins)
Warm up for the discussion by addressing the difference in the term “football” across cultures and oceans. If the Minnesota Vikings and West Ham United met on a pitch, would they be able to interact? What systems are in place in a game of football that make it difficult for soccer players to play, and vice versa? Which version of the game do you think they’d end up playing? This comparison also works for board games (7- vs 9-tile Scrabble, one die Clue vs two dice Clue) card games (German vs French suited playing cards, Aces high or low) and video games (PS/XBOX/PC online play not compatible; the control scheme of one system might be favoured if it is). This activity is best done casually as students enter the classroom to pique their interest.

Step 3: “Write makes Might” (20 mins)
As we progress through this activity, consider the following statement:

European expansion into North America was a triumph of the civilized world over the savage aboriginal.

Begin the “Write makes Might” activity. The goal here is to draw attention to the false dichotomy between the ‘savages’ and the ‘civilized.’
- ask students to pull out paper for note-taking and any other assistive devices necessary. Ensure that they leave their writing utensils stowed until further notice.
- at random, distribute writing utensils to approximately half the class. Make it clear that anyone found writing who did not receive a writing utensil will be given a score of zero for this activity.
- read two to three paragraphs from PSD 2.1. Encourage students to take detailed notes based on what you read, as they would in preparation for a quiz; if they do not have a pen, they must rely on their memory instead. This reading shouldn’t take more than 5 minutes. (The specific passage doesn’t matter; the goal is to provide enough information that students without the ability to write have a significant disadvantage.)
- Ask a student who must rely on their memory to summarize what you just read. Now ask a student who
has detailed notes. Pose two questions to your students:
1. Is there a big difference between the two retellings?
2. Who would get the better mark in this situation?

- Obviously the individual with the product to hand in will receive the better mark; this would seem to be a fundamental law of the school system. Moreover, as students, if you produce enough work at a certain standard, eventually your name ends up on the honour roll. In a system that favours certain methods of thinking, the people who score highest tend to be remembered best. In this activity, the system favoured those who wrote something down, since they could answer questions with a greater amount of detail. Consider this statement in relation to indigenous and European interactions at the moment of “first contact.”

**Step 3: Overturning the System - Discussion (45 mins)**

Begin this section of the lesson by addressing the historical content of PSD 2.1—what is pictured in this document? Where and when does the ‘story’ begin? Whose views does it take into consideration? Infer the primary purpose of the European expansion into Canada based on what you see.

Indigenous history was and is primarily an oral history. Consider the first eight tracks of PSD 2.2. Where and when does this story begin? Whose views does it take into consideration? What purpose do these stories serve to the listener? Do they have an underlying theme? Have you ever heard these stories, or stories like them? If not, why do you think that is?

**Step 4: Guided Practice (10 mins + Remainder)**

As the Western powers seized land, resources, and power from their original owners in North America, it erased their traditional paradigm in favour of their own. We are going to counteract that erasure by flipping this system on its head.

Every student has created paragraphs and essays about themselves. In an attempt to engage with Indigenous North American approaches to historical narrative, students will be asked to present ‘their story’—one didactic experience that significantly impacted their lives—through oral (or otherwise non-written) means.

The remainder of the period should be used to begin working on this narrative; students could, for example, write out their story in full and memorize it; they could use point form notes, phrasing the salient points in a memorable way and improvising the rest; they may use song as a storytelling tool, or even as the story itself; they may use visual cues of their own design instead of writing prompts; however, their presentation may have no written prompts whatsoever. The instructor’s advice will be an asset here.

**DAY 2**

**Step 1: Reflection**

As a follow up activity, ask students to formulate a response to the guiding statement from the previous class. Did their non-written assignment inform their answer? How?

**ASSESSMENT:**

Using a process that does not favour the word, present a story or narrative in an auditory, visual, physical, or otherwise nontraditional product.
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PRIMARY HISTORICAL THINKING CONCEPT EXPLORED: Cause and Consequence

SECONDARY HISTORICAL THINKING CONCEPT: Continuity and Change

LESSON #: 3

TITLE: Exploring the Creation and Maintenance of Treaties in Canada

OVERVIEW: In this lesson, students will discuss possible reasons why the Crown initiated the Royal Proclamation of 1763. They will also discuss and examine the consequences that this proclamation had with regard to future treaties with the First Nations. Students will also discuss the injustices that the Aboriginal peoples were subjected to as a result of these treaties.

NUMBER OF PERIODS: 2-3

MATERIALS:
1. Primary Source Documents: PSD 3.1 / PSD 3.2/PSD 3.3/PSD 3.4
2. a) Copies of the necessary Handouts.
   b) A whiteboard, chalkboard or SMARTBoard is recommended for certain steps.
   c) Overhead and/or Computer and Projector.

PLAN OF INSTRUCTION:

DAY 1
Step 1: Warm up/Modelling (20 min.)
Introduce to the students that today we will be looking at the Causes and Consequences of the treaties made between the Europeans and the Aboriginal peoples. This warm up activity is designed to help prepare critical thinking about the causes and consequences of different scenarios.
• Select one of the scenarios from BLM 3.1 or another of your choosing.
• After explaining the scenario to the students, demonstrate how to analyse the scenario for possible causes. You can do this orally or as a group brainstorm activity on a board/chart paper, etc. Stress that there would be both long term (LT) and short term (ST) causes and that there are individual and societal levels.
• Next talk about the consequences resulting from scenario. LT, ST, and intended or unintended. To further illustrate unintended consequences, use the example found in BLM 3.2.

Step 2: Guided Practice (~20 min.)
Have students practice the analytic thought process that was just demonstrated.
• Divide students into groups of 4-5 students and ask them to get out a blank sheet of paper.
• Present them another scenario (BLM 3.1) and ask them to brainstorm the causes and the
consequences. *Remind them to think of both ST and Long Term LT with respect to both.
• After 10 minutes (or after group discussion wanders off topic), discuss overall as a class.

**Step 3: Discussion (~10 min.)**
Move into a discussion about the Europeans and Aboriginal people and explain how we will be looking at causes leading to the creation of treaties and the consequences of the created treaties.
• Ask: What do the students know about treaties in general? And about treaties with the aboriginal people? (Assessment for Learning).
• Are any students in the classroom First Nations or related? If so, can they share what they know about treaties (i.e. have they been affected by treaties?)

**Step 4: Independent Activity (30 min.)**
Hand out copies of the Royal Proclamation (PSD 3.1) to all of the students.
• Ask them to read it silently.
• Hand out BLM 3.3, a question sheet that asks students to analyse the document in more depth. Remind them that they are to think about the causes and the consequences surrounding the Royal Proclamation.
• Whatever is not finished in class will be to do for homework for the next day.

**DAY 2**

**Step 1: Warm up (10 min.)**
Start the second day by debriefing about the previous day's homework.
• With a partner, ask the students to share their answers to questions 3 and 4 from BLM 3.2 (the causes and possible consequences).
• Open it up for discussion. (Think, Pair, Share technique)

**Step 2: Independent Reading and Class Discussion (40 min.)**
Hand out the Robinson-Huron Treaty Rights (PSD 3.2). Advise students to make notes on the document as they read.
• After they have read independently, ask: Why was the Robinson-Huron Treaty needed?
• Ask: What were the after affects of the treaty?
• Ask: How does the treatment of First Nations people differ from the Royal Proclamation made ~100 years earlier? (Big Idea: Whereas the Royal Proclamation recognized the aboriginal population as being people to be respected, subsequent treaties did not follow suit).
• Show PSD 3.3 to the class using an overhead or computer and projector. onto board/or read aloud to class. What further evidence is demonstrated from these accounts?
*Note: Also included in the Appendix is PSD 3.4 which is a treaty formed in 1923 between the Canadian Government and a group of First Nations living east of present day Toronto. This resource is added to further demonstrate the treaties that were formed and can be used as you see fit.

**Step 3: Teaching (Interactive Mini-Lecture) (20 min.)**
Recap everything that has been covered from yesterday's material up to today.
• A suggested outline/summary can be found in the Appendices (BLM 3.4).

**DAY 1 & 2 ASSESSMENT:**
Ask students to design a treaty for their classroom. What do they need to take into consideration in order to make this treaty? What might be some of the consequences later on? Can be an individual or group assignment.
**DAY 3 - Optional: The KAIROS Blanket Exercise**

*Note: This exercise is listed as optional because the lesson plan is from another source and needs to be bought. It would, however, be an engaging and effective way to cover the effects of the treaties between the Europeans and First Nations.


From the source: "The exercise uses blankets to represent the lands of what is now called Canada, and the distinct cultures and nations which live on those lands to this day. Participants represent the First Peoples; when they move onto the blankets, they are taken back in time to the arrival of the Europeans. The Narrator and a European (or two) work with the participants to read a script while the exercise goes through the history of treaty-making, colonization and resistance that resulted in the nation we today call Canada."

**Step 1: Blanket Exercise (~45 min.)**

**Step 2: Debrief (~30 min.)**

**DAY 3 ASSESSMENT:**

a) After the debrief, ask students to write a couple paragraphs on what they learned from the exercise and why they think it is important.
b) Ask students to create a depiction that covers the same content as a) but in a different format such as an audio or visual representation.

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COURSE: CHI4U

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PRIMARY HISTORICAL THINKING CONCEPT EXPLORED: Evidence

LESSON #: 4

TITLE: The Travels and Explorations of the Jesuit Missionaries in New France: The Missing Perspective in Early Canadian Primary Documents

OVERVIEW: What impact did the interaction between French Catholic missionaries and indigenous populations, as depicted in Travels and Explorations, have on the formation of Canadian religious identity? What information, if any, is missing from this narrative? Using these questions as a guideline, and building on previous knowledge of indigenous spiritual perspectives, students will analyze sections of this primary document in small groups, and approach primary sourcing not from what is present, but from what is absent.

MATERIALS:
1. Primary Source Documents PSD 4.1 / PSD 4.2 / PSD 4.3 / PSD 4.4
2. Teachers will need: internet access to listen to an oral portrayal of the creation story; an appropriate layout for up to five groups of students;
3. Black Line Masters: BLM 4.1 / BLM 4.2

PLAN OF INSTRUCTION:

Step 1: Warm Up & Hook (≥10 mins)
Begin by attempting to answer the following questions.
Is there any evidence of indigenous spiritualities in our class, school, community, or country? How does indigenous spiritual belief contribute to Canadian spiritual identity (if it does at all)?

Step 2: Assessment for Learning (10 mins)
Drawing on previous knowledge, discuss indigenous spirituality and creation stories. Supplement student knowledge with the info found in BLM 4.1 using a Socratic method of your choosing. It is integral that during this step, you make it clear that a true grasp of indigenous spirituality is beyond the scope of any classroom, and that no single worldview remains true across all subcultures of aboriginals in north america. Offer links to your community to resolve this issue, if possible. This is simply a handful of the common aspects, which provide a helpful background for the lesson to come.

Step 3: Modelling (30 mins)
Introduce the The Travels and Explorations of the Jesuit Missionaries in New France. This document is one of dozens that depict “first contact” from the Western perspective; ask students to pay particular attention to Jesuit treatment of Aboriginals. How do they look, act, and think, according to this author? How do the Jesuits view indigenous attitudes and spiritual beliefs?

Step 4: Guided Practice (10 mins)
Divide the class into four groups and provide each group with a different Primary Source Document (all of
which are segments of *Travels and Explorations*. Ask students to discuss and answer the above questions in addition to the following:

“For **PSD 4.1**, consider how the author differentiates the behaviour of the “Savages” from the Christians in the narrative.”

“For **PSD 4.2**, consider what is missing from the author’s account of the journey. Do you find this curious? alarming? benign?”

“For **PSD 4.3**, examine the Sister’s description of the indigenous children and their habits. What do you notice?”

“For **PSD 4.4**, consider whether the treatment of “Anne Therese,” as portrayed here, is ethical.”

**Step 5: Discussion (20 mins)**

Using the graphic organizer **BLM 4.2**, examine different aspects of Christian Missionaries’ spiritual and religious beliefs as exhibited in these primary documents, taking into consideration each category listed therein. Consider your evidence for each example.

**ASSESSMENT:**

As this chart is being constructed, ensure that students take notes with the following questions in mind:

“What impact did the interaction between French Catholic missionaries and indigenous populations have on the formation of Canadian spiritual identity?” This question should be answered in an appropriate format for next class.
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PRIMARY HISTORICAL THINKING CONCEPT EXPLORED: Historical Perspectives

LESSON #: 5

TITLE: Louis Riel: Hero, Traitor or Maniac?

OVERVIEW: The following lesson will discuss why Louis Riel’s memory remains a controversy; namely whether he should be regarded as a hero, a traitor, or mentally unstable. The differing historical perspectives will be explored through a collection of images, each revealing Riel in a distinctive light.

*Note: Students need to have an understanding regarding the life and events of Louis Riel.

NUMBER OF PERIODS: 1

MATERIALS:

1. Primary Source Documents: PSD 5.1/PSD 5.2/PSD 5.3/PSD 5.4/PSD 5.5
2. a) Access to PowerPoint or overhead projector preferable (lesson can be adapted to non-projector rooms).
   b) Newsprint or large pieces of paper, glue and/or tape, and markers.
   c) Lesson contains a significant number of handouts, prepare accordingly.
3. Black Line Masters: BLM 5.1/BLM 5.2/BLM 5.3/BLM 5.4/BLM 5.5

PLAN OF INSTRUCTION:

Step 1: Warm up (15 min.)
Students will participate in the “What makes a hero?” activity, in which they will separate potential heroes into yes or no categorizes. This activity will initiate conversation about whom or what makes a hero, as well as how the definition of a hero is highly individualistic.

• Divide the class into groups; preferably four to six students per group.
• Using BLM 5.1, separate the potential heroes (after you have cut them into strips) into equal piles and give one to each group.
• Give each group a piece of newsprint or large paper (use BLM 5.2 as reference), a glue stick or a roll of tape, and a marker.
• Ask students:
  o As a group, go through your collection of potential heroes and conclude whether or not they belong in the yes or no column. Once you have to come to a consensus, affix them to your paper.
  • If applicable, students may use their devices to look up potential heroes they do not recognize.
  • Once completed, attach newsprint to the blackboard (or other support) at the front of the class.

Step 2: Discussion (10 min.)
Ask students to return to their regular seats.
• Take this time to synthesize and discuss the results of the “What makes a hero?” activity.
• Invite students to come up and look at their classmate’s findings.
• Ask students:
  o Now that you have completed the activity, what do you think makes a hero?
  o Did everyone in your group agree upon whom or what is a hero? If not, why?
    ▪ How did you come to a consensus?
  o Is anyone surprised by the results of other groups? Do you agree or disagree with their results?

Step 3: Modelling (10 min.)
  • In order to prepare students for their next task (BLM 5.4), parallel a figure from your “What makes a hero?” activity to Louis Riel. A figure that works very well and highlights the idea that historical perspectives change over time is Nelson Mandela.
    o Read through the facts found in BLM 5.3. (Decide which ones you deem relevant)
    o Ask students:
      ▪ What events in Mandela’s life do you believe parallel with Riel’s?
      ▪ Do you believe Mandela to be a hero? Why or why not?

Step 4: Guided Practice (25 min.)
Introduce BLM 5.4 activity, in which students will be looking at a collection of images: PSD 5.1, PSD 5.2, PSD 5.3, PSD 5.4, PSD 5.5; each reveals Riel in a distinctive light. These images will prompt discussion regarding whether Riel should be regarded as a hero, a traitor, or mentally unstable.
  • Each image should be printed out and placed at five stations around the classroom.
  • Ask students to return to their previous groups and choose a scribe; each group will receive a “Louis Riel: Hero, Traitor or Maniac?” workbook to fill out.
  • Ask students to move through the stations; they will have approximately five minutes per station.
  • Circulate the classroom to ensure students understand the activity.

ASSESSMENT: (15 min.)
*Note: more time will be needed to complete this assessment; can ask to be completed for homework or use further class time.

Students will write a persuasive letter to the Honourable Hugh Richardson, who as Stipendiary Magistrate, presided over the trial of Louis Riel in 1885. The letter will attempt to persuade Richardson to acquit or charge Riel with high treason and death by hanging. Students will use the information they garnered from the “Louis Riel: Hero, Traitor or Maniac?” workbook to assist them in formulating and expressing their perspective. Is Riel a hero, traitor or maniac?

Use BLM 5.5 as a template; “Persuasive Letter: Should Louis Riel be spared?”
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PRIMARY HISTORICAL THINKING CONCEPT EXPLORED: Ethical Dimension

SECONDARY HISTORICAL THINKING CONCEPT: Evidence

LESSON #: 6

TITLE: Was there Genocide in Canada?

OVERVIEW: The following lesson is primarily student-driven. Students are to read through primary documents that discuss the treatment of First Nations in Canada. As a class, students are to decide on an appropriate class project that will respond and address the question (awareness campaign, letters to the government, etc).

NUMBER OF PERIODS: 2-3 (or more depending on class project)

MATERIALS:
2. a) Packages of handouts for each PSD grouping
   b) Board for brainstorming.

PLAN OF INSTRUCTION: (You may not need to use each of these steps in every lesson)

DAY 1 - Research Period
Step 1: Warm up - Brainstorm (15 min.)
Using a brainstorming method (oral, visual, etc.) discuss as a class the injustices that First Nations have been subjected to since European arrival. Some answers: Losing land, spread of disease, battles/war, residential schools, Louis Riel & the Red River Rebellion, etc...

Step 2: Explore Resources - Guided Practice (40 min.)
*Note: Can adapt into a Jigsaw activity.
Tell students that today we’re going to exploring a more difficult topic, one that is a debated issue in Canadian History: Whether there was a Genocide of Aboriginal peoples in Canadian History.
• Set up different research stations with copies of the different documents (PSD 6.1/PSD 6.2/PSD 6.3/PSD 6.4/PSD 6.5/PSD 6.6/PSD 6.7/PSD 6.8/PSD 6.9/PSD 6.10/PSD 6.11). Make 5-6 copies of each document. (*Note: Feel free to add additional or alternative sources).
• For the next ~40 min., have the students cycle through the different stations, reading and making notes from the different documents. You can hand out the note taking sheet (BLM 6.1) to help them get started and to remind them to take down key information about the documents.
Step 3: Group Discussion (20 min.)
Have students break off into groups to discuss and create an argument/thesis about the debated topic: is there Genocide in Canada?
- Ask each group to respond in one-two sentences with their thoughts. This can be done orally, or you can have them all right something on a board or use some other method.
- Ask students to think about this issue over night and what they can do to make a change.

DAY 2 - Planning and Research Period 2
* Note: If there is a native community near your school, you might want to see if you can ask someone from the community to speak on the issue at the start of this period.

Step 1: Introduction/Warm-Up (15 min.)
Start the lesson off by asking for students to recall what they learned from the previous day’s readings and from their group discussion.
- This issue of Canadian Genocide is still very much relevant today and in some ways, it is still ongoing. While there are no more residential schools, many native communities still have to send their children away to school because the schools in their regions do not go past elementary.
- Remind students that with regard to the residential schools, Prime Minister Harper gave an apology. Is that enough?
- Ask: What should be done? (pause) How can we as a class make a difference?

Step 2: Group Planning (20 min.)
Segue from the warm-up into a group planning session. What kind of culminating task can they do to address this issue? You can share ideas as a group discussion or, alternatively, have every student write down at least one idea and put all of the ideas into a basket and go through them. Some suggestions of possible assignments are also outlined in BLM 6.2.
* Note: The POINT of this planning is to encourage students to take an active role in their society and to show them that their actions can have an impact.

Step 3: Guided Practice of Research (40 min., or remaining period time)
No matter what the class decides to do as their project, it is advised that you give them more free-research time so that they can find their own additional sources.
- Remind students to make note of the critical information needed for when making citations.

ADDITIONAL PERIODS:
- Plans will vary depending on what your students chose to do for their project. Whether you want to have another research period, or other work period is up to you.

ASSESSMENT:
Options outlined in BLM 6.2.
APPENDIX 1
Aboriginal Culture by Region:
Then and Now
PSD 1.1
Northwest Coast: Totem Poles at Stanley Park, Vancouver, British Columbia (1927).
http://library2.usask.ca/postcardsindigenous/vii101114.html

PSD 1.2 (Contemporary)
Aboriginal artist, Tommy Joseph with his own Totem Pole creation “The Blue Peter” (2008).
http://i102.photobucket.com/albums/m92/artenforet/bluepetergarden-4.jpg
PSD 1.3
Northwest Coast: A Tlingit man modeling a Chilkat blanket (c. 1905).
http://www.sheldonmuseum.org/Vignettes/tlingithistory.htm

PSD 1.4
Tlingit man wearing Chilkat regalia (2010).
PSD 1.5
Subarctic: A Tagish man with his dog sled at Marsh Lake, Yukon, (date unknown).
http://firstpeoplesofcanada.com/fp_groups/fp_subarctic1.html

PSD 1.6
Contemporary dogsledding with “Outwardbound” program.
http://www.outwardbound.ca/results.asp?CourseRID=285&gclid=CjwKEAiA1-CjBRDOhIr-_vPDvQY5JAB48SmEDHJVJwEk7-4DgzSzAUtDDclkubAYBkida52Gl4MIK-h0CXBnw_wcB
PSD 1.7
Subarctic: Woman weaving snowshoes (date unknown).

PSD 1.8
Snowshoe tours with “Banff Adventures” in Banff, Alberta.
PSD 1.9
Plateau: Interior Salish women, weaving baskets (date unknown).
http://firstpeoplesofcanada.com/fp_groups/fp_plateau5.html

PSD 1.10
Woven bags by Lil’wat artist Donna Joseph through the Squamish Lil’wat Cultural Centre (2011).
http://www.shop.slcc.ca/node/172
PSD 1.11
Plateau: Medicine Wheel in Marjorville, Alberta (at least 4 thousand years old).

PSD 1.12
Contemporary medicine wheel.
https://ccapvancouver.wordpress.com/2013/12/
PSD 1.13
Plains: A Siksika tribe pictograph buffalo hide robe, depicting “Raw Eater’s” (early 1900's).
http://www.glenbow.org/collections/museum/native/plains.cfm

PSD 1.14
“Buffalo Runner”; a buffalo hide robe by Aboriginal artist Evans Flammond Sr. (2014).
PSD 1.15
Plains: “An Indian Encampment on the Prairie” coloured postcard. Tipi structures made from scraped buffalo hides (189-).
http://library2.usask.ca/postcardsindigenous/xxxii222004.html

PSD 1.16
Tipi located at “Four Directions Aboriginal Centre” at Queen’s University (2013).
http://www.queensu.ca/fdasc/about/our-tipi
PSD 1.17
Eastern Woodlands: The Hiawatha tribe, Wampum Belt from the Iroquois Confederacy (1722).
http://www.warpaths2peacepipes.com/native-american-symbols/square-symbol.htm

PSD 1.18
This Iroquois flag is based on the Hiawatha wampum belt. Each symbol represents one of the original Five Nations.
PSD 1.19

PSD 1.20
A modern take on a longhouse, Levitt Goodman Architects, transformed the Native Child and Family Services building in Toronto, Ontario (2010).
http://modto.com/longhouse-by-levitt-goodman-architects/
PSD 1.21
Arctic: A Dorset Soapstone polar bear carving, found on Shudham Island, Sagleak Bay, Newfoundland (c. 500 BC-1500 AD)

PSD 1.22
http://inuit.com/collections/is/products/cd140511
PSD 1.23
Arctic: An Inuit man building an igloo, or snowhouse, in Wakeham Bay, Northwest Territories (date unknown).
http://www.thecanadianencyclopedia.ca/en/article/igloo/

PSD 1.24
Igloo building with Nunavut Tourism (date unknown).
http://www.cbc.ca/sevenwonders/wonder_igloo.html
The following excerpt is from the Ontario *Aboriginal Perspectives: The Teacher’s Toolkit*.

“*Aboriginal Context*”

Circles represent important principles in the Aboriginal worldview and belief systems, namely, interconnectedness, equality, and continuity. According to traditional teaching, the seasonal pattern of life and renewal and the movement of animals and people were continuous, like a circle, which has no beginning and no end. Circles suggest inclusiveness and the lack of a hierarchy. They are found throughout nature – for instance, in the movement of the seasons and the sun’s movement from east to west during the day. Circles are also used in the construction of teepees and sweat lodges; and the circular willow hoop, medicine wheel, and dream catchers are powerful symbols.

Talking circles symbolize completeness and equality. All circle participants’ views must be respected and listened to. All comments directly address the question or the issue, not the comments another person has made.

In the circle, an object that symbolizes connectedness to the land – for example, a stick, a stone, or a feather – can be used to facilitate the circle. Only the person holding the “talking stick” has the right to speak. Participants can indicate their desire to speak by raising their hands. Going around the circle systematically gives everyone the opportunity to participate. Silence is also acceptable – any participant can choose not to speak.”

*Aboriginal Perspectives: The Teacher’s Toolkit*,
<table>
<thead>
<tr>
<th>Images from the 6 regions:</th>
<th>Notes:</th>
</tr>
</thead>
</table>
| **1**                     | **Subarctic**  
- subarctic Aboriginal woman weaving snowshoes  
  (date unknown)  
- used for winter travel  
- Athapaskas and Algonquians made the most sophisticated snowshoes  
- frames made from durable/flexible wood and lacing from animal hide  
- much folklore is centered around the snowshoe, particularly for the Ojibwa |
| **2**                     | **Eastern Woodlands**  
- a Wampum Belt from the Iroquois Confederacy (1722)  
- made by the Hiawatha tribe  
- a Wampum belt contains a square symbol representing each of the five original tribes: Seneca tribe, Onondaga tribe, Oneida tribe and Mohawk  
- the line running between the squares symbolizes peace in the Confederacy |
| **3**                     | **Northwest Coast**  
- a Tlingit man modeling a Chilkat blanket (c. 1905)  
- the art of the blanket originated with the Tsimshian people  
- highly sought after by nobility, and later colonists  
- the symbols represented clans and natural forms in an abstract geometric pattern  
- Chilkat blankets are used in ceremonial dances and as gifts to honoured guests |
| **4**                     | **Plains**  
- tipi’s used by Plains Aboriginals (189-)  
- strong, durable and portable tents used by nomadic tribes  
- warm in the winter, cool in summer and rain resistant  
- tipi’s comprised of buffalo hide covering poles made from either pine or fir  
- tipi’s belonging to important members of a tribe could be decorated with paint |
<table>
<thead>
<tr>
<th>Plateau</th>
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<tbody>
<tr>
<td>- a Medicine Wheel in Marjorville, Alberta (date unknown—although at least 4 thousand years old)</td>
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<td>- commonly created by Ojibwa tribes</td>
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<td>- stones are placed centrally on raised ground and spokes radiate from the centre</td>
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<tr>
<td>- the spokes delineate sections which are oriented to the four cardinal directions</td>
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<tr>
<td>- a symbol of Aboriginal culture and religion and used for ritual, healing and teaching purposes</td>
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<tr>
<td>- built c. 1640, reconstructed in the 1960s</td>
<td>- established by the 12th century as the basic house type of the northern Iroquoian people</td>
</tr>
<tr>
<td>- a frame was erected and then covered in either cedar or elm bark with sleeping platforms running the length of the longhouse</td>
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</tr>
<tr>
<td>- each longhouse sheltered numerous families related through a female line</td>
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<td>- in the 18th century, longhouses began to be used as single family dwellings, as well as political and ceremonial structures</td>
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<td>- a monument that serves as a signboard, a genealogical record and a memorial</td>
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<td>- there are six types: heraldic or memorial, grave figures, house posts, house front or portal poles, welcoming poles and mortuary poles</td>
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<tr>
<td>- carved out of light, straight red cedar and painted vibrantly (black red, blue, yellow and white)</td>
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<tr>
<td>- is often erected as part of Potlatch ceremony</td>
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</tr>
<tr>
<td>- the carved animals depict specific family lineages and their history</td>
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<td>- interior Salish women, weaving baskets (date unknown)</td>
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<td>- women of this region were skilled weavers, using goat’s wool, bark and split roots</td>
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<td>- baskets were important in the collection of food, carrying goods, storage and cooking</td>
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<tr>
<td>- most were woven with zigzag patterns or animal imagery</td>
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<td>- another popular design was a “coiled basket”, which gave the impression of a continuous spiral</td>
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<tr>
<td>- they also wove brightly coloured blankets and mats with zigzag patterns, intertwined with rags and twine</td>
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<tr>
<td>9</td>
<td>Arctic -a Dorset Soapstone polar bear carving, found on Shuldham Island, Sagleth Bay, Newfoundland (c. 500 BC-1500 AD) -soapstone is a porous mineral thus, is it very soft and easy to carve -it was not the only sculptural material used by the Dorset people; serpentine, dolomite and quartz were also used -descended from Paleoeskimos, they lived primarily by hunting sea mammals, including walrus and narwhal -in 1000 AD they were displaced from arctic regions by an invasion of Thule Inuit</td>
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<td>10</td>
<td>Arctic -an Inuit man building an igloo, or snowhouse, in Wakeham Bay, Northwest Territories (date unknown) -an igloo was a winter dwelling used by the Inuit across the Arctic -some would live in semi-subterranean houses made from driftwood and whalebone; only using an igloo when travelling -the dome shape is built spirally from within and holds its strength through the “keystone” -a collection of these domes could be connected together and house upwards of 15-20 people</td>
</tr>
<tr>
<td>11</td>
<td>Subarctic -a Tagish man with his dog sled at Marsh Lake, Yukon, (date unknown) -consists of a team of dogs attached to a sleigh or toboggan and used to carry supplies across expanses of ice and snow -out of necessity Aboriginals have had working relationships with dogs for 4 thousand years -dog sled races have been taking place since the 1850’s</td>
</tr>
<tr>
<td>12</td>
<td>Plains -a Sisika tribe pictograph buffalo hide robe, depicting “Raw Eater’s” (early 1900’s) -“Raw Eater” was a highly respected leader of the Siskia tribe -Raw Eater used traditional painting to record significant episodes of his life -this hide depicts Raw Eater in red as he steals horses and guns, fights and scalps enemies -scrapped buffalo hide was often used to chronologically display important events over a course of years</td>
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</tbody>
</table>
This map illustrates the six major geographical regions of Aboriginal peoples of Canada: Northwest Coast, Subarctic, Plateau, Plains, Eastern Woodlands and Arctic.

http://www.ecokids.ca/pub/eco_info/topics/first_nations_inuit/groups.cfm
# Aboriginal Culture by Region

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<td><img src="image6.png" alt="Image 6" /></td>
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BLM 1.5 - Question Game, Adapted from Tribes

Each person writes down a question they want answered in the group. Roll up the questions into a ball. Each person throws her/his question to someone else. Take turns answering the questions. You can have more than one round and ask students to ask questions that increase risk. (It’s a good idea to briefly discuss positive risk taking and getting to know people in the group).

http://cchealth.org/tobacco/pdf/activities.pdf
BIG IDEA: That there are multiple causes and consequences, some at the societal level (politics, economics, culture, etc.) and some at the individual level (specific people).

