

#1

## A foundation in law

Excerpt from the Gradual civilization act, passed by the Province of Canada in 1857 as an addition to the Act for the protection of the Indians in Upper Canada (1839).

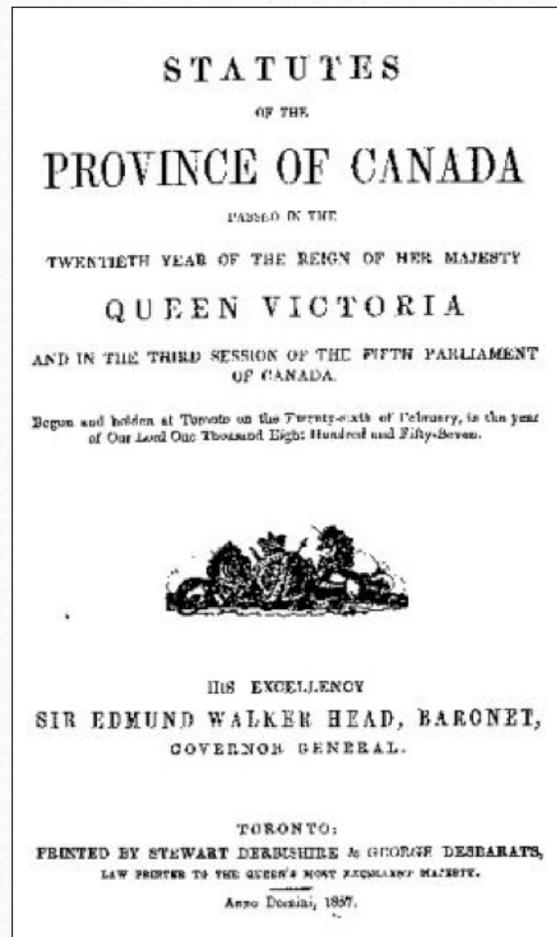


*Comments in brackets are not part of the original document. They have been added to assist the reader with difficult words.*

### The Gradual civilization act 1857

Whereas it is desirable to encourage the progress of Civilization among the Indian Tribes in this Province, and the gradual removal of all legal distinctions between them and her Majesty's other Canadian subjects, and to facilitate the acquisition of property and of the rights accompanying it, by such individual members of the said Tribes as shall be found to desire such encouragement and to have deserved it.

Government of Canada, "Act to encourage the gradual civilization of Indian tribes in this province, and to amend the laws relating to Indians." Statutes of the Province of Canada passed in the twentieth year of the reign of Her Majesty Queen Victoria and in the third session of the fifth parliament of Canada (Toronto, ON: Stewart Derbyshire and George Desbarats, 1857), p. 84, Routing used to enslave the sovereign Indigenous peoples, n.d., <http://signatoryindian.tripod.com/routingusedtoenslavethesovereignindigenousopeoples/id10.html> (Accessed October 26, 2011).



#2

# 1876 Annual Report

This excerpt is from the annual report of the Department of the Interior Indian Affairs Branch from 1876, the year the Indian Act was first adopted.



*Comments in brackets are not part of the original document. They have been added to assist the reader with difficult words.*

## The Indian Act, 1876

During the last session of parliament, an Act, with the above short title, was passed, amending and consolidating the laws respecting Indians.

The bill, I am informed, was carefully prepared by the then Superintendent General, the Hon. Mr. Laird, who was at pains to obtain the views of many of the most intelligent Indian Chiefs in Ontario respecting its provisions, and the bill was, in some particulars, modified to meet their wishes.

Referring, in his report last year, to this measure, Mr. Laird observes:

"Our Indian legislation generally rests on the principle, that the aboriginies are to be kept in a condition of tutelage and treated as wards or children of the State. The soundness of the principle I cannot admit. On the contrary, I am firmly persuaded that the true interests of the aboriginies and of the State alike require that every effort should be made to aid the Red man in lifting himself out of his condition of tutelage and dependence, and that is clearly our wisdom and our duty, through education and every other means, to prepare him for a higher civilization by encouraging him to assume the privileges and responsibilities of full citizenship.

In this spirit and with this object the enfranchisement clauses in the proposed Indian Bill have been framed.

