

THE UNIVERSITY OF MANITOBA

EDUCATION IN MANITOBA

- NORTH OF 53

A THESIS

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MASTER OF EDUCATION

BY

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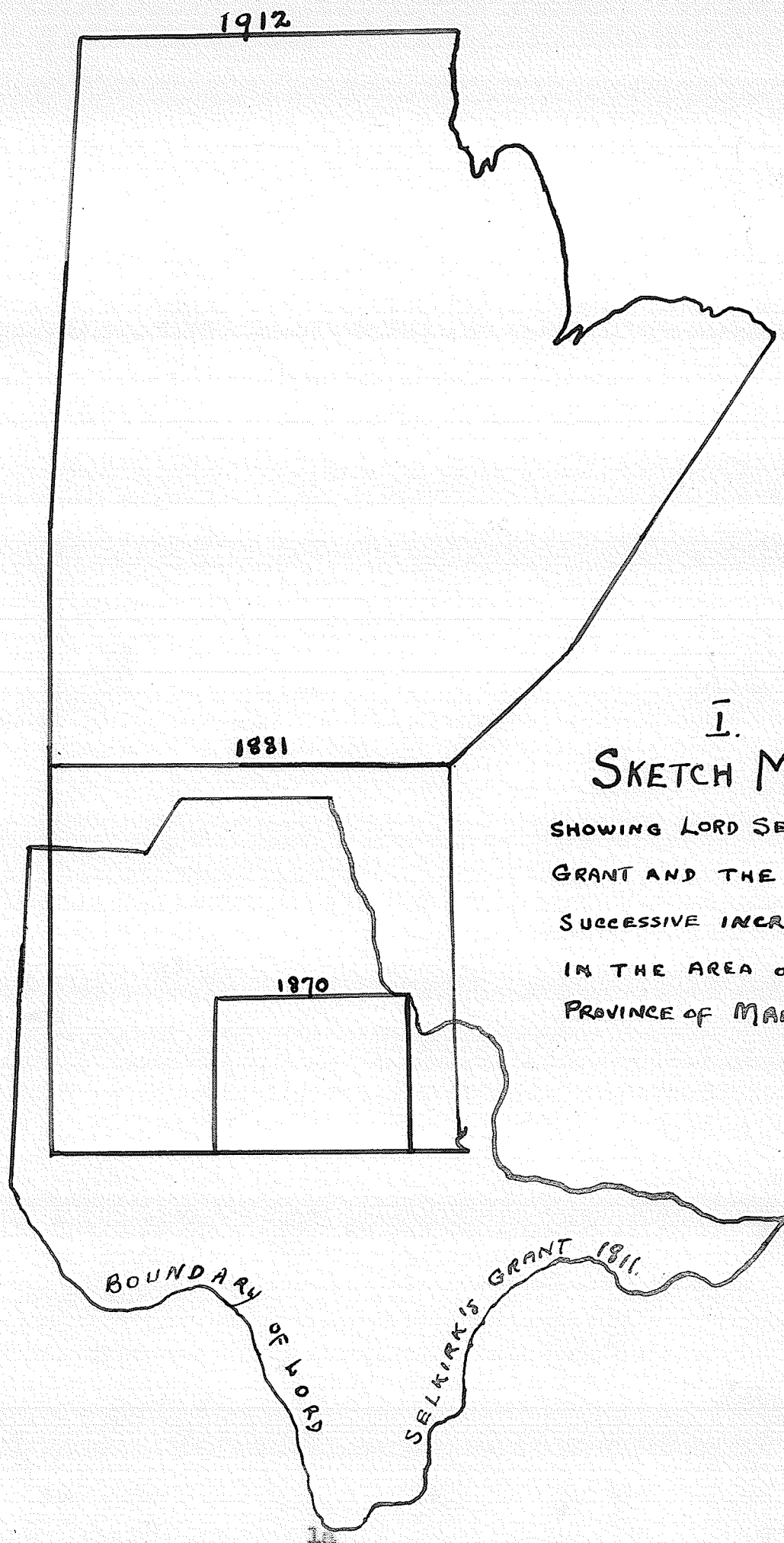
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I.
SKETCH MAP

SHOWING LORD SELKIRK'S
GRANT AND THE
SUCCESSIVE INCREASES
IN THE AREA OF THE
PROVINCE OF MANITOBA.

CHAPTER I

INTRODUCTION

This thesis is a study of the history of "Education in Manitoba - North of 53." As "Northern Manitoba" is synonymous with "North of 53", these terms will be used inter-changeably.

The boundary of Manitoba was extended to the sixtieth parallel in 1912. Prior to that date the northern boundary was fifty-two degrees fifty-one minutes. For convenience the fifty-third parallel has been adopted as the dividing line between Southern and Northern Manitoba. The Government of Manitoba recognizes that geographical division by appointing a Commissioner for Northern Manitoba with headquarters at The Pas. The Department of Games and Fisheries also uses the fifty-third parallel as a dividing line in the change of dates for hunting and trapping seasons.

There has been no previous study made of the growth of education in Northern Manitoba. This study was begun three years ago when the writer was principal of The Pas Collegiate Institute. It might seem an easy task for one living in Northern Manitoba to write the history of education in that area; on the contrary, it proved very difficult.

That nothing of importance might be omitted, it was

necessary to read every available book and report dealing with Northern Manitoba. Access was obtained to books in the Government Library at Ottawa, Archives at Ottawa, Government Library at Winnipeg, the Library of the Canadian Committee of the Hudson's Bay Company at Winnipeg, Wesley College Library and that of the University of Manitoba.

Information on the present status of Indian Education was secured mainly from the Annual Reports of the Department of Indian Affairs, the Auditor-General's Report of the Indian Affairs Department, Mr. J. D. Sutherland, Acting Superintendent of Indian Education, Ottawa and Mr. A. G. Hamilton, Inspector of Indian Reserves in Manitoba. Further information on Indian Education and Mission schools was obtained from such works as John Maclean's "James Evans" and "Vanguards of Canada"; Mrs. F. C. Stephenson's "One Hundred Years of Canadian Methodist Missions", Volume I; John Ryerson's "Hudson's Bay or a Missionary Tour in the Territory of the Hon. Hudson's Bay Company"; A. G. Morice's "History of the Catholic Church in Western Canada" and "The Journal of the Bishop of Montreal". Pamphlets and diaries available were found to contain bits of information. Some articles appearing in magazines and papers also made reference to mission schools, but there was very little information from this source relevant to

Northern Manitoba. The writer had access to an unpublished study made by Rev. J. G. Stephens (on) dealing with Missions in Northern Manitoba.

Consultations with men who have spent many years in Indian Education proved of great value. The following were interviewed: Mr. Sam Lovell, Indian Agent at The Pas; the late Bishop Ovide Charlebois, at The Pas; Father A. G. Morice, Winnipeg; Dr. J. A. Cormie, Superintendent of the United Church Missions in Manitoba; Mr. E. W. Mermagen, Secretary of the Anglican Residential School Commission, Bible House, Winnipeg, as well as other men whom the writer met while living in Northern Manitoba. Answers to letters asking for information on Indian schools were received from Bishop Thomas at Brandon, Bishop Martin Lajeunesse at The Pas, Rev. F. C. Stevens at Koostatak, Rev. S. D. Gaudin formerly of Cross Lake, but now residing at Transcona, as well as from several teachers of Indian schools.