A. Scenario: The TAs or the custodial staff go on strike at X University. What are the causes and what are the likely consequences for the school and for the students in your classroom?

Why relevant? Grade 12s in a U level course will most likely be planning to attend university.

1) Causes? What causes a strike (of TAs, Profs, custodial staff)?
   - LT - Economical Factors (e.g. recession)
   - ST - Climate of opinion (i.e. many people wanting change and believing that strike will help)

2) ST Consequences?
   - Students may pick another university resulting in a dropped enrollment
   - May result in students choosing a university closer to home or further away from home
     - In turn resulting in different groups of friends and/or a different major/program

3) LT Consequences?
   - Different choice in university will result in different references and connections as well as a different group of friends and/or significant other in the long run
   - Student may choose to go to grad school
   - University choice will influence where the student will live in the future

B. Scenario: There are many people who are now famous because of YouTube. What causes affected their fame? Consequences?

Why relevant? Students will be familiar with YouTube. Some popular YouTubers (2014-2015) to mention are: the Vlogbrothers, Charlie McDonald, Source Fed, Rhett and Link, The FineBros, etc. Or have them brainstorm one or two.

1) Causes of YouTube's growing popularity?
   - LT - Climate of Opinion (i.e. Growing trend toward the internet)
     - Economical (i.e. More people have money for computers and internet)
     - Technological Advancement (i.e. Growing internet usage in general and more computer tech. Also, high Speed internet replaced dialup and that meant that people could better stream video content)
- ST - Technological (i.e. Desire for a singular host of videos = YouTube platform)
  - Climate of Opinion (i.e. more and more people putting content on YouTube and more and more people making accounts to watch.

2) ST Consequences?
   - Many people have made friends off YouTube

3) LT Consequences?
   - People now have jobs making YouTube videos and it is a growing industry.
   - YouTube is a growing database of all sorts of videos that can suit many different purposes.

C. Scenario: The Second World War (Why did it start in brief.)

Why relevant? This is another example that students would be familiar with as they already would have covered the material in Grade 10 and it is more widely referenced in society.

1) Causes?
   - LT - Economic and Social Factors: Unrest in Germany. The German people were not happy with the conditions of the Treaty of Versailles
   - Country Movements: German rearmament and invasions of Rhineland and Austria & England and France really did not want to enter another war and so put off acting (To name a few...)
   - ST - Country Movements: German Invasion of Poland

2) ST Consequences?
   - Calling rearmament to different countries, including Canada
   - Economical Consequences: (Canada) Devoting resources to war prep across the board

3) LT Consequences?
   - Women playing a larger role in the war marks another step forward toward their equality
   - A marked shift in World Power at the end of the war: Start of the Cold War between USA and Russia.
When the RMS Titanic sank in 1912, many people drowned because the ship did not have enough lifeboats to accommodate all its passengers. The world was shocked, and shipping companies were soon required to carry sufficient lifeboats. Three years later, the SS Eastland flipped over while docked in the Chicago River. In this photograph, taken on July 24, 1915, you can see survivors standing on the side of the sunken ship. In all, 844 people were drowned in this disaster. The cause for the ship's instability was, in part, the added weight of so many lifeboats. Ironically, the deaths were an unintended consequence of efforts to increase the safety of seagoing passengers.\(^1\)

**Teacher Instruction:** Use this scenario to discuss unintended consequences that can result from actions.

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\(^2\) Ibid.
BLM 3.3 - Handout, Royal Proclamation Questions

1. What does the document say about North America?

____________________________________________________________________________
____________________________________________________________________________
____________________________________________________________________________

2. What does the document say about the Aboriginal People who live there?

____________________________________________________________________________
____________________________________________________________________________
____________________________________________________________________________

3. Why do you think the Proclamation was made? What long and short-term causes led to its creation.

____________________________________________________________________________
____________________________________________________________________________
____________________________________________________________________________
____________________________________________________________________________
____________________________________________________________________________

4. Using what you know and what you think, write a paragraph hypothesizing possible consequences to this Proclamation.

____________________________________________________________________________
____________________________________________________________________________
____________________________________________________________________________
____________________________________________________________________________
____________________________________________________________________________
____________________________________________________________________________
BLM 3.4 - Outline for Teacher Follow up Lesson

Summarize the material covered in class:

- Talked about the Royal Proclamation of 1763 which was issued by King George III
  - The document was Britain's claim over North America but also recognized Aboriginal peoples and their rights to the land. In order for the Europeans to acquire that land, the First Nations had to cede it in a treaty.
  - The Proclamation then instigates the Treaty system that followed: in order to get more land, the Crown continued to make numerous treaties.

- Not all of these treaties were fair: Enter the Robinson-Huron Treaty. This treaty, created nearly a century later, differs in its treatment of the First Nations.
  - The Huron are not treated fairly and their rights are not respected.
  - This treaty is in a way an indirect consequence of the Royal Proclamation because the former instigated the Treaty method of land acquisition. However, it is important to note that as time passed, the Indigenous populations were no longer treated as equal human beings but instead as a lesser people. (Make reference to the other examples from __________).

Why this matters today?

- The treaties from Canada's past still stand today. They are not ancient documents that are merely of interest to historians because they still have power and control in many First Nations communities.

Teacher's Notes:
APPENDIX 2

“Write Makes Might:” From Open Plain to Ivory Tower
This is Louis Bird from Peawanok. This is number three tape, which I want to tell a story in... in English. Today is February 27, 1997. I guess we can call this Oral History of the Omushkego people of the Winisk region, of the Winisk area.

Maybe we should say the Winisk River First Nation if you want to use the word. We have... I have said this before, that trying to tell the story, which I like to have it as titled as a Oral History or maybe... the Native sung story.

The way the Omushkego people tell their own story. Not the way the other people tell the story. The way the native people felt, experienced, lived, had lived, had experienced their history. Not the way people hear it from outside. No assumption. No make up story. But the real... the real stuff. That is the most important thing. When we tell the story in our life, we do not make up the stories. We do not make up the stories to brag about or to boast, or to make up, to add a few things to dramatize or even to minimize some of the stuff that are offal. We tell story exactly how they are and we do not tell the stories to judge person, but we tell the story to teach the coming generation. So these stories are like that. They are very old experience of native people. The oral history is our legends. That is what the legend is all about. The legend is a history of people.

One particular people who have experienced life in the certain geographical location. And because they did not write the language, they only relate the history through the stories, which eventually become a legends. But the legends are... as I said before; they are useful to teach the young person about the life, what is right and what is wrong and how to live. And how to survive mostly. And what is right and what is not right. And also it carries the moral teachings of these stories. So the legends were very important before the European came. And all the legends that existed, they all happened before the European came, all of them. So they teach. The legends are the beginning of the... of the verbal instructions how we say. It just like today. We putting children into the classrooms, fifteen minutes time, we tell them where to open the page of the book for the literature, English literature. The teachers tell them to read the pages to the next chapter, or one chapter for them to learn to read and also to understand a few stories. So our people a long time ago, because they did not write their language.

The legend was the best way. And it was always used in the late evening. The only time that the family could actually live together close by together and comfort each other, and teach each other. It’s a time for the children to listen to their religions. Besides to be introduced the facts of life and anything they may encounter in the days to come. So that is why the legends were used, they were very old stories. They had no names except the given name of the character. There are other stories that were, happen under five hundred years from the time they were told. That were what... I classified them as oral history or maybe the recent stories. Recently under five hundred years at that time when they exist. For me the reason stories would be under five hundred years from the date 1997. So this timetable is not... it’s not suitable for the European’s style. But anyway, that is the way the... that is the way the First Nation of the Omushkego have experienced life.

So they use the legends to introduce the life to their children to introduce the life to their children, to their grandchildren. And it always the Elders that have ways to tell the stories. They have skills to tell stories. They have ways to deliver the stories that really impact on the young people and also for the adults. There were some strange hidden meaning that children do not understand; even amongst the adult they did not understand the strange meaning, the hidden
meaning in the legend. Which they never have yet experienced or never been exposed to. There are many examples. I will say here, because I say before, nothing is hidden. Nothing has ever been passed... nothing has ever been passed... it means to pass away, not to... not to try to hide. Nothing lost. In the legend there are lots of stories, even oral histories. There are lots of incidents that are immoral. And the immoral stories I use to apply or to enforce the moral situation. For example, one example, the native people believe, has always believed many things, which are considered immoral. These are the good things in life. This is the way the life must go, but there were other experiences that are told in the story which were not so beneficial. Which were not so pleasant in the life of the person who have experienced or have experienced or have created the story. Not the one who tell the story, but the one who created to involve in the story. His involvement in the story teaches the next generation to avoid such same situation. So he can live better.

So all of these five characters that we have in our legends, they play a very important part, a very very important part to introduce the educational in the First Nation. Where the First Nation culture is migratory life. It’s just like continuation of pilgrimage, pilgrimage, shall I say a journey. Journey is an easy word for me. It's just like a person who travels from distance has a destiny to cover between here and there. And the things that he encounters and that he must go pass. He must avoid any hardship and try to live morally in doing so.

The native peoples believe there is a world after dead. Not all of them but most of them understand there was. There is a spirit world not only this one we have. Somehow they were given that understanding. So the teaching were very similar to the European style of Christianity or any other nationalities like India, Hindus, Buddhism, they all similar. And now the examples that I was going to tell was, people who miss use in the legend... we have in the legend some of them or purposely try out the rules... the rules that say don’t do this. And these people always being in the bush, they have tendency to think there is nobody here. Nobody see me, I can do this. Even though they know that those that have a privilege of being informal, well informed during their young days. And those that who did not have an opportunity to have all the information from the legend and then interpretation of the Legends. And those people who did not have the opportunity to have Elders beside them, grandparent, grandmothers, and the parents to have provided these stories which would guide them through a lifetime. Is what shows us in the legend characters. Like this person Wiisaakechaahk. Wiisaakechaahk did something that in not supposed to be done.

Wiisaakechaahk sometimes plays like a powerful person. He has all he making of the powerful man, but he’s also a human. And has the weaknesses. He has foolishness. He portray foolishness in times and he shows us the weakness of human, a man especially. It shows us of him, he plays the part of dumb person. A person who never been told about any or really didn’t have much knowledge. Between man and woman, between different sex. This is a simple one that I want to tell.

Once upon a time there was Wiisaakechaahk who travels the distance between here and there. As he travels, this was in summer, and the weather was fine. And at that time at the same time there was a woman who was picking berries on the ridges of the Hudson Bay or maybe James Bay. On the ridges she was picking berries, whether they was glow berries, or raspberries or any other berries. She was stay by herself and she was told always look out for the bear and also strange men. And she should always be ready to hide in order to save herself. Let us tell a story about a woman side first.

A woman was picking berries this afternoon and all of a sudden she forgot. She forgot. She was concentrating on picking berries. There was so many berries. She forgot to lift her head every once in a while. She was too busy. She was just on her knee on the ground picking berries, then all of a sudden she remember that she should look. She lift her head, turn around and scan the area. In one place where she was not expected to see anything, here was a man of just appear on top of the bushes, the willows, just the head. I don’t why she knows right away, but this is Wiisaakechaahk. She knows how unpredictable Wiisaakechaahk can be. He could be good at one time and he could be evil at one time. Never know what’s going to happen, what he’s going to do. For her... for her safety sake she just couldn’t run away, she just simply freeze and just lay down on the ground the way she is and put the pail or container away from her. She threw the
pail or whatever it was, bag, away from her. Not to show what she was doing. That’s what she... that’s the fastest she can think. That’s the only thing she can think about. And then she pretend to be dead. By this time Wiisaakechaahk has already covered a few more distance and noticed the human form laying on the ground. She had seen the sign of human, but she couldn’t find the camp. He was still looking for it. But not actually expecting to find any camp or any human. He was just traveling through and just came upon this person just lay on the ground, looks as dead to him. It’s not usually that you find a person lay on the ground when you travel in places. The first thing that was... anybody’s mind is that this person can’t be alive when they lay on in the middle of nowhere. They must have been killed or died. This is her assumption right away. And so he walks up to this person and it was a lady. So he looked at her and said: “What happened to her? What killed her? What happened?” Wanted to know and then to show her nothing the way people, the way that people do to examine a dead person or animal. They always examine its feet, it’s body, it’s eyes, it’s mouth and anything. This was what he was doing. He was looking for sometime, what has killed this person, this lady, a beautiful lady at that. And just recently, it still warm. Because the lady was not breathing but it still warm. So he examined it but there was no wound, no place. So he turned over this here and there. Looked everywhere. Of course the woman has the small dress. So finally he turn her up in her back. Lay her on her back and left the skirt... left the skirt up. And then he says: “Woh, that’s where she got hurt!” That’s her sex organ. So he says it’s really a deep cut. No wonder she just died. I don’t know what convinced him to be that way. Maybe it was the wrong time of the month. But he was so sure that the woman has been wounded in between. And last night. So what he did was you know... it didn’t tell us a story of what he did. The story-ended right there. So that’s the end of that story. It’s a small part and that’s what the Wiisaakechaahk played the role.

The interpretation of the story is that Wiisaakechaahk is playing this story how stupid you can get if you don’t have Elders, if you don’t have parents who teach you about difference between human body, between men and women. So you have to be very stupid not to know these things. So he must have been... he played the role of an unfortunate person who was not well informed. So here is the example the way the legends does worked. So it gives you that... gives you that feeling, that excitement and it left you there hanging and you say, “But why, why does story end?” And the storyteller, that is an old person, tell you this is why this guys so stupid and he doesn’t know what’s going on. So Wiisaakechaahk was very stupid man at that time. Another time he’s very mighty, powerful man, and very tricky. So that’s the end of that one small example of a story.

What I am doing here is I’m trying to emphasize the use and application of the legends. Because many people, today, especially today the young people, the young First Nation have forgotten the use and application of our legends, because the life is changing. We do not live anymore the old ways. We are not migrating people. We don’t live in the wilderness. We don’t have life... experience in the wilderness the way our forefathers lived in the early, shall we say nineteenth century or twentieth century. I don’t understand if it between century between... anyway this was experienced still in nineteen hundred. The year of nineteen hundred people still experienced their own migrating life in Winisk river system and all around the James Bay. Just recently, only ninety-seven years ago. Sixty years ago or shall I say fifty... fifty-eight, fifty-seven years ago to be exact, I remember as a five year old boy, we traveled three hundred or four hundred, perhaps five hundred miles cross country. But today if you fly this area it would be about three hundred and eighty miles distance. But we traveled this area, our rivers, our small creeks in zigzag motion. Perhaps it might have been five hundred miles. But that was our old life. That was part of the old style of living. The wilderness is our home. The wilderness river system is our food supply and anything that we find, the birds, the animals; especially fish that is our food. We pick up as we travel. We don’t carry much.

I lived through this life and it that time that I used to hear the legends. I was very young, a young five year old. I was two years old when I understand our language, the Omushkego language. I was only five year old and I already understood it. I did not speak it that well. I could say a few word I know.

And now that is a little bit of explaining what is the legends I use, and why they were there and how did they come about? There are many other life stories, life experience by people
between… between after the European came. These stories which took place recently, they have… they are not yet became a legend. They are there. One example again. Not long ago, maybe perhaps four generations or three generation ago, maybe just sixty-five years each, there was a man who had ten wives. And they call him Bruised Knee. Bruce Knee that was his name. That is when you get a green, or blue… a blue mark on your knees. Like having a black eye. So that’s a Bruised Knee. Well he had a name because he had ten wives. He did not actually sleep with ten wives at one time, but he had at least… he had ten wives on his care at one time in his life. It may not have been ten at once. But our, our stories are always comical in it’s delivery system to make it worthwhile listening. Not to be so serious all the time. So the story says, this Mr. So and so, ten wives had an ability to service his wife, or all ten of them in one night. And that’s why he’s got his wounded knee. So anyway… so that’s another story about… which expanded to many interpretations. It tells us why the man can have so many… so many women. How does he do it? So some storytellers tell us… tell us that the man was an expert hunter. He was a very well off man and able to share all his success with people more unfortunate. Maybe perhaps he had married perhaps a woman who had sisters and was under his care. Maybe they just make up a story to say he had ten women. But he did provide women, at least ten different women at a time… and one during his life. So they make up this story to say this is the way a man is when he’s a great person.

But then again, that’s a good side, that’s a good side of a story. Jealous of the man. I am jealous of the man.

Anyway, and that’s what people say when they say when they listen to that: “What did he have that I don’t have?”

And … and then some of the men say: “What did he do that I don’t know?”

And some of the people will say: “He must have been fortunate man to be loved by so many women. And some other part tells a story about him that he was a lazy man. The only thing he was good at was providing sex to a ladies. And it was his wife who take care of him. I guess this part of a story was that people who are jealous of him, or didn’t like what he was doing, maybe they make up a bad story.

And there are those that says that: “He had… he had fulfilled his dream, of his dream quest.” Maybe he has that. But he was very successful man.

So he begin to be a well-known person. He’s well known across the James Bays, Hudson Bay and the west coast of Hudson Bay, right down to all Cree speaking people. Perhaps part of the Oji- Cree speaking people. SO he began to be outstanding person mostly by making jokes. So that’s another story that teaches about something. And all these are little, bits and pieces like this tells us something. It teaches people… teaches the young people what you have to be to… in order to be successful person. Sometime the reward in this world will be so plentiful. But there’s another… there’s a sad part of this story about this man with ten wives. They say on his deathbed he had a disease, he died of disease that was horribly to his body. That he said he died rotten, all of his flesh. That’s a another bad story about the man. But the interpretation was that the people who translate this story into that category use to tell us having too much in free sex has its side effects. And has its punishment. Although having so much pleasure and having sex or easy sex. We have that today. We have it in this modern world. This is my saying, this is my opinion. We have the same experience today.

The Indian legend or story tells us. This is applicable to any nationality, this thing. Take for example the major society has established their life, their culture; they have established institution and many things. They have established laws, legal system which to protect also to protect in many ways. Sometimes over protect. For example there was a law against… there was a religion that forbid freedom of sex and then there’s a… especially Catholic and Anglican and those things… Christianity have forbidden so much free sex. But the natural law, the human laws are made to overcome these. For the free sex come in after the last war. So out came the many broken marriages, divorces. Then the last ten, fifteen years came out… what did they call it… same sex… same sex experience. Man going after man. Woman going after woman. Lesbians.

So this is the… the law is going to protect those people. Our law was… there was a strive to try to save those people, not to be condemned. Because of the equality. Because the law says equality is there. Material law. So this gives the right for those people to exercise their curiosity or
shall we say their stupidity. Well they have a freedom. Freedom has been established on earth. So they… what happen… what happen after there is a lot of freedom, we have disease. Disease came after that. The disease came out which is called AIDS. Particularly stem from those actions, those activities. It may have happened… it made have had… AIDS could have exist long time ago, but somehow didn’t spread wide open, nowhere in the open. So this is what is called the… should I say, that’s what happen when you have so much freedom. And nature doesn’t… doesn’t tell us… but it shows us. So all these things, it’s the same kind that we have learned from these stories; the legends.

They may sound funny, they may sound comical, they maybe delivered comically. They are very important. The people who created these stories were naturally given the wisdom to be able to put them that way. And the way they delivered them in orally, they are very easily remembered. They are not forgotten. They hadn’t been forgotten for the last sixty years. But for the last twenty years they are rapidly are forgotten as our culture changes to that major society.

That is the reason I feel so urgent that we… our Omushkego people should… make an effort to try to record ever little story that we can find. Every little story or legend, or life experience by our people to be… to be written down. So in the future… it may be a one hundred years from now, when Omushkego people have succumbed by the major society and have forgotten their originality. Maybe they will find it in a book. And this is the most important. Never mind today about trying to make a story to sound… or even to try to sell the story. Never mind word, because it’s not important. Because if we do that, if we worry too much about trying to sell a book, we will lost the greatest value there is, the truth. The true story from the people is the people themselves. The original people. The original First Nation and their culture to be expressed, to be told by their experience by their own people. That is the important thing.

Now that I have explained… another part of these…oral history, which I repeatedly say, which is coming to an end. It’s very sad. It’s very sad to know that. The oral histories are very… are very vivid in the memory of people. And they are many stories that are truly negative. They are bad stories, bad experience in life. There are many bad experience before the European came and after the European came. It was after the European came that slowly, gradually our culture begin to change. Some things for the better, some things for the worst. Now we are in the middle of the transition. We are rapidly changing, slipping into the major society. And we forgot about our stories, about our culture. Except those who have written it down. Those who have seen it and able to write it down. Who do not actual experience the life, who didn’t feel it mostly by the early Fur Traders, the missionaries, the early travelers, miners, perhaps some of them trappers who have experience with life in the wilderness with the Native people. Maybe they have partially true story about the native people.

Now and now I have been continue trying express the important about this story collection. I do have stories that I have collected, but it is in my language. I have considered they are the most original. But the English stories it’s not… it doesn’t carry the… the importance of my story, doesn’t carry the emotion. I cannot bring the emotion in English story… in English language. But I could bring the emotion in my own language. For example, this morning, I phoned my friend who usually tell me the story. I ask him the the sad story that he recall, that he remembers when he was a young man. This guy’s name is John George Gustafson. He will be over sixty-seven… or sixty. He has seen one tragic moment in his life, at least one anyway. And I’m sure he had built some of it too. He had seen in Winisk the last time when people froze to death because of starvation. So whenever he ask to tell me the story, he choked up. He cannot speak about it. He cannot describe the the scene, the way those people look when they were found dead. He could only compare to when you snare the rabbit in the winter and it stays there and you see its eyes wide frozen and stiff. Says this is the way these humans lies. Some in sitting positions, some in half laying position. Something… it was some interesting position. So he could not describe the scene before he became too emotional. So there was a living person who actually seen this tragic incident. And I have other part of the story what cause the thing.

That’s my interest. My emphasis to that story is this. My question is, why did it happen? I have asked my grandmother. I didn’t get much answer from her. Because my grandmother adore the White man. Literally adored the White man. So the other people told me… the other Elders
told me what happened. Why did these people froze to death? Why did they starve? So they said this was a time when the beaver... beaver was banned. It was banned to kill amongst the trappers. And because the beaver was banned, or stopped to kill, to hunt, by the government or by the Hudson Bay company. Because they were the power in this area at that time. So the people used to be in the up land, up the river where the beavers are. They're literally have to move, had to relocate themselves. Some of them tried to live by the bay because there was a fox was much more worth to catch then the beaver. And they could not hunt. They could not kill the beaver just the same for food. But they were so honest people, they were literally didn’t kill any beaver which cause them to starve. Because the beaver is one the largest food value in animals, especially inland. So these families who use to live up the river, had to relocate them self into the coastal area hoping that they could survive there.

But without that experience in their life, that’s what led them to go starved. Because they didn’t have all the knowledge that requires and did not have all the knowledge about the condition of the bay or the coastal region. It caught them. And one of worst thing is I remember, being told by other person, at hard time the Hudson Bay Company had some food item in the store. They had flour, they had lard and they had oats and tea and other those basic items which could have supplied a person if they had. And this manager who was there at that time, did not want to give no credit to these people. They did not want to give them to buy something in... indebt them to their account. Because they didn’t pay the last one... the last year. So that’s the way... was doing his own business, trying to keep his store running. So he could not give out anything for free. And there was a chief. The chief who was suppose to speak for the people. The chief who was given a leadership and to protect, to speak for the people did not help those families. And this chief rather help the manager. The Hudson Bay Company manager who emphasized the reason why he didn’t want to give anything to this trauma.

And he stood beside this Hudson Bay manager and saying, “I'm sorry you cannot have no food you come here. You cannot be given anymore in the credit your account. To indebt your account, so because you didn't pay last year.” So the forefathers took off anyway with the little they get from other people. And they follow other people down to Sutton River where usually a family could survive by fishing.

Unfortunately, there were so many other people and almost fished out the area and there was no room for extra family to survive. And it was that time that this family decided to leave early in November or December. And it was unfortunate kind of whether at that time. It did not happen too often to have a warm weather during the month of November, the end of the November or December. So when they decided to come after having a few bails of minx, whatever he caught, this man, who was a leader. So he decided to sell his fur and get the food and then to relocate themselves.

It was this time that he came with this old family. Just nine miles away from the village of Winisk. That's where his family froze to death because of starvation. They really did not have nothing to eat. The man himself, the husband, had left them about fifteen miles east of the Winisk River telling them to wait for him there not to bother going across the muskeg, because it was really dangerous. So he... he went ahead, you know, with the full speed to go sell his fur and then go get them. A few pounds of food, whatever it is, maybe flour, sugar and tea, whatever it is to make them going. And it was while he was gone there that the storm hit. The blind... snow blind... I mean a white out they call it. A snowstorm that comes suddenly once in a while in the coastal area at that time. That's what hit them. They went against the leaders advise. They went across there and they don’t know the area, they don’t know the conditions. So they went straight across because it was nice day. They thought it was warm. And it was right in the middle before they got to the other side of the trees that the storm hit them. And the storm they talk about is really a strong gale. You could hear the wind, they say, a long time before it... before it get to you. And it was this story that John George had could remember.

The sound of the storm coming from the north. He calls it thus, a great waterfall rumbling over the edge. When did he ever hear that noise? Also, he says, it just like the sea water that crash into the shores in the fall. Continuous rumble. That's what we hear, he says. And he remembers exactly the time. He doesn't remember the date or anything but he remembers as a young boy. And it was that time in the afternoon. About three or something in the afternoon anyway. And the man, the head of the family, was already in Hudson Bay and on his way back to
meet them. I guess he spent a night there. Instead, I guess, because the storm hit. It was the next day that he went back. And John George was staying about five, four and half miles from the Winisk community, Winisk village. They were living there. And then they saw this man going by. And knew that there must be something wrong. And he was gone for some hours and he returned not finding them. And he report that… and then they went to the village to find some other people to do a search. It was still storming, a little bit. But they went out to look for them there and that in the middle of the open muskeg. There is a mark there. There is a big stone sticking out from the muskeg. It was right in nearby where these people died. Three people died. One Elder, one mother and one… women… middle, I don't know if it middle age, but one woman. He didn't die, but he froze, he survived.

[END OF SIDE A, 1 of 2]
Let’s continue the story, a sad story; it was one of those tragic incidents. My interest is that what cost this tragic incident. If I were to blame someone. If I were to seek justice I would blame Hudson Bay Company, and I would blame Chief, and also I would blame the missionaries who were there. That’s their settlement and they had the opportunity to help.

I cannot blame the other people in Sutton River because they were so many. Because they just did not have much left for themselves either. The situation is to blame because of the effect of the Fur Trade. Because of the effect of killing off all the animal that has a value which cost the native people to seek other places for survival. One other thing is that these people were very honest. They wanted to follow all the rules that were brought into them. Otherwise they would not have to move away from their own original place. They would just remain hunting the beaver and just keep the skin and don’t tell anyone. They could have survived, but they were so honest. They so believe in the White man’s law and roles and statements. So they sacrificed their life. What is it? Who to blame? Or we don’t have to blame.

But the only things that is important now, why that tragic incident have to happen when everybody was around? Can’t anyone done something? So three people died out of it. Two froze to death right there. And the old man also froze part of it. Also died later. There were two girls that survived. I think three children were survived out of that group. And so there’s a story, one the actual true story that happens recently. And that’s only fifty-seven years ago. So now the story tells us how how fast the life changes in this area.

The Europeans may have been begin to be civilized three thousand years before Christ. Our people lived a few hundred years before Christ. They did... they did frequently experience starvation because of the condition of nature. Because of the condition of the world, changing weathers. Which sometimes cost the animals to diminished or disappeared. Or sometimes the fishing go bad because of the weather changes. Yes, there’s... there’s the force that controls the land which actually ruled the land, that it would not be overpopulated, and that will stay. Even people were measured by this population control was there. People know that. Our Elders understand that. And that is why they have the law that stems from the nature. They have the laws. They know the great power that invisible that controls things. But they did not describe it vividly. They did not have any written form, describe exactly what this is. Because they were always ruled by the weather. By the seasons. They did not stay one place. They adapt the land the way it is. They live by the land and they die by the land. And that is sad... it is sad to see that.