Department of the Interior [Indian Affairs Branch], "Annual Report of the Department of the Interior for the year ended 30th June, 1876" (Ottawa: 1876), p.XIV. | Library & Archives Canada

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#3

## Educational sections of a treaty

Excerpt from a treaty signed by the Indians of Manitoba and the North-West Territories and the representative of the Canadian government Alexander Morris, the Lieutenant Governor of Manitoba, The North-West Territories and Keewatin in 1880.



*Comments in brackets are not part of the original document. They have been added to assist the reader with difficult words.*

### 292 *The Treaties of Canada with the Indians.*

#### SCHOOLS.

6. The treaties provide for the establishment of schools, on the reserves, for the instruction of the Indian children. This is a very important feature, and is deserving of being pressed with the utmost energy. The new generation can be trained in the habits and ways of civilized life—prepared to encounter the difficulties with which they will be surrounded, by the influx of settlers, and fitted for maintaining themselves as tillers of the soil. The erection of a school-house on a reserve will be attended with slight expense, and the Indians would often give their labour towards its construction.

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Alexander Morris, *The treaties of Canada with the Indians of Manitoba and the North-west territories: including the negotiations on which they were based, and other information relating thereto.* (Toronto: Belfords, Clarke & Co., Publishers, 1880), p. 292. | Early Canadiana Online <http://www.canadiana.org/view/30387/0294>



# #4

## The Davin Report

Multiple excerpts from a confidential report entitled “Report on Industrial Schools for Indians and Half-Breeds” that was written by Nicholas Flood Davin and submitted to the Canadian Government in Ottawa on March 14, 1879.



*Comments in brackets are not part of the original document. They have been added to assist the reader with difficult words.*

But it was found (in the United States' experience) that the day-school did not work, because the influence of the wigwam was stronger than the influence of the school. Industrial Boarding Schools were therefore established, and these are now numerous and will soon be universal (used everywhere in the United States). The cry from the Agencies where no boarding industrial schools have been established is persistent (tenacious) and earnest to have the want supplied.

.....

The experience of the United States is the same as our own as far as the adult Indian is concerned. Little can be done with him. He can be taught to do a little at farming, and at (live) stock-raising, and to dress in a more civilized manner, but that is all. The child, again, who goes to a day school learns little, and what little he learns is soon forgotten, while his tastes are fashioned at home, and his inherited aversion (avoidance) to toil (work) is in no way combated (stopped).

.....

There is now barely time to inaugurate (begin) a system of education by means of which the native population of the North-West shall be gradually prepared to meet the necessities of the not to distant future; to welcome and facilitate (help), it may be hoped, the settlement of the country; and to render its government easy and not expensive.

.....

I should recommend, at once, an extensive application of the principle of industrial boarding schools in the North-West, were it not that the population, both Indian and half-breed, is so largely migratory (nomadic) that any great outlay at present would be money thrown away.

.....

(2.) Not more than four industrial boarding schools ought to be established at first.