Information on the present status of the public schools was obtained mainly from the teachers who answered a questionnaire sent by the writer. Statistical data were secured from the Department of Education Winnipeg, the Education Branch, Bureau of Statistics Ottawa, the Manitoba Teachers' Federation and Inspector J. S. Peach. The facts concerning the various public schools in Northern Manitoba were supplied by the teachers in the respective schools

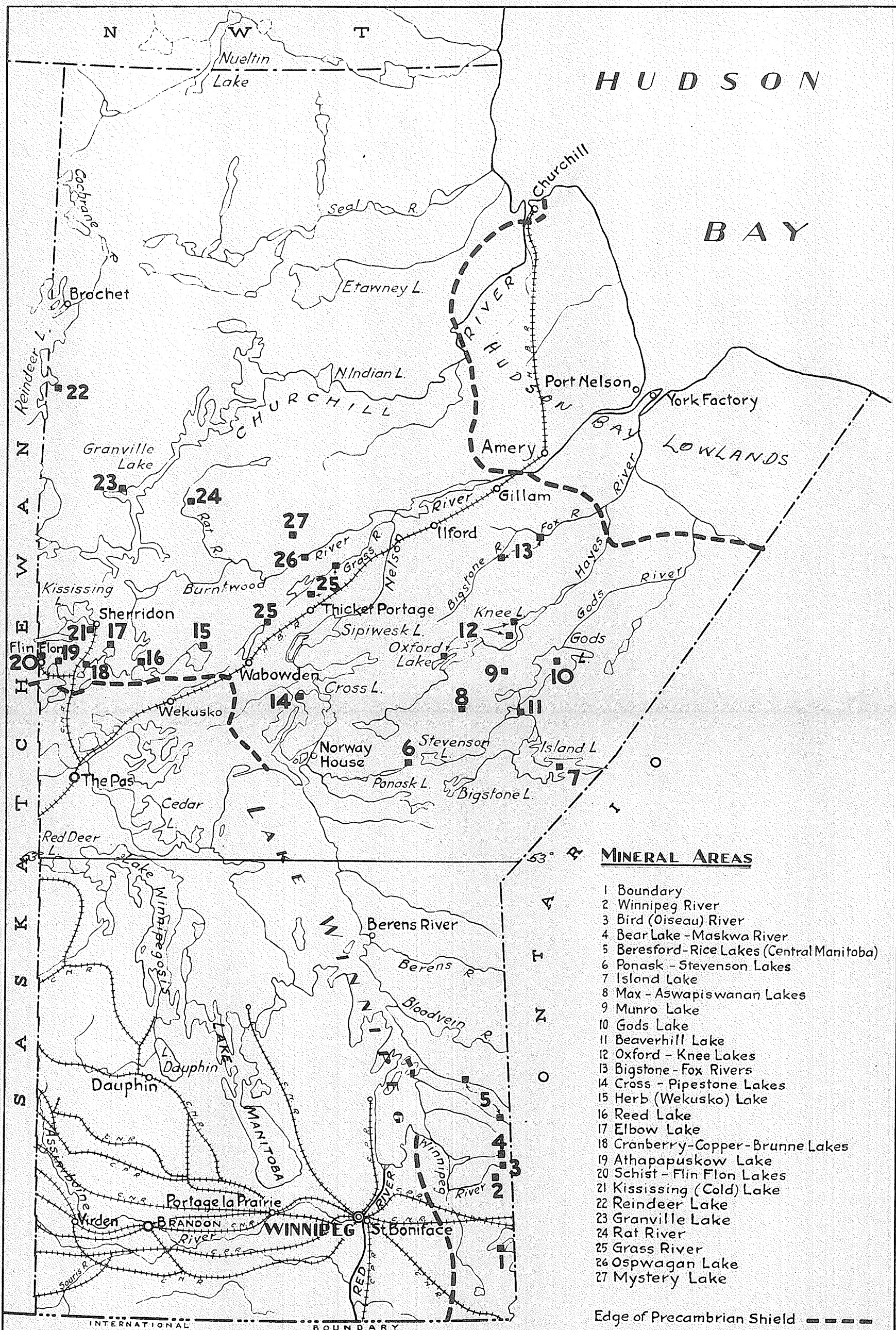
and by residents in the district with whom the writer corresponded.

A special study was made of the history of the first public school in Northern Manitoba, namely, The Pas. It is still the largest school North of 53 and the first and only Collegiate Institute to date. The writer had access to the Minutes of the School Board of The Pas. Valuable information on education in The Pas before the school district was organized in 1912 was secured from Mr. R. H. Bagshaw, Secretary of the "Old" School Board organized to look after the education of the children when The Pas was situated in the North-West Territories. Mr. H. H. Elliott and Mr. J. A. Campbell, both of The Pas, also sent the writer relevant information on the history of The Pas school. Miss Mary Duncan, who has taught for almost twenty-two years at The Pas, gave the writer interesting side-lights on the growth of the school and also something of her work in The Pas.

Statistical data, which were used for the study of both Indian schools and Public schools, are given in the Appendices. Other facts, not included in the body of the thesis but relevant to the study, are also included in the Appendices. A sketch map shows the land called Assiniboia granted to Lord Selkirk in 1811, and the successive increases in the area of the province of Manitoba. On the

map of Northern Manitoba are shown the approximate locations of the Indian and Public schools. Still another map shows the importance of the mining industry of the North, and the location of various mining camps. Four pages of pictures are included. Two of these deal with the economic and historical background and the other two touch directly on education in Northern Manitoba. The bibliography, though lengthy, contains only those books and reports which the writer read in the preparation of this study. Many of the books contain very little information bearing directly on the problem, but were read so that no reference to education in Northern Manitoba might be overlooked.

Chapter II is a survey of the historical, economic and social background of the terrain. This is essential to the understanding of the growth of education. Chapter III traces the incoming of the missionaries to various parts of Northern Manitoba and the establishment of missions and Mission schools for the Indians. These institutions were the fore-runners of the present Indian Day Schools which are dealt with in Chapter IV. The first portion deals with the general policy of the Dominion Government in the treatment of Indians and the growth of organized Indian education. Chapter V covers the history of public and private schools. The last chapter contains an analysis of statistical data relevant to the public schools in Northern Manitoba.



**II. MAP SHOWING
PRECAMBRIAN MINERAL AREA OF MANITOBA**

CHAPTER II

HISTORY OF MANITOBA - NORTH OF 53

A knowledge of the historical, economic and social development of Manitoba, North of 53, provides the necessary background for understanding the history and growth of education within that area. The search for the North West Passage led to the discovery of Manitoba, but since these early explorations left no influence which directly affected education, that portion of the history has been omitted. When fur trading in Northern Manitoba became somewhat permanent it had a direct bearing on the economic welfare of the Indians. That point is definitely reached in 1670 when the Hudson's Bay Company received a Charter to the exclusive trade in the extensive area of the northwest. Following that date the thesis is concerned with the extension of the company influence, and fur trade in general, for the trading posts became centres of frontier settlement and growth. It is the concern of this thesis to follow the growth of the economic and social structure of the people in Northern Manitoba, since missionary centres with their mission schools were established in and around the fur trading posts and later gave rise to the present Indian schools.

Radisson and Groseilliers,¹ discovered the wealth that lay in the fur trade of the Pays d'en Haut, adjacent to the Hudson's Bay. Nobody in New France, or Old France, would finance a trading expedition into Hudson's Bay, so they went to England where Prince Rupert gave them his support and outfitted two ships. In the following year the greatest collection of furs the Englishmen had ever seen was brought back. On May 2, 1670, a Charter issued by Charles II gave Prince Rupert and others associated with him, the monopoly of trade in all the territory adjacent to the Hudson's Bay.

The fur trade there prospered for a time until the French traders began to penetrate inland to intercept the furs. In 1691-92 Henry Kelsey,² in the employ of the Hudson's Bay Company, made an inland journey which took him eleven hundred and eighty-nine miles south-east of York Factory. Kelsey was the first white man to travel inland beyond the Hayes River, over which Radisson and Groseilliers made journeys in search of trade. It is thought that Kelsey

¹Agnes Laut, Pathfinders of the West, p. 72. New York: The Macmillan Company, 1918.

²Authentic copy of Kelsey's Journal - Hudson's Bay Company's Library, Canadian Company, Winnipeg.

reached the Swan River Valley. On this trip he witnessed and described a buffalo hunt, no doubt the first seen by a white man.

Warfare between France and England for the possession of the Bay continued for a whole century, and was finally terminated by the second Treaty of Paris in 1784. All the possessions in the Hudson Bay area were restored to the English who continued to hold them without any further struggle. York Factory changed hands no fewer than six times during the contest for the Bay.¹ One of the strongest fortifications on the continent was built at Churchill - Fort Prince of Wales.² This fort was surrendered by Samuel Hearne, Governor of the Hudson's Bay fort to La Perouse, without firing a single shot. The French destroyed the usefulness of this fortification; it lies in ruins today.