And today we, the First Nation Elders and parents, have no time for our children to listen to these stories. They are too busy to listen to other culture’s develop education system. They don’t even go out anymore. They have to stay inside to learn and they don’t learn their culture. And that is the sad part. And that is why it’s so important that the recording be made either by the voice, by the machine or by the hand written book, I mean papers. To write things down. Because our people will be just like the Mohawks. Some Mohawks cry because they don’t speak the word of their language. I have seen the Mohawk or had choked up because he could not speak a word of his language.

We the Omushkego people in James Bay and Hudson Bay have the opportunity at this time. And I am sure... I am certain I will be the last person to speak very near perfection of the Omushkego language. And it is that language... from that language that story should have been written down first and that to be translated into English later. And it is now beginning to be aware
by amongst our people in James Bay and Hudson Bay; they now begin to recognize this, the
danger of losing the language and also the stories, the culture. They are now begin to aware.
There are some community members who are now begin to listen to the Elders and to give them
the opportunity to write something down or even to record something down. I think it is happen
now in Fort Albany in Ontario, west coast of James Bay. There are people there who are given
certain amount money to sit in a desk, in a table to write down a few things they remember from
their fathers and from their grandfathers.

Especially, the culture education. How do you teach the First Nation to survive on the
land. What are they to learn? All this now they are trying to write it down in their language. And
that information will have to be compiled in the printed form in their language and after that it will
have to be translated into English, which is the common language now, official language there is
in Canada. So we haven’t got much time. Soon these people who do this will be gone. And we
don’t have other people who are interested to do that. If only one person also can travel again
across those villages and find those people who are understand. Find the Elders who are willing
to give all the information they can get and record it. We would save some of the culture, history
and stories in the record our history… our history culture. To benefit the young people now who
are now born and yet to be born.

I myself haven’t doubt if I could last much longer. I experience sometimes very close
calls. My physical being is not that well, but my mind still clears. And I want to use all that mind,
my mind as long as I can. And that is why I want to record as much as I can.

Now I want to briefly describe a little bit about the importance of our education system
which has existed before the European came and which was carried on a few hundred years after
they arrived in the Hudson and James Bay area. I guess we are the most isolated community in
the northern Ontario. And we are the last people to exercise our cultural activities. We still have
that opportunity, but the modern society forcing its way into our lives. And the unfortunate thing
also, our young generation are eager to join the major society and almost completely forgotten to
retain their cultural originality.

It’s a mistake I think, because I have seen other First Nation who have went through the
same experience. I am trying to save that. I am trying to do an effort not to lose the opportunity,
the time to save something that is they’re which would not exist very long. I have said my
condition is not that good. I could just expire any day. I feel it. I even sense it. And my wish is that
as much and as long as I can I must keep going. I hope to record our Omushkego history in the
written form in our own dialect, in our own experience. In our own emotional expression. Not
because I reject the modern life. Not because I reject the modern society. Because all the people
that came to stay in this land, all the nationalities that join this land have left their culture and
many of them still retain the dignity of their culture, to have the pride of their culture. They valued
their culture even though they have left it behind many many distance behind and perhaps never
to return.

We the First Nation live on the land where our grandfathers have lived. We still have the
information, the resources, the knowledge that we can use to provide the information to write our
history, our cultural experience, our cultural education which has made us survive in this land for
many years before the European came. Time is not important for our stories. The exact date is
not important, but the expression of the history in any form by the First Nation should be recorded
as it were… as it is and worry about it later. It can be fixed later. Who ever want to use this
information will be able to do it on his own, but the truth and the originality will remain the same if
we can record our history in our own way by First Nation, which we call Omushkego.

In many stories that are not heard by the major society will benefit from these… from
these information. It might help the major society not because I called their sympathy, but their
understanding, their cooperation. To have their pride having the First Nation, the history written
down. Same way as we do to other nationalities. So that is my idea. So I tell stories just for that.
So I repeat, I have collected stories for twenty years at least, but I have recorded only for the last
ten years. In the last two years I have been…. I have… much of my activity in my mind to do the
same. So far I have recorded one hundred and eighty hours of tape recording. Not… not solid
storytelling. Not solid continuous native storytelling, but perhaps twenty-five percent of
explanation examples and up to date experience. And the change in life by our people. And the information to help those… our Omushkego people -parents, Elders who do not speak other language. To help them understand major society. To help them adjust to the changes that are coming. Because that is what missing. And to help those young generation who are now rising, who are now beginning to be mature, to help them understand their past. To have them something to read or to have information if they want to keep pride of their ancestry. If they want to understand a detailed information why these things happen in the past. Not because to take revenge for wrong doings. Not to have vengeance over those people who have created unpleasant things in our life, in our culture. But to adjust without any negative feeling. That is the reason. And if we could just get these things… this thing done at least started. As I wish to have been done. I would die very happy.

My stories are not all there yet. They are stories that are very tragic. Very sentimental, just like the one the family that froze to death near Winisk settlement. When I want to ask who have seen it, like this Mr. John George Koostachin. He experienced sentimental… so emotional, that he cannot speak. He has to stop. Because it choked them up. Because he relived the day he saw the dead people frozen to death.

So it is not so hard for me to tell the stories that are tragic long time ago, because I did not experience. Because I did not see it. I did not feel it. But some Elders who have seen those things, they are so emotional. They cannot even speak about them. It’s not because they are shamed. But they are so emotional it’s very hard for them to tell. Unfortunately, what happened to days was that when our young people when they hear these stories,

they make a decision to say: "Why in the hell do we have to talk about a tragic thing we have in our culture. Why do we have brag about being in our culture and so terrible as it were. And it so unpleasant to hear, so humiliating and so… what do they call that… undignified way of description. But what pride do we get for listening to the tragic stories about our culture. This is what they say. But they are young and they do not understand life yet.

Those young people who think that way. They yet have to live another forty years maybe. If they are twenty years old, even if they are forty, they still need another twenty, in order for them to understand the meaning. The meaning of the stories and the meaning of the past. And that is almost to summarize why do I wish to collect stories and to record them? And why do I want to record them into my language? So the teaching I say, in the past as they had explain it to me; those Elders that I have been involve with, who have taught me partially how to live in the wilderness. I will list a few here. I will mention a few things that one has to learn. One has to learn how to survive is the most important. How to survive in the land where it’s harsh and unconditional. You don’t make deal with the land or nature. You do not compromise so easy. The natures goes on the way it is. He doesn’t stop for you, he doesn’t sympathize you. When the storm hits a place, it doesn’t matter how many people there, Elders, young, middle age people, lovers, it kills them if it has to kill. The winter that is so severe at times doesn’t have no sympathy. But that is nature. That is the reason the stories are told in these kind of stories for us to learn. What shall we learn to avoid to these things?

So the native people, the ancestors understood that you must study the nature. You must study the weather. You must study as soon as you are able. To read… to be able to read signs of the weather in any place that you can find, by the animals, by watching the animals, by watching the plants, by watching the weather itself; the formation of the clouds. By watching the signs and sun and moon. By watching even the aurora… I mean the northern lights. Or even the stars. They can tell you. So you really have to be a concerned about astrology for you to help you to understand the nature. You have to be concern about the stars, what they can reveal to you in order for you to predict what’s it going to be. Not only for tomorrow, but maybe a year, or a few years ahead so that you could prepare yourself. And how to be able to understand the land itself. Where does it provide food for you? What season does it provide you the food in order for you to survive? When is the best time in the season for it to be easier to have a relax moment and still survive? And what plans can you use for your medicine? Where can you find them and when can you find them? What season is easily accessible to get? Where in the parts of the land can you find the medicine plants that you use for medicine? What animals can you use to attain the
medicine that might cure you for your illness? And what, what help service… shall I say, what…
what medication exercise must you learn in order to be able to be useful for human, for your
family? Or for any human. How to treat and what to teach. Can you cure and how? Because you
don’t have no hospitals. You don’t have nurses or telephone to call anyone. You must learn all
these things by yourself. And how to survive in nature again.

How do you study the seasons? When is the highest, when is the coldest period and
what must you do? When is the season dangerous? For example, early in the spring when the
water is high. When the rivers are rushing there is a caution there for you to understand to
understand to movement on water. If you want to travel by the river or creeks. You must study the
the water, movement of water. So you will be able to travel in it to use its power. To know its
movement. To predict the possible danger when you travel by water, either on the small creek, or
the large creek, or the river, or even the sea. All these, you must learn. And you must learn by
experience by watching your parents, by listening to your Elders. By watching the expert person
do things or be with the person who has survived. These are the things that you must learn.
Unfortunately, when I talked about how to care for the sick, how to cure the sick person, it’s the
one that I’m sorry to say, that not everything was considered.

There are some secrets or taboo. One of them is sex. The parents did not teach the
children openly about sex. Instead they make them to observe the nature by watching
animals in mating season. But the children already knew that. There are certain season when the
animals mate. But the parents did not did not speak openly about these things. They did not say
we humans are different from them, yes. They can say that. They can say it’s immoral to be like
animals. It’s not nice. Say it’s a secret thing. These things only happen after you get married and
has to be only two of them. But that’s as far as it go to explain the system, the sex organs and
how and everything. There is no… there is no manual. There was no global instruction. One must
experience itself sex life when the time come and with his partner. Two of them must learn that’s
all there is advise was given to them.

But totally strange process of growing up in those days before the Christianity and also
before the European. When our people were… are them… by themselves in the wilderness. With
this strange attachment to the wilderness. This strange spiritual connection with the wilderness.
Plants, animals and all that. The people had the spiritual connections, spiritual beliefs and
practice. For in order to have an extra power and connection in your life there was certain
instruction that the children must introduce, mostly to the boys. Because they will be providers.
They would not lots of strength, lots of energy, lots of physical energy in order to be able to be a
providers and protectors. The women were not, were not men... they were not demanded that
they should, but they were gifted.

So this is to study the spirit… deep spiritual practices which in English words called
shamanism. That is the fifty percent of the aboriginal peoples strength in order to survive. When
it... when the boy is five he’s usually interested in knowing those things by asking, by listening to
the legends. By the listening to strange stories, he asks what makes person be become one. And
usually he is told by his grandfather or father. Now it’s lunchtime...

This is afternoon. Let us begin. It is ten minutes... nine minutes after one February 27,
1997.

Now we finish off by saying when does a young begin to be interested in shamanistic
instruction? Well as soon as he’s about five years old. That’s when he supposedly actual practice
or supposedly, the Elders would know which or who of the youngsters is interested or gifted to be
instructed. But... about the shamanistic thing. That is what I say the spiritual part of life. Let me
explain what the spiritual thing in our language. Spirit, our self, and in our understanding in our
Elders instruction is that the spirit is a thing that exist outside of the materialistic world. Some
things that cannot be touched, seen, explained can be explained, yes, a little bit. But something
that has no physical being. So they say there is a great spirit, which covers the whole universe,
the earth and all its contents.

Everything that has been existed ever since the world is known. The earth is known.
There are many different explanations by different people. Different Elders, different past. Past
Wise men. Many different ways for explaining. Not only one. And it’s up to individual how you
develop your... your belief. Yes, yes there is an evil. There is. There is a good spirit and there is a
bad spirit. That’s the only way that I could explain, that I could say. Not explain. That is I could
say that there’s a bad spirit and there’s a good spirit.

The good spirit is what makes people being good to other people or what they are.
What’s in them? What makes the person be what he is. It’s that thing inside their... whether he
lives in his body or lives in the brain, our person. So it seems that the far distance and wisdom
our Elders have believed that. The Great Spirit lived, not in the materialistic world, but spiritual
world. But just not necessarily have to be way out there amongst the stars, but here. Here
amongst us. Here between us. Here, right here on earth and also all over. They believe that. And
they said and true of human.

So it’s a human also have a spirit. But they didn’t say exactly where the spirit lives, but it
is there in a in a person. There’s a physical body and it has the brain and that’s where the mind
actually con... works, right in the... right in the grey matter, which we call, brain. They know that.
But it is also there the people; get connection with outside spirit. It is there that they get the
revelation from other things that are not understood by material... observation or by the material
world. But they say the spiritual has to be there. Without spirit, the material world would not exist.
They say everything would be as chaos, if there was no spirit, if there was no great power beyond
everything. And that’s why they call the Great Spirit. So in order to have that knowledge, in order
to have that extra knowledge in our mind and in our being, a person has to have a contact with
the spiritual thing. And somehow have a connection with this really world, in this material world in
this life.

So that’s what I think the English word called shamanism. Don’t like the word shamanism
because it doesn’t seem to describe anything. But it’s the only English word that I know. And I
don’t like to say occult because occult is something that is generally used for anything else. So
the shamanism, also, it doesn’t cover the particular First Nation nationalities over particular tribe’s
experience. So that’s why it’s so hard to do that. So anyway our Elder’s belief there’s a spirit
world, there is a great spirit and everybody... everything has a spirit even the beings, but not
higher level. They also have this distinction. A human being has a higher level of spirit and the
animals have a bit lower. And the plants have lower. And the elements like the air, water and
things also have the spirit but it doesn’t... it is there. But it’s not like being. So it’s hard to explain.
So anyways this is the world. This is the kind of questions that young people dream.

So if the young person dreams something... let’s say, for example, that he dreams about
the storm. Perhaps he dreams about the real heavy storm that we experience in the coastal area
for the Omushkego people. So he dreams about this and he’s terrified, like anyone else when you
are young. And then finally dreams about it as being carried by the storm and survive. Didn’t die
there. So he wake up with nightmare or experience. So he tells the story to his mother or father.
Mother’s don’t say much. Father’s don’t say much. But they say go tell it to your grandmother or
grandfather. So if he does tell the story to his grandfather... but the grandfather would know right
away that this child is gifted. He is able to understand things, spiritual connection. So start to
encourage him to have a dream. They even ask the kid to dream again, “Next time you dream
about the storm, try to be in it. You know, try to be friend with the storm and try to control it later.”
So that’s the beginning. That’s the very basic instruction, but that’s not all there is. There is much
more to doing that.

So in this the young child is now encouraged to go back to his dream. And then the next
time when he dreams the same terrifying things, so he would be able to overcome his fears in the
dream. And be able to understand the mystery about this thing. And begin to understand and able
to form it into a... into a... into a being, rather than element. So he became its friend. It became...
he is encouraged to try to overcome it. To have it... control over it in his dream. And if he can do
that, he is a gifted person. He can even control the wind, the storm; he can call it in his lifetime to
use it. And so as many other things. So he can do the same thing with water. With animals. With
other things, even human beings. So it becomes more complicated when you deal with the
human because the human has the same gift and there’s a bit more... there’s a bit more
knowledge is necessary in order for you to deal with the human, than it is to do with the element
or the thing.
So the spirit world is that kind of stuff. But it is to do with the brain. The spirit can live in the person. But actually contact is in the brain. The spirit can't say that's all contained in your body. The spirit can be itself as a person, just like your body. But it has no material substance. It can appear and disappear and it can... sometimes it's like a ghost like experience, ghost. Yes, people have experienced that. That is a part of the spirit. Maybe that is why people believe there is a ghost and the ghost is a spirit of the person. So I cannot explain exactly because there's not much time to explain in this tape recording, so at least that's the beginning of the teaching of the young person in the First Nation culture. You must grow up with this experience. You must grow up with it. You must dream. You must take all of this in dream quest. When you experience this dream quest, when you are able to dream something that you wish to dream, you will next be able to have a vision dream that you be able to just trance yourself, or put yourself in sleeping state and then have a dream come to you. So you can see things, rather than your brain just works itself. I just comes to you. You actually just will something to see as you close your eyes. And that is what you call a dream vision. That's my understanding.

Many people explain these things differently. Many spiritual leaders in the... across this country have different ways of explain. The way I understand it myself is this way when I go out in my Omushkego country. And this is made a man to be man fifty percent of his being. He can be powerful person because he has that. But depending how much he has developed. How much he has gained and how much he had obtained. There's no limit, they say, person can obtain. As long as you wish to know more it will be there. But there's no restriction. No body tells you not to do it or it is up to you. Sometimes it is up to your individual. If another individual is too weak, then it's no good to him to go further ahead. And thus you just to have a little bit. And sometimes you have to expanded it, and develop it and use it for your benefit or for your personal achievement or path.

So these kind of person that we call them with very simple word as a shaman. So they are... what do they call him... In English there are many names... there are none of them describe anything. And they call medicine man. Medicine man is actually, in our language, is the one that have the knowledge of healing people with or without herbs and plants. The powerful person, the shaman is really power, doesn't need no object to use. He doesn't need no object to use. He doesn't need no plants, herbs to heal someone or to do anything. He just uses a mind power, that's it. So I don't know what it is. Whether you have to... I know you have to fast. You have to do a lot of fasting and conditioning, praying, and hoping, and believing. And having strong faith to accomplishing things that are unaccomplished history.

So this is... so this is what's most important for the native culture in the past before the European came. And that is what has given them to survive. Has given them the power to survive and to continue living.

And when the European came, regarding Christianity, it changes a little bit the way they do things; they value things. An when Christianity came, it changed them. If it was fifty percent of their make of their physical being, they deny themselves their own. They lost the capability to that function. Well the function will within us. But the Christianity replaces that. Now they have the spirit that doesn't have to be slave. More like less than... less demanding than the wilderness. I don't know exactly how to explain this. But I... I myself think that Christianity fits any culture. Whether you live in a city, or whether you live in the wilderness. It fits just the same. I think the Christianity... it's much more holy when you live in the wilderness, than it would be in the city. Because in the city there's too much temptation, distraction and you cannot begin fully and good Christian. And it's the same thing with the native people. You cannot be the shaman, powerful shaman if you don't live in the bush, if you do not exercise your cultural instruction. And it's only in the wilderness that you can have this. And that is part of my explanation.

So that is fifty percent of the required education for the First Nation, especially the Omushkego people. We shall continue this discussion in the other tape. To mention other things that are required and included in First Nation culture, for the Omushkego people. Now I should end this recording for the time being...

So it will end very soon. Maybe a minute or two some more. So we will go on to the next tape. I don't know if I can finish it but I will try. Ok.
APPENDIX 3
Exploring the Creation and Maintenance of Treaties in Canada
PSD 3.1 - Royal Proclamation 1763


By the King.

A PROCLAMATION.

GEORGE R.

WHEREAS We have taken into Our Royal consideration the extensive and valuable acquisitions in America, secured to Our Crown by the late definitive Treaty of Peace, concluded at Paris, the tenth day of February last; and being desirous that all our loving subjects, as well of our Kingdoms as of our Colonies in America, may avail themselves, with all convenient speed, of the great benefits and advantages which must accrue therefrom to their commerce, manufactures and navigation; We have thought fit, with the advice of our Privy Council, to issue this our Royal Proclamation, hereby to publish and declare to all our loving subjects, that We have, with the advice of our said Privy Council, granted our Letters Patent under our Great Seal of Great-Britain, to erect within the Countries and Islands, ceded and confirmed to Us by the said Treaty, four distinct and separate Governments, settled and called by the names of Quebec, East Florida, West Florida and Grenada, and limited and bounded as follows, viz:

Firstly.—The Government of Quebec, bounded on the Labrador Coast by the River
over Saint John, and from thence by a line drawn from the head of that River, through the lake Saint John, to the South end of the lake Nipissim; from whence the said line crossing the river Saint Lawrence, and the lake Champlain in forty-five degrees of North latitude, passes along the high lands which divide the rivers that empty themselves into the said river Saint Lawrence from those which fall into the Sea, and also along the North coast of the Bay des Chaleurs, and the coast of the Gulf of Saint Lawrence to Cape Rosiers, and from thence crossing the mouth of the river Saint Lawrence by the West end of the Island of Anticosti, terminates at the aforesaid river Saint John.

Secondly. The Government of East Florida bounded to the Westward by the Gulf of Mexico and the Apalachicola river; to the Northward by a line drawn from that part of the said river where the Catahouchee and Flint rivers meet, to the source of Saint Mary's river, and by the course of the said river to the Atlantic Ocean, and to the East and South by the Atlantic Ocean, and the Gulf of Florida, including all the Islands within six leagues of the sea-coast.

Thirdly. The Government of West Florida, bounded to the Southward by the Gulf of Mexico, including all Islands within six leagues of the coast from the river Apalachicola to lake Ponchartrain, to the Westward by the said lake, the lake Maurepas, and the river Mississippi, to the Northward by a line drawn East from that part of the river Mississippi which lies in thirty-one degrees North latitude to the river Apalachicola, or Catahouchee, and to the Eastward by the said river.

Fourthly. The Government of Grenada, comprehending the Islands of that name together with the Grenadines, and the Islands of Dominico, Saint Vincent and Tobago.

And to the end that the open and free Fishery of our subjects may be extended to, and carried on, upon the coast of Labrador and the adjacent Islands, we have thought fit, with the advice of our said Privy Council, to put all that coast from the river Saint John's to Hudson's Streights, together with the Islands of Anticosti and the Magdalen, and all smaller Islands lying upon the said coast, under the care and inspection of our Governor of Newfoundland.

We have also, with the advice of our Privy Council, thought fit to annex the Islands of Saint John, and Cape Breton, or Isle Royale, with the lesser Islands adjacent thereto, to our Government of Nova Scotia.

We have also, with the advice of our Privy Council aforesaid, annexed to our Province of Georgia, all the lands lying between the rivers Attamaha and Saint Mary's.

And whereas it will greatly contribute to the speedy settling our said new Governments, that our loving subjects should be informed of our Paternal care for the security of the liberty and properties of those who are, and shall become inhabitants thereof; we have thought fit to publish and declare, by this our Proclamation, that we have, in the Letters Patent under our Great Seal of Great Britain, by which the said Governments are constituted, given express power and direction to our Governors of our said colonies respectively, that so soon as the state and circumstance of the said colonies will admit thereof, they shall with the advice and consent of the Members of our Council, summon and call general assemblies within the said Governments respectively, in such manner and form as is used and directed in those colonies and provinces in America, which are under our immediate government; and we have also given power to the said Governors,
with the consent of our said Councils, and the Representatives of the people, so to be summoned as aforesaid, to make, constitute, and ordain Laws, Statutes and Ordinances for the public peace, welfare and good government of our said colonies, and of the people and inhabitants thereof, as near as may be agreeable to the Laws of England, and under such regulations and restrictions as are used in other colonies; and in the mean time, and until such assemblies can be called as aforesaid, all persons inhabiting in, or resorting to our said colonies may confide in our royal protection for the enjoyment of the benefit of the Laws of our Realm of England; for which purpose, we have given power, under our Great Seal to the Governors of our said colonies respectively, to erect and constitute, with the advice of our said Councils respectively, courts of Judicature and public justice within our said colonies, for the hearing and determining all causes, as well criminal as civil, according to Law and Equity, and, as near as may be, agreeable to the Laws of England, with liberty to all persons, who may think themselves aggrieved by the sentence of such courts, in all civil cases, to appeal, under the usual limitations and restrictions, to us, in our Privy Council.

We have also thought fit with the advice of our Privy Council as aforesaid, to give unto the Governors and Councils of our said three new colonies upon the continent, full power and authority to settle and agree with the inhabitants of our said new colonies or any other person who shall resort thereto, for such lands, tenements and hereditaments, as are now, or hereafter shall be, in our power to dispose of, and them to grant to any such person or persons, upon such terms, and under such moderate quit rents, services and acknowledgments, as have been appointed and settled in other colonies, and under such other conditions as shall appear to us to be necessary and expedient for the advantage of the grantees, and the improvement and settlement of our said colonies.

And whereas we are desirous upon all occasions, to testify our Royal sense and approbation of the conduct and bravery of the officers and soldiers of our armies, and to reward the same, We do hereby command and impower our Governors, of our said three new colonies, and other our Governors of our several provinces of the continent of North America, to grant without fee or reward, to such reduced officers and soldiers as have served in North America during the late war, and are actually residing there, and shall personally apply for the same, the following quantities of land, subject at the expiration of ten years, to the same quit rents as other lands are subject to in the province within which they are granted, as also subject to the same conditions of cultivation and improvement, viz.

To every person having the rank of a Field Officer, - - - 5000 Acres
To every Captain, - - - - - 3000 Acres
To every Subaltern or Staff Officer, - - - - - 2000 Acres
To every non commissioned Officer, - - - - - 200 Acres
To every private man, - - - - - 50 Acres

We do likewise authorize and require the Governors and Commanders in chief of all our said colonies upon the continent of North America, to grant the like quantities of land, and upon the same conditions, to such reduced officers of our navy of like rank, as served on board our ships of war in North America at the times of the reduction of Louisbourg and Quebec, in the late war, and who shall personally apply to our respective Governors for such grants.
And whereas it is just and reasonable, and essential to our interest, and the security of our colonies, that the several nations or tribes of Indians, with whom we are connected, and who live under our protection, should not be molested or disturbed in the possession of such parts of our dominions and territories as, not having been ceded to us, are referred to them, or any of them, as their hunting grounds; we do therefore with the advice of our Privy Council, declare it to be our Royal will and pleasure, that no Governor or Commander in Chief, in any of our Colonies of Quebec, East Florida or West Florida, do presume upon any pretence whatever, to grant warrants of survey, or pass any Patents for lands beyond the bounds of their respective Governments, as described in their commissions; as also that no Governor or Commander in chief of any of our other colonies or plantations in America, do presume for the present, and until our further pleasure be known, to grant warrants of survey or pass any Patent for lands beyond the heads or sources of any of the rivers which fall into the Atlantic Ocean from the West or North West; or upon any lands whatever, which not having been ceded to, or purchased by us, as aforesaid, are referred to the said Indians, or any of them.

And we do further declare it to be our Royal will and pleasure, for the present as aforesaid, to reserve under our sovereignty, protection and dominion, for the use of the said Indians, all the land and territories not included within the limits, and territory granted to the Hudson's Bay Company; as also all the land and territories lying to the Westward of the sources of the rivers which fall into the sea from the West and North West as aforesaid; and we do hereby strictly forbid, on pain of our displeasure, all our loving subjects from making any purchases or settlements whatsoever, or taking possession of any of the lands above reserved without our special leave and licence for that purpose first obtained.

And we do further strictly enjoin and require all persons whatsoever, who have either wilfully or inadvertently feated themselves upon any lands within the countries above described, or upon any other lands, which not having been ceded to or purchased by us, are still referred to the said Indians as aforesaid, forthwith to remove themselves from such settlements.

And whereas great frauds and abuses have been committed in the purchasing lands of the Indians, to the great prejudice of our interests, and to the great dissatisfaction of the said Indians; in order therefore to prevent such irregularities for the future, and to the end that the Indians may be convinced of our justice and determined resolution to remove all reasonable cause of discontent, we do, with the advice of our Privy Council, strictly enjoin and require, that no private person do presume to make any purchase from the said Indians of any lands referred to the said Indians within those parts of our colonies where we had thought proper to allow settlement; but if at any time any of the said Indians should be inclined to dispose of the said Lands, the same shall be purchased only for us, in our name at some public meeting or assembly of the said Indians, to be held for that purpose by the Governor or Commander in chief of our colony respectively within which they shall lie; and in case they shall lie within the limits of any proprietories, conformable to such directions and instructions as we or they shall think proper to give for that purpose: and we do by the advice of our Privy Council, declare and enjoin, that the trade with the said Indians shall be free and open to all our subjects whatever; provided that every person who may incline to trade with the said Indians, do take out a licence for carrying on such trade, from the Governor or Commander in chief of any of our colonies respectively, where such person
person shall reside, and also give security to observe such regulations as we shall at any time think fit, by ourselvess or commissaries, to be appointed for this purpose, to direct and appoint for the benefit of the said trade; and we do hereby authorize, enjoin and require the Governors and Commanders in chief of all our colonies respectively, as well those under our immediate government, as those under the government and direction of proprietaries, to grant such licences without fee or reward, taking especial care to insert therein a condition that such licence shall be void, and the security forfeited, in case the person to whom the same is granted shall refuse or neglect to observe such regulations as we shall think proper to prescribe as aforesaid.

And we do further expressly enjoin and require all officers whatever, as well military as those employed in the management and direction of the Indian affairs within the territories reserved, as aforesaid, for the use of the said Indians, to seize and apprehend all persons whatever, who standing charged with treason, misprision of treason, murder or other felonies or misdemeanors, shall fly from justice and take refuge in the said territory, and to send them under a proper guard to the colony where the crime was committed of which they shall stand accused, in order to take their trial for the same.

Given at our Court, at St. James's, the 7th. day of October, one thousand, seven hundred and sixty-three, in the third year of our reign.

GOD SAVE THE KING.

ARTICLES
OF THE
DEFINITIVE TREATY OF PEACE

Concluded at Paris, between his Britannic Majesty and the United States of America, on the 3d. day of September, 1783.

ARTICLE I.

His Britannic Majesty acknowledges the said United States, viz. New Hampshire, Massachusetts Bay, Rhode Island, and Providence Plantations, Connecticut, New-York, New-Jersey, Pennsylvania, Delaware, Maryland, Virginia, North-Carolina, South-Carolina, and Georgia, to be free, sovereign and independent States; that he treats with them as such; and for himself, his heirs and successors, relinquishes all claim to the government, propriety, and territorial rights of the same, and every part thereof.
Pre-Treaty

The Anishnabek Nations of the Lake Huron area are descendants from the Nations that entered into the treaties with the British Crown. Our traditional territories cover the entire Lake Huron watershed in what is not the Province of Ontario.