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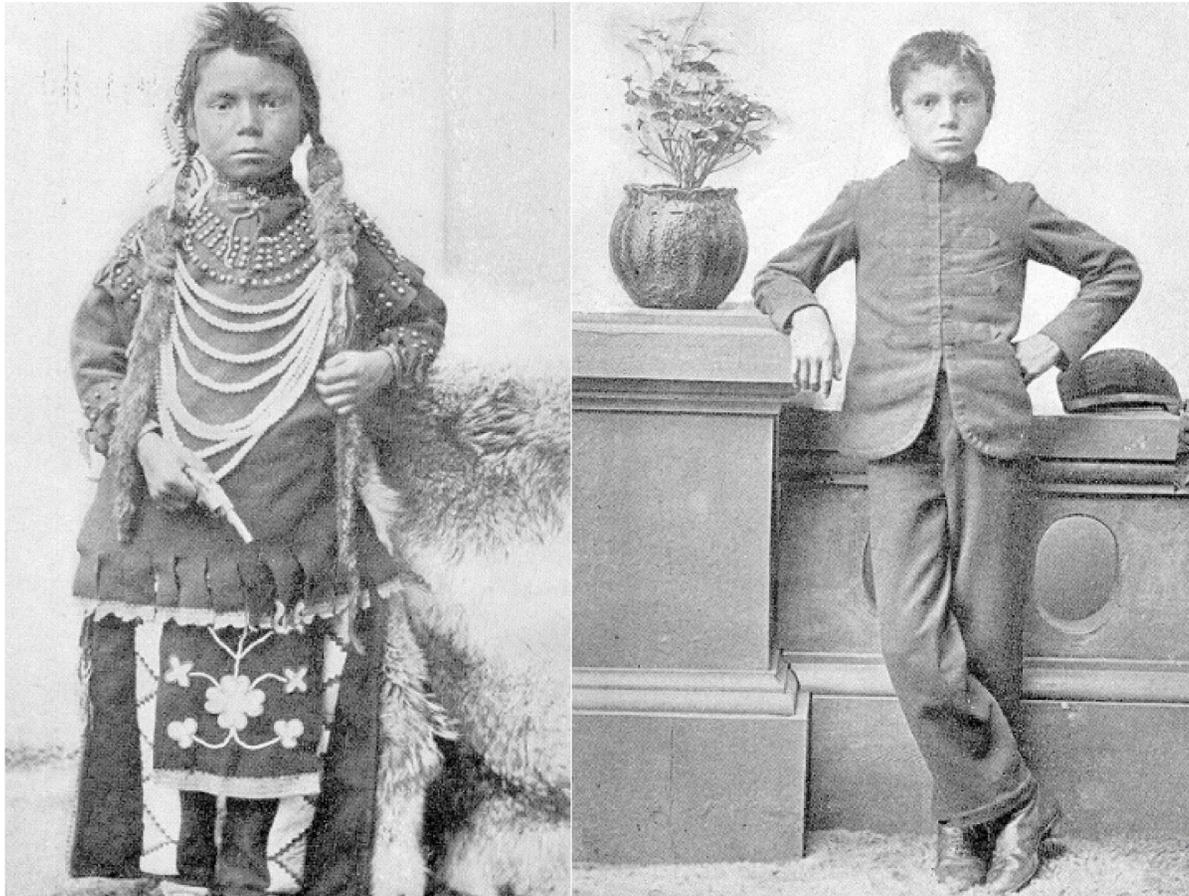
Nicholas Davin Flood, “Report on Industrial Schools for Indians and Half-Breeds” (Ottawa, 1879) p. 9 | Internet Archive [http://archive.org/details/cihm\\_03651](http://archive.org/details/cihm_03651) (Accessed April 26, 2012)

#5

## Photographs of Thomas More

Photographs of Thomas Moore taken in 1896 during his time at the Regina Indian Industrial School.

**PRIMARY  
SOURCE**  
Residential Schools



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#6

## Indian Commissioner's report

Excerpt from Indian Commissioner A. E. Forget's sessional papers report written in 1897.



*Comments in brackets are not part of the original document. They have been added to assist the reader with difficult words.*

### Sessional Papers Report 1897

This branch of the Indian service has ever been recognized as one of the most, if not perhaps the most, important feature of the extensive system which is operating towards the civilization of our native races, having its beginning in small things -- the first step being the establishment of reserve day-schools of limited scope and influence, the first forward step was the founding of boarding-schools both on and off the reserves.

(Signed)  
A.E. Forget

"Sessional papers, Report by A. E. Forget, Indian Commissioner, vol. XXXI, no. 11, 1897, Education, p. 291,"Where are the children: Healing the legacy of the residential schools, June 26, 2009, <http://www.wherethechildren.ca/en/exhibit/homepage3.html> (Accessed March 18, 2012).



#7

## Principal's report on the Calgary Industrial School

Excerpt written by George H. Hogbin, the Principal of the Calgary Industrial School, published as part of the sessional papers report on the Calgary Industrial School written in 1900.



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### Calgary Industrial School 1900

Our aim is to make them (male residential school students) good Christian men, men of action, men of thought; we try to teach them habits of self-dependence, not to be always waiting to be told what to do, but to think for themselves, and we attempt to show them the beauty of a good life, well and usefully lived.

(Signed)  
G.H. Hogbin

“Sessional papers report on the Calgary Industrial School, Geo. H. Hogbin, Principal, vol. XXXIV, no. 11, 1900, moral and religious training, p. 352.”Where are the children: Healing the legacy of the residential schools, June 26, 2009, [http://www.wherearethechildren.ca/en/exhibit/class\\_scenes10.html](http://www.wherearethechildren.ca/en/exhibit/class_scenes10.html) (Accessed March 18, 2012).



#8

## Penmanship class

Photograph of a group of residential school students taking part in a class in penmanship at the Red Deer Industrial School in either 1914 or 1919.