The search for the Western Sea was revived by Sier de la Verendrye and his sons. Their search overland started in 1731 and continued till La Verendrye's death in 1749. To help defray expenses fur trading was carried on and trading posts were established. In 1739, one of the sons built a post, later abandoned, at Fort Poskoyac

¹York Factory 1694-1714 Jeremie's Narrative, p. 7.

²Joseph Robson, An Account of Six Years Residence in Hudson's Bay, p. 72. London: 1752.

(The Pas).¹ With these posts La Verendrye diverted the fur trade from the English at the Bay.

Other fur traders began to go inland to the Hudson's Bay Country. Joseph La France² hunted in the Carrot River Valley, passed The Pas on the Saskatchewan River and by way of Nelson River reached York Factory in 1742.

Captain Louis Luc de la Corne explored the Carrot River Valley in 1753 and in the following spring had seeded a few acres of land - "thereby deserving to be called the first agriculturalist in Western Canada."³ He established Fort de la Corne in Saskatchewan and Fort Poskoia (Posquia)⁴ where he carried on a very profitable fur trade.

In 1754 the Hudson's Bay Company, threatened with the loss of the fur trade, sent Anthony Hendry⁵ inland, towards the Rocky Mountains, following the policy initiated by Kelsey over fifty years earlier. Hendry found that the only way to secure the trade of the Blackfeet Indians was to go to them, for they were riders of the plain and not canoe-men. Hendry's reports of Indians on horseback were

¹Lawrence Burpee, Pathfinders of the Great Plains, pp. 92-93. Toronto: Glasgow, Brook and Company, 1914.

²Holly S. Seaman, Manitoba, p. 14. Winnipeg: 1920.

³Burpee, The Search for the Western Sea, p. 281. Toronto: The Musson Book Company, 1908.

⁴The Pas was variously spelled.

⁵Burpee, Ibid., p. 115.

ridiculed and when he was not allowed to return inland he quit the service in disgust.

After 1763, when the French lost Canada, the French traders disappeared from the West; in their place came others even more skilful. English and Scotch merchants with headquarters in Montreal joined the Canadians in employing the coureurs de bois and voyageurs who had been trading under the French regime.¹ These independent traders went up the Saskatchewan River and even reached Churchill River. Eventually the Hudson's Bay Company, in order to get her share of the fur trade, was forced to go inland and establish a post for every opposition post. The presence of so many traders had a demoralizing effect on the Indians, for the practices followed were not always honorable.²

The North West Company³ was organized in 1783-84. It soon became a formidable rival of the Hudson's Bay Company as it soon extended westward to the Pacific Coast. Because all the traders were partners in the company, sharing in the profits, they displayed greater enthusiasm in trade.

¹Margaret McWilliams, Manitoba Milestones, p. 29. Toronto: J. M. Dent and Sons Ltd., 1928.

²Ibid., p. 30.

³George Bryce, The Remarkable History of the Hudson's Bay Company, p. 116. Toronto: William Briggs, 1910.

Lord Selkirk¹ induced the Hudson's Bay Company to grant him 116,000 square miles of land, known as Assiniboia, where he pledged to establish a settlement. The first settlers landed at York Factory ^{on} (in) September 24, 1811. After a harsh winter at the Bay, Miles McDonnell with a party of men, reached the fork of the Red and Assiniboine Rivers on August 30, by way of Hayes River. Altogether four contingents of settlers reached the Red River, where they suffered privations and continued hostilities from the North West Company, who were determined to blot out the colony.

Order was not restored in the Red River Colony until 1817 when Lord Selkirk arrived with his mercenary soldiers, the de Meurons. So well was the foundation of a colony laid by Selkirk himself, that after the French settlers in charge of Fathers Provencher and Dumanlin arrived, there never was any doubt as to the Colony's supremacy over the North West Company.

Fierce rivalry between the latter group and the Hudson's Bay Company called for government interference. Through the efforts of Edward Ellice, a resident partner of The North West Company, the amalgamation² of the two fur

¹Chester Martin, Lord Selkirk's Work in Canada, Toronto: Oxford University Press, 1916.

Gunn, Donald and Tuttle, C.R., History of Manitoba, pp. 61-63. Ottawa: McLean, Roger and Co., 1880.

²Mercer Adam, The North-West; Its History and Its Troubles, p. 145. Toronto: Rose Publishing Co., 1885.

trading companies was consummated in London and took effect in 1821. The two companies came together upon an equal footing, but retained the name of the Older Company. Many good effects resulted from this union. Trade was extended in all directions. Posts were established at all strategic places. The enthusiasm of the North West Company traders infused life into the Older Company. The demoralization of the Indians, by the sale of liquor, largely ceased and trade once again was being transacted on an honorable basis. Many of the employees retired, for one company did not need as many men as two had done; these settled in the Red River colony and formed a large part of the population of St. Boniface.

In the summer of 1820, Rev. John West, Anglican, arrived at the Red River colony. It was a great disappointment to the Scotch Presbyterians that Mr. West was unable to speak Gaelic, for many of the settlers were unable to speak English. In October of that year a school was established with a Mr. Harbridge in charge. The Roman Catholics established their school in September 1818 and founded the St. Boniface College in 1819. Churches and schools were built as the colony grew.

The Red River colony made progress despite the many difficulties. Floods, crop failures, a succession of abortive enterprises seemed "as if man and nature conspired

to crush the colony." Little wonder that the Governor¹ in the bitterness of his heart exclaimed: "Red River is like a Lybian tiger; the more I try to tame it, the more savage it becomes; for every step I try to bring it forward, disappointment drags it two backward".² Chester Martin, referring to Selkirk's efforts said: "It was a discouraging up-hill fight and he was beaten in the end".³

In 1835 the Hudson's Bay Company bought back Assiniboia from the heirs of Lord Selkirk and secured undivided control and government of the country.⁴ However, under the wise guidance of Sir George Simpson who ruled Western Canada for forty years, the colony made material and social progress. In 1869 dissatisfaction with the Company rule brought about the transfer⁵ of the Territories to the Canadian Government. Manitoba was created a province and was admitted to the confederation in 1870. The population estimated in October of 1870 was 11,963, which was composed of 1,565 white, 9,840 mixed white and Indian blood, of whom 5,757 were French speaking and 4,083 English speaking.

¹Governor George Simpson.

²Adam, Op.cit., p. 171.

³Martin, Op.cit., p. 195.

⁴Gunn and Tuttle, Op.cit., p. 279n.

⁵Charters, Statutes, Orders-in-Council, etc., Relating to the Hudson's Bay Company, pp. 193-204.

The original "postage-stamp" Manitoba of 1870, with an area of 13,928 square miles was enlarged to 73,732 square miles in 1881 and again to its present size of 251,832 square miles in 1912. The northern boundary, previous to 1912, was fifty-two degrees fifty-one minutes; in 1912 the enlarged Province was extended to sixty degrees latitude. Common usage has adopted the fifty-third latitude as the dividing line between Northern Manitoba and Southern Manitoba.

Northern Manitoba,¹ nearly as large in area as Germany,² is almost wholly situated in the Canadian Shield referred to as the Pre-cambrian or Archaean formation. Much of the surface has been denuded of its soil by glacial grinding and is covered with a multitude of lakes and inter-lacing water courses. The region surrounding the estuary of the Nelson River is known as the Hudson Bay lowlands. Here the Pre-cambrian rocks are covered by the strata of Palaeozoic limestones.

The main water highways of Northern Manitoba are the Hayes, Nelson, Churchill and Saskatchewan Rivers. The Nelson drainage basin is the second largest in Canada, being exceeded by the Mackenzie and in turn exceeding the

¹F. H. Kitto, Manitoba - Its Resources and Development, pp. 10-18. Ottawa: Department of the Interior, 1931.