Long before the settler government negotiated a treaty with the Anishnabek Nations of the Great Lakes area, the Crown relied upon them as trusted allies during the land conflict against the United States.

Through the late 1840’s, the settler Government tried to make way for white settlement and resource development in Anishinabe territory. However, Aboriginal title to the land was clearly stated by the Chief’s of the Anishnabek.

The Government appointed a Commission to travel around the territory in 1849. This Commission found that Native Communities had well established governments and were exercising clear authority over their territories.

The Robinson Treaties were initiated due to repeated protests and appeals of Ojibway governments about white settlement in their territories. Ojibway leaders believed that Ojibways as a whole should benefit from the new sources of wealth – timber and mineral resources – which the Great Spirit had placed on their lands. In June 1849, Sault Ste Marie Chiefs addressed the British Government and made the need for a Treaty very clear.

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**Treaty:** A contract in writing between two or more political authorities (as states or sovereigns) formally signed by representatives duly authorized and usually ratified by the lawmaking authority of the state. Webster’s New Dictionary
Elements of the Treaty:

- **Government to Government relationship:**
  
  the process of negotiating the Treaty established mutual respect and was viewed as an international agreement.

- **Lands set aside for exclusive use of Anishinabe:**
  
  the treaty guaranteed that each community would identify an area suitable for their people, and future generations, to live as they always had. In other words, the economy of First Nations was to be maintained unaffected by the settlement of Europeans.

- **Hunting and Fishing Guaranteed**
  
  the traditional resource harvesting activities were guaranteed. All Anishinabe members of the Treaty area, were to have unrestricted access to hunt and fish as they always had.

- **Treaty Annuities**
  
  to compensate for loss of land due to European settlement, each Anishinabe family was guaranteed an annual payment to offset living expenses.

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*Sault Ste. Marie Chiefs*

*June 1849 – clearly stating the need for a treaty*

*Can you lay claim to our land? If so, by what right? Have you conquered if from us? You have not; for when you first came among us your children were few and weak, and the war cry of the Ojibway struck terror to the heart of the pale face. Buy you came not as an enemy, you visited us in the character of a friend. Have you purchased if from us, or have we surrendered it to you? If so, when? And how? And where are the treaties?*
Issues of Concern:

Research on the Treaty has raised significant questions about a number of important issues emerge:

- representation – some communities have claimed that appropriate Chiefs were not in attendance.

- ratification – community endorsement would traditionally have been required – whether this was obtained by Anishinabe governments is unclear.

- negotiating tactics and decision-making – Robinson’s tactics at the end of the meeting seemed to have involved particular threats, coercion, and the imposition of majority-rules decision-making. Robinson isolated the Chiefs with the strongest objections.

The contents of the Treaty raise questions of interpretation. The major areas of disagreement are:

- territorial boundaries – in particular the northeast boundary of Huron Territory

- augmentation clause – according to Chiefs present, a share of resource revenues throughout the territory would be realized by their future generations. On the other hand, Ontario deemed that their own costs mitigated the obligation to share revenues.

- reserve boundaries – many issues arose over the manner and method of surveying. Importantly, there was disagreement regarding the unit of measure.

- Islands – Anishinabe interpretation reveals that the concept of lands does not include islands – the Government assumed that islands were included in the surrender of lands included in the Treaty.
The Robinson – Huron Treaty – 1850

This agreement made and entered unto the ninth day of September in the year of Our Lord one thousand eight hundred and fifty, at Sault Ste. Marie in the Province of Canada, between the Honorable William Benjamin Robinson, of one part, on behalf of Her Majesty the Queen and Shinguacouse Nebenaigoching, Keokouse, Mishequonga, Tagawini, Shabokishick, Dokis, Poneeosh, Windawegowinni, Shawenakeshick, Namassin, Noaquagaba, Wabakeshik, Kitchepossigun by papasainse, Wagemaki, PameQuonaishueung, Chiefs: and John Bell, Paqwatchini, Masheky-Ash, Idowekesis, Waquacomick, Occheek, Metigomin, Watachewana, Mirrwawapanase, Shenaoquom, Onigequin, Pamaissy, Papasainse, Ashewasega, Kageshewawetung, Shawonebin: and also Chief Maisquaso (also Chiefs Miosoquet, and Mekis),and Miosoquetto, and Asa Wadwanay and Parwiss, principal men of the Ojibwe Indians, inhabiting and claiming the Eastern and Northern shores of Lake Huron, from Penetanguishine to Sault Ste. Marie, and thence to Batchewananung Bay, on the northern shore of Lake Superior, together with the islands in the said lakes, opposite the shores thereof, and inland to the height of land which separates the territory covered by the charter of the Honorable Hudson Bay Company from Canada, as well as all unceded lands witheing the limits of Canada West to which they have any just claim of the other part witnesseth:

That for and in consideration of the sum of two thousand pounds of good and lawful money of Upper Canada, to them in hand paid: and for the further perpetual annuity of six hundred pounds of like money, the same to be paid and delivered to the said Chiefs and their Tribes at a convenient season of year, of which due notice will be given, at such places as may be appointed for that purpose, the the said Chiefs and Principal Men, on behalf of their respective Tribes and Bands, do freely, fully and voluntarily surrender, cede grantand convey unto Her Majesty, Her heirs and successors forever, all their right, title, and interest to and in the whole of the territory above described, save and except the reservations set forth in the schedule hereunto annexed: which reservations shall be held and occupied th the said Chiefs and their Tribes in common, for their own use and benefit.

And should the said Chiefs and their respective tribes at any time desire to dispose of any mineral or other valuable productions upon the said reservations the same will be at their request sold by order of the Superintendent General of the Indian Department for the time being, for their sole use and benefit and to the best advantage.

And the said William Benjamin Robinson for the first part, on behalf of Her Majesty and the Government of this Province, hereby promises and agrees to make the payments as before mentioned: and further, to allow the said Chiefs and their tribes the full and free privilege to hunt over the territory now ceded by them and to fish in the waters thereof as they have heretofore been in the habit of doing, saving and excepting only such portions of the said territory as may from time to time be sold or leased to individuals of companies of individuals and occupied by them with the consent of the Provincial Government.
The parties of the second part further promise and agree that they will not sell, lease, or otherwise dispose of any portion of their reservations without the consent of the Superintendent General of Indian Affairs being first had and obtained: nor will they at any time hinder or prevent persons from exploring or searching for minerals or other valuable productions as any part of the territory hereby ceded to Her Majesty as before mentioned. The parties of the second part also agree that in case or bargained to sell any mining locations or other property on the portions of the territory hereby reserved for their use and benefit, then and in that case such safe or promise of sale shall be perfected if the parties interested desire it, by the Government, and the amount occurring therefrom shall be paid to the tribe whom the reservation belongs.

The Said William Benjamin Robinson, on behalf of Her Majesty, who desires to deal liberally and justify with all Her subjects, further promises and agrees that in case the territory hereby ceded by the parties of the second part shall at any future period produce an amount which will enable the Government of this Province, without incurring loss, to increase the annuity hereby secured to them, then and in that case the same shall be augmented from time to time, provided that the amount paid to each individual shall not exceed the sum of one pound of Provincial currency in any one year, or such further sum as Her Majesty may be graciously pleased to order, and provided further, that the number of Indians entitled to the benefit of this Treaty shall amount to two-thirds of their present number (which is fourteen hundred and twenty-two), to entitle them to claim the full benefit thereof, and should their numbers at any future period not amount to two-thirds of fourteen hundred and twenty-two, the annuity shall be diminished in proportion to their actual numbers.

The said William Benjamin Robinson of the first part further agrees, on the part of Her Majesty and the Government of the Province, that in consequence of the Indians inhabiting French River and the Lake Nipissing having become parties to his Treaty the further sum of one hundred and sixty pounds Provincial Currency shall be paid in addition to the two pounds above mentioned.
Post-Treaty

The implementation of the Treaty became difficult because of different interpretations – The Government took the Treaty to mean very little. For example, as early as 1851, Native fisherman urged the Government to take action against non-Native fisherman trespassing in their fishing territories with no result. In 1870, several Chiefs petitioned regarding the augmentation clause and the fact that annuities had not increased. This resulted in an increase to $4.00 in 1874. However, the Government removed names from the annuity payment lists (in particular, half-breeds and people living over the U.S. boder).

By 1875, the Federal government clearly demonstrated its unwillingness to uphold the treaty commitments. At that time, the Government issued a statement that: “Indians enjoy no special liberty as regards the place, times or methods of fishing. They are entitled only to the same freedom as “White men”. This position criti
call affected several communities. In 1888 the Chief of Spanish River protested the fisherman from his community had had their boats seized while laying in their supply of fish for the winter. “Now we have nothing to eat....”

Ojibway Chiefs from Sault Ste Marie
Including Shingwakonce and Nebenagogching during a visit to the Governor-General in Montreal – June, 1849

“Listen, Father, to the voice of a people who are now but a remnant of a nation once numerous and powerful...of a nation which, in times past, england’s sovereign sought as allies. You have hunted us from every place as with a wand, you have swept away all our pleasant land, and like some giant foe you tell us “willing and unwilling” you must now go from amid these rocks and wastes.”
Modern Problems

Are treaties are with the British Crown. The Crown is represented in Canada today by the Governor General. We have been told that the Crown in right of Canada has inherited the responsibility to honor the spirit and intent of our treaties. Canada has not yet demonstrated that it respects the terms of the treaty or that it has assumed the obligations and responsibilities in their entirety.

The Government of Canada does not honor our treaties in the spirit they were entered into and refuses to protect our rights from encroachment. Our Reserves have been surveyed in an arbitrary fashion often providing less land than was agreed to under the treaty for exclusive jurisdiction of the Ojibway Nations of Lake Huron. Our jurisdiction and the authority of our governments is undermined by unilateral Crown and government action. Our rights to hunt and fish are restricted by legislation without our consent and in direct violation of the intent of the treaties. Our annuities have not increased to reflect the resource development on our traditional lands which is a violation of the sharing intentions of the treaty and a violation of the terms of the agreement.

Many services we currently receive have come to be regarded by Canada as gifts of a social welfare policy. These services are the right of our people deriving from the spirit and intent of the treaties, of political alliance and of the resource revenue sharing provisions of the treaties.

Section 35 of the Canadian Constitution recognizes and affirms our aboriginal and treaty rights. It is the understanding of the Ojibway Nations of Lake Huron that the rights protected in Section 35 includes all of our rights as understood by our Chiefs when they signed the treaties. This includes the right to self-determination, the right to self-government, the right to hunt, fish, trap and gather without restriction, the right to share in the natural resource wealth of the region, the right to territorial sovereignty and the many rights that accrue from our treaties of alliance.

Conclusion

The Robinson-Huron Treaty is very important to all members of the territory. The Treaty is a government-to-government document that was signed between First Nation leaders and the British Crown. The Treaty was to establish a relationship between First Nations and the Europeans on the basis of respect for one another.

Included in the Treaty was an understanding that the British Crown would not interfere with the economy or activities of First Nations and that the two Nations would live side-by-side. The agreement was intended to make room for European settlement but First Nations would retain the right to use the land for hunting and fishing in accordance with their traditions. In addition, the Treaty stated that money made from resource development such as mining or forestry would be shared with the First Nations.
In many ways the Treaty demonstrates that jurisdiction and authority of First Nations throughout their traditional territory. This government-to-government relationship also served to later establish the tax immunity for First Nations from the British Crown and the Canadian governments because on government cannot tax another.

Today, there are many outstanding issues related to the Treaty. Most importantly, the Government of Canada have not respected the government-to-government relationship and have often imposed their laws and policies on First Nations. In addition, First Nation authority has been limited in many ways including resource development within the traditional territories of First Nations.

Other matters remain unresolved because of a lack of mutual understanding regarding the Treaty and its contents. These the territorial and community boundaries, the inclusion of islands, annuity payments, and expropriation of lands.

Over the years, the Anishinabe of the Robinson-Huron territory have been scattered and divided by Government policies and legislation. As a result, many members of the Treaty have not had the opportunity to learn the Anishinabe language and understand the Anishinabe way of life. In addition, many have not had the chance to learn about the Treaty, and the promises made by and to our ancestors. Taking the time to learn about the responsibilities and rights of the Robinson-Huron is essential if are to re-assert our relationship with the Government of Canada.

Every member of the Treaty must understand this agreement made by our ancestors. If we all learn about the Treaty, then we can ensure that we move towards fully realizing the agreement and living by its terms. Only in this way will the Anishinabek Nation thrive and grow into the future.

**Chief Shingwakonce**

August, 1848 – on the promise of compensation if Anisnabe lands were ever wanted for settlement

“The English promised our Fathers that they would never take any land from them without purchasing it – we believed their words – and have not as yet been deceived – whenever the English have required any of our lands, they have held councils and purchased such lands as they required from us – for those reasons we consider the land to be ours and were not a little astonished to find that the money (mineral) on our lands has been taken possession of by the White Children of our Great Mother, without consulting us. We rested on the belief that it was only a preparatory step taken by the Governor to fix a value on it and then purchase it from us.”
Indian Trestles

SELECTED CASE LAW ON EARLY TREATIES

Page 1 of 1
ARTICLES OF A TREATY made and concluded on the fifteenth day of November in the year of Our Lord One thousand one hundred and twenty-three, between His Most Gracious Majesty, George the Fifth, of the United Kingdom of Great Britain and Ireland, King, Defender of the Faith, Emperor of India, by His Commissioners, Angus Seymour Williams, of the City of Ottawa, in the Province of Ontario, Esquire, Barrister-at-law and Ministerial Solicitor of the Department of Indian Affairs, Robert Overby, of the said City of Ottawa, Esquire, one of His Majesty's Council learned in the law, and Urish McFadden of the City of Sainte-Suzanne, in said Province, Esquire, one of His Majesty's Council learned in the law, and Angus Seymour Williams, Chairman of the said Commission, representing the Dominion of Canada, and Sir Robert Victor Steel, Bt., of the said Province, Osler, McFadden, representing the Province of Ontario, of the One Part, and the Mississauga Tribe, inhabitants of Rice Lake, Scugog Lake and Alderville, all in the Province of Ontario, as members of bands the said bands, and all of the said tribes and bands, of the Other Part.

WHEREAS the Mississauga Tribe above described, having claimed to be entitled to certain interests in the lands in the Province of Ontario, hereinafter described, such interests being the right to fishing, hunting and trapping rights over the said lands, or which said rights, His Majesty, through his said Commissioners, is desirous of obtaining a surrender, and for such purpose has appointed the said Commissioners, with power on behalf of His said Majesty, to acquire into his said Majesty's title the claims of the said tribe, and, in the event of the said Commissioners determining in favour of the said tribe, to negotiate a treaty with the said tribe for the surrender of the said rights upon the payment of such consideration as may seem to the said Commissioners to be just.

And Whereas the said Commissioners, having duly made the said enquiry, have determined in favour of the validity of the said rights.

And Whereas the said Commissioners, having been duly convened in Council and having been requested by the said Commissioners to name certain chiefs and headmen to be authorized on their behalf in competent negotiations with the said Commissioners for a surrender of the said rights and to sign a treaty in respect thereof, His Majesty for the purpose of bearing witness to the said treaty, has thereupon appointed for the purpose of bearing witness to the said treaty, a certain number of such officials as shall be chosen by the said Indians, have thereupon appointed for the purpose of bearing witness to the said treaty, by the said chiefs and headmen who have subscribed to this treaty.

And Whereas the said Commissioners, acting under the powers in them invested as aforesaid, have negotiated the present treaty with the said tribe:

Now THEREFORE THE said Treaty WITNESSETH that the said tribe and the Indians composing the same, comprising as members of bands the said rights over their said lands, and by their chiefs and headmen as aforesaid, do hereby cede, release, and renounce all their right, claim and demand, in, to, of, or in respect to the said rights of the said Indians, and premises described as aforesaid, that is to say:

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OTTAWA, 1937

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INDIAN TREATY

ARTICLES OF A TREATY made and concluded on the fifteenth day of November in the year of Our Lord One thousand nine hundred and twenty-three, between His Most Gracious Majesty, George the Fifth, of the United Kingdom of Great Britain and Ireland, King, Defender of the Faith, Emperor of India, by His Commissioners, Angus Seymour Williams, of the City of Ottawa, in the Province of Ontario, Esquire, Barrister-at-law, and Departmental Solicitor of the Department of Indian Affairs; Robert Victor Sinclair, of the said City of Ottawa, Esquire, one of His Majesty's Counsel learned in the law, and Uriah McFadden of the City of Sault Sainte Marie, in the said Province, Esquire, one of His Majesty's Counsel learned in the law, the said Angus Seymour Williams, Chairman of the said Commission, representing the Dominion of Canada, and the said Robert Victor Sinclair and Uriah McFadden, representing the Province of Ontario, of the One Part, and the members of the Mississauga Tribe, inhabiting, as members of bands thereof, reserves at Rice Lake, Mud Lake, Seugog Lake and Alderville, all in the Province of Ontario, by their chiefs and headmen, of the Other Part.

WHEREAS the Mississauga Tribe above described, having claimed to be entitled to certain interests in the lands in the Province of Ontario, hereinafter described, such interests being the Indian title of the said tribe to fishing, hunting and trapping rights over the said lands, of which said rights, His Majesty, through His said Commissioners, is desirous of obtaining a surrender, and for such purpose has appointed the said Commissioners, with power on behalf of His said Majesty, to enquire into the validity of the claims of the said tribe, and, in the event of the said Commissioners determining in favour of the validity thereof, to negotiate a treaty with the said tribe for the surrender of the said rights upon the payment of such compensation therefor as may seem to the said Commissioners to be just and proper:

AND WHEREAS the said Commissioners, having duly made the said enquiry, have determined in favour of the validity of the said rights.

AND WHEREAS the Indians belonging to the said tribe, having been duly convened in Council, at the respective places named hereunder, and having been requested by the said Commissioners to name certain chiefs and headmen to be authorized on their behalf to conduct negotiations with the said Commissioners for a surrender of the said rights and to sign a treaty in respect thereof and to become responsible to His Majesty for the faithful performance by the said tribe and by the respective bands thereof inhabiting the said reserves, of such obligations as shall be assumed by them under such treaty, the said Indians have therefore appointed for the purposes aforesaid the several chiefs and headmen who have subscribed to this treaty:

AND WHEREAS the said Commissioners, acting under the powers in them reposed as aforesaid, have negotiated the present treaty with the said tribe:

NOW THEREFORE THIS TREATY WITNESSETH that the said tribe and the Indians composing the same, occupying as members of bands the said reserves by their chiefs and headmen, duly authorized thereunto as aforesaid, do hereby cede, release, surrender and yield up to the Government of the Dominion of Canada for His Majesty the King and His Successors forever, all their title, interest, claim, demand and privileges whatsoever, in, to, upon, or in respect of the lands and premises described as follows, that is to say:
Firstly: All that parcel of land situate in the Province of Ontario and described as commencing on the northeasterly shore of Georgian Bay at that mouth of the French River which forms the boundary between the District of Parry Sound and the District of Sudbury; thence southerly and easterly along the shores of Georgian Bay to that point on Matchedash Bay where the land included in the surrender of the eighteenth day of November, 1815, of record in Book of Surrenders, Volume One, is reached, and including all the islands in the Georgian Bay waters in which the Indians making this treaty have any interest; thence along the easterly limit of the said lands purchased in 1815 to the Narrows between Lake Couchiching and Lake Simcoe; thence due east across the said Narrows; thence southerly and easterly following the east side of the Narrows and the north shore of Lake Simcoe to the foot of McPhee Bay off the northerly part of Lake Simcoe; thence by a straight line easterly to a point thirty-three miles north of the northwest corner of the Township of Rawdon measured along the division line between the Counties of Hastings and Peterborough, which point is the most western northwest corner of the parcel surrendered on the twenty-eighth day of November, 1822 (noted in Volume One of the Book of Surrenders as number twenty-seven and one-quarter, 274); thence following the north and west boundaries of the last mentioned parcel to the Ottawa River; thence westerly along the interprovincial boundary to the mouth of the Mattawa River; thence westerly by the waters of Mattawa River, Talon Chute and Talon Lake, Turtle Lake and Trout Lake to the westerly point of Trout Lake; thence to the shore of Lake Nipissing at North Bay; thence by the north shore of Lake Nipissing to the French River; thence by those waters along the division line between the Districts of Parry Sound and Sudbury to the place of commencement; Excepting therefrom and therefrom those lands which have already been set aside as Indian reserves. The parcel hereby surrendered contains seventeen thousand six hundred square miles, more or less.

Secondly: All that parcel of land situate in the Province of Ontario and described as parts of the Counties of Northumberland, Durham, Ontario and York, commencing at the point where the easterly limit of that portion of the lands said to have been ceded in 1787, which was confirmed on the first of August, 1805, of record as number thirteen, in Volume One, of the Book of Surrenders, intersects the northerly shore of Lake Ontario; thence northerly along the said easterly and northerly limits of the confirmed tract to the Holland River; thence northerly along the Holland River and along the westerly shore of Lake Simcoe and Kempenfelt Bay to the Narrows between Lake Couchiching and Lake Simcoe; thence southeasterly along the shores of Lake Simcoe to the Talbot River; thence easterly along the Talbot River to the boundary between the Counties of Victoria and Ontario; thence southerly along that boundary to the northwest angle of the Township of Darlington; thence along the northerly boundary line of the Townships of Darlington, Clarke, Hope and Hamilton to Rice Lake; thence along the southern shore of said lake to River Trent and along the River Trent to the Bay of Quinte; thence westerly and southerly along the shore of the Bay of Quinte to the road leading to Carrying Place and Weller’s Bay; thence westerly along the northern shore of Lake Ontario to the place of beginning; Excepting therefrom and therefrom those lands which have already been set aside as Indian Reserves. The land hereby conveyed contains two thousand five hundred square miles, more or less.

And also all the right, title, interest, claim, demand and privileges whatsoever of the said Indians, in, to, upon or in respect of all other lands situate in the Province of Ontario to which they ever had, now have, or now claim to have any right, title, interest, claim, demand or privileges, except such reserves as have heretofore been set apart for them by His Majesty the King.

To Have and to Hold said surrender, His Majesty, his heirs and successors, forever:

And This Treaty is made upon the execution of the same, on the part of the said Indians, by the representatives of the bands, with a reasonable sum of twenty-five dollars to each band, with a reason for further sum of twenty-three dollars paid to His Majesty’s Deputies of the Indian three and its amendments.

And in the opinion of the said Indians, on behalf of all the Indians, is further agreed that they will not, nor will any of them or any of their respective descendants or heirs, on pain of being punished according to the laws hereafter in force, enter upon, molest, or interfere with the lands hereafter granted to the said Indians, or any part thereof, in bringing to justice any person or persons hereafter offend against the laws hereafter granted to the said Indians, as aforesaid.

And It is Further Mounted that the Canada and the Province of Ontario, in Witness Whereof, the undersigned have hereunto set their hands and seals this 12th day of July, 1823, by His Majesty in the presence of the said Indians, and explained.

Witnesses:

Kathleen Mood
W. R. Coyle.

Signed and sealed 1823, by His Majesty in the presence of the Indians and explained.
To Have and to Hold the same to His Majesty the King and His Successors, forever:

And This Treaty Further Witnesseth that in consideration of the aforesaid surrender, His Majesty, through His said Commissioners, hereby agrees, upon the execution of a treaty similar to this treaty by the Chippewa Tribe inhabiting as members of bands, reserves at Christian Island, Georgina Island and Rama, in the Province of Ontario, to pay to each member of the said Mississauga Tribe, being also a member of one of the said bands, the sum of twenty-five dollars, to be paid through the Indian agents for the respective bands, with a reasonable time after the execution of the said treaties, and a further sum of $233,425.00 dollars—to be administered for the said tribe by His Majesty’s Department of Indian Affairs under and pursuant to the provisions of the Indian Act, Revised Statutes of Canada, 1906, Chapter Forty-three and its amendments; making together the sum of $250,000.00 dollars.

And the Undersigned chiefs and headmen, on their own behalf and on behalf of all the Indians whom they represent, do hereby solemnly covenant, promise and agree to strictly observe this treaty in all respects and that they will not, nor will any of them, nor will any of the Indians whom they represent, molest or interfere with the person or property of anyone who now inhabits or shall hereafter inhabit any portion of the lands covered by this treaty, or interfere with, trouble, or molest any person passing or travelling through the said lands or any part thereof, and that they will assist the officers of His Majesty in bringing to justice and punishment any Indian, party to this treaty, who may hereafter offend against the stipulations hereof or infringe the laws in force in the lands covered hereby:

And it is Further Understood that this treaty is subject to an agreement dated the

day of April, A.D. 1923, made between the Dominion of Canada and the Province of Ontario, a copy of which is hereto attached.

In Witness Whereof, His Majesty’s said Commissioners and the said chiefs and headmen have hereunto set their hands and seals at the places and times hereinafter set forth, in the year herein first written.

Signed and Sealed at Alderville on the nineteenth day of November, A.D. 1923, by His Majesty’s Commissioners and the undersigned chiefs and headmen in the presence of the undersigned witnesses, after first having been interpreted and explained.

Witnesses:

Kathleen Moodie,
W. R. Coyle.

A. S. Williams, Chairman.
R. V. Sinclair.
Uriah McPadden.
Robert Franklin.
Norman Marsden.
Frank Smoke.
Ernest Crowe.
John Lake.
Wm. Loukes.

Signed and Sealed at Mud Lake on the fifteenth day of November, A.D. 1923, by His Majesty’s Commissioners and the undersigned chiefs and headmen in the presence of the undersigned witnesses, after first having been interpreted and explained.
Witnesses:
Kathleen Moodie.
R. J. McCamus.

A. S. Williams, Chairman.
R. V. Sinclair.
Uriah McFadden.
Chief D. E. Whetung.
Alfred McCue.
Joseph Whetung.
George Taylor.
Samson Fawn.
Bertram McCue.
George Coppaway.
Albert Whetung.
L. D. Taylor.

Signed and Sealed at Rice Lake on the sixteenth day of November, A.D. 1923, by His Majesty's Commissioners and the undersigned chiefs and headmen in the presence of the undersigned witnesses, after first having been interpreted and explained.

Witnesses:
Kathleen Moodie.
R. J. McCamus.

A. S. Williams, Chairman.
R. V. Sinclair.
Uriah McFadden.
Geo. Paush.
Hanlon Howard.
J. Paush.
Henry Cowie.
Wm. Anderson.
Alfred Crowe.
Madden Howard.

Signed and Sealed at Scugog Lake on the twenty-first day of November, A.D. 1923, by His Majesty's Commissioners and the undersigned chiefs and headmen in the presence of the undersigned witnesses, after first having been interpreted and explained.

Witnesses:
Kathleen Moodie.
Wilson Gerrow.

A. S. Williams, Chairman.
R. V. Sinclair.
Uriah McFadden.
Thos. Marsden.
Austin Goose.
Isaac Johnson.
David Elliott.
Chas. X McCue.
mark.
John W. Marsden.
John H. Marsden.
Norman Marsden.
Chas. F. Marsden.
Elijah Marsden.
MEMORANDUM OF AGREEMENT made this of April, 1923, of the first part,

BETWEEN:

The Government of the Dominion of Canada, acting herein by the Honourable Charles Stewart, Superintendent General of Indian Affairs, and of the second part;

AND

The Government of the Province of Ontario, acting herein by the Honourable Benjiah Bowman, Minister of Lands and Forests for the said Province, of the other part;

WHEREAS certain Indians of the Chippewa and Mississauga tribes claim that the said tribes were and are entitled to a certain interest in lands in the Province of Ontario to which the Indian title has never been extinguished by surrender or otherwise, the said lands being described as parts of the counties of Renfrew, Hastings, Haliburton, Muskoka, Parry Sound and Nipissing, and being bounded on the south and east by the lands included in the surrenders of the Indian title made on the 18th of November, 1815, the 5th of November, 1818, and November, 1822; on the north by the Ottawa and Mattawa Rivers and Lake Nipissing, and on the west by the lands included in the surrender of the Indian title made in 1859, known as the Robinson-Huron surrender, and by the Georgian Bay, the area in question including about 10,719 square miles.

AND WHEREAS a departmental enquiry made by the Department of Indian Affairs indicates that the said claim has such probable validity as to justify and require further investigation, and if found valid to be satisfied on such just and fair terms as may be settled by a treaty of surrender.

NOW THEREFORE THIS AGREEMENT made in pursuance of certain statutes of Canada and of the Province of Ontario, both intituled "An Act for the settlement of certain questions between the Governments of Canada and Ontario respecting Indian Lands," the Statute of Canada having been passed in the 54th and 55th years of the reign of Her Majesty Queen Victoria and chaptered 3, and the statute of Ontario in the 54th year of Her Majesty's said reign and chaptered 3.

WITNESSETH That the Governments of Canada and of the Province of Ontario have agreed as follows:

1. The Government of Canada will, pursuant to Part I of the Enquiries Act, R.S.C., 1906, c. 104, and amendments, appoint three persons as commissioners to enquire into the validity of the claim of the Chippewa and Mississauga Indians aforesaid, and will empower the said commissioners, in the event of their determining in favour of the validity of the said claim, to negotiate a treaty with the said Indians for the surrender of the said lands upon payment of such compensation as may be fixed by such treaty.