**PRIMARY  
SOURCE**  
Residential Schools



“Looking Unto Jesus.” United Church of Canada, Archives, 93.049P/850N  
[http://www.wherethechildren.ca/en/exhibit/class\\_scenes5.html](http://www.wherethechildren.ca/en/exhibit/class_scenes5.html) (Accessed April 26, 2012)

#9

## Aboriginal students and families

Photograph of Aboriginal students and families taken at a schoolhouse in the prairies before 1905.

**PRIMARY  
SOURCE**  
Residential Schools



"Aboriginal students and families at a schoolhouse in the prairies, before 1905" Library and Archives Canada, C-000322.  
<http://www.wherethechildren.ca/en/exhibit/architecture4.html> (Accessed April 26, 2012)

# #10

## The Indian problem

Excerpt from the 1920 testimony of Duncan Campell Scott, the deputy superintendent general of Indian affairs, to the Special Parliamentary Committee of the House of Commons that was examining Scott's proposals to amend the sections of the Indian Act that focused on enfranchisement (how Indian people would gain the rights of citizenship).



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### The Indian Problem

I want to get rid of the Indian problem. I do not think as a matter of fact, that the country ought to continuously protect a class of people who are able to stand alone ...

Our objective is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic and there is no Indian question, and no Indian Department, that is the whole object of this Bill.

- Duncan Campell Scott  
1920

National Archives of Canada, Record Group 10, volume 6810, file 470-2-3, volume 7, pp. 55 (L-3) and 63 (N-3).

Excerpt taken from the Lower Post Residential School (northern British Columbia) yearbook, created during the 1950s.

**PRIMARY  
SOURCE**  
Residential Schools

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**INDIAN RESIDENTIAL SCHOOL  
LOWER POST, B.C.  
Established in 1950**

Lower Post is a small Indian Village located on the Liard River in northern British Columbia at mile 620 on the Alaska Highway within 7 miles of the BC-Yukon border. Less than 20 years ago, this village was one of the most isolated spots in North America, accessible only by plane or river boat in the summer, and by dog team in winter.

It was not until 1937 that the Oblate missionaries took up permanent residence in Lower Post. At that time the Natives were completely primitive. Medicine men and human sacrifice were still a part of their life. The two valiant missionaries who converted these primitive people are well known to many sisters of St. Ann. They are Father Albert Drear, O. M. I., now Provincial Superior of the Whitehorse Vicariate, and Father Pierre Poulet, O. M. I. now stationed, Dawson City.

Still the Indians were not receiving all the schooling they needed. It was his excellency bishop John Louis Coudert O. M. I. who spear-headed the drive to get a residential school in the district.

In 1947 plans were drawn up and in 1950 work began on the Lower Post Indian Residential School. The sisters of St. Ann arrived on June 24th 1951. The original registration of 50 pupils has increased each year. The present registration is 168.

The school has been open only a few years, and in that short time remarkable progress has been made.

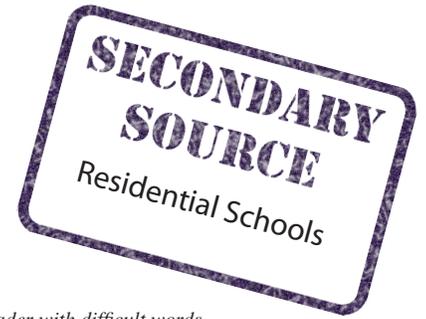
Aboriginal Healing Foundation and the Fort Nelson First Nation, *Surviving spirit: A look back at residential schools* (Ottawa, ON: Aboriginal Healing Foundation, 2002), p. 63.



# #1

## Motivations of the Anglican, Catholic and United churches

Excerpts from executive summaries published in 1993 by the Anglican, Catholic and United churches regarding the creation of residential schools.



*Comments in brackets are not part of the original document. They have been added to assist the reader with difficult words.*

From submission by the Anglican church of Canada to the Royal Commission on Aboriginal Peoples, November 8–9, 1993, pp. i–iii: British/European missionaries were convinced that their unique culture and faith expression must represent the truest reflection of Christianity, and therefore, God’s will. The church felt it had a Christian responsibility to help the First Nations assimilate into the political, economic, and social structures of the British Empire .... Educating and converting children soon became a key component in meeting this responsibility.