²In 1922 the area of Germany was given as 183,381 square miles, while the area of Northern Manitoba is 178,100 square miles.

St. Lawrence. The largest branch of the Nelson system is the Saskatchewan River, which drains the great central part of Alberta and Saskatchewan and enters Manitoba west of The Pas, emptying into Lake Winnipeg. The Nelson River passes through some belts of clay but its main course cuts through the Pre-cambrian rock formation, giving rise to many rapids. The Churchill River, north of the Nelson, also has numerous rapids and many lake expansions along its course. The Hayes River, with a few short portages, connects Norway House with the Bay.

West of The Pas is a large plain known as the Carrot River Valley. It is suitable for agriculture and within the last few years is being settled by the drought-stricken farmers of southern Manitoba and Saskatchewan. Between the Nelson and Churchill Rivers lies a clay belt estimated at 10,000 square miles of which more than half is arable. This belt is crossed by the Hudson Bay Railway about one hundred and thirty miles north of The Pas. The soils of this area were deposited as beds of old lakes and are well suited to mixed farming. Along the shores of rivers and lakes are stretches of swamp and fertile alluvial soils which will be of value for small scale farming when the mining development in that vicinity makes their development profitable.

York Factory, for many years, was the northern

gateway to the great Northwest. It was the fur emporium of the world, where the Hudson's Bay Company boats came annually with commodities and took back the year's catch of furs. Practically up to the time of the settling of Minnesota and the inauguration of the stage line between Winnipeg and St. Paul in 1871, all communication passed through York Factory. All freight was transported in York boats by way of Hayes River.

At first York Factory was the annual meeting place of the Governor of Rupert's Land with the twenty-five Chief Factors and the twenty-eight Chief Traders of the Hudson's Bay Company. Later the council met annually at Norway House because of its more central location. Norway House became the central distributing depot while Fort Garry remained the administrative centre of the trade for all Hudson's Bay Company's lands.

The Hudson's Bay Company transported accredited missionaries of the Churches to the various fields and by an annual grant supplied them with means for their work among the Indian tribes. Little settlements around the trading posts began to grow. Missionaries encouraged the building of permanent homes and the cultivation of land by the Indians. The Hudson's Bay Company looked with disfavor upon any attempt at farming near the trading posts, if it took the Indian away from his trap-line. Mission

schools were established in connection with the evangelization efforts. Outside of the fur traders and the Missionaries, few white men lived in Northern Manitoba until the beginning of the twentieth century.

The Pas, the first large settlement in Northern Manitoba, has grown into a modern town of four thousand population.¹ Situated in a strategic place, it is now a very important railway and distributing centre for the whole North. A modern one hundred bed hospital, stores, schools, hotels, banks, a daily paper and everything that goes to make a modern town are found in this progressive town. A branch from Etoimami (now Hudson Bay Junction) to The Pas was begun by the Canadian Northern Railway in 1906. Talk of the Hudson Bay Railway project, which was included in both the Liberal and Conservative platforms in the 1904 Dominion elections, gave an impetus to the settlement of The Pas. Previous to the linking with the outside world by railway, The Pas had to depend upon the Saskatchewan River as the only means of communication and transportation. Boats plied back and forth to Prince Albert, situated on the railway. Another outlet was by way of Cedar Lake and Lake Winnipeg.

¹Canada Year Book 1934-35, p. 155. Population of The Pas 4,030 according to 1931 census.

Hugh Sutherland may be called the father of the Hudson Bay Railway project. As early as 1885 he received a grant of land from Sir. John A. McDonald and built forty miles of railway from Winnipeg before further resources failed. On November 6, 1903, "The London Times" dealt with the value of the Hudson Bay as a new route for transportation of its grain, paper, mineral, timber and fur. On December 18, in the same year "The Canadian Trade Review" of Montreal gave comparative figures showing that Winnipeg was six hundred and two miles closer to Liverpool via Hudson Bay than via Montreal. There was no lack of support for the shorter route throughout Western Canada.

In 1906 no fewer than eight charters were granted by the Dominion Government to various companies for lines to the Hudson Bay. The subsidy was fixed at 12,000 acres per mile of railway constructed. The first actual construction began in 1911 when Hon. George Graham, Minister of Railways, turned the sod at The Pas. That year work was begun on the eight hundred and fifty foot bridge across the Saskatchewan River. The contract for the first lap of the railway was awarded to J. D. McArthur of Winnipeg. The first rail was laid in May 1912 after the completion of the bridge. The Great War and later opposition from Eastern Canadian financial interests held back the completion of the Hudson Bay Railway until 1930. The total cost of

the Hudson Bay project is over fifty million dollars. The distance from The Pas to Churchill is five hundred and eleven miles.

Churchill had been chosen as the terminal because of its superior natural harbor. For many years Port Nelson was being developed as the possible terminal and much money was spent on it. Today Churchill has the shipping facilities of a modern sea port including a fine 2,500,000 bushel grain elevator. The fine docks and terminal facilities combined with an excellent natural harbor give Manitoba and the West a great seaport and a shorter water route to the markets of Europe. The first shipment of cattle, consisting of two hundred head, was made in 1933. There is every reason to believe that the port will be used more for grain, cattle and lumber shipments, as well as an increasing import trade.

Mining possibilities in Northern Manitoba have attracted many prospectors, geologists and engineers as well as capital into this new area. A mining office for recording claims is located at The Pas. At Flin Flon is situated one of the largest copper - zinc - gold - silver mines in Canada. Twelve hundred and fifty men¹ are

¹Sixth Annual Report on Mines and Minerals, p. 41.
Department of Natural Resources. Winnipeg.

employed in the large plant of the Hudson Bay Mining and Smelting Company. A modern town of 5,500 has grown up since the plant was completed in 1930. The eighty-eight mile branch from the Hudson Bay Railway serves as an outlet for Flin Flon. A generating plant to supply Flin Flon with electrical energy was built at Island Falls on The Churchill River. Another branch forty-two miles from Cranberry Portage, goes to Sherridon, where the copper-zinc plant of the Sherritt Gordon Mines Limited is located. This plant operated for only fifteen months to March 10, 1931. It closed then because the price of copper and zinc dropped to a level which did not warrant operation. Sherridon is a modern little town which depends wholly on the success of the mine. As soon as the price of base metals stabilizes at a higher level the Sherritt Gordon Mine will re-open.¹ Electricity is brought by a transmission line from Flin Flon.

A gold producing mine has been opened at God's Lake in 1935. A townsite has been surveyed and a modern town is growing up near the God's Lake Gold Mines. Other mining prospects in the area are being developed. Power is supplied by the generating plant erected at Kanuchuan Falls about forty miles from God's Lake and owned by the

¹According to press reports the Mine will re-open when copper stabilizes at nine and one-half cents per pound.

mining company. Island Lake Gold Mines, situated in the eastern part of the province, operated for a while but is closed down at present.

Another mining camp of importance is at Wekusko or Herb Lake. Development of several properties has created much activity. A townsite is being surveyed in Herb Lake by the Provincial Government. The whole area from Flin Flon to Herb Lake is being prospected and promising properties are being financed and opened up. Northern Manitoba, situated almost wholly in the Precambrian shield, holds promise of much activity in future mineral production.¹

Lumbering is carried on commercially, mainly by The Pas Lumber Company. Spruce logs are floated down the Carrot River and brought to the mill at The Pas. Lumber is shipped to England, United States and various markets in Canada. Lumber and timber are also sawn by the mining companies in the construction of their plants.

Fishing and trapping² are still important industries in Northern Manitoba. Whale fishing at the Hudson Bay and commercial fishing in the Northern Lakes are assuming greater importance year by year. Trapping

¹See Mineral Map of Manitoba.

²Annual Report of the Game and Fisheries Branch,
p. 109. Winnipeg: 1934.

is still the chief means of existence for the Indians and many white men in Northern Manitoba. A muskrat ranch operated by Thomas Lamb at Moose Lake is supposed to be the largest in the world.

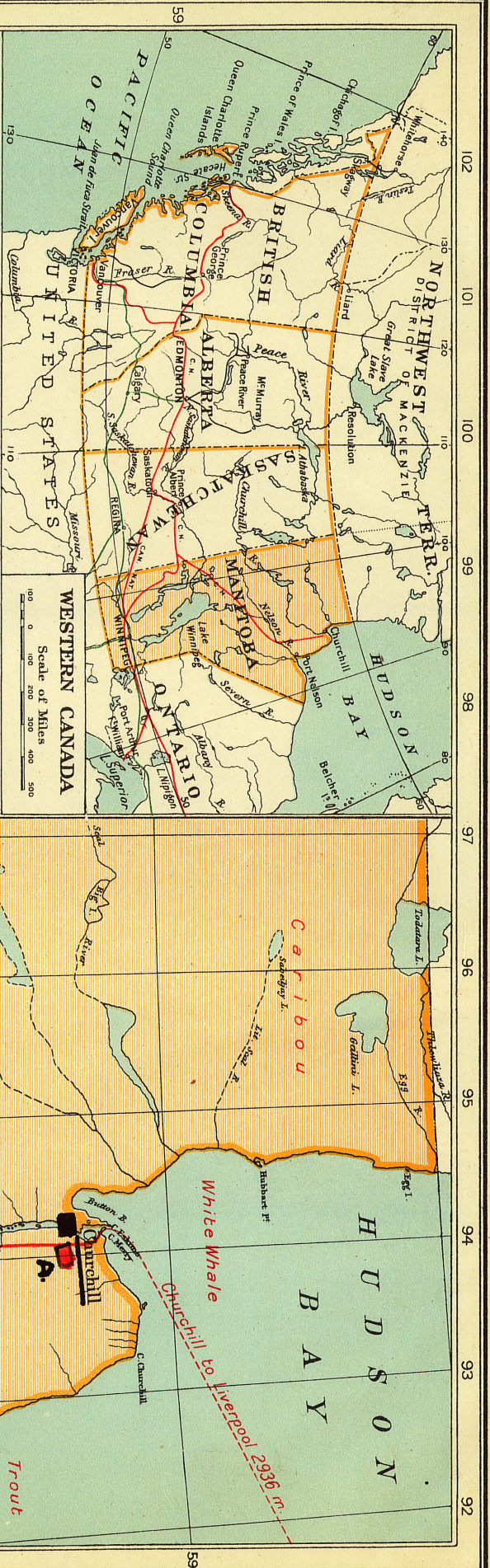
Modern means of transportation in Northern Manitoba in the last decade have assumed an important role in the development of the North. The dog team in winter and the canoe in summer are being abandoned and the use of airplanes for transporting furs, fish, freight, mail and passengers has become an important industry. Caterpillar tractors hauling sleigh trains are used for big freighting jobs. Thousands of tons of freight were moved from Ilford on the Hudson Bay Railway to God's Lake, a distance of one hundred and forty miles, in the development of the God's Lake Gold Mines. It was one of the largest freighting jobs in Canada. Transportation in Northern Manitoba gives employment to many men.

The development of Northern Manitoba and its future were well described by the Hon. J. S. McDiarmid, Minister of Mines and Natural Resources. Before the Manitoba division of the Furrier's Guild of Canada on June 8, 1935 he spoke as follows:

In an effort to bring back into fur production 2,000,000 acres of territory in Northern Manitoba, survey parties have been active for some time, and it is hoped that the excellent results which attended similar operations in the State of Louisiana will follow the work here.

Ten thousand people have found new homes in the north in the past five years, and while there has been depression in agriculture there has been none in connection with the distinctive industries of the North. It is to the north that Manitoba must look for new development in the future; and to the full extent of its financial ability, the provincial government is co-operating in getting not only the mining and forest industries, but the fur industry developed.¹

¹Winnipeg Free Press, January 10, 1936.



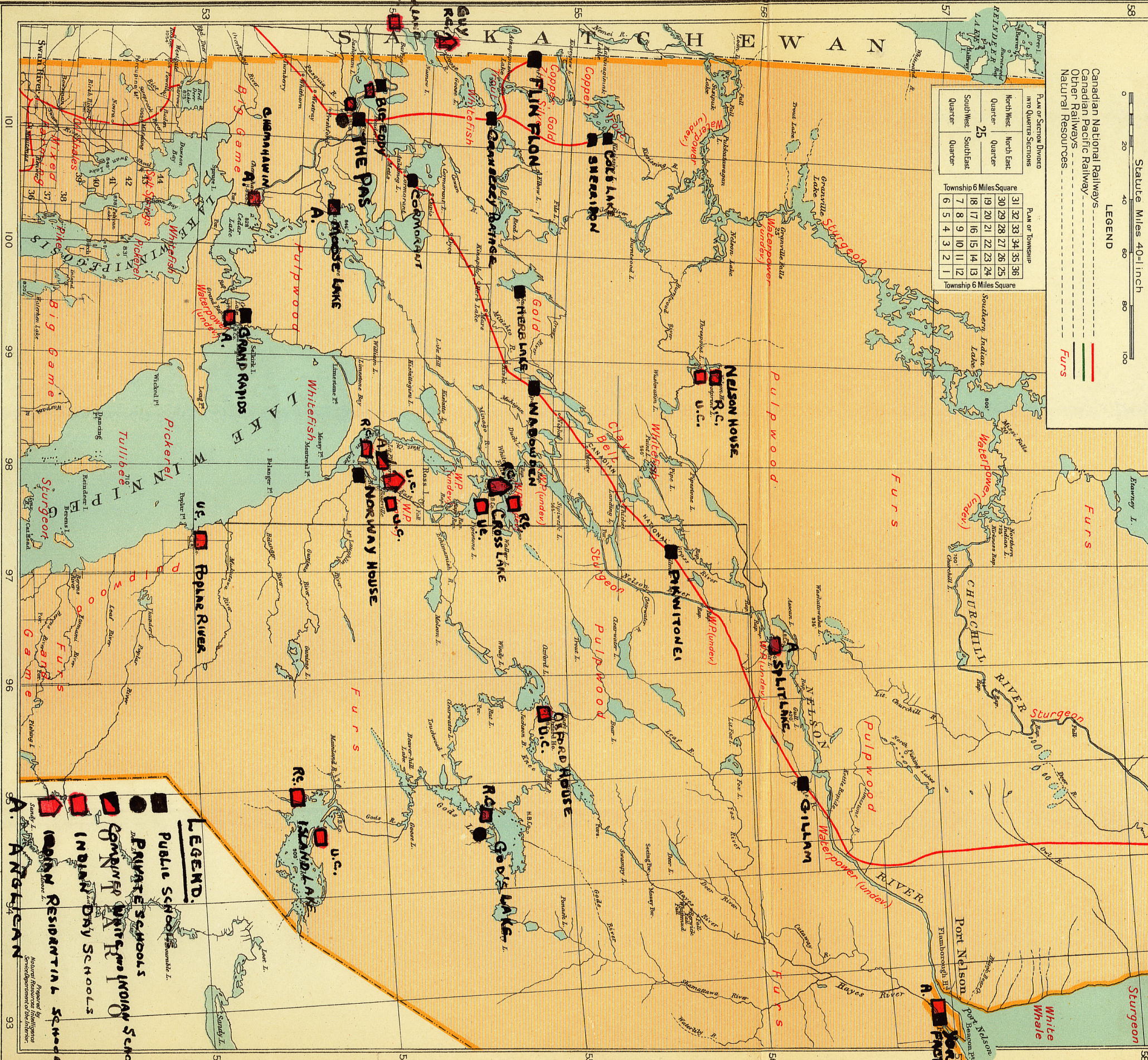
NORTHERN MANITOBA

Statute Miles 40-1 inch

LEGEND

- Canadian National Railways
- Canadian Pacific Railway
- Other Railways
- Natural Resources
- Furs

Plan or Section Divided into Quarter Sections		Plan or Township											
		North West Quarter			North East Quarter			South West Quarter			South East Quarter		
		25			25			25			25		
Township 6 Miles Square		31	32	33	34	35	36	37	38	39	40	41	42
Township 9 Miles Square		6	5	4	3	2	1	1	2	3	4	5	6



LEGEND.

- Public Schools
- Private Schools
- Indian Day Schools
- Indian Residential Schools
- U.C. UNITED CHURCH
- R.C. ROMAN CATHOLIC CHURCH
- A. ANGLICAN

III. MAP SHOWING SCHOOLS NORTH OF 53.

U.C. UNITED CHURCH
R.C. ROMAN CATHOLIC CHURCH.
A. ANGLICAN

CHAPTER III
HISTORY OF MISSIONS AND MISSION
SCHOOLS - NORTH OF 53

Prior to the Selkirk Settlement on the Red River, the employees of the Hudson's Bay Company either sent their children to the British Isles to be educated or brought governesses to teach them. Whenever the employees married native women¹ their children ranked as "White" and were given the same educational advantages. Many of the Hudson's Bay Company recruits grew up in the service of the Company and thus never married. Some of the employees of the North West Company sent their children to Montreal - the Company's headquarters.²

The first schools in Manitoba were started by the various churches as missionary enterprises. In 1818 Rev. Joseph Norbert Provencher - the Roman Catholic Missionary - built the first school in Manitoba. This was a log building fifty feet long by thirty feet wide, located in St. Boniface. It should be recorded that in 1815 John

¹John Maclean's Notes of a Twenty-five Year's Service in the Hudson's Bay Territory, p. xv. Toronto: Champlain Society Publications, 1932.

²The writer's own conclusions, as no information substantiating the statement could be found by the writer.

Matheson Junior¹ opened the first school, but being a sporadic effort it lasted only a short time. In 1820 Rev. John West, the Anglican Missionary, opened the first Protestant school in Manitoba, with a Mr. Harbridge in charge of the school.

After schools were established in the Red River settlement one in particular, St. John's College, attracted the children of many company officers. In 1833, having added high school work to its curriculum, this institution changed its name, becoming the Red River Academy.

Many of the officers who were financially able sent their children away to be educated. Some were sent to the Old Country by Company's ships, while a great majority were educated at St. John's College. Some had governesses at the Forts, while those who were not able to send their children away had to give them such education themselves, locally, in their own homes, missions, as best they could - for education of parents was limited too in many cases. There were very few children who could not read and write sufficiently to carry them through life's work. After the Indian Residential and Day schools were established the problem was largely overcome.²

Missions in Northern Manitoba have been chiefly promoted by the Church of England in Canada, the Roman Catholic Church and the Wesleyan Methodist Church (now the United Church of Canada). The first missionary efforts in

¹Free Press Magazine Section, p. 5. Jan. 26th, 1935.

²N.M.W.J. McKenzie, The Men of the Hudson's Bay Company, p. 56. Fort William: Published by N.M.W.J. McKenzie, 1921.

Northern Manitoba date back about one hundred years. It is a very important fact that the education of Indian children, in Mission Schools, which were established in connection with every Mission, was of fundamental importance to the well being of the Mission. These Mission schools were the fore runners of the present Indian Day Schools and Indian Residential Schools.

The Church of England

In 1823 Rev. John West took two Indian boys from York Fort and Norway House respectively and brought them to Fort Garry. These boys were baptized and given all the educational advantages available. One of them Henry Budd,¹ a Cree Indian, after finishing school, went into the service of the Hudson's Bay Company but left them in 1837. After three years in the Upper Settlement, he was sent to work as an Anglican catechist among his fellow Crees at Cumberland on the Saskatchewan River. In 1842 he moved to The Pas, where he did outstanding work.

Henry Budd's work was so successful that in 1844, Rev. James Hunter was assigned to the Mission at The Pas. Both Budd and Hunter labored faithfully in the extension of the gospel to the heathen Indians. So eager were these people for instruction that they came for many miles. This

¹S. Tucker, The Rainbow in the North, p. 147.
London: James Nisbet & Co., 1853.

zeal on the part of the Indians led to the opening of a mission in 1846 at Lac le Ronge, where James Settee, one of the earliest pupils of Mr. West's school, was sent. The influence of Devon¹ or Cumberland Mission spread in all directions from The Pas, and later resulted in the opening of another mission at Moose Lake, east of The Pas on the Saskatchewan River.

The successful labors of Budd and Settee demonstrated to the Church Missionary Society the usefulness of native workers. Subsequently, Rev. D. Anderson was appointed the first Bishop of Rupert's Land in 1849, so that the work among the Indians might receive closer attention. Bishop Anderson lost no time in visiting the stations, consecrating churches and starting a training institution for candidates for the ministry, as well as inaugurating a Church Missionary Association for his own diocese.

In 1850 Henry Budd was ordained. Much of the later success of the Mission was due to his ground-work while serving for thirty-eight years, first as teacher and later as clergyman in the Cumberland Mission at The Pas. Henry Budd was buried alongside Christ Church at The Pas. The inscription over his grave, reads as follows:

¹Called Cumberland and later Devon Mission.

SACRED
TO
THE MEMORY OF THE
REV. HENRY BUDD
WHO DIED APRIL 2, 1875
AGED 61 YEARS
NAMED AFTER ONE OF THE FOUNDERS
OF THE C. M. S.
THE FIRST INDIAN CONVERT AND
CLERGYMAN IN RUPERT'S LAND
AND EARNEST AND FAITHFUL MINISTER
OF THE GOSPEL FOR 25 YEARS
BELOVED BY THE FLOCK OVER WHICH HE WAS PASTOR

In 1844 Rev. James and Mrs. Hunter, Anglicans, arrived at The Pas after a tedious journey of thirty-eight days from Fort York. Rev. Hunter baptized many Indians among whom were Louis Constant and another chief, Cook. Both proved to be indefatigable in their efforts to lead others to Christ. Louis Constant came to The Pas in 1800.

About 1800 a French Canadian and native of Three Rivers named Constant settled on the point where the town is now located, cleared the ground of the trees that were there and started farming. According to his grandson, Antoine Constant, the present chief of the Indians of The Pas reserve, from whose lips this information has been obtained, Constant married a Santeaux woman, who gave him two boys and four daughters. The present chief's father, also named Antoine, married a Cree woman who bore him five boys and four daughters.¹

The settlement at The Pas therefore was started by Constant about the year 1800. Henry Budd was the first missionary to reside at The Pas. The influence of the Cumberland Indians spread westward to Lac la Ronge and

¹Ibid., p. 235.

eastward to Moose Lake. Rev. Hunter visited Moose Lake and witnessed some Indian idolatry and superstition.¹

Chief Constant handed Mr. Hunter the last relic of his former superstition. It is a roll of birch rind about four feet long and nearly one foot wide and on the inner surface are scratched with some painted instrument various hieroglyphic devices, intended to mark out the straight road to long life and happiness. This road is guarded on one side by figures of the sacred goose, and on the other by a corresponding row of heads and arms of some of their other deities, while the supposed paths of the wicked diverge from the main road and are lost. Mr. Constant told Mr. Hunter that he used to regard this roll with the same reverence he now felt for his Bible but since his conversion it had become a source of shame and sorrow.²

The Anglican Church building at The Pas was built in 1847-48 by the sailors of Sir John Richardson's expedition, who were wintering in the vicinity of The Pas. This expedition was searching for Sir John Franklin who lost his life along with one hundred and twenty-nine officers and men in search for the North West Passage.³ They stopped at The Pas enroute for the Arctic Ocean. For something to do, the men hand-carved all the pews and other furniture in the church.⁴ The church was completed in 1850 and was consecrated and

¹Ibid., p. 170.

²Ibid., p. 158.

³H. A. Kennedy, The Book of the West, pp. 6-66. Toronto: The Ryerson Press, 1925.

⁴Tucker, Op.cit., p. 192.

named that year by Dr. Anderson, Bishop of Rupert's Land. The hand made pews are still found in the same Christ Church today.

Rev. J. Hunter was a good Cree scholar. He translated into Cree the prayer book and the Gospel of St. John. These translations were printed by the Church Missionary Society. He also started a grammar in the Cree language. In 1854 he met Rev. J. Ryerson in York Factory where both were waiting for the ship to take them to England. Of Rev. Hunter's Cumberland Mission at The Pas, Rev. J. Ryerson writes:

It is one of the most interesting and successful missions in Rupert's Land. The Indians in this mission are perhaps in advance of any others, in the knowledge of the arts and sciences, and I am told many of them are most exemplary and devoted christians.¹

An anecdote, which is by no means the only tangible evidence of the reality of the conversion of the Cumberland Mission Indians, as told to Mr. Ryerson, relates how an Indian, one of Rev. Hunter's parishioners, came to him and with great seriousness said:

I know that Christianity is true, that it is the great, the best religion, much better, very much better, than the pagan - my old religion. Now, when I was a pagan, and followed my old ways, the religion of my fathers - I could eat eight rabbits for my dinner, and then was not satisfied, but since I have

¹Ibid., p. 149.

became a Christian, and follow the new way, six rabbits at a time is plenty for me; I don't want any more.¹

York Factory was the principal port of entry into the Hudson's Bay Territory until about the middle of the nineteenth century. It served the area from the Great Lakes to James Bay and from the estuary of the McKenzie River to the states which lie along the present international boundary. It was the central distributing point and the receiving centre for furs.

To York Factory came the annual Hudson's Bay Company ship, upon which all the early Missionaries depended for their supplies. Missionaries passing through York Factory came in contact with the Indians there and many were baptized. A desire for a permanent minister at York Factory led to the coming of Rev. W. Mason, a former co-worker of James Evans, who joined the Anglican Church in 1854. By 1870, when Rev. W. W. Kirby followed Mr. Mason, there were practically no Indians who did not profess Christianity. The work then became pastoral.

The Anglican Mission at Split Lake, which lies about one hundred and fifty miles up the Nelson River from the Bay, was opened in 1896 when Rev. J. Lofthouse visited the place from Churchill. Forty-five families

¹Ibid., pp. 149-150.

that formerly lived at York Factory had removed to Split Lake. Rev. Lofthouse knew these people, having met them previously on his visits to York Factory. They were Christian Indians and arrangements were made for a catechist to remain at Split Lake. From 1901 a permanent ordained minister has been in charge of this mission.

The Indians around Churchill are Chipewayans. A few Esquimaux visit this place in summer. In 1860 Rev. J. P. Gardiner was visited at York Factory by a couple of these Chipewayans, who were disappointed at not having a visit from him, saying:

We suppose we are never to hear the word of God. The white men have promised us a minister for many years, always saying there is one coming soon, but we have not seen him yet. We are dying fast, and do not know where we are going, and there is no one to tell us what will become of us after death.

Although the work among the Chipewayans was less promising than among Crees, yet in 1863 Rev. Gardiner established a mission and the work was left largely to native teachers at Churchill. In 1882 Rev. Lofthouse went as a permanent minister but did not make his residence there until 1886 when a house was built from imported lumber, as there was no timber near Churchill.

Tuttle, when passing through Churchill, remarked on a very neat church located there. The population in 1882, when Rev. Lofthouse came to Churchill, was about forty, including Chipewayan half-breeds. Tuttle gave a

personal anecdote about the Rev. Lofthouse:

He came out as a young man and desiring the comforts of home found no suitable person in Churchill or York, except Cree ladies, some really beautiful and well educated. He exchanged photographs with a young lady¹ whom he had never seen, but about whom he knew something by hearsay. The courtship, proposal, acceptance and the whole business had been completed in two letters.²

The future Mrs. Lofthouse was on the next boat headed for Churchill.

The Church of England Missions and pastoral charges at the present time are located in Northern Manitoba with the men in charge³ as follows:

Diocese of Brandon - Bishop: H.T.P: Thomas -
Brandon

1. The Pas - Rev. D. L. Greene
2. Flin Flon - Rev. E. A. Syms
3. Devon Mission (The Pas) - Rev. R.B. Horsefield

Church of the Messiah
Church of the Redeemer

4. Herb Lake - Rev. W. A. Gilbert

Hudson Bay Railway
Island Falls
Sherridon
Wabowden

¹In England.

²C. R. Tuttle, The Golden North, p. 211. Chicago: Rand, McNally & Co., 1897.

³Church of England Year Book, 1935.

- 5. Moose Lake - Mr. Eric Littler
- 6. Cedar Lake - Mr. H. P. Barrett
- 7. Cormorant Lake - Bishop's Messengers
- Diocese of Keewatin - Bishop: Rt. Rev. A. D. Dewdney
D. D. Kenora
- 8. Churchill - Rev. J. R. Murray
- Pikwitonei
Thicket Portage
- 9. Jack River - Rev. W.H.J. Walter (Norway House)
Warren's Landing
- 10. Split Lake - Rev. G. C. Cowley
- 11. York Factory - Ven. R. Faries
Severn

Roman Catholic Church

Roman Catholics sent out missionaries from their headquarters at St. Boniface. Rev. Darveau opened a mission at The Pas in 1843.¹ Darveau left St. Boniface on St. Patrick's Day for Duck Bay on Lake Winnipegosis. Having reached the lake he was caught in a terrific blizzard while trying to reach the home of an acquaintance. After spending two nights and a whole day wandering about without fire or food, he was finally found. His first words were, "Have you anything to eat? I am hungry." Darveau finally reached The Pas on August

¹A. G. Morice, History of the Catholic Church in Western Canada, p. 173. Toronto: The Musson Book Co., Ltd., 1910.

28th of that year. He found The Pas a trading post of some importance. It had previously received several visits from Roman Catholic priests in the Red River area.

Darveau found that a year or two earlier¹ Henry Budd had been established at The Pas as catechist and school master of the Church of England. There must have been a great deal of animosity exhibited at the coming of Father Darveau. While returning to The Pas next spring he lost his life at Duck Lake - apparently a victim of accidental drowning. The Catholic Church lost a very promising young Indian Missionary.

Bishop Provencher saw that he needed Oblates rather than secular clergy for his missions because "The Oblates were by profession missionaries to the poor."² After much pleading in Eastern Canada, two Oblates, Rev. Casimir Aubert and Rev. Alexander Antonin Tache arrived at St. Boniface in 1845. Father Tache was hardly past adolescence and still very youthful in appearance. He elicited the following remark from Bishop Provencher: "What! I have asked for men and they send me a child."³ The child proved to be a very aggressive Missionary who in six years became a bishop. The Oblates went among the Indians of

¹Ibid., p. 177.

²Ibid., p. 190.

³Ibid., p. 193.

Western Canada and opened missions and schools. The latter almost always formed part of the priest's undertakings among the Indians. Today in Northern Manitoba, wherever Catholic Missions are found, they are in charge of Oblate priests.

The success of the Roman Catholic Missions in Northern Manitoba is largely due to the efforts of Bishop Ovide Charlebois, O. M. I., Vicar Apostolic of the Diocese of Keewatin for twenty-three years. Bishop Charlebois spent forty-six years in Northern Saskatchewan and Northern Manitoba. On November 20th 1933 at the age of seventy-one he died from a cold contracted while travelling by dog team from Barrows Junction to an Indian Settlement.

In 1887, Charlebois,¹ a young priest from L'Assomption College in Quebec, came to the Northwest, to Cumberland House on the Saskatchewan River. He served here for sixteen years as resident priest, making trips to various parts of the North opening missions for Indians. He was subsequently made principal of the Indian School at Duck Lake Saskatchewan which position he held for seven years till his appointment as Bishop in 1910, with headquarters at The Pas. His diocese was formed when that of Prince Albert was divided. The new diocese of Keewatin comprised Northern Manitoba, a corner of Ontario, a large

¹Life Account of Bishop Charlebois taken from "Northern Mail", The Pas, November 20, 1933.

part of Northern Saskatchewan and part of the North-West Territories.

On the arrival of Bishop Charlebois at The Pas, to take over his new duties, he was conducted to his Palace, which is described by Father Turquentil (now Bishop) as follows:

.... A shelter fourteen feet square, with a slightly sloping roof, leaning against the back of the church; no more than that. Inside, two benches, a chair, an empty case used as a table, two trunks containing the linen or the provisions of the priest who occasionally stays here, a small kitchen stove, and the list of furniture is complete. As for decorations for the occasion, you will find none in this little dwelling except ¹ a few cases that have come addressed to the Bishop.

From the Palace the Bishop proceeded to his Cathedral, a white-washed rectangular building, twenty-two feet by nineteen feet, built by himself in 1897 when he was stationed at Cumberland.

.... He cut down trees; squared them; made them into a raft; let it float down stream; turned the boat into a floor, and the raft into a wall, and ² everything needed for a Mission chapel was complete.

From 1911 began the building of a great Catholic Diocese. At that time a second Bishop's palace was built, and the next year converted into a hospital. Other buildings started that year were the convent, a

¹Bishop Ovide Charlebois, First Efforts of a Missionary Bishop, p. 7. Winnipeg: West Canada Publishing Company, Ltd., 1912.

²Ibid., p. 7.

public chapel, a school (part of the present structure) and a new Bishop's residence. The school opened on January 22, 1912 with twenty-one pupils in attendance. On April 2, four Grey Nuns arrived to take charge of the hospital which was opened in the Bishop's Palace. This building enlarged now stands vacant behind the school. In 1921-22 the new Cathedral was built and in 1927 the present Bishop's palace was erected. Both buildings, as well as the fine hospital built later, are of brick. These buildings are excellent structures, the hospital costing in the neighborhood of four hundred thousand dollars. The school was enlarged in 1929.

Schools started outside of The Pas by Bishop Charlebois were the St. Joseph's Indian Residential School at Cross Lake and the Guy Indian Residential School at Sturgeon Landing. Missions established by him are those at The Pas, Cumberland House, Pukatawagan, Cross Lake, Island Lake, Green Lake, Sturgeon Landing, Pelican Narrows, Reindeer Lake, Nelson House, Norway House, God's Lake, Portage la Loche, Flin Flon, Cranberry Portage, Sherridon, Mile 185 Hudson Bay Railway, and Barrows Junction. Truly a great monument to a great man!

Two editorials are reproduced, showing the high respect which Bishop Charlebois had gained:

"The Northern Mail", The Pas, Manitoba, November 21, 1933:

Bishop Charlebois

In the death of Bishop Ovide Charlebois, Northern Manitoba loses a man who contributed more than any other person to the history and early development of this country.

A pioneer who saw The Pas grow from a trading post, a man of progress and a man of implicit faith in Northern Manitoba's future greatness, Bishop Charlebois was an important link between this new north country and the older and more established east.

His work was Church work. To that, without stint he gave his strong body and his brilliant mind, but in giving his life to his church he gave something also to the north country. He built a great diocese. He gave it hospitals and schools. He gave it progress and development and civilization. And so his name will live forever, not only in the annals of his own organization, but in the history of western Canada.

"The Free Press", Winnipeg, November 21, 1933:

Bishop Charlebois

In the death of Bishop Ovide Charlebois, Vicar Apostolic of Keewatin, Manitoba's Northland loses a venerable and picturesque figure. He was well known by many people, Indians and white, because of his indefatigable capacity for travel. During his nearly half century of residence in the North he journeyed many miles, and even in his later years braved the rigors of canoe and dog carriage voyaging that he might keep in close touch with the outlying and inaccessible parts of his vast diocese.

His keen wit and deeply-rooted humanitarian instinct made him a richly satisfying companion, whether it was in a trapper's cabin, an Indian encampment, on the trail, or in his bishop's palace. His passing will be regretted by the many who knew of his missionary endeavors; it will be keenly felt by those who knew him personally. But he will not be forgotten. The great monument that he left behind him, the results of his labors as a Church-

man and Indian worker will stand to his memory, for they were based on insight and judgment.

As far south as Churchill River and adjacent to The Hudson Bay will be found the few migrating bands of Esquimaux. According to the 1931 Census there were only sixty-two Esquimaux in Manitoba (5,979 in Canada). The name, according to Archbishop Tache, was derived from that given to them by the Crees. Ayaskimew: aski- raw flesh, and mowow- he eats; then an Eskimo is one who eats raw flesh. These bands are small and have no tribal government beyond that which a father exercises in his family. The bands move from place to place, always near a body of water, leaving emergency caches of food at the camping grounds. They place the meat of deer or seals or sometimes fish in skin bags and bury it in the moss. Esquimaux use stone kettles and lamps, wooden trays or bowls, and scoops and spoons made from horn or bone. From the white trader they have obtained copper knives, hatchets and implements of iron and steel. The Esquimaux are a gentle and quiet race. They are often raided and robbed by Indians on no provocation whatsoever.¹

As far back as 1911 Father Turquetil, O.M.I., (now Bishop) investigated the possibility of establishing a mission for the Esquimaux, Bishop Charlebois in

¹Laut, Op.cit., pp. 263-65.

his Diary reports on Father Turquetil's results as follows:

September 8th, Norway House.¹

.... I had the pleasure of meeting good Father Turquetil here, whom I mentioned before. Having obtained at Churchill all the information necessary for establishing a mission among the Eskimos, he came straight back this way instead of going by Montreal. He is full of enthusiasm for the Eskimos, and dreams of nothing but of founding a Mission among them. The difficulties are very great; but his zeal and devotion are even greater. There is no money for it; but what is chiefly lacking is a companion. Who will have the courage to offer? Such a companion found, the evangelization of more than 3000 Eskimos will begin.

The Roman Catholics established a mission for the Eskimaux at Chesterfield Inlet about three hundred miles North of the Manitoba boundary. The first baptisms were performed in 1917 - first fruits of Father Turquetil's labors. Bishop Charlebois visited the mission in 1923 and in another Diary gives much detail about the Eskimaux. Comparing the Eskimo and the Indian Bishop Charlebois writes:

Pour l' intelligence je suis porte a croire que l' Esquimau l'emporte de beaucamp. Mais, il est bien inferieur sous le rapport de la proprete.²

Bishop Arsene Turquetil, popularly known as the "Bishop of the Arctic" has the largest diocese on the American continent. It extends from Churchill to beyond

¹Charlebois, Op.cit., p. 65.

²Charlebois, Rhez les Esquimaux, p. 24.

Pond's Inlet, some twenty-two hundred miles north - far within the Arctic Circle. It covers an area of about 1,652,689 square miles. Bishop Turquetil served for many years as missionary to the Indians at Caribou Lake. His outstanding work was with the Esquimaux and the establishment of a mission at Chesterfield Inlet, "by reason of the incomparable heroism of its missionaries, merits the description, 'the most beautiful masterpiece of Catholic faith in the twentieth century'."¹

Bishop Turquetil now has seventeen missions among the Esquimaux with eighteen Oblate priests and five Grey Nuns in charge of the work. The Bishop resides at Churchill, the closest point in touch with the outside world.²

The Catholic Missions and pastoral charges in Northern Manitoba according to the 1936 Year Book are as follows:

Vicariate Apostolic of Keewatin - Bishop Martin
Lajeunesse O.M.I.V.A.

1. The Pas (Le Pas) - "Our Lady of the Sacred Heart" -
Rev. Marchand and others.

Sacred Heart School - 10 Sisters of the Presentation
St. Anthony's Hospital - 18 Grey Nuns of St.
Hyacinthe
Missions at Barrows, Cedar Lake, Cormorant,

¹Ibid., p. 1. (Translation from original French).

²Catholic Year Book 1936.

Cranberry Portage, Gillam, Grand Rapids, Herb Lake,
Moose Lake, Pine Bluff, Pikwitonei, Sherridon,
Thicket Portage and Wabowden.

2. Pakitawagan - Rev. E. Desormeaux

3. Lac Caribou - Rev. L. Egenolf

Missions at Lac la Hache
Lac Brochet

4. Lac Pelican - Rev. A. Waddel and Rev. J. E. Perreault

Mission at Entrance to Lac Caribou

5. Nelson House - Rev. H. Thiboutout

Mission at Indian Lake