2. Of the three commissioners so named, one shall be selected by the Government of Canada, who shall be Chairman of the Commission, and the remaining two shall be selected by the Minister of Lands and Forests for the Province of Ontario and notified to the Superintendent General of Indian Affairs.

3. The question of the validity of said claim may be determined by any two of the said Commissioners and it shall be necessary that at least two of them of whom the chairman shall be one shall concur in any treaty which may be negotiated.
4. The expenses of the said commission, including the remuneration and expenses of the commissioners and any expenses incurred for securing the attendance of witnesses or otherwise, shall be payable by the Government of Canada, but the rates of remuneration of each of the commissioners selected by the Minister of Lands and Forests for the Province of Ontario shall be agreed upon between him and the Superintendent General of Indian Affairs before the Constitution of the Commission.

5. In the event of the commissioners negotiating a treaty with the Indians the compensation to be paid to such Indians shall be payable to the Dominion of Canada by the Province of Ontario from time to time in accordance with the terms of the treaty of surrender, and shall be applied by the Dominion of Canada in accordance with the said terms.

6. In the event of provision being made by such treaty of surrender for the setting apart of reserves for the Indians, the Dominion of Canada will bear the expense to be incurred in the location and survey thereof, and the Province of Ontario will concur in the setting apart of such reserves.

7. All such reserves shall be administered by the Dominion of Canada for the benefit of the band or bands of Indians to which each may be allotted; portions thereof may, upon their surrender for the purpose by the said band or bands, be sold, leased or otherwise disposed of by letters patent under the Great Seal of Canada, and the proceeds of such sale, lease or other disposition applied for the benefit of such band or bands, provided, however, that in the event of the band or bands to which any such reserve has been allotted becoming extinct, or if for any other reason such reserve or such portion thereof as remains undisposed of is declared by the Superintendent General of Indian Affairs to be no longer required for the benefit of the said band or bands, the same shall thereafter be administered by and for the benefit of the Province of Ontario, and any balance of the proceeds of the sale or other disposition of any portion thereof then remaining under the control of the Dominion of Canada shall, so far as the same is not still required to be applied for the benefit of the said band or bands of Indians, be paid to the Province of Ontario, together with accrued unexpended simple interest thereon.

In Witness Whereof these presents have been signed by the parties thereto.

Signed and Delivered on behalf of the Government of Canada by the Honourable Charles Stewart, Superintendent General of Indian Affairs, in the presence of

(Sgd.) W. J. Pratt.

(Sgd.) CHAS. STEWART

Signed and Delivered on behalf of the Government of the Province of Ontario by the Honourable Beniah Bowman, Minister of Lands and Forests for the said Province, in the presence of

(Sgd.) W. C. Cain.

(Sgd.) BENIAH BOWMAN
APPENDIX 4
Missionaries: The Western Viewpoint of Indigenous Canadians
PSD 4.1: An Excerpt from *The Travels and Explorations of the Jesuit Missionaries in New France*

... The secrets of God are unfathomable. This large and powerful Savage had been very proud and dissolute. When he first entered the hospital he was still full of self, – he tried to kill himself, to be freed from the torments that he was suffering; but Father Pijard related, every day of Lent, some story of the Passion in the hall of the poor; this wretched man was touched and piously fell into the line of duty. The Nuns have exercised a most signal charity towards this living skeleton; he is one of those whom God has willed to save through the mercy that is exercised in their hospital.

“I have seen in some of them,” continues the Mother, “a great steadfastness at death, and a joy founded upon their hope of going to heaven. Among others, esperance Itauichpich greatly consoled us. When she first entered our hospital, she had an eager desire to recover her health. She seemed very averse to dying; and yet, as soon as she was told that her sickness was mortal, that it was all over with her, she was not at all shocked; she begged that the Father be sent for, and, having confessed two or three times, in a little while she appeared as resolute and firm as a rock. She saw before her eyes four little children that she was leaving, very poor and very young, and her husband exceedingly disconsolate; and all this did not make her waver. The faith operates strongly in these new Christians. You would say that they are sure that, in leaving this life, they go straight to Paradise.

“I have noticed a very great chastity in all the Savages that we have had in the hospital, especially in the Christian girls and women. When we said one day, to divert our patients, that we were going to the country of the Hurons to succor them, they told us that those peoples were very dissolute, and that we, who so loved purity, could not endure them; in short, they prayed you Fathers to dissuade us from this plan, for the sake of our love of chastity. But when we told them that we had only said this in jest, they replied that we must confess, and that God forbade lying. This made us smile, and greatly edified us, seeing the tenderness of their consciences.

“One of our patients, having committed some vexatious act, asked pardon for it of his own accord with great humility. He confessed, the same day; and, two or three days later, he appeared still very much embarrassed by his fault. He tried to soothe the person whom he had offended; he prayed to God for her, and offered her some little article that he had, to appease her.

“I have often wondered,” says the Mother, “how these persons, so different in country, age, and sex, can agree so well. In France, a Nun has to be on her guard every day in our houses, to prevent disputes among our poor, or to quell them; and all winter we have not observed the least discord among our sick Savages, – not even a slight quarrel has arisen.
“The remedies that we brought from Europe are very good for the Savages, who have no difficulty in taking our medicines, nor in having themselves bled. The love of the mothers toward their children is very great, for they take in their own mouths the medicine intended for their children, and then pass it into the mouths of their little ones.” Thus the good Mother wrote to me.

The Gentlemen of new France, having desired that the hospital Nuns celebrate the sacrifice of the holy Mass, to draw down the blessing of God upon their holy enterprises, this was solemnly done on the thirtieth day of November; and, to honor them more, Monsieur Gand was godfather in their name to a worthy young Savage, who was baptized in the chapel of the hospital, and named François.

On holy Thursday, as it is the custom of well-regulated hospitals to wash the feet of the poor, Monsieur our Governor wished to be present at this holy ceremony. In the morning, Mass was said in the hall of the sick, where the Nuns and the sick Savages received communion. Then all the men were ranged on one side, and the women and girls on the other. Monsieur the Governor began first to wash the feet of the men, Monsieur the Chevalier de l’Isle and the principal men of our French people followed; the Nuns, with Madame de la Pelletrie, Mademoiselle de Repentigny, and several other women, washed the feet of the Savage women, very lovingly and modestly. God knows whether these poor barbarians were touched, at seeing persons of such merit at their feet. We explained to them why we performed these acts of humility; they are very capable of understanding this instruction. The conclusion was very agreeable to them, for a fine collation was afterward offered them. A worthy man, a resident of the country, not being able to be present at this holy act, assembled his domestics in the evening, and did the same thing to them.

The Savages who leave the hospital, and who come to see us again at St. Joseph, or at the three Rivers, say a thousand pleasant things about these good Nuns. They call them “the good,” “the liberal,” “the charitable.” The Mother Superior having fallen sick, these poor Savages were very sorry, the sick blaming themselves for it. “It is we who have made her sick,” they said; “she loves us too much; why does she do so much for us?” When this good Mother, having recovered, entered the hall of the poor, they knew not how to welcome her enough. They have good reason to love these good Mothers; for I do not know that parents have so sweet, so strong, and so constant an affection for their children as these good women have for their patients. I have often seen them so overwhelmed that they were utterly exhausted; yet I have never heard them complain, either of the too great number of their patients, or of the infection, or of the trouble they gave them. They have hearts so loving and so tender towards these poor people that, if occasionally some little present were given them, one could be very certain that they would not taste it, however greatly they might need it, everything being dedicated and consecrated to their sick. This charity had to be moderated, and an order was given them to eat at least a part of the little gifts that were made to them, especially when they were not strong. I am not surprised if the Savages, who recognize very clearly this great charity, love, cherish, and honor them.
Father Buteux wrote, some days ago, to the Reverend Father Superior that a woman who had remained a long time at the hospital did a great deal of good among the Savages of her nation, instructing them with much fervor. This is the common practice of those who have passed the winter in this holy house; they afterwards preach to their compatriots with great zeal.

In conclusion, I do not know which of the two feels more satisfaction, — Madame the Duchess d'Aiguillon in having founded and built a house to our Lord in new France, or her nuns in finding themselves in this new world.

Here are the words of a letter from Mother de St. Ignace, Superior: “My satisfaction is so great at seeing myself in Canada, that I cannot refrain from writing to Your Reverence that I think more of being here than of being Empress of the whole world.”

As for Madame the Duchess d'Aiguillon, her joy appears and shows itself in very loving words and deeds. I have seen here, written by her own hand, several letters with which she has honored various persons. There is not one of them which has not touched my heart, for every sentence strikes home; it seems to me that they will all reach the heart of God, considering only her pure love in this great enterprise, for which God chooses her, and which she continues to carry on from day to day, with success and liberality, by the grace of the same God, the inspirer of hearts.
I cannot give an idea more apposite to the condition of the affairs of Christianity in these regions than by saying that we are here like those who go seeking for the mines of a land. After they have ordered all the apparatus necessary to their purpose, they first consider and observe the kinds of soil; then having ascertained some mines which seem to conceal the treasures which they desire, they ransack and dig in that place; and, as they encounter some substance which has the appearance of the metal which they are seeking, they refine it and test it in the fire. Meanwhile, if they happen to be in sufficiently great number, they go at the same time to investigate other places, in order to busy themselves actively, according to their design.

In the last relation, one may have remarked three places where we thought we had found the metal which we came to seek in this barbarism, — to wit, some souls qualified for the faith, so as to form a crown of them for JESUS CHRIST. What we have since studied, was first to refine this metal; then we proceeded further, in order to discover some new treasures worthy of heaven. The result which ensued from the first labor was to ascertain truly, by the occasions which arose, who were the solid Christians, who those who had embraced the faith only upon false hopes of some temporal advantage, and especially of a long life. Must not this incipient Church be refined like gold in the furnace?

As for our search for some other new treasures, our success has been similar to that of those who literally concern themselves with mines; who while digging in the earth find often what they do not seek, and sometimes more than they would have dared to hope. For, aiming chiefly to find souls qualified for our instructions, in order to form with them some portion of the Church militant, we have scarcely found any except those fit for the Church, triumphant; — God, it seems, by an extraordinary arrangement of his providence, giving us, everywhere that we have been, diseases for laborers, which have enabled us to run across these precious treasures which we were not seeking: or rather in a way that we were not thinking of. I mean that, of a thousand persons baptized since the last Relation, there are not twenty baptized ones out of danger of death; several of these, indeed, having died shortly after their baptism, and among others more than 26 children under seven years; and, further, a very great number who had not yet reached ten, twelve, and fourteen years, whose salvation we believe assured, — we have occupied ourselves, this year, in increasing the Church triumphant rather than the militant.

I should be much perplexed if I were obliged to decide whether in that we had more or less advantage than what we claimed: be this as it may, we have reason to be content, since the grand Master who employs us has thus disposed.

Now of the two methods by which one could proceed further toward the conversion of these peoples, — either by the plan of residences, or by that of Missions, — that of the residences having appeared to us full of inconveniences, and much less efficacious, we have decided
upon that of the missions, although much more vexatious and more laborious, especially in
these regions.

In consequence of this design, after having measured our strength in the language, the
distribution of our workmen was made, in all the country where we could go, into five
missions, — to wit, from sainte Marie, to the Ataronchronons; from saint Joseph, to the
Attinguenongnahac; from la Conception, to the Attignaouentan; from St. Jean Baptiste, to the
Ahrendaronons; and, from the one to which we have given the name of “the Apostles,” to the
Khionontateronons.

It was at All Saints that we dispersed, which is the time of the return from trading expeditions,
and the season, until Spring, for finding the men, women, and children in their cabins; though
the most inconvenient time for travel.

We had made, during the Summer, a round nearly everywhere, to provide for what was most
urgent, and to gain some knowledge of the disposition of minds. In this expedition, we gave
the name of some Saint to all the hamlets and villages that we encountered, which was later
completed in the winter missions, — with the thought that, if ever God gave his blessing to our
slight labors, and any should come to erect a Church or Chapel in these places, such would
be erected in honor of the Saint whose name we bestowed.

Next, we have had means to take the census not only of the villages, large and small, but also
of the cabins, the fires, and even very nearly of the persons in all the country, — there being no
other way to preach the Gospel in these regions than at each family’s hearth, whereof we tried
to omit not one. In these five missions there are thirty-two hamlets and straggling villages,
which comprise in all about seven hundred cabins, about two thousand fires, and about
twelve thousand persons.

These villages and cabins were much more populous formerly, but the extraordinary diseases
and the wars within some years past, seem to have carried off the best portion: there
remaining only very few old men, very few persons of skill and management. It is to be feared
that the climax of their sins is approaching, which moves divine Justice to exterminate them
as well as several other nations, whose remnants have come to take refuge among them, —
which ought more than ever to rouse the charity and the zeal of every one to succor! these
poor wretches, for fear lest they fall into their uttermost misfortune.

Such is the field in which our Gospel laborers have toiled since Autumn, — when it was
warmest. It is there that we first turned our minds, where we have been making the attack;
and never, for any warning, threats, or evil treatment which the devil may have contrived to
stir up, have we forsaken any design or lost any opportunity of serving — the master who
employs us.
I say nothing here of the injuries from the weather, which our workmen have been compelled to suffer during their journeys from village to village in their territory; — always traveling on foot during the Winter, laden with their little goods and chapels, through narrow paths covered with snow, which, frequently disappearing, leave the traveler in doubt and uncertainty as to the ways, whence ensue quite common bewilderments.

But the culmination of these misfortunes is to have no hostelry to retreat to, and to be constrained to seek the cabin of some Savage who is willing to receive us; — where, usually, the greatest affection that has been shown us this year was in the way of continual reproaches for the ruin of the country, whereof we were held to be the cause. To have, for bed, the ground covered with a sorry piece of bark; for all food, a handful or two of parched corn, or of meal soaked in water, which very often leaves our hunger quite undiminished; and after all that, not to dare to do any act, — not even the most holy ones, — which is not suspected and mistaken for enchantments, — is not that leading a life which has naught of sweetness except the Cross of Jesus Christ? If we would either kneel down, or say our Office by the light of five or six coals, those were precisely these acts of black magic by which we were causing them all to die. If we asked the name of some one, in order to write it in the register of our baptized ones, and not lose memory of it, it was (they said) that we might pierce him secretly, and afterward, tearing out this written name, cause the death, by this same act, of him or her who bore that name; in everything, we were criminals. Howbeit, it has pleased God to assist the workmen whom he employed, with extraordinary favors; — either by a temporary gift for the language, which several have experienced on occasion, — understanding and speaking above their range; or by the gift of healings, which [Page 129] have ensued from the use and application of the Crucifix and holy water. But the sufferings endured for a crucified Savior are preferable to all that.

Such, in general, have been the labors and the fruits of this year. Before I set it forth more particularly, I can but thank here, in the name of the good Angels of this country, Messieurs of the Company of New France, who continue every year to increase their charities toward these poor peoples. They may be well assured that one day the portion will be correspondingly augmented, which they have reason to claim in the merits of all that is done and that comes to pass here, — whereof I pray God with all my heart to give them even in this life such pledges and assurances as they may desire.

I will say nothing here of the continual obligations under which we are to Monsieur the Chevalier de Montmagny, our governor: all that I could say there — of is below his merit, and the gratitude that we feel for it. I pray the divine goodness to hold agreeable the prayers which we deem ourselves obliged to make for his health and prosperity; and for that of all those of either France, to whose charity this mission at the end of the world is under so great and special obligations.
Mother Cecile de la Croix and Mother Marie de saint Joseph have sometimes entertained me with the good qualities of their children. See how the latter speaks of them: “There is nothing so docile as these children. One can bend them as he will; they have no reply to anything one may desire from them. If they are to pray to God, recite their catechism, or perform some little piece of work or task, they are ready at once, without murmurs and without excuses.

“They have a special inclination to pray to God outside the hours specified for doing so and for their instruction. They urge us a hundred times a day to have them pray, and to teach them how it should be done, never wearying of this act. You will see them clasping their little hands, and giving their hearts to our Lord. They attend holy Mass every day, and are so attentive – not playing and talking, like the little children in France – that we are delighted. They compose their faces, and regulate their actions by ours, except that in their reverences they imitate Madame de la Pelletrie. They are so afraid of not being present at this divine sacrifice, that one day, when Madame wished to take them to the settlement of St. Joseph, where their relatives are, they asked if they would not be allowed to hear Mass before departing.

“They do not fail to recite their rosary every day. If they notice some Nun going aside to say hers, they present themselves to say it with her. A Nun, having granted them this favor one day, told them that it was a suitable act of devotion to offer these words after each Ave Maria: “Sancte Joseph, ora pro nobis.” They promised that they would say them, and that they would pray to this great Saint. Indeed, as soon as they left the Mass they came and rendered this good Mother an account of their little devotion. They sometimes slip into our choir, and, placing themselves on opposite sides, each holding a book in her hand, they act as we do during our service. They sing the Ave Maris stella and the Gloria Patri, making the same inclinations that they see us make; and as this is the only Hymn they know by heart, they sing it twenty and thirty times without tiring of it, thinking that they are offering a prayer very acceptable to God. This innocence is enchanting.

“On Good Friday, when they saw that the Nuns took off their shoes and prostrated themselves low to adore the holy Cross, these poor children laid aside their shoes, and observed the same ceremonies which they had noticed in their Mothers.

“They are frequently found alone, praying to God and reciting their beads. They take great pleasure in gathering flowers in the woods, and in making little garlands of these, which they go and present to the image of the blessed Virgin which is in our choir. They surround her with bouquets and offer her all possible endearments. These little devotions proceed from themselves, or rather from the spirit of God, for no one urges them to undertake these; it is enough for them to see a praiseworthy action, to imitate it according to their childish ability.
“They are very fond of the images, making little oratories for them, where they sleep. They have the meaning of these explained to them, and never weary of hearing about the mysteries of our belief.

“Their favorite recreation is to dance, after the fashion of their country; they do not do this, however, without permission. Having come one Friday to ask this, they were told that Jesus had died on Friday, and that it was a day of sadness. Nothing more was needed to stop them. ‘We will dance no more on that day,’ they said; ‘we will be sad, since Jesus died on such a day.’

“When three of the larger girls had been encouraged to hope that they could receive communion at Easter, I never saw more joy,” says the Mother who instructs them. “They take unspeakable pleasure in receiving instruction upon this adorable mystery, becoming unusually attentive. It seems that they have a conception of this lovable truth beyond their years, for they are no more than twelve years old. They decided to fast upon the eve of their communion, a custom they have observed ever since, whenever they approach the holy table.”

When Father Pijard was instructing these three seminarists, one of the smallest children, about six years old, presented herself and asked for the holy communion with the others. The Father told her that she was too young. “Ah, my Father,” said she, “do not refuse me because I am little; I shall become large, as well as my companions.” She was allowed to listen, and remembered so well all that was explained of this adorable mystery, and afterward gave so good an account of it, that she delighted those who questioned her. However, she was not granted this food for the strong. Her mother coming to see her during those days, this child began to instruct her upon the mysteries of the faith, which she explained by images. She had her pray to God, and then showed her the letters of the alphabet in a book, to prove to her the desire she had to learn to read. This good woman was so pleased that she acted the child with her child, saying the letters after her little girl as if she were reciting her lesson. “My daughter wishes,” said she to the Nuns, “that I should know God as soon as I know you. I am very glad to see her with you; when we go away, she will instruct us, her Father and me. We both have a great desire to be baptized; she will teach us to pray to God.”

But let us see what mother Marie de l’Incarnation wrote me, concerning the first communion of these children. “I was greatly consoled when I learned that the Reverend Father Superior was inclined to have three of our seminarists make their first communion, if they were considered fitted for it. Father Claude Pijard instructed them with great care; he is much comforted at seeing them so well inclined. Verily, my good Father, they manifest so much desire to possess so great a blessing that you would say they are about to enter heaven, so much joy appears on their faces. Agnes committed some childish fault yesterday; she was told that she was offending God. She began to cry, and, when asked the reason, she replied, ‘They will not let me receive communion, because I have offended God.’ She could not have been comforted, had we not assured her that that should not keep her from communion.
They are so attentive to what is taught them that, besides the instruction the Father gives them, if I wished to have them repeat what has been told them, and what is contained in the catechism, from morning until night, they would willingly submit to this. I am carried away with astonishment at them; I have never seen girls in France so eager to be instructed, or to pray to God, as are our seminarists. I believe that the blessings of heaven are fully bestowed upon these innocent souls, for such they certainly are.” See what Madame de la Peltrie wrote me upon the same subject.

“I cannot let this opportunity pass, without describing to you the joy our children showed at being granted the holy communion on holy Thursday. You would experience a touching consolation if you could see with what attention they listen to the instructions that Father Pijard gives them once every day, and our Mother two or three times, to prepare them well for the reception of such a guest. These are incredible fervors. When they are asked why they have so great a desire to receive communion, they reply that Jesus will come to kiss them in heart, and that he will make their souls beautiful. One often perceives the face of my goddaughter, Marie Negabamat, wonderfully lighted up with joy; if you ask her the reason for this, ‘It is because I shall soon receive communion,’ she answers. I confess to you, my Reverend Father, that my heart is full of delight at seeing them so well disposed, – so much so, that when it shall please divine providence to take me away from this world, I shall be satisfied, since his divine mercy begins to shine upon our little seminarists, and seems to be pleased with our insignificant labors.”

Father Claude Pijard, who had charge of the instruction of these children during this last winter, has confessed to me that tears fell from his eyes when he saw the modesty of these children at their first communion.
I thought I had finished this chapter; but I must say a few words about a young Hiroquois woman who was sent to France some years ago.

Madame the Duchess d'Aiguillon having had her received into the number of the children of God through holy baptism, had her lodged in the great Convent of the Carmelitae Mothers, in the faubourg St. Jacques, at Paris. Those good Mothers, wishing to have me taste some of the fruits that a wild plant of these countries, transplanted into the Church of God, had borne in your France, have sent me a paper, unsigned, which speaks of her virtues and her death. Mother Magdelaine de Jesus, very zealous for the conversion of these peoples, has also written me fully about her. I will give two or three extracts from these letters, to show that there is no heart so barbarous that it cannot receive Jesus Christ.

"I noticed," said Mother Magdelaine de Jesus, "that Anne Therese" — the name of this good Hiroquois woman — "had a most extraordinary desire to be instructed. She never wearied of hearing about God, nor of praying on Feast days and Sundays. She sometimes asked leave to go for a walk, but her recreation was to go to hear Vespers in one Church, and Compline in another. She had a purity and a tenderness of conscience that were admirable. She liked exceedingly to frequent the Sacraments; when she saw the Church decorated, she asked the reason for it, and gave us no peace until we explained to her the mystery of the feast that was about to be celebrated, to which she listened with great eagerness; her heart knew well how to commune with God. One day, having noticed that a sister who was going away from Communion suddenly began to pray aloud while reciting her rosary, she said to her, as they were leaving the Church, 'My sister, when you have received communion, you must look at Jesus Christ in your heart, without speaking; he must be adored in silence, and you must say to him, from the depths of your soul, 'My Lord, I give myself to you; take my heart, possess your poor creature;' and, when you have spoken to him for some time in your heart, then you can move your lips.'

"She had a good disposition, very charitable and very grateful. Once when she was with Mother Magdelaine, some one came and told her that a person who came to teach her to read was dead. She was touched at this, and entreated me and all the sisters to commend her soul to our Lord."

If some poor person presented himself, she was unwilling that he should be kept waiting; she herself gave him her dinner if he came at that time, contenting herself with bread alone. The night on which she died, she testified that she was under great obligations to the Jesuit Fathers, mentioning three or four of them by their names; she declared herself also greatly indebted to Mother Magdelaine, and to the Mother Prioress, for having received her in their house.
“Some people being at our house, she made them laugh by incorrectly pronouncing some French words. This touched her a little, and caused her to go out abruptly, to escape embarrassment; but, being immediately seized with remorse, she reentered the room, fell upon her knees, kissed the ground, and asked for pardon for her hastiness and lack of humility.

“Seeing a man lose his temper because he had hurt himself, she exclaimed, ‘Is it possible that a Christian should feel pain with impatience, when he has the promise of Paradise, where it is so beautiful, as a reward for his patience? We people,’ said she, ‘have not the hope nor the promise of these blessings; and yet we do not become angry in the horrible pains that we are made to suffer when we are captured in war by our enemies.’

“She was not impatient in her sickness, although it was rather long. She said that she was very glad to suffer, thinking very often of what our Lord Jesus Christ had suffered for her. As soon as she was baptized, she wished to fast all the following Lent, bravely overcoming the difficulty that those of her nation have in abstaining from food when they are hungry. Having gone to some house at this holy time, she was offered something to eat, perhaps fruit, but she would not taste it.

“She was possessed of wonderful modesty and purity. A man of rank, whom she respected, and whom she had often seen at the house of Madame the Duchess d’Aiguillon, coming from the country, approached to salute her. She drew back very quickly, saying, ‘Jesus! it is a man; I cannot salute him!’ She never spoke to any man alone; if any Monk or layman came into the house, she went straightway in quest of an attendant to keep her company.

“When I spoke to her,” Mother Magdelaine writes me, “of your intention to recall her to new France, to have her marry some Christian Savage, she told me that she desired no other spouse than Jesus Christ. Speaking to her of this at another time, she became so vexed that she immediately went away; and we could not have induced her to come back if we had not promised that we would never speak to her again of marriage.

“In her sickness, she asked pardon of all the sisters, with great devoutness. She had some repugnance to death; but, having asked if the Virgin had died, and being told that this Princess had paid the debt common to all men, she declared that she was well satisfied to die. A little while before rendering up her soul, she called an attendant, and said to her, ‘If you knew, my sister, how glad I am in here’ — pointing to her heart; ‘I am happier than I can tell you.’ She entreated that the Litanies of the blessed Virgin be recited; when she responded to them very attentively, she was told that she would make herself worse. But it was necessary to grant to the devotion of her soul what might slightly injure the health of her body.

“She was asked if she was truly glad to die a Christian. ‘Yes,’ said she, ‘with all my heart.’ She appeared very joyful and very contented. While a good sister was having her perform an act of contrition, this poor Neophyte said to her, ‘Begin again, my sister, — again, again, again.’ She did it
as many as three times, desiring to be continually told of God. At last this soul, which had its
birth in the midst of Barbarism, went to see him whom it knew only very late, but with great
ardor and love. May he be forever blessed, in time and in eternity.”

The majority of indigenous cultures in North America have certain spiritual aspects in common:
- a “physical and spiritual dichotomy:”
  - the physical world is anything visible and touchable (humans, plants, water, earth itself)
  - spiritual world is normally unseen but present everywhere and IN everything. Humans, plants, water, earth itself all have a spiritual aspect or dimension alongside their physical one.
  - These two worlds are inseparable and co-habit the same universe.
- Fixation on creation stories; in fact, most stories deal with creation in some way; “people who want to hear one should issue their request using proper protocol for the community involved” (44).
- creation is an ongoing process; creation stories describe the origin of and reasons for the rituals ceremonies and spiritual beliefs that celebrate the renewal of creation (45).

There are several notable differences between Indigenous and Western worldviews
- Western thinking encompasses animate and inanimate objects
  - Linear Worldview
- Indigenous thinking considers the entire universe as alive, “with a constant dialogue or energy between all things that exist and no delineation between animate and inanimate objects” (45).
  - Circular Worldview
- It is important to note here the Difference between religion and spirituality: religions are systems of attitudes beliefs and practices that focus on groups, while spirituality centres on an individual’s understanding of his or her place in the world. Evangelism is the act of converting others to their religions
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<td></td>
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<tr>
<td>Individual’s Relation to the Whole</td>
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</tbody>
</table>
APPENDIX 5
Louis Riel:
Hero, Traitor or Maniac?
PSD 5.1
Louis Riel monument by Marcien Lemay and Etienne Gaboury; originally erected on the
grounds of Manitoba’s Legislative Building (1971). Later moved to St. Boniface College,

PSD 5.2
Louis Riel monument located on the grounds of the Manitoba Legislative Building; erected
by the Manitoba Metis Federation (1996).
PSD 5.3
Protestant Orangeman Thomas Scott is executed on orders from Louis Riel. This image is an illustration from the Canadian News (April 23, 1870).

PSD 5.4
Photograph of Louis Riel addressing the jury during his trial in Regina, Saskatchewan (1885).
PSD 5.5
Semi-nude Louis Riel monument by John Nugent; erected at the Wascana Centre in Regina, Saskatchewan (196-). It was removed from the park 23 years later.
http://www.thecanadianencyclopedia.ca/en/article/louis-riel/#h3_jump_0
### “What makes a hero?”

Print and cut each potential hero into individual strips. Increase font or spacing if necessary.

<table>
<thead>
<tr>
<th>Joan of Arc</th>
<th>Bethany Hamilton</th>
</tr>
</thead>
<tbody>
<tr>
<td>Michelangelo</td>
<td>Mother Theresa</td>
</tr>
<tr>
<td>Pocahontas</td>
<td>Ellen DeGeneres</td>
</tr>
<tr>
<td>Stephen Harper</td>
<td>Michael Jordan</td>
</tr>
<tr>
<td>Abraham Lincoln</td>
<td>Steve Jobs</td>
</tr>
<tr>
<td>Oprah Winfrey</td>
<td>Mark Zukerberg</td>
</tr>
<tr>
<td>Hercules</td>
<td>JK Rowling</td>
</tr>
<tr>
<td>Firefighter</td>
<td>JRR Tolkien</td>
</tr>
<tr>
<td>Martin Luther King Jr.</td>
<td>Vincent Van Gogh</td>
</tr>
<tr>
<td>Barrack Obama</td>
<td>Angelina Jolie</td>
</tr>
<tr>
<td>Harriet Tubman</td>
<td>Steven Spielberg</td>
</tr>
<tr>
<td>Helen Keller</td>
<td>Rosa Parks</td>
</tr>
<tr>
<td>Leonardo da Vinci</td>
<td>David Beckham</td>
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<tr>
<td>Scarlett O’Hara</td>
<td>Usain Bolt</td>
</tr>
<tr>
<td>Wilfred Laurier</td>
<td>Sacagawea</td>
</tr>
<tr>
<td>Johannes Guttenberg</td>
<td>Freddie Mercury</td>
</tr>
<tr>
<td>Mary Shelley</td>
<td>Claude Monet</td>
</tr>
<tr>
<td>William Shakespeare</td>
<td>Emma Watson</td>
</tr>
<tr>
<td>Police Officer</td>
<td>Queen Victoria</td>
</tr>
<tr>
<td>Catherine the Great</td>
<td>Christopher Reeve</td>
</tr>
<tr>
<td>Nelson Mandela</td>
<td>Terry Fox</td>
</tr>
<tr>
<td>Neil Armstrong</td>
<td>Henry Ford</td>
</tr>
<tr>
<td>Soldier</td>
<td>Anne Frank</td>
</tr>
<tr>
<td>Malcolm X</td>
<td>Katniss Everdeen</td>
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<tr>
<td>Mahatma Ghandi</td>
<td>Galileo Galilei</td>
</tr>
<tr>
<td>John Lennon</td>
<td>Rafael Nadal</td>
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<tr>
<td>Charles Darwin</td>
<td>Florence Nightingale</td>
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</tr>
<tr>
<td>Thomas Paine</td>
<td>Al Gore</td>
</tr>
<tr>
<td>Laura Secord</td>
<td>Marilyn Monroe</td>
</tr>
<tr>
<td>Dalai Lama</td>
<td>Jamie Oliver</td>
</tr>
<tr>
<td>Dorothy Pitman Hughes</td>
<td>Amelia Earhart</td>
</tr>
<tr>
<td>Steven Hawking</td>
<td>Hernán Cortés</td>
</tr>
<tr>
<td>Michelle Obama</td>
<td>Bill Gates</td>
</tr>
<tr>
<td>Sir John A. MacDonald</td>
<td>Emily Dickenson</td>
</tr>
<tr>
<td>Tiananmen Square Protester Peasant</td>
<td>Winston Churchill</td>
</tr>
<tr>
<td>Edith Cavell</td>
<td>Coco Chanel</td>
</tr>
<tr>
<td>Thomas Andrews</td>
<td>Marie Curie</td>
</tr>
<tr>
<td>Princess Diana</td>
<td>Severus Snape</td>
</tr>
<tr>
<td>Christopher Columbus</td>
<td></td>
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</tbody>
</table>
**BLM 5.2 - Instructor Resource or Handout**  

**“What makes a hero?”**  

Students will separate potential heroes into either the yes or no column. Can be drawn on newsprint or large paper. Glue sticks/tape and marker are needed.

<table>
<thead>
<tr>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
BLM 5.3 - Instructor Resource, The Life and Events of Nelson Mandela

The South African activist and former president Nelson Mandela (1918-2013) helped bring an end to apartheid and has been a global advocate for human rights. A member of the African National Congress party beginning in the 1940s, he was a leader of both peaceful protests and armed resistance against the white minority’s oppressive regime in a racially divided South Africa. His actions landed him in prison for nearly three decades and made him the face of the antiapartheid movement both within his country and internationally. Released in 1990, he participated in the eradication of apartheid and in 1994 became the first black president of South Africa, forming a multiethnic government to oversee the country’s transition. After retiring from politics in 1999, he remained a devoted champion for peace and social justice in his own nation and around the world until his death in 2013 at the age of 95.

1918 – Nelson Mandela is born in a small village in South Africa’s Eastern Cape.
1919 – His father is dispossessed on the orders of a white magistrate, losing most of his cattle, land and income.
1927 – His father dies.
1927 – With the death of his father, he is placed in care.
1943 – Joins the African National Congress (ANC), initially as an activist.
1944 – With close friends Oliver Tambo and Walter Sislu, he forms the Youth League of the ANC.
1944 – Marries his first wife, Evelyn Mase.
1956 – Mandela is accused of conspiring to overthrow the South African state by violent means, and is charged with high treason. The charges are dropped after a four-year trial.
1957 – Divorces Evelyn Mase.
1958 – Marries Winnie Madikizela.
1960 – The ANC is banned and Mandela forms an underground military wing.
1964 – Captured by police after more than a year on the run, he is convicted of sabotage and treason in June and sentenced to life imprisonment.
1980 – An international campaign for his release is launched.
1990 – Mandela is released from prison.
1993 – Mandela awarded the Nobel Peace Prize.
1994 – Mandela elected President.
1999 – Mandela retired from world politics.
2013 – December 5th, Mandela dies of a recurrent lung infection contracted in prison.

http://www.history.com/topics/nelson-mandela
Louis Riel: Hero, Traitor or Maniac?

Image 1: Louis Riel monument at St. Boniface College, Manitoba.

- Statue by Marcien Lemay and Etienne Gaboury.
- Originally erected on the grounds of Manitoba's Legislative Building (1971).

1. Describe what you see (do not make any inferences yet!):

2. What does this sculpture tell you about Riel, and his contended history?

3. Do you think this is an accurate portrayal of Riel?

4. Do you think Riel is depicted as a hero, a traitor or a maniac? Why or why not?
Image 2: Louis Riel Monument on the Manitoba Legislative Building grounds.

- Erected by the Manitoba Metis Federation (1996).
- Located on grounds of Manitoba’s Legislative Building.
- Unveiled and installed on Manitoba day (May 12th).

1. Describe what you see (try not to make any inferences):

2. What does this sculpture tell you about Riel, and his contended history?

3. Do you think this is an accurate portrayal of Riel?

4. Do you think Riel is depicted as a hero, a traitor or a maniac? Why or why not?
Image 3: Thomas Scott Execution.

- An illustration from the Canadian News (April 23, 1870).
- Printed after Protestant Orangeman Thomas Scott is executed on orders from Riel.
- Scott was executed by firing squad.

1. Describe what you see (try not to make any inferences):

2. What does this illustration tell you about Riel, and his contended history?

3. Do you think this is an accurate portrayal of Riel?

4. Do you think Riel is depicted as a hero, a traitor or a maniac? Why or why not?
Image 4: Louis Riel addressing the jury at his trial.

- Photograph of Riel addressing the Court House during his trial in Regina, Saskatchewan (1885).
- Found guilty of high treason and sentenced to hang.

1. Describe what you see (try not to make any inferences):

2. What does this photograph tell you about Riel, and his contended history?

3. Do you think this is an accurate portrayal of Riel?

4. Do you think Riel is depicted as a hero, a traitor or a maniac? Why or why not?
Image 5: Louis Riel monument, formerly Regina, Saskatchewan.

- Statue by John Nugent.
- Erected at the Wascana Centre in Regina, Saskatchewan (196-).
- Was removed from the park 23 years later, due to public discontent.

1. Describe what you see (try not to make any inferences):

2. What does this sculpture tell you about Riel, and his contended history?

3. Do you think this is an accurate portrayal of Riel?

4. Do you think Riel is depicted as a hero, a traitor or a maniac? Why or why not?
Persuasive Letter: Should Louis Riel be spared?

Write a persuasive letter to Honourable Hugh Richardson, who as Stipendiary Magistrate, presided over the trial of Louis Riel in 1885. You will attempt to persuade Richardson to acquit or charge Riel with high treason and death by hanging. Use information from the “Louis Riel: Hero, Traitor or Maniac?” workbook as inspiration. Express whether you believe Riel is a hero, traitor or maniac.

Honourable judge Richardson,

Regards,
APPENDIX 6
Was there Genocide in Canada?
Introduction (emphases are the authors')

1. As a signatory party to the United Nations Convention on the Prevention and Punishment of the Crime of Genocide (December 9, 1948), Canada is bound under international law to the terms of this Convention, which states, in part,

   **Article I**
   
   The Contracting Parties confirm that genocide, whether committed in time of peace or in time of war, is a crime under international law which they undertake to prevent and to punish.

   **Article II**
   
   In the present Convention, genocide means any of the following acts committed with intent to destroy, *in whole or in part*, a national, ethnical, racial or religious group, as such:
   
   a) Killing members of the group;
   
   b) Causing serious bodily or mental harm to members of the group;
   
   c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
   
   d) Imposing measures intended to prevent births within the group;
   
   e) Forcibly transferring children of the group to another group.

   **Article III**
   
   The following acts shall be punishable:
   
   a) Genocide;
   
   b) Conspiracy to commit genocide;
   
   c) Direct and public incitement to commit genocide;
   
   d) Attempt to commit genocide;
   
   e) Complicity in genocide.

   **Article IV**
   
   Persons committing genocide or any of the other acts enumerated in Article III shall be punished, whether they are constitutionally responsible rulers, public officials or private individuals.

   All five of the crimes constituting genocide, as defined in Article II of this Convention, occurred systematically and purposely in Canadian Indian Residential Schools for nearly a century, and cost the lives of at least 50,000 aboriginal children, according to statistics of the federal Department of Indian Affairs.

2. Under the Nuremberg Principles, adopted by the United Nations International Law Commission in 1950, the shield of national sovereignty does not protect those persons who engaged in acts of genocide. Nations are obligated to prosecute their own
guilty citizens and cannot use the absence of domestic laws or legislation related to the crime as an excuse to avoid such prosecution.

Further, the Seven Nuremburg Principles establish universal jurisdiction related to genocidal crimes; that is, any nation that is party to the U.N. Genocide Convention can place violators of the Convention on trial, even if they are citizens of another nation. Nor is there any statute of limitations on crimes defined by the Genocide Convention.

In short, even if the crimes committed were not considered to be crimes by the perpetrators, or by the laws and practices of their countries, they are still considered to be crimes under the Genocide Convention, and the perpetrators must be prosecuted.

3. The International Criminal Court (ICC) of the United Nations, founded “in principle” in July, 1998 by 120 nations, including Canada, has, in theory, absolute jurisdiction over all crimes of genocide, and the power to prosecute those who engaged or engage in such crimes. Genocide is defined as one dimension of two broader categories: Crimes Against Humanity and War Crimes, which under the ICC mandate now include rape, enforced pregnancy, forced prostitution and sexual violence, along with forcibly transferring populations to foreign territories. All of these crimes occurred in Canadian Indian residential Schools, and continue today among our native peoples.

Under the ICC mandate, genocide is defined as “manifestly unlawful per se,” which prevents any defense of “following higher orders” or “unawareness of the illegality of an act” on the part of perpetrators of genocide. In fact, under the ICC mandate and international law, any person is automatically guilty by the very fact of being associated with a genocidal organization or system. That is, a bus driver who transported native children to a residential school, or a minister who remains associated with the church that ran the school, are presumed to be as guilty as the person who committed genocidal acts in that school simply by reason of association with the “murderous organization.” (see Bibliography, “War Crimes: The Legacy of Nuremburg”, by Tina Rosenberg, 1999)

Whether or not the ICC will actually be given the power to pursue and prosecute such criminals against humanity has yet to be demonstrated.

4. An international conference of The United Nations Human Rights Commission, held in Montreal, stated in March, 1999 that Canada “is in violation of international law in its treatment of its aboriginal people” and that the condition of natives in Canada is “the most pressing human rights issue facing Canadians.” (The Vancouver Sun, April 10, 1999).
Statement of the Government of Canada on Indian Policy, 1969

Presented to the First Session of the Twenty-eighth Parliament by the Honourable Jean Chrétien, Minister of Indian Affairs and Northern Development

To be an Indian is to be a man, with all a man's needs and abilities. To be an Indian is also to be different. It is to speak different languages, draw different pictures, tell different tales and to rely on a set of values developed in a different world.

Canada is richer for its Indian component, although there have been times when diversity seemed of little value to many Canadians.

But to be a Canadian Indian today is to be someone different in another way. It is to be someone apart - apart in law, apart in the provision of government services and, too often, part in social contacts.

To be an Indian is to lack power - the power to act as owner of your lands, the power to spend your own money and, too often, the power to change your own condition.

Not always, but too often, to be an Indian is to be without - without a job, a good house, or running water; without knowledge, training or technical skill and, above all, without those feelings of dignity and self-confidence that a man must have if he is to walk with his head held high.

All these conditions of the Indians are the product of history and have nothing to do with their abilities and capacities. Indian relations with other Canadians began with special treatment by government and society, and special treatment has been the rule since Europeans first settled in Canada. Special treatment has made of the Indians a community disadvantaged and apart.

Obviously, the course of history must be changed.

To be an Indian must be to be free - free to develop Indian cultures in an environment of legal, social and economic equality with other Canadians.
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2 The New Policy 6
3 The Immediate Steps 6

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3 Programs and Services 9
4 Enriched Services 10
5 Claims and Treaties 11
6 Indian Lands 11

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1 Indian Associations and Consultation 13
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Published under the authority of the Honourable Jean Chrétien, PC, MP
Minister of Indian Affairs and Northern Development Ottawa, 1969
Queen's Printer Cat. No. R32-2469

Foreword

The Government believes that its policies must lead to the full, free and
non-discriminatory participation of the Indian people in Canadian society.
Such a goal requires a break with the past. It requires that the Indian
people's role of dependence be replaced by a role of equal status,
opportunity and responsibility, a role they can share with all other
Canadians.

This proposal is a recognition of the necessity made plain in a year's
intensive discussions with Indian people throughout Canada. The
Government believes that to continue its past course of action would not
serve the interests of either the Indian people or their fellow Canadians.
The policies proposed recognize the simple reality that the separate legal status of Indians and the policies which have flowed from it have kept the Indian people apart from and behind other Canadians. The Indian people have not been full citizens of the communities and provinces in which they live and have not enjoyed the equality and benefits that such participation offers.

The treatment resulting from their different status has been often worse, sometimes equal and occasionally better than that accorded to their fellow citizens. What matters is that it has been different.

Many Indians, both in isolated communities and in cities, suffer from poverty. The discrimination which affects the poor, Indian and non-Indian alike, when compounded with a legal status that sets the Indian apart, provides dangerously fertile ground for social and cultural discrimination.

In recent years there has been a rapid increase in the Indian population. Their health and education levels have improved. There has been a corresponding rise in expectations that the structure of separate treatment cannot meet.

A forceful and articulate Indian leadership has developed to express the aspirations and needs of the Indian community. Given the opportunity, the Indian people can realize an immense human and cultural potential that will enhance their own well-being, that of the regions in which they live and of Canada as a whole. Faced with a continuation of past policies, they will unite only in a common frustration.

The Government does not wish to perpetuate policies which carry with them the seeds of disharmony and disunity, policies which prevent Canadians from fulfilling themselves and contributing to their society. It seeks a partnership to achieve a better goal. The partners in this search are the Indian people, the governments of the provinces, the Canadian community as a whole and the Government of Canada. As all partnerships do, this will require consultation, negotiation, give and take, and cooperation if it is to succeed.

Many years will be needed. Some efforts may fail, but learning comes from failure and from what is learned success may follow. All the partners have
to learn; all will have to change many attitudes.

Governments can set examples, but they cannot change the hearts of men. Canadians, Indians and non-Indians alike stand at the crossroads. For Canadian society the issue is whether a growing element of its population will become full participants contributing in a positive way to the general well-being or whether, conversely, the present social and economic gap will lead to their increasing frustration and isolation, a threat to the general well-being of society. For many Indian people, one road does exist, the only road that has existed since Confederation and before, the road of different status, a road which has led to a blind alley of deprivation and frustration. This road, because it is a separate road, cannot lead to full participation, to equality in practice as well as in theory. In the pages which follow, the Government has outlined a number of measures and a policy which it is convinced will offer another road for Indians, a road that would lead gradually away from different status to full social, economic and political participation in Canadian life. This is the choice.

Indian people must be persuaded, must persuade themselves, that this path will lead them to a fuller and richer life.

Canadian society as a whole will have to recognize the need for changed attitudes and a truly open society. Canadians should recognize the dangers of failing to strike down the barriers which frustrate Indian people. If Indian people are to become full members of Canadian society they must be warmly welcomed by that society.

The Government commends this policy for the consideration of all Canadians, Indians and non-Indians, and all governments in Canada.

**Summary**

**1 Background**

The Government has reviewed its programs for Indians and has considered the effects of them on the present situation of the Indian people. The review has drawn on extensive consultations with the Indian people, and on the knowledge and experience of many people both in and out of government.
This review was a response to things said by the Indian people at the consultation meetings which began a year ago and culminated in a meeting in Ottawa in April.

This review has shown that this is the right time to change long-standing policies. The Indian people have shown their determination that present conditions shall not persist.

Opportunities are present today in Canadian society and new directions are open. The Government believes that Indian people must not be shut out of Canadian life and must share equally in these opportunities.

The Government could press on with the policy of fostering further education; could go ahead with physical improvement programs now operating in reserve communities; could press forward in the directions of recent years, and eventually many of the problems would be solved. But progress would be too slow. The change in Canadian society in recent years has been too great and continues too rapidly for this to be the answer. Something more is needed. We can no longer perpetuate the separation of Canadians. Now is the time to change.

This Government believes in equality. It believes that all men and women have equal rights. It is determined that all shall be treated fairly and that no one shall be shut out of Canadian life, and especially that no one shall be shut out because of his race.

This belief is the basis for the Government's determination to open the doors of opportunity to all Canadians, to remove the barriers which impede the development of people, of regions and of the country.

Only a policy based on this belief can enable the Indian people to realize their needs and aspirations.

The Indian people are entitled to such a policy. They are entitled to an equality which preserves and enriches Indian identity and distinction; an equality which stresses Indian participation in its creation and which manifests itself in all aspects of Indian life.

The goals of the Indian people cannot be set by others; they must spring from the Indian community itself - but government can create a framework
within which all persons and groups can seek their own goals.

2 The New Policy

True equality presupposes that the Indian people have the right to full and equal participation in the cultural, social, economic and political life of Canada.

The government believes that the framework within which individual Indians and bands could achieve full participation requires:

1. that the legislative and constitutional bases of discrimination be removed;

2 that there be positive recognition by everyone of the unique contribution of Indian culture to Canadian life;

3. that services come through the same channels and from the same government agencies for all Canadians;

4 that those who are furthest behind be helped most;

5. that lawful obligations be recognized; 6 that control of Indian lands be transferred to the Indian people.

The Government would be prepared to take the following steps to create this framework:

1. Propose to Parliament that the Indian Act be repealed and take such legislative steps as may be necessary to enable Indians to control Indian lands and to acquire title to them.

2. Propose to the governments of the provinces that they take over the same responsibility for Indians that they have for other citizens in their provinces. The take-over would be accompanied by the transfer to the provinces of federal funds normally provided for Indian programs, augmented as may be necessary.

3. Make substantial funds available for Indian economic development as an interim measure.
4. Wind up that part of the Department of Indian Affairs and Northern Development which deals with Indian Affairs. The residual responsibilities of the Federal Government for programs in the field of Indian affairs would be transferred to other appropriate federal departments.

In addition, the Government will appoint a Commissioner to consult with the Indians and to study and recommend acceptable procedures for the adjudication of claims.

The new policy looks to a better future for all Indian people wherever they may be. The measures for implementation are straightforward. They require discussion, consultation and negotiation with the Indian people - individuals, bands and associations - and with provincial governments.

Success will depend upon the co-operation and assistance of the Indians and the provinces. The Government seeks this co-operation and will respond when it is offered.

3 The Immediate Steps

Some changes could take place quickly. Others would take longer. It is expected that within five years the Department of Indian Affairs and Northern Development would cease to operate in the field of Indian affairs; the new laws would be in effect and existing programs would have been devolved. The Indian lands would require special attention for some time. The process of transferring control to the Indian people would be under continuous review.

The Government believes this is a policy which is just and necessary. It can only be successful if it has the support of the Indian people, the provinces, and all Canadians.

The policy promises all Indian people a new opportunity to expand and develop their identity within the framework of a Canadian society which offers them the rewards and responsibilities of participation, the benefits of involvement and the pride of belonging.
THE INDIAN ACT AND WHAT IT MEANS

PSD 6.3 - Indian Act, Schools


Interpretations by:
UNION OF B.C. INDIAN CHIEFS
2140 West 12th Avenue, Vancouver, B.C.
Tel: (604) 736-6751  Telex: 04-51409

2nd Printing — January 1975
SCHOOLS

114. (1) The Governor-in-Council may authorize the Minister, in accordance with this Act, to enter into agreements on behalf of Her Majesty for the education in accordance with this Act of Indian children, with

(a) the government of a province,
(b) the Commissioner of the Northwest Territories,
(c) the Commissioner of the Yukon Territory,
(d) a public or separate school board, and
(e) a religious or charitable organization.

(2) The Minister may, in accordance with this Act, establish, operate and maintain schools for Indian children. 1956, c. 40, s. 28.

115. The Minister may

(a) provide for and make regulations with respect to standards for buildings, equipment, teaching, education, inspection and discipline in connection with schools;
(b) provide for the transportation of children to and from school;
(c) enter into agreements with religious organizations for the support and maintenance of children who are being educated in schools operated by those organizations; and
(d) apply the whole or any part of moneys that would otherwise be payable to or on behalf of a child who is attending a residential school to the maintenance of that child at that school. R.S., c. 149, s. 114.

116. (1) Subject to section 117, every Indian child who has attained

This part of the Indian Act only applies to Indian children living on reserve. The Government can allow the Department to make agreements for the education of Indian children with the following organizations: —

(a) the government of a Province,
(b) the Commissioner for the Northwest Territories,
(c) the Commissioner for the Yukon,
(d) a public or separate school board,
(e) a religious or charitable organization.

The Department can set up and run schools for Indian children.

The Department can:

(1) make regulations about the standard of school buildings, equipment, teaching, education, inspection, and discipline.
(2) make arrangements for the transport of children to and from schools.
(3) make agreements with religious organizations for the support of children who are being educated in schools run by those organizations.
(4) apply moneys payable to a child who is going to a residential school for the maintenance of that child at the school.

Every Indian child aged seven or more shall go to school.
the age of seven years shall attend school.

(2) The Minister may
(a) require an Indian who has attained the age of six years to attend school;
(b) require an Indian who becomes sixteen years of age during the school term to continue to attend school until the end of that term; and
(c) require an Indian who becomes sixteen years of age to attend school for such further period as the Minister considers advisable, but no Indian shall be required to attend school after he becomes eighteen years of age. R.S., c. 149, s. 115; 1956, c. 40, s. 29.

117. An Indian child is not required to attend school if the child
(a) is, by reason of sickness or other unavoidable cause that is reported promptly to the principal, unable to attend school;
(b) is, with the permission in writing of the superintendent, absent from school for a period not exceeding six weeks in each term for the purpose of assisting in husbandry or urgent and necessary household duties;
(c) is under efficient instruction at home or elsewhere, within one year after the written approval by the Minister of such instruction; or
(d) is unable to attend school because there is insufficient accommodation in the school that the child is entitled or directed to attend. R.S., c. 149, s. 116; 1956, c. 40, s. 30.

118. Every Indian child who is required to attend school shall attend such school as the Minister may designate, but no child whose parent is a Protestant shall be assigned to a school conducted under Roman Cath-

The Department can:

(1) make an Indian child aged six to go to school;
(2) make an Indian who turns sixteen during the school term to stay at school until the end of the term;
(3) make an Indian who turns sixteen stay at school but he cannot be made to go to school after he turns eighteen.

An Indian child does not have to go to school if the child:

(1) is sick or is stopped by some other unavoidable cause and this is reported promptly to the principal;
(2) is given permission in writing by the Department to stay away from school for not more than six weeks in order to help on the farm or around the house;
(3) is being taught well at home or elsewhere. The Department must agree to this in writing once a year;
(4) cannot go to school because there is no room in the school.

Indian children shall go to the schools that the Department says they are to go to. However, no Protestant shall be sent to a Roman Catholic school and no Roman Catholic shall be sent to a Protestant school except with the
olic auspices and no child whose parent is a Roman Catholic shall be assigned to a school conducted under Protestant auspices, except by written direction of the parent. R.S., c. 149, s. 117.

119. (1) The Minister may appoint persons, to be called truant officers, to enforce the attendance of Indian children at school, and for that purpose a truant officer has the powers of a peace officer.

(2) Without restricting the generality of subsection (1), a truant officer may
(a) enter any place where he believes, on reasonable grounds, that there are Indian children who are between the ages of seven and sixteen years of age, or who are required by the Minister to attend school;
(b) investigate any case of truancy; and
(c) serve written notice upon the parent, guardian or other person having the care or legal custody of a child to cause the child to attend school regularly thereafter.

(3) Where a notice has been served in accordance with paragraph (2)(c) with respect to a child who is required by this Act to attend school, and the child does not within three days after the service of notice attend school and continue to attend school regularly thereafter, the person upon whom the notice was served is guilty of an offence and is liable on summary conviction to a fine of not more than five dollars or to imprisonment for a term not exceeding ten days, or to both.

(4) Where a person has been served with a notice in accordance with paragraph (2)(c), it is not necessary within a period of twelve months thereafter to serve that person with any other notice in respect of further written permission of his father or mother.

The Department can make people truant officers to make sure that Indian children go to school. For the purpose of making sure Indian children go to school a truant officer shall have the powers of a policeman.

In particular a truant officer can: —

(1) go into a house or any other place where he thinks there are Indian children who should be at school;
(2) look into any cases where Indian children have not been going to school;
(3) give a warning to the people looking after a child that they should make sure the child goes to school each day.

If a truant officer gives a person a warning and this child after three days does not go to school every day then the person breaks the law and can be fined not more than five dollars or given ten days in jail, or both.

The warning given by a truant officer is good for a year after it was given.
non-compliance with the provisions of this Act, and whenever such person within the period of twelve months fails to cause the child with respect to whom the notice was served or any other child of whom he has charge or control to attend school and continue in regular attendance as required by this Act, such person is guilty of an offence and liable to the penalties imposed by subsection (3) as if he had been served with the notice.

(5) A child who is habitually late for school shall be deemed to be absent from school.

(6) A truant officer may take into custody a child whom he believes on reasonable grounds to be absent from school contrary to this Act and may convey the child to school, using as much force as the circumstances require. R.S., c. 149, s. 118.

120. An Indian child who

(a) is expelled or suspended from school, or

(b) refuses or fails to attend school regularly, shall be deemed to be a juvenile delinquent within the meaning of the Juvenile Delinquents Act. R.S., c. 149, s. 119.

121. (1) Where the majority of the members of a band belongs to one religious denomination, the school established on the reserve that has been set apart for the use and benefit of that band shall be taught by a teacher of that denomination.

(2) Where the majority of the members of a band are not members of the same religious denomination and the band by a majority vote of those electors of the band who were present at a meeting called for the purpose requests that day schools on the reserve should be taught by a teacher belonging to a particular religious

If a child is always late for school that shall be the same as if he did not go to school at all.

A truant officer can take to school any child that he thinks should be at school and he can use as much force as the circumstances require.

An Indian child who is expelled or suspended from school or doesn't go to school every day is a Juvenile Delinquent under the Juvenile Delinquents Act.

Where more than half of the band members belong to one religion then the school on the reserve shall be taught by a teacher of that religion.

Where more than half of the band members do not belong to the same religion and at a band meeting the majority vote that the teacher at the reserve school shall belong to a certain religion then the teacher at the reserve school shall belong to the religion.
denomination, the school on that reserve shall be taught by a teacher of that denomination. R.S., c. 149, s. 120.

122. A Protestant or Roman Catholic minority of any band may, with the approval of and under regulations to be made by the Minister, have a separate day school or day school classroom established on the reserve unless, in the opinion of the Governor-in-Council, the number of children of school age does not so warrant. R.S., c. 149, s. 121.

123. In sections 114 to 122 "child" means an Indian who has attained the age of six years but has not attained the age of sixteen years, and a person who is required by the Minister to attend school;

"school" includes a day school, technical school, high school and residential school;

"truant officer" includes
(a) a member of the Royal Canadian Mounted Police;
(b) a special constable appointed for police duty on a reserve; and
(c) a school teacher and a chief of the band, when authorized by the superintendent. R.S., c. 149, s. 122.

If the Government thinks there are enough children then the Protestant or Roman Catholic minority of a band can have a separate day school or day school classroom on the reserve.

In sections 114 to 122 "child" means an Indian aged 6-15 and any other person required by the Department of Indian Affairs to go to school;

"school" includes a day school, technical school, high school and residential school;

"truant officer" includes:
(1) an R.C.M.P.;
(2) a special constable appointed for police duty on a reserve;
(3) a school teacher or a band chief if they are appointed by the Department of Indian Affairs.
PSD 6.4 - Indian Act, Definition and Registration of Indians


Interpretations by:
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DEFINITION AND REGISTRATION OF INDIANS

5. An Indian Register shall be maintained in the Department, which shall consist of Band Lists and General Lists and in which shall be recorded the name of every person who is entitled to be registered as an Indian, R.S., c. 149, s.5.

6. The name of every person who is a member of a band and is entitled to be registered shall be entered in the Band List for the band, and the name of every person who is not a member of a band and is entitled to be registered shall be entered in a General List. R.S., c. 149, s.6.

7. (1) The Registrar may at any time add to or delete from a Band List or a General List the name of any person who, in accordance with this Act, is entitled or not entitled, as the case may be, to have his name included in that list.

(2) The Indian Register shall indicate the date on which each name was added thereto or deleted therefrom. R.S., c. 149, s. 7.

8. The band lists in existence in the Department on the 4th day of September 1951 shall constitute the Indian Register, and the applicable lists shall be posted in a conspicuous place in the superintendent's office that serves the band or persons to whom the List relates and in all other places where band notices are ordinarily displayed. R.S., c. 149, s. 8.

9. (1) Within six months after a list has been posted in accordance with section 8 or within three months after the name of a person has been added

The Department keeps a list of every person who is a status Indian. There is a list for each band (Band List). The Band List has the name of everybody who is a member of the Band. And a list of Indians who don't belong to any band (the General List). The General List includes the name of every person who is not a member of a Band.

The Department keeps the lists up to date by adding the names of people who become status Indians and removing the names of those people who lose their status. This usually applies to loss or gain of status through marriage.

When the Department of Indian Affairs adds or removes a name from the Indian Register the date must be shown.

Band Lists shall be put up on the wall in the local superintendent's office in a place where they can be seen easily. They are also to be put up in any other place where band notices are usually put up. (This only applied for 6 months after September 1951).

Within three months after the name of a person has been added to or removed from a Band List a protest can be made to the Department of
to or deleted from a Band List or a General List pursuant to section 7.

(a) in the case of a Band List, the council of the band, any ten electors of the band, or any three electors if there are less than ten electors in the band,

(b) in the case of a posted portion of a General List, any adult person whose name appears on that posted portion, and

(c) the person whose name was included in or omitted from the List referred to in section 8, or whose name was added to or deleted from a Band List or a General List, may by notice in writing to the Registrar, containing a brief statement of the grounds therefor, protest the inclusion, omission, addition, or deletion, as the case may be, of the name of that person, and the onus of establishing those grounds lies on the person making the protest.

(2) Where a protest is made to the Registrar under this section he shall cause an investigation to be made into the matter and shall render a decision, and subject to a reference under subsection (3), the decision of the Registrar is final and conclusive.

(3) Within three months from the date of a decision of the Registrar under this section

(a) the council of the band affected by the Registrar’s decision, or

(b) the person by or in respect of whom the protest was made, may, by notice in writing, request the Registrar to refer the decision to a judge for review, and thereupon the Registrar shall refer the decision, together with all material considered by the Registrar in making his decision, to the judge of the county or district in which the band is situated or in which

Indian Affairs against the addition of the new person’s name or the removal of a person’s name. The protest can only be made by:

(1) the person whose name has been added or removed,

(2) the Band Council

(3) ten electors of the Band or if there are less than ten electors, then only three electors need protest.

(see definition of elector in Section 2)

The protest must be in writing giving reasons and it is up to the people who protest to prove that they have good reasons for their protest.

When a protest is made the Department is to look into it and decide and their decision is final — they have the last say unless a request is made for a judge to look into the matter.

Within three months after the Department have made their decision the Band Council or the person concerned can ask the Department in writing to ask a judge of a court in the area to look into the matter.

If this request is made then the Department must give all the papers they have on the matter to the judge.
the person in respect of whom the protest was made resides, or such other district as the Minister may designate.

(4) The judge of the county, district or Superior Court, as the case may be, shall inquire into the correctness of the Registrar’s decision, and for such purposes may exercise all the powers of a Commissioner under Part I of the Inquiries Act; the judge shall decide whether the person in respect of whom the protest was made, is, in accordance with this Act, entitled or not entitled, as the case may be, to have his name included in the Indian Register, and the decision of the judge is final and conclusive.

(5) Not more than one reference of a Registrar’s decision in respect of a protest may be made to a judge under this section.

(6) Where a decision of the Registrar has been referred to a judge for review under this section, the burden of establishing that the decision of the Registrar is erroneous is on the person who requested that the decision be so referred. R.S., c. 149, s. 9; 1956, c. 40, s.2.

10. Where the name of a male person is included in, omitted from, added to or deleted from a Band List or a General List, the names of his wife and his minor children shall also be included, omitted, added or deleted, as the case may be. R.S., c. 149, s.10.

11. (1) Subject to section 12, a person is entitled to be registered if that person

(a) on the 26th day of May 1874 was, for the purposes of an Act providing for the organization of the Department of the Secretary of State of Canada, and for the management of Indian and Ordinance Lands, being

the judge shall check to see if the Department made the right decision. The judge can have a hearing and get people to tell their story if he wishes. The people who protest the Department’s decision have to prove that the decision was wrong.

The judge’s decision is final and the Department’s decision can only be referred to a judge once.

Where a man’s name is added to or removed from a Band List the name of his wife and children under 21 shall also be added or removed.

A person is a status Indian and has the right to be registered on the list of Indians kept by the Department if he:

(1) was born before May 1874 and was, under the law of that time, a person entitled to live on Indian land; or

(2) is a member of a band which has
chapter 42 of the Statutes of Canada, 1868, as amended by section 6 of chapter 6 of the Statutes of Canada, 1869, and section 8 of chapter 21 of the Statutes of Canada, 1874, considered to be entitled to hold, use or enjoy the lands and other immovable property belonging to or appropriated to the use of the various tribes, bands or bodies of Indians in Canada;

(b) is a member of a band
   (i) for whose use and benefit, in common, lands have been set apart or since the 26th day of May 1874, have been agreed by treaty to be set apart, or

(c) is a male person who is a direct descendant in the male line of a male person described in paragraph (a) or (b);

(d) is the legitimate child of
   (i) a male person described in paragraph (a) or (b), or
   (ii) a person described in paragraph (c);

(e) is the illegitimate child of a female person described in paragraph (a), (b) or (d); or

(f) is the wife or widow of a person who is entitled to be registered by virtue of paragraph (a), (b), (c), (d) or (e).

(2) Paragraph (1)(e) applies only to persons born after the 13th day of August 1956. R.S., c. 149, s.11; 1956, c. 40, s.3.

12. (1) The following persons are not entitled to be registered, namely,

(a) a person who
   (i) has received or has been allotted half-breed lands or money scrip,
   (ii) is a descendant of a person described in subparagraph (i),
   (iii) is enfranchised, or
   (iv) is a person born of a marriage to whom land has been set aside for it; or

(3) is a member of a band which the government has agreed by treaty to set lands aside for; or

(4) is a member of a band which even though it doesn’t have land, has been said by the Department to be a band; or

(5) is a male and is a direct descendant on the male side of a male person described in 1 - 4 above; or

(6) is a legitimate child of a male person described in 1 -4 above; or

(7) is the illegitimate child of a woman described in 1, 2 or 3; born after August 13, 1956; or

(8) is the wife or widow of a man who is (or was) an Indian under 1, 2, 3, 4, 5, 6, or 7.

The following people do not have the right to be registered as Indians: —

(1) a person who has been given or allotted half-breed land or money scrip and his descendants. If, however, he was registered as an Indian on the 13th August 1958 then he stays an Indian.

(2) a person who is enfranchised,
marrige entered into after the 4th day of September 1951 and has attained the age of twenty-one years, whose mother and whose father's mother are not persons described in paragraph 11(1)(a), (b) or (d) or entitled to be registered by virtue of paragraph 11(1)(e), unless, being a woman, that person is the wife or widow of a person described in section 11, and

(b) A woman who married a person who is not an Indian, unless that woman is subsequently the wife or widow of a person described in section 11.5

(2) The addition to a Band list of the name of an illegitimate child described in paragraph 11(1)(e) may be protested at any time within twelve months after the addition, and if upon the protest it is decided that the father of the child was not an Indian, the child is not entitled to be registered under that paragraph.

(3) The Minister may issue to any Indian to whom this Act ceases to apply, a certificate to that effect.

(4) Subparagraphs (1)(a)(i) and (ii) do not apply to a person who

(a) pursuant to this Act is registered as an Indian on the 13th day of August 1958, or

(b) is a descendant of a person described in paragraph (a) of this subsection.

(5) Subsection (2) applies only to persons born after the 13th day of August 1956. R.S., c. 149, s. 12; 1956, c. 40, ss.3, 4; 1958, c. 19, s. 1.

(3) a person whose parents were married after 4th September 1951, who is aged 21, and whose mother was non-status and whose father's mother was non-status. This doesn't apply if the person is a woman and is the wife or widow of a status Indian. For example — if your mother is a white woman and your grandmother on your father's side is a white woman and if your father and mother married after 4th September 1951 then you lose your status as soon as you turn 21. The same thing happens if your mother and grandmother were non-status Indian women.

When the name of the illegitimate child born after 13th October 1956, of a status Indian woman is put on the Band List a protest can be made against it within 12 months. If it is decided that the father of the child was not an Indian then the child does not have the right to be registered.

The Department of Indian Affairs can give a certificate to any Indian who ceases to be a status Indian saying that the Indian Act no longer applies to him.
13. Subject to the approval of the
Minister and, if the Minister so di-
rects, to the consent of the admitting
band,
(a) a person whose name appears on
a General List may be admitted into
membership of a band, with the con-
sent of the council of the band, and
(b) a member of a band may be
admitted into membership of another
band with the consent of the council
of the latter band. 1956, c. 40, s.5.

14. A woman who is a member of a
band ceases to be a member of that
band if she marries to a person who is
not a member of that band, but if she
marries a member of another band,
she thereupon becomes a member of
the band of which her husband is a
member. R.S., c. 149, s. 14.

15. (1) Subject to subsection (2),
an Indian who becomes enfranchised
or who otherwise ceases to be a
member of a band is entitled to
receive from Her Majesty
(a) one per capita share of the capi-
tal and revenue moneys held by Her
Majesty on behalf of the band, and
(b) an amount equal to the amount
that in the opinion of the Minister he
would have received during the next
succeeding twenty years under any
treaty then in existence between the
band and Her Majesty if he had
continued to be a member of the
band.

(2) A person is not entitled to re-
ceive any amount under subsection
(1)
(a) if his name was removed from
the Indian register pursuant to a
protest made under section 9, or
(b) if he is not entitled to be a
member of a band by reason of the
application of paragraph 11(1)(e) or

The Department can: —
(1) put the name of a person
who is on the General List on a
Band List with the Band Coun-
cil’s consent,
(2) put the name of a person
which appears on a Band List on
another Band List with the con-
sent of the Band Council of the
Band he joins.

A woman ceases to be a member of
her band and becomes a member of
her husband’s band when she marries
a member of another band.

When an Indian becomes enfran-
chised, or loses his status in some
other way, he or she has the right to:
(a) one per capita share of all
moneys held by the Department
for the band, and
(b) if he has the right to treaty
money, 20 years worth of treaty
money in a lump sum. The De-
partment decides how much the
20 years of treaty money would
be.

If the money is to be paid to a person
who is under 21 years old then the
Department can: —
(1) pay the money to the per-
son’s parent or guardian or the
Provincial Public trustee,
(2) hold the money until the
person turns 21.
subparagraph 12(1)(a)(iv).

(3) Where by virtue of this section moneys are payable to a person who is under the age of twenty-one, the Minister may

(a) pay the moneys to the parent, guardian or other person having the custody of that person or to the public trustee, public administrator or other like official for the province in which that person resides, or

(b) cause payment of the moneys to be withheld until that person reaches the age of twenty-one.

(4) Where the name of a person is removed from the Indian Register and he is not entitled to any payment under subsection (1), the Minister shall, if he considers it equitable to do so, authorize payment, out of moneys appropriated by Parliament, of such compensation as the Minister may determine for any permanent improvements made by that person on lands in a reserve.

(5) Where, prior to the 4th day of September 1951, any woman became entitled, under section 14 of the Indian Act, chapter 98 of the Revised Statutes of Canada, 1927, or any prior provisions to the like effect, to share in the distribution of annuities, interest moneys or rents, the Minister may, in lieu thereof, pay to such woman out of the moneys of the band an amount equal to ten times the average annual amounts of such payments made to her during the ten years last preceding or, if they were paid for less than ten years, during the years they were paid. R.S., c. 149, s. 15; c. 40, s. 6.

A person does not have the right to be paid anything if he lost his status because of a protest under section 9 or because his mother and father’s mother were non-status.

When a person loses status and he does not have the right to the payment under this section (subsection[1]), the Department, if it thinks it is fair, can pay him for any buildings, fences and so on that he may have put up on land on the reserve. The money for this comes out of the Government’s funds, not the band’s.

If a woman (status or non-status) had the right, before 4th of September 1951, under the old Indian Act to a share in any interest moneys, rents and so on, the Department can pay her instead a lump sum equal to 10 times the average yearly payments she had been paid over the last ten years.

If a person is no longer a member of a band because he has joined another band then the money he has the right to under Section 15 shall be trans-
but, subject to subsection (3), there shall be transferred to the credit of the latter band the amount to which that person would, but for this section, have been entitled under section 15.

(2) A person who ceases to be a member of one band by reason of his becoming a member of another band is not entitled to any interest in the lands or moneys held by Her Majesty on behalf of the former band, but he is entitled to the same interest in common in lands and moneys held by Her Majesty on behalf of the latter band as other members of that band.

(3) Where a woman who is a member of one band becomes a member of another band by reason of marriage, and the per capita share of the capital and revenue moneys held by Her Majesty on behalf of the first-mentioned band is greater than the per capita share of such moneys so held for the second-mentioned band, there shall be transferred to the credit of the second-mentioned band an amount equal to the per capita share held for that band, and the remainder of the money to which the woman would, but for this section, have been entitled under section 15 shall be paid to her in such manner and at such times as the Minister may determine. R.S., c. 149, s. 16.

ferred to the new band. This doesn’t happen if he is under 21. In that case the money is paid to his parent or guardian or the public trustee or held by the Department of Indian Affairs until he turns 21.

When a person transfers to another band he does not have the right to any of the lands or moneys of his old band but he has the right to the same share in the lands and moneys of his new band as the other members of his new band.

When a status woman marries into the membership of another band, the difference in revenue money is transferred to her husband’s band files. i.e. She will be Band A, he will be Band B. If Band A pays out $100.00 per share, then Band B pays out $50.00 per share, Her band will transfer over $50.00 to her husband’s band files, and she will receive the difference ($50.00) by cheque. This only happens when the band that she comes from is wealthier than the band she is marrying into. On the other hand, if the band she comes from is poor, then her share is transferred to her husband’s files, and she doesn’t get a cheque. Therefore, when the status woman marries into another band, her band pays the same value as the members of the band she is marrying into receives.
17. (1) The Minister may, whenever he considers it desirable, 
(a) constitute new bands and establish Band Lists with respect thereto from existing Band Lists or General Lists, or both, 
(b) amalgamate bands that, by a vote of a majority of their electors, request to be amalgamated, and 
(c) where a band has applied for enfranchisement, remove any name from the Band List and add it to the General List.

(2) Where pursuant to subsection (1) a new band has been established from an existing band or any part thereof, such portion of the reserve lands and funds of the existing band as the Minister determines shall be held for the use and benefit of the new band.

(3) No protest may be made under section 9 in respect of the deletion from or addition to a list consequent upon the exercise by the Minister of any of his powers under subsection (1). R.S., c.149, s.17; 1956, c.40, s.7.

The Department when they think it would be a good idea, can make new Bands.

The Department can also join Bands that by a majority vote of their electors ask to be amalgamated.

When a whole Band has applied to be enfranchised, the Department can take any name from the Band List and add it to the General List which would mean that the person would not become enfranchised when the rest of the Band did.

When the Department makes a new band whether by splitting a band or joining bands the lands and funds of the existing band can be divided in whatever way the Department decides to divide them.

A protest under section 9 cannot be made against the membership of a new Band List which the Department constitutes.
18. (1) Subject to this Act, reserves are held by Her Majesty for the use and benefit of the respective bands for which they were set apart; and subject to this Act and to the terms of any treaty or surrender, the Governor-in-Council may determine whether any purpose for which lands in a reserve are used or are to be used is for the use and benefit of the band.

(2) The Minister may authorize the use of lands in a reserve for the purpose of Indian schools, the administration of Indian affairs, Indian burial grounds, Indian health projects or, with the consent of the council of the band, for any other purposes for the general welfare of the band, and may take any lands in a reserve required for such purposes, but where an individual Indian, immediately prior to such taking, was entitled to the possession of such lands, compensation in such amount as may be agreed between the Indian and the Minister, or, failing agreement, as may be determined in such manner as the Minister may direct.  R.S., c. 149, s. 18; 1956, c. 40, s. 8.

Reserves are land to which the Government has the legal title and which has been set aside for the use and benefit of bands. The Government (not the Band) decides exactly how the reserve land is to be used — it can decide whether or not any use of the land is for the benefit of the band.

The Department can allow (without the consent of the Band) the use of reserve land for:

(1) Indian schools,
(2) offices to administer Indian affairs,
(3) Indian burial grounds,
(4) Indian health projects,
(5) for any purpose for the general good of the band.

However, if the Indian had the legal right to live on or use a piece of land taken in this way then he shall be paid for any buildings, fences and so on he had put up on it. The Department decides how much he should be paid if the Indian and the Department don’t agree.

The Department can arrange for the survey of reserve lands. The Department of Indian Affairs can divide reserve land into lots or other subdivisions.

See “Roads and Bridges”, p.23.
Scroll to Right to see article

PSD 6.5 - Article 1

"Schools Aid White Plague." The Ottawa Citizen, November 15, 1907.
Accessed November 29, 2014 from Hidden from History: The Canadian Holocaust
http://canadiangenocide.nativeweb.org/

In his report upon the Indian boarding schools in Manitoba and the North-
west, Dr. P. H. Bryce, chief medical officer of the Indian department, em-
phasizes the absolute necessity for greater care in the selection of pupils
and for sanitary precautions in the schools to prevent the spread of dis-
ease. During his recent tour of inspection Dr. Bryce instructed the principals
of all the schools to report to Ottawa direct upon the past history and
present condition of the health of the children who have been pupils at the
schools.

Summarizing the statistical statement thus obtained, Dr. Bryce says, after
attending to the defective records of the schools: "It suffices for us to know
however, that of a total of 1,557 pupils reported upon, nearly 25 per cent. are
dead, of one school with an absolutely accurate statement, 69 per cent. of ex-
pupils are dead, and that everywhere the almost invariable cause of death
given is tuberculosis."

Dr. Bryce's description of the schools shows them to be veritable het
for the propagation and spread of this disease. In fact in only one school
which the medical inspector visited was attention paid to the most ordinary re-
quirements of ventilation of the dormitories.

The total school attendance in Indian schools of every class was 2,591 last
year, only about 65 per cent. of Indian children between the ages of seven and
seventeen attend school, and the attendance at the industrial schools is
decreasing.
UN panel condemns Canada’s treatment of aboriginals

The human rights report says the dealings with natives violate international law. Aboriginal leaders are quick to agree.

SEAN GORDON
SOUTHERN NEWSPAPERS
QUEBEC — A United Nations human rights panel has ruled Canada’s treatment of aboriginals is in violation of international law and the social situation of first nations “is the most pressing human rights issue facing Canadians.”

In a report described as devastating by native rights activists, the UN Human Rights Committee said that by not implementing the recommendations of the 1996 royal commission on aboriginal peoples, the Canadian government is not complying with the International Covenant on Civil and Political Rights, one of the UN’s key human rights treaties.

Aboriginal leaders hailed the report as a major turning point for native rights, saying it is further proof that the government gives short shrift to natives.

“This is above our expectations, it’s a great day for the Innu and the rights of all aboriginal peoples ... we will no longer be begging in our homeland, we have the right to benefit,” said Armand McKenzie, a lawyer who speaks for Innu Council of Nain in Labrador and Northern Quebec.

“This is important because it says the government has to recognize our rights in practices regarding the extinguishment of aboriginal rights.”

Prime Minister Jean Chretien said the report represents an “important milestone” in the fight for aboriginal rights, as the government continues to work on the recommendations of the Royal Commission on Aboriginal Peoples.

The report, issued by the UN Human Rights Committee, is the second in a series of reports on the issue of native rights. The first was released last year and found that Canada’s treatment of aboriginals did not comply with international law.

The committee said in its report that the Canadian government’s policies and practices have failed to adequately address the needs of aboriginal peoples, and that the government has not taken adequate steps to address the issues raised by the committee.

The committee also recommended that the federal government take steps to address the recommendations of the Royal Commission on Aboriginal Peoples, particularly regarding the rights of aboriginal peoples in the Northwest Territories and Nunavut.

POLICE VICTIM: Dudley George’s story is told.

Dudley George’s story is told.

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Native kids ‘used for experiments’

A church magazine says federal health tests were conducted in B.C. and Ontario residential schools in the 1940s and ’50s.

OTTAWA — The federal government conducted health experiments on First Nations children in residential schools in the late 1940s and early ’50s, a church magazine has reported. One of the four residential schools was located in Port Alberni.

Native children were deliberately denied basic dental treatment at the United Church-run Port Alberni school and scientists also “tinkered” with the children’s diets at other schools, the Anglican Journal reports.

The government did not inform many of the parents of the research the government was conducting on their children.

In a letter on Oct. 3, 1949, Dr. H.K. Brown, chief of the dental health division of the federal health department, requested staff halt some dental treatments at the Port Alberni school, the Journal reports.

“No specialized, over-all type of dental service should be provided, such as the use of sodium fluoride, dental prophylaxis or even urea compounds,” he wrote in his one-page letter. “In this study dental caries and gingivitis are both important factors in assessing nutritional status.”

The Anglican Journal story quotes the doctor who headed the five-year research program, now a 90-year-old nursing-home resident.

“It was not a deliberate attempt to leave children to develop caries [tooth decay] except for a limited time or place or purpose, and only then to study the effects of vitamin C or fluoride,” said Dr. I.B. Pett, former chief of the nutritional division of the health department.

Pett acknowledged that “parental consent was not always obtained for those children involved in the study.”

The revelation shocked George Erasmus, head of the Aboriginal Healing Foundation, which aids victims of residential-school abuse. He told the Journal the experiments were unknown to him.

The objective of the research at Indian residential school children was to evolve methods for improving health, not only of the school children but of the whole population,” Pett said in the story.

In dietary experiments, federal health officials supplied flour with added vitamins in 1949-50. Then the vitamin supplements were halted so the results could be studied.

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Article II(d): Imposing Measures Intended to Prevent Births

“Nits make lice.”
- General George A. Custer, defending his decision to kill all the native children during the Washita River Massacre, 1868

“You’re a good Anglican, Ed. Have a lot of children. I only sterilize the pagans.”
- United Church Doctor George Darby Sr., to Ed Martin of Bella Bella, BC. in 1955

There is no clearer indication of the intent to eradicate a people or group than actions which prevent births, either through sexual sterilizations, abortions, or killing mothers and their newborn children. All of these crimes occurred in Canadian residential schools, and were committed by nuns, clergy, doctors and school staff, according to dozens of eyewitnesses. And these crimes were all accompanied by acts of concealment by church, police and state officials, including the destruction of sterilization and death records. (see IHRAAM Tribunal transcripts)

The crimes described herein invariably stem from an underlying philosophy of racial eugenics, or the belief that the inherent superiority of one race or religion over another necessitates the prevention of the “inferior” group from reproducing and genetically weakening the “superior” group. The first practitioners of this philosophy in the modern world were American psychologists and geneticists in the latter years of the nineteenth century, who formulated a theory of racial eugenics on the basis of the writings of colonial doctors in German East Africa, like Theodor Mollison, one of the professors of “The Butcher of Auschwitz,” Dr. Josef Mengele.

European colonialism, in fact, directly gave birth to such scientific racism, as Anglo-Saxon cultures devised a theory to justify and morally legitimate their slaughter of aboriginal cultures across the world, especially after 1850, when the death count among colonized peoples in Africa and North America began to soar. The two Empires most implicated in this genocide, Germany and Britain, created a “scientific” legitimation for this butchery through racial eugenics, whose practical goal of preventing “inferior” peoples from replicating was taken up quickly by American researchers and advocates of sexual sterilization, like famed jurist Oliver Wendell Holmes of the United States Supreme Court.

Holmes was a notorious racist who despised native Indians, and who applauded their annihilation on “esthetic” grounds, declaring, “and so the red-crayon sketch is rubbed out, and the canvas is ready for a picture of manhood a little more like God’s own image.” (from The Mismeasurement of Man by Stephen Jay Gould, 1996, p. 64n). Under Holmes’ influence, the first sexual sterilization laws were enacted in the United States before 1900, and allowed “mentally defective” people to be made sterile at the order of a local Board of Eugenics.
Similar laws were quickly passed in Canada in the following decades, but were extended to apply to any inmate of a penitentiary, mental institute or “industrial school,” which included Indian residential schools. Thus, by 1928, any aboriginal child or youth in Canada could legally undergo sexual sterilization at the whim of one man—the school principal—and thousands of native people were subsequently sterilized under these laws.

Under the Sexual Sterilization Act of Alberta, for example, 2,800 native women were sterilized between 1928 and 1972 for no apparent reason other than the fact that they were aboriginal. According to Pat Taylor, a former social worker at the Provincial Training School (PTS) in Red Deer, Alberta, all of the native children sent to the PTS were sterilized when they reached puberty as a matter of policy, along with every other child in the facility.

“Sterilizations were policy in Alberta. It was the law. Any child who was ‘socially or morally defective’ was sterilized at puberty, along with the mentally retarded kids. There were no exceptions. Of course they could sterilize anybody they didn’t like under such broad definitions, and they did. About a third of these kids who were sterilized were Indians, where I worked at PTS. That was in 1956, but they were still doing it in the 1980’s, especially at the Ponoka Mental Hospital.” (Statement of Pat Taylor to Pamela Holm and Kevin Annett, Salt Spring Island, BC, January 13, 2000).

British Columbia enacted an identical law in 1933, a year before the Nazi government in Germany did. Royce White Calf, a Lakhota judge at the June, 1998 IHRAAM Tribunal in Vancouver, estimates that nearly one-third of all aboriginal women in Alaska and the western United States were sterilized under such programs by the 1980’s, the frequency of these sterilizations actually increasing after 1970. (Royce White Calf to IHRAAM Tribunal, June 13, 1998).

Numerous eyewitnesses have described sterilizations performed at facilities connected to the residential schools on Canada’s west coast. Three major centres for sterilizations were church-funded hospitals in Nanaimo, Duncan, and Bella Bella, BC; respectively, the Nanaimo Indian Hospital (a tuberculosis sanatorium), The King’s Daughters Clinic, and the W.R. Large Memorial Hospital, operated by the United Church of Canada. The latter received additional funding through the Department of Indian Affairs for the actual sterilization programs, according to one of the doctors who performed the operations, Dr. George Darby Sr., who practiced in the area as a United Church missionary doctor for nearly forty years.

In 1952, Darby stated to one of his patients, Ethel Wilson, that he was being paid by Indian Affairs for every native he sterilized, particularly those who were not church-attending Christians. Ms. Wilson testified to the IHRAAM Tribunal that Darby “sterilized hundreds of women in our area with government money.” (June 13, 1998) Three other residents of Bella Bella - Christy White, Amy Tallio, and Ed Martin - confirmed Ms. Wilson’s statement to Tribunal officers.
“Norma,” a member of a Victoria native band who prefers anonymity, told the author that she was sterilized at the age of eighteen by doctors at the Nanaimo Indian Hospital during the 1950’s.

“They told me I had tuberculosis, but that wasn’t true. I had none of the symptoms. I was kept in a ward with a dozen other girls who all got what I got. That was in 1953, I believe. The sterilizations were performed by a Victoria doctor who worked with the United Church. He’s dead now. We didn’t do anything to deserve what he did to us. We were just native people. I guess that was reason enough.” (From a telephone conversation with Kevin Annett, May 23, 1998).

Other methods of sterilization were apparently performed in the same hospital during the 1950’s. Joan Morris of the Songhees native band in Victoria describes being held prisoner in the Nanaimo facility when she was a child, where she was forced to drink what she calls a substance similar to “radioactive iodine”:

“My cousin, Nancy Joe, and I had to drink this liquid every day, and it tasted funny, just like the radioactive iodine they gave me later for thyroid treatments. It was the same taste. Nancy died in her twenties from cancer, and I developed my first ovarian tumour when I was twenty four. Then I had to have a hysterectomy. They also gave me many X-rays when I was there, continually, like every day.

“The doctors who treated me were Nicholas Schmidt, and Doctors Weinrib, Lang and Connolly. Lang and Schmidt are still alive. Doctor Lang told me all the records of the Nanaimo Hospital have been destroyed, because he couldn’t get my chart when he was treating me for the tumours. (Testimony of Joan Morris to Kevin Annett and Pamela Holm, Victoria, BC October 8, 1999).

“Mary” of Vancouver, a Hesquiat woman and Alberni school survivor, claims that she was kept at the Nanaimo Indian Hospital in 1969, and while there she was sterilized without her permission.

“I went in for tuberculosis treatments, but I could see right away other shady stuff was going on. You’d hear things from other patients, you know. Then a doctor told me that it was their policy to discharge Indian women early if they’d agree to be sterilized. I said no, but then I woke up after a treatment and found they’d sterilized me anyway. But a lot of women agreed to it because it meant getting home sooner after months, sometimes years, in that hell-hole.” (Testimony of “Mary” to Kevin Annett by telephone, Vancouver, BC April 6, 1997).

“Mary’s” account is verified by fellow Alberni survivor Hazel Joseph, who told investigators in 1998,

“My cousin Doris says she got sterilized in the Nanaimo hospital sometime in the 1960’s. All sorts of women from her village were there, like it was an assembly line. It was the same doctors doing the operations, but they weren’t being secret about it. They talked openly about the sterilizations, like there was nothing wrong with them, even though they were being forced on the women.” (June 13, 1998)

As with the Nanaimo hospital, the records pertaining to sterilizations at the W.R. Large facility in Bella Bella—a United Church hospital since 1925— have gone missing. Bella Bella resident and former hospital employee Christy White told Kevin Annett,
“A bunch of annotated sterilization records showing Indian Affairs funding, with dates and everything, were dumped in the ocean by Barb Brown, an administrator at W.R. Large, after the Mounties opened their residential schools investigation in 1995. Some of the records were found washed up on the beach south of town.” (August 13, 1998)

Sarah Modeste, a sixty-seven year old Cowichan native woman from the Duncan region of Vancouver Island, was sterilized by Dr. James S. Goodbrand in 1952. Goodbrand was paid $300 by the Department of Indian Affairs for every native woman he sterilized, with or without her consent, according to Ms. Modeste:

“Doctor Goodbrand kept trying to do that operation on me when he learned that I was going to marry into a chief’s family. He kept saying to me, ‘Sarah, you don’t want to marry Freddy. If you do, I’ll have to fix you’. I tried to avoid him after that but the Indian Affairs people told me he was the only doctor I was allowed to see. So after I delivered my baby, Doctor Goodbrand put me under again, and when I woke up he had done the operation on me. I couldn’t have any more children after that.

“The same thing happened to a lot of our women. He did it to my daughter’s best friend, too, that would have been in the 1970’s sometime. If you were seen to be a troublemaker you got the operation. I hear that the government was even offering any doctor $300 for every Indian woman he sterilized, with or without her consent.” (Statement of Sarah Modeste to Pamela Holm and Kevin Annett, Duncan, BC, August 18, 2000).

Even more prevalent than sterilizations were forced abortions on pregnant girls at the residential schools. Such abortions appear to have been a common practice, since young women were regularly raped and made pregnant by staff members, visiting clergy and others who wished to keep their actions secret.

The abortions were by necessity crude and hurried, and accordingly caused the death of the mothers on many occasions, according to eyewitnesses. The dead mothers and fetuses were usually buried in the same, secret graveyards: at the Kuper Island Catholic school right next to the southern end of the building, and at the Alberni school in two separate burial sites, in the hilly woods west of the school and directly beneath the school itself in an isolated “cold room”.

Hesquait elder Irene Starr, who attended the Alberni school between 1952 and 1961, describes this practice.

“Many girls got pregnant at the Alberni school. The fathers were the men who worked there, and big shots who showed up to sleep with Indian girls. We never knew what happened to the babies, but they were always disappearing. The girls would be taken off to the local hospital and then come back without their babies. I can still hear them crying all night for their little ones. The staff killed those babies to cover their tracks. Everyone knows that.” (Statement to Kevin Annett, Vancouver, BC, August 12, 1998).

Amy Tallio, another Alberni survivor, confirms this account.
“A girl got pregnant when I was at the Alberni residential school in 1952. She was taken off in the middle of the night and came back days later without her baby. She cried for weeks. ‘Where’s my baby? What have you done with her?’ The father was a senior staff person at the school, a church guy. I asked one of the matrons what happened to the baby, and she screamed at me that I’d be sorry if I ever mentioned the baby again. They drugged me later to try to get me to forget the whole thing, but how could I ever forget those cries of that young girl?” (May 23, 1998)

Native girls were made pregnant by priests even more frequently at Catholic schools like Kuper Island. According to Diane Harris, a Chemainus Band health worker and a former student at Kuper Island,

“We’ve learned that a graveyard for the babies of the priests and girls they impregnated existed right near the school building. It spanned several generations. The nuns would regularly abort the babies of the raped girls using Epsom salts that the girls were forced to drink. Sometimes the girls would die from these treatments, and they’d be buried with the fetuses. I’ve heard a lot of these stories and I trust the people who’ve told me.” (Testimony of Diane Harris to Kevin Annett by telephone, June 24, 1998).

Even more odious is the evidence that newborn children were deliberately killed along with the mothers in order to protect “important” rapists. Such incidents occurred at the Alberni school several times in the 1950’s, according to survivors Amy Tallio and Harriett Nahane, and a Caucasian ex-staff member who worked there in the 1950’s and ‘60’s. This former teacher, who we’ll call “Ruth”, states,

“We sometimes nicknamed Alberni ‘The Dignitaries Club’, because important men would show up occasionally and pick out girls and boys. It was an organized pedophile ring, and it involved church officials, government people, cops and judges. Those poor kids were treated like cattle, or slaves in an auction block: just lined up and chosen by the big shots.

“Naturally, girls would get pregnant from some of these powerful men, and that meant curtains for the girl and her baby. Nobody ever asked questions, but the pregnant girls would vanish and never be seen again. We were instructed to say she had run away. But sometimes their bodies would show up.

“There wasn’t a very sophisticated way of getting rid of these girls, you see. But we all knew they were being killed. No-one talked then, of course, for the same reason no-one will talk about it now: too afraid of getting killed themselves. These are powerful men in the pedophile ring, and they kill to protect their reputations. Always have. And anyone can kill an Indian and get away with it, then or now.

“(Testimony of former Alberni teacher “Ruth” to Kevin Annett by telephone, Feb. 2, 1998).

While the evidence of sterilizations is inherently more quantifiable and provable (being registered in hospital records) - a fact which apparently caused the destruction of these records at the sterilization centres in Nanaimo and Bella-Bella - the proof of forced abortions and the murder of young girls and their newborn babies will not be recorded anywhere. It lies in secret burial sites across Canada. It also dwells within the memory and the testimonies of witnesses. Yet oral evidence is considered as valid in a court of law as written, especially in relation to an oral culture like that of aboriginal Nations in Canada.
Raised within communities in which the spoken word was the sole means of
communication and record, aboriginal people were traditionally raised to speak the
truth as they knew it. Despite the climate of lies and terror in the residential schools,
there is a veracity about survivors who are able to speak which is unmistakable to
those who experience it. One knows by listening to these men and women that their
stories of horror are not fanciful but terribly true. “No-one lies about stuff that is so
painful” commented a psychologist who attended a healing circle of Alberni survivors
in Vancouver in 1997. “And you don’t get ten people who don’t know each other to all
tell the same lie.”

As difficult as it is for non-native Canadians to accept the murderous practices
and nature of “revered” institutions like the mainline churches and the RCMP, the
proof of such genocide, past and present, continues to speak through formerly silenced
men and women. Since the IHRAAM Tribunal in June, 1998, these voices have revealed
the proof that the sexual violence and murder begun in the residential schools continues
to the present day.
APPENDIX V: Rewriting History: Genocidal Revisionism by the media, academia and other "opinion makers" in Canada

Since February, 1996, and the launching of the first class action lawsuit by residential school survivors against the United Church and federal government, there has been a clear and unmistakable pattern of historical revisionism at work within the Canadian media and academic circles concerning the genocide of native peoples; a revisionism which can and must be considered to constitute active collusion in the concealment of this crime against humanity.

This re-writing of history has consisted of de-emphasizing not only the facts of genocide in Canada and the extent of death and torture within residential schools, but the responsibility of the mainline churches for these crimes, and the wider system of laws and legitimation behind residential schools which demonstrate genocidal intent by both church and state.

The most blatant examples of this revisionism have manifested in the newspaper columns of open apologists for the churches, like self-described “friend” of United Church officials, Douglas Todd of the Vancouver Sun. Todd has gone so far as to claim, without proof, that it was the federal government, not the churches, which insisted on keeping the residential schools open, when documentation from Indian Affairs archives indicates that exactly the opposite was true: the schools were established and kept running primarily because of church pressure to do so, especially when the value of the land on which the schools stood began to increase, after World War Two. (RG 10 Series, DIA Archives, Ottawa)

But turning reality on its head, like Todd has done, is not confined to church mouthpieces like himself, since the mainstream media—especially the state-funded CBC—have faithfully echoed this line about the supposed “innocence” of the churches and their sudden desire to “heal” past abuses. It has become apparent that this attempt by the media to convince Canadians of the non-culpability of churches for genocide is closely connected to the effort to conceal the truth about this crime.

This effort is not confined to the media, but is also found in academic circles and in the “official discourse” on Indian residential schools. But the content of this revisionism is the same: namely, to sever the connection between the churches and the growing evidence of systematic genocide against Indians.

We suggest that this rewriting of history is compelled by the simple fact that it was the churches and their employees who were the daily perpetrators of crimes against humanity in the residential schools, and of the worst, still-undisclosed atrocities there, and that, accordingly, these crimes are best disguised and buried by keeping the churches out of the public and legal limelight. Instead, the actor least culpable for the genocide and harbouring the fewer perpetrators—the government
itself—has been situated to take primary responsibility for the schools, so that the hard evidence of mass murder will remain buried and out of court records.

This kind of governmental covering for the church’s criminal liability as a means to mask the deeper genocide has taken even more overt forms. In the spring of 2000, Ottawa announced that it would assume a major share of the church’s legal costs caused by lawsuits brought by residential school victims. That is, Canadian taxpayers were suddenly made to pay for the legal costs of the Christian churches which terrorized and killed native peoples over more than a century. The CBC and major newspaper columnists - and, of course, the mainline churches - lauded the government’s move as “proof” that the primary responsibility for the residential schools lay with the government.

The authors have systematically documented media attitude to the residential schools scandal between February 1, 1996 and January 1, 2000. In that nearly four-year period, as the number of lawsuits brought against Ottawa and the churches skyrocketed to nearly 10,000, the major newspapers and the CBC imposed a literal blanket of censorship over the evidence of murder and genocide by church employees in these schools.

For example, in that entire period, only a single article reporting sexual sterilizations, murder, and other atrocities against native children appeared in any major paper in Canada, in The Globe and Mail on June 20, 1998, soon after the release of the IHRAAM Tribunal’s preliminary report. Yet over 350 separate articles and news reports appeared during the same period that restricted the residential school “abuses” to sexual and physical assaults alone, and in a majority of these reports - 78% - only the federal government was named as the defendant in court cases brought by survivors, when both churches and Ottawa were always named as co-defendants in these lawsuits.

An analogy to this twisting of history, and fogging of responsibility, would be if the SS officers and camp commandants at Auschwitz and other mass killing centres had have been ignored by Allied prosecutors, and instead only the government bureaucrats in the Reich Ministry of the Interior were prosecuted for the Holocaust. For the Allies to have left aside the actual frontline killers in this way would have justifiably been branded as collusion in the Genocide of the Jews. Why, then, is precisely such behaviour tolerated today towards the churches in Canada, which were and remain the primary agents responsible for the residential school death camps and their legacy, and yet which are systematically being left out of the legal and public spotlight?

Until the appearance of Roland Chrisjohn’s book The Circle Game in 1998, which argues that the residential schools were an experiment in Genocide, the academic and popular literature on these schools recited the same unsubstantiated line: that the schools were a “good idea gone bad” by certain “over zealous” administrators. These
works reflect the prevailing attitudes within the mainline churches, which continue to this day to defend in principle their missionary invasion of aboriginal lands and the establishment of the residential schools.

Foremost in this genre of apologist literature is J.R. Miller’s Shingwauk’s Vision (1996), which still serves as a main source in Canadian post-secondary native studies curricula. Miller’s attitude to the residential schools is epitomized in the fact that he devotes less than 10% of his work to crimes against native students, in a separate chapter entitled “Abuses” - as if damage inflicted on students was a separate and almost accidental aspect of these schools. As well, Miller argues that the schools themselves were not fundamentally wrong, merely flawed, and that churches operated from something called “the best of intentions”. The words “genocide”, “murder”, or even “torture” never appear in his book.

Significantly, this same author has been called as the main “expert witness” in the major residential school lawsuits brought to trial, as of the fall of 2000, according to lawyers for aboriginal survivors in Saskatchewan.

The governing consensus in the major academic, media and “opinion making” circles in Canada remains that genocide against native peoples did not occur intentionally, nor as the result of a master plan by church and state, and that the “abuses” to native children were the result of individuals acting alone. And yet these very allegations have been refuted time and again by the actual eyewitness testimonies of residential school survivors, and by supporting documentation which has come to light since 1998, and which is reprinted, in part, in this report.

If “official consensus” runs directly counter to first-hand evidence, a major shake-up in the former must occur. The undeniable truth, still unaccepted by the media and “mainstream opinion” in Canada, is that intentional and systematic genocide of native peoples was the unofficial policy of church and state, based on a master plan of “assimilation” - that is, annihilation - devised in Ottawa in the first decade of this century; and that the deaths of more than 50,000 native children in the residential schools was the result of a protected and well-organized system maintained and legitimated jointly by Catholic and Protestant churches and the federal government until 1984.

The simple proof of the intentionality of this genocidal system is that the death rate established by it among aboriginal peoples in Canada continues at the same level today. No “lone psychopath” or “well intentioned neglect” theory for the residential school atrocities can explain this consistent death rate. Only a Genocide Machine that has never been turned off can account for it.
APPENDIX VI: Evidence of ongoing crimes against aboriginal children in British Columbia, including institutionalized pedophilia

In early November, 2000, the shocking appointment of Edward John, a suspected agent in the west coast child sex trade, to the BC provincial cabinet as Minister for Child and Family Services brought to light the extent of official protection for pedophiles in public office, and the systemic nature of this crime.

Termed “institutionalized pedophilia” by BC Supreme Court Justice Douglas Hogarth in his 1995 sentencing of Alberni residential school sex criminal Arthur Plint, the system to provide native children for sexual and sadistic purposes to powerful figures did not end with the closing of the last BC Indian residential school in 1984. Rather, it has become more covert and shielded from scrutiny by its operation through Indian reserves under the auspices of particular aboriginal leaders who apparently enjoy special protection from the federal government and senior judges in BC.

The first documented evidence of this native pedophile system appeared in April, 1994 when a native lawyer in Vancouver, Renate Auger, filed a writ in the BC Supreme Court which charged judges, lawyers, and officials of the Law Society with criminal acts including aiding and protecting pedophiles. Auger and her own lawyer, Jack Cram, claimed to have photographic evidence that at least two Supreme Court judges were engaged in pedophilia and were using their office to shelter other pedophiles who were preying on native children. Auger separately named the prestigious Vancouver Club as a major site for this criminal behaviour. (see Documents, Writ of Renate Auger dated 6 April, 1994, No. C941542).

Auger’s case was dismissed and she was quickly disbarred from the legal profession without any explanation or due process. While attempting to defend her, Renate’s lawyer, Jack Cram, was dragged from court by sheriffs, sedated against his will, and confined in a psychiatric hospital for over a week, during which time his office was ransacked and the evidence of judicial involvement in pedophilia disappeared. According to his former law partner, Elayne Crompton, “Jack was stomped on big time because he had the proof that could put away Supreme Court judges, and the powerful men they protect. This goes to the highest levels of power.” (Statement to Kevin Annett, Langley, BC, September 12, 1998)

Both Renate Auger and Jack Cram subsequently fled Vancouver under death threats, and they now live in hiding, respectively, in Saskatchewan and Princeton, British Columbia.

Separate accounts of a Vancouver Club-based native pedophile ring surfaced at the same time as Renate’s attempted lawsuit, in connection to the first public inquiry into Indian residential schools, in the fall of 1994 in Port Alberni, BC.
Justice in the Valley, a multi-racial coalition that organized this inquiry, documented for the first time testimonies of native survivors of the United Church residential school in Port Alberni during the latter part of 1994. In so doing, this coalition stumbled across evidence that present-day officials of the Nuu-Chah-Nulth Tribal Council are engaged with associates of Chief Edward John in drug trafficking on west coast Indian reserves, and in supplying native children to influential pedophiles at the aforementioned Vancouver Club.

According to two women elders of the local Tseshahht band, who gave their testimonies to members of the Justice in the Valley coalition on December 12, 1994, Edward John and Nuu-Chah-Nulth Tribal Council officers Ron Hamilton and Charlie Thompson have continually embezzled money from the Union of BC Indian Chiefs and the federal Department of Indian Affairs to finance an extensive drug trafficking and pedophile network.

“These Tribal Council guys are just like the mafia. They have a hell of a lot of protection from the RCMP and some pretty high-up judges. They deal the overseas narcotics that come in through the coastal reserves, and they use the same system to provide local kids for sex in Vancouver and Victoria. Our own Tseshahht band council chairman is a convicted child abuser who just got out of prison this year, but he resumed his position right away even though Indian Affairs regulations say that convicted felons aren’t allowed to serve on a band council. The government’s just looking the other way and letting these crooks run our reserves. We all live in terror of them because they can do whatever they want and no-one will ever touch them, even when they’re pimping our children to rich assholes at the Vancouver Club.” (Statement of “Sarah” to Kevin Annett and Krista Lynn, December 12, 1994, Port Alberni)

It isn’t only the government that “looks the other way” when it comes to pedophilia among native leaders. John Mayba, a non-native employee of the Nuu-Chah-Nulth Tribal Council’s child welfare department in Port Alberni, stated to his minister, Reverend Kevin Annett, in June of 1994,

“I never investigate allegations of sexual abuse when they point to chiefs or their families. Nobody wants to step on their toes. I’d lose my job if I ever checked out those complaints against the chiefs, and there are a lot of them.”

Nearly identical accounts of links between these very native officials and the Vancouver Club were shared by separate eyewitnesses during and after the Tribunal of the International Human Rights Association of American Minorities (IHRAAM) in June, 1998 in Vancouver. Frank Martin and Helen Michel, Harriett Nahanee, and four other aboriginal eyewitnesses corroborated the testimony of the Tseshahht elders to Tribunal judges, and provided even more details of the pedophile network.

Nahanee, who lives on the Squamish Indian Reserve in North Vancouver, told members of a downtown healing circle in September, 1998,

“I saw two children down the road put into a white stretch limousine one night last week. My son followed it and it took them to the back door of the Vancouver Club. The girl was ten and the boy was maybe eight. They were well-dressed and had make-up on, like they were made to look older.”
According to Nahanee, an aboriginal reporter named Noel had obtained interviews with some of the children who left the Vancouver Club at about three a.m. “sometime in the fall of 1997”, but within minutes he was overpowered by unknown assailants and his tape recorder was stolen.

As described earlier in this report, these aboriginal testimonies have also been attested to by non-native journalists and investigators. One of them, Leo Knight, was a reporter with The North Shore News and works as a private investigator. He told Kevin Annett in April, 1999,

“All I can say is that you are definitely on the right track. This kiddy sex ring involves top judges and other people you wouldn’t believe if I told you all their names. But I’m not going to because I don’t want to get killed.”

Frank Martin, a member of Ed John’s Carrier-Sekani Tribal Council, gave IHRAAM investigators the following statement in a closed videotaped interview on July 16, 1998 in Vancouver:

“Eddie John sponsors drug trafficking on northern reserves using Treaty Commission and Indian Affairs money. He’s the power up there. The only way for multinational corporations to make land deals is through him. But for Ed John to keep power he needs to manipulate drugs and the cops. He’s forced our family to surrender their trap lines to his family so that he could log off the land for his own timber company. Ed John even arranged to have my wife Helen’s cousin suffocated to get his trap line.

“When Helen and I complained about it, and about Ed John taking away our housing and giving it to his own relatives, at his Tribal Council meeting in Prince George in 1994, his private goon squad roughed us up. Eight of them surrounded our car and started beating us up. Cops like Jack Lasert of the RCMP just looked the other way and wouldn’t let us press charges. They were all working for Ed John.

“He’s behind the disappearance of ten virgin girls from Moricetown. They were brought down for prostitution to two houses in Seattle and Vancouver. Helen’s own nephew Phillip was kidnapped in the Alcan area and used in that pedophile ring. The Vancouver Club uses mostly little boys, since a majority of our leaders are faggots. Men like Edwin Newman and Cecil Reid from Bella Bella; they’re all pedophiles, and they all work for Ed John.”

Ed John’s political power is attested to by the legal counsel who act for him, like federal lawyer and APEC Inquiry legal counsel Marvin Storrow.

After an article reporting the allegations against John appeared in a small newspaper in Quesnel, BC in September, 1999, Marvin Storrow of Blake, Cassels and Graydon Law firm of Vancouver wrote to the newspaper and the article’s author, Kevin Annett, and threatened a lawsuit against them unless the story was retracted. Neither the newspaper, The Radical, nor Kevin Annett retracted the story, since it was based on public testimony. Annett demanded in writing that Storrow “cease from impeding a public inquiry into pedophilia in British Columbia”. Storrow then never followed through on his threat to sue on behalf of John.
The same Edward John, an unelected private citizen, was appointed by Premier Ujjal Dosanjh to the BC provincial cabinet as Minister for Child and Family Services on November 3, 2000, despite this evidence of John’s involvement in pedophilia and other crimes - evidence which Premier Dosanjh was well aware of when he appointed John. For both Dosanjh, as former Attorney-General for BC, and Ed John were subpoenaed by the IHRAAM Tribunal on May 22, 1998 to answer charges of crimes against native people, and both men refused to obey this U.N. Summons. When asked in writing to investigate the allegations against Ed John by the IHRAAM Tribunal on June 20, 1998, Dosanjh refused to launch such an inquiry into Ed John and the growing evidence of native-run pedophile rings in BC.

Dosanjh’s protection of a suspected agent in pedophilia, and his elevating him to the cabinet portfolio for children (!), seems to be a standard practice within Dosanjh’s former Ministry of the Attorney-General. Doug Stead, founder of Entrepreneurs Against Pedophiles, began to investigate the judicial and political protection offered known pedophiles in BC in 1994. Stead established that the BC Attorney-General’s Office under Ujjal Dosanjh continually and openly exonerated notorious pedophiles, like John Robin Sharpe, who publicly advocates legalizing child pornography, and Dr. William Gossich, who was charged with twenty-two counts of sexually molesting children in 1994 and yet never prosecuted.

“Gossich got off on the recommendation of a special prosecutor appointed by Attorney-General Dosanjh, Peter Leask. But Leask had just served as the defense lawyer for William Benest, a convicted pedophile. So we weren’t surprised when Leask exonerated Gossich.” (Statement of Doug Stead to Kevin Annett, New Westminster, BC, February 14, 1999).

In addition, the judge in the Gossich case, Justice William Esson, was accused by several Vancouver-area newspapers of “protecting” Gossich during his trial when Esson banned reporting of the case and allowed the facts of the twenty-two separate charges against him to remain concealed. Justice Esson was one of the judges named in Renate Auger’s lawsuit of the same year as a suspected accomplice in a Vancouver pedophile ring. (see The Province and The Vancouver Sun, Feb. 11, 1994, and The Royal City Record, Oct. 26, 1994).

Under revisions to the legal principles governing the International Criminal Court of the United Nations, crimes of sexual violence, rape, and pedophilia are now considered to constitute Crimes Against Humanity. These very crimes are continuing to be perpetrated in British Columbia at the highest levels of power, with informal protection from politicians, judges, police, and officials of churches and aboriginal organizations. And since, in classic colonial fashion, it is the Attorney-General’s office, and thereby the executive branch of the provincial government, which is responsible for laying criminal charges in British Columbia, instead of the police themselves, it is unlikely that the very department which is aiding and abetting pedophilia will investigate or prosecute itself, or those wealthy criminals it is protecting.
Harper officially apologizes for native residential schools

The federal government was wrong to tear thousands of aboriginal children from their parents and communities and force them into residential schools where they were subjected to maltreatment and abuse, Prime Minister Stephen Harper said today.

By: bruce campion-smith Ottawa Bureau Chief, Published on Wed Jun 11 2008

OTTAWA—The federal government was wrong to tear thousands of aboriginal children from their parents and communities and force them into residential schools where they were subjected to maltreatment and abuse, Prime Minister Stephen Harper said today.

In a hushed and emotional House of Commons, Harper delivered a solemn apology for the federal government’s program of residential schools – and its sad legacy of abuse, assimilation and lasting pain.

“Mr. Speaker, I stand before you today to offer an apology to former students of Indian Residential schools,” Harper said. “The treatment of children in Indian residential schools is a sad chapter in our history.

“The government of Canada now recognizes that it was wrong to forcibly remove children from their homes and we apologize for having done this,” Harper said.

“We now recognize that it was wrong to separate children from rich and vibrant cultures and traditions, that it created a void in many lives and communities and we apologize for having done this,” he said.

Under the federal program, tens of thousands of aboriginal children were torn from their families and forced into mostly church-run schools, where their own culture was repressed and many were subjected to physical and sexual abuse.

It was a historic day and for the thousands of aboriginals who had endured the experience of residential schools, a day that was long in the making.

Harper’s address bore testament to their suffering, as he noted that many children were inadequately fed, clothed and housed and deprived of the “care and nurturing” of their parents and communities.

But he also noted that many had a far worse experience in the residential schools and now tell how they suffered physical and sexual abuse.

He said that legacy has contributed to social problems that exist in many communities today.

“It has taken extraordinary courage for the thousands of survivors that have come forward to speak publicly about the abuse they suffered,” Harper said.
He said the residential schools had two objectives: to remove and isolate from the influence of their families and traditions and to assimilate them into a dominant culture.

“These objectives were based on the assumption aboriginal cultures and spiritual beliefs were inferior and unequal,” Harper said.

“Indeed, some sought, as it was infamously said, ‘to kill the Indian in the child’,” the prime minister said.

“Today, we recognize that this policy of assimilation was wrong, has caused great harm and has no place in our country,” he said.

“There is no place in Canada for the attitudes that inspired the Indian residential schools system to ever again prevail,” Harper said.

Hundreds of aboriginals were on hand, both inside the Parliament buildings, as well as listening to the proceedings outside as Harper apologized on behalf of the government and the nation.

“We now recognize that, far too often, these institutions gave rise to abuse or neglect and were inadequately controlled, and we apologize for failing to protect you,” Harper said.

About 150,000 students attended 130 church-run schools across Canada for much of the last century. Harper noted that many former students have died and are unable to hear the government’s apology.

The business of Parliament was suspended for the afternoon. Gone was the political parrying of afternoon question period, replaced by a country’s atonement for a cultural disaster that was decades in the making. In a rare non-partisan nod, Harper also paid tribute to NDP Leader Jack Layton for his prodding of the government to offer the apology.

Representatives of native groups were present on the floor of the House of Commons – a rare honour – to hear the apology firsthand. They included Phil Fontaine, from the Assembly of First Nations; Mary Simon, president of the Inuit Tapiriit Kanatam; Beverly Jacobs, of the Native Women’s Association of Canada; and Mike Cachagee, of the National Residential Schools Survivors.

Also present were survivors of the schools themselves, including 104-year-old Marguerite Wabano, the oldest survivor.

Many gathered outside Centre Block, where the proceedings were shown on a large screen.

The Prime Minister met first with the special guests in his Parliament Hill office. Together they walked down to the Commons where the apology was delivered.

When Harper was done his remarks, which were scheduled to take about 10 minutes, opposition leaders offered their own parties’ apologies for this dark chapter of Canadian history.

Following the Commons’ speeches, Harper, Indian Affairs Minister Chuck Strahl and guests proceeded to a Parliament Hill where they were to be joined by Governor General Michâelle Jean.

They took part in a “smudging ceremony,” a traditional ritual meant to cleanse a person and place of
negative energies.

Harper and Strahl offered tobacco and tea to elders. The Prime Minister was to then present 11 of the special guests with a framed statement of apology.

The day began at sunrise as natives offered morning prayers for those who didn’t live to hear it.

Elder Fred Kelly of the Onigaming First Nation near Kenora was among about 100 natives who gathered on an island in the Ottawa River below Parliament Hill.

They burned tobacco to honour the spirits of those who have died, and offered prayers to help those haunted by cultural loss, physical abuse and sexual assaults.

Liberal Leader Stéphane Dion said that it’s time Canadians confronted one of the “darkest chapters” in the country’s history.

“Government policy destroyed the fabric of family in First Nations, Métis and Inuit communities,” Dion said.

“Parents and grandparents were given no choice. Their children were stolen from them. And we are only now beginning to understand the terrible price of these policies,” he said.

“For too long, Canadian governments chose denial over truth. And when confronted with the weight of truth, chose silence,” he said.

And he noted that the Liberals were in government for more than 70 years of the last century, adding, “I acknowledge our role and our shared responsibility in this tragedy. I am deeply sorry. I apologize.”

NDP Leader Jack Layton added his party’s voice in apologizing for the past but said that today’s historic steps were just the “crucial first step.”

“This apology must not be the end. It must be the beginning,” Layton said.

“Reconciliation also means that as a Parliament - as a country - we must take action to address the terrible inequality faced by First Nations, Métis and Inuit communities,” Layton said.

“Even as we speak here today, thousands of Aboriginal children are without schools, clean water, adequate food, their own bed, good health care, safety, comfort, land and rights,” he said.

“Let’s reverse the horrific and shameful statistics afflicting the Aboriginal population - high rates of poverty, suicide, poor or no education, overcrowded and crumbling housing, unsafe drinking water,” the NDP leader said.

“Let us all - First Nations, Métis and Inuit, Canadians who have been here for generations and new Canadians - build a fair, equal and respectful future together,” he said.

*With files from The Canadian Press*