From the Permanent Council of the Canadian Conference of Catholic Bishops, *Let justice flow like a mighty river*, submission to the Royal Commission on Aboriginal Peoples, November 8–9, 1993, p. i: Missionaries arrived with the armies and merchants of the fur trade. Most missionaries sincerely desired to share their most precious gift—their faith. They were generous, courageous, and often holy men and women. While some of their actions may be criticized today in the light of new understandings, they tried to act with love and compassion .... Although not sole instigators, missionary and educational activities contributed to the weakening of the spirit of Aboriginal Peoples.

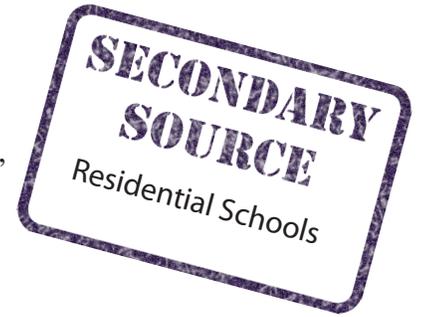
From the United Church of Canada brief to the Royal Commission on Aboriginal Peoples, November 8–9, 1993, p. i: The Residential School period coincides with the general partnership that existed between the established Christian churches and the government in the process of nation-building, particularly the expansion of European-based settlement of the west and north. Church participation in residential schools could be described as an inadvertent and unfortunate part of that shared nation-building project.

Sherri Young and Roland Chrisjohn, *The circle game: Shadows and substance in the Indian residential school experience in Canada* (Penticton, BC: Theytus Books, 1997), p. 10-11.

#2

## Modelled after the American schools

Excerpt from an article entitled “Looking Forward, Looking Back,” published as part of the Royal Commission on Aboriginal peoples in 1996.



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In 1879, Sir John A. Macdonald’s government, pressured by the Catholic and Methodist churches to fulfill the education clauses of the recently negotiated western treaties, had assigned Nicholas Flood Davin the task of reporting “on the working of Industrial Schools...in the United States and on the advisability of establishing similar institutions in the North-West Territories of the Dominion.” Having toured U.S. schools and consulted with the U.S. commissioner of Indian affairs and “the leading men, clerical and lay who could speak with authority on the subject” in western Canada, Davin called for the “application of the principle of industrial boarding schools” — off-reserve schools that would teach the arts, crafts and industrial skills of a modern economy. Children, he advised, should be removed from their homes, as “the influence of the wigwam was stronger than that of the [day] school”, and be “kept constantly within the circle of civilized conditions” — the residential school — where they would receive the “care of a mother” and an education that would fit them for a life in a modernizing Canada.

René Dussault et al., “Looking forward, looking back: Part two: False assumptions and a failed relationship—residential schools”, vol. 2 of Report of the Royal Commission on Aboriginal peoples (Ottawa, ON: Library of Parliament, 1996), p. 309, Christian Aboriginal infrastructure developments, February 22, 2012, <http://caid.ca/RRCAP1.10.pdf> (Accessed October 26, 2011).



#3

## The difference between boarding and industrial schools

Excerpt from a book written by historian J.R. Miller entitled *Shingwauk's vision: A history of native residential schools*, published 1997.



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The Industrial Schools that were established in the 1880s in particular had aimed at a major transformation of western Indian society by means of by assimilating children in classrooms, chapels, shops, and farms. However, the students had obviously not been culturally assimilated and vocationally trained to the levels expected, and by 1910 even the Department admitted that there was no meaningful difference between boarding and industrial schools. The Superintendent of education, D. C. Scott, acknowledged that residential schools were “divided into two classes, industrial and boarding but the work carried on at each is in all essentially the same.” Shamelessly rewriting history, Scott contended that “it was never, nor the end and aim of the endeavor to transform the Indian into a white man.” Now, the department’s view of its educational objectives for residential schools was that they were intended “to develop the great natural intelligence of the race and to fit the Indian for civilized life in his own environment.”

Therefore, in the government parlance [way of speaking], there were no longer industrial and boarding schools for Inuit and Indian children. After 1923, there were only residential schools. Whatever the label, the institutions themselves continued to function much as they had in the forty years between the opening of the Battleford Industrial School under Thomas Clarke and the bureaucratic reorganization of 1923.

J. R. Miller, *Shingwauk's vision: A history of native residential schools* (Toronto, ON: University of Toronto Press, 1997), pp. 140–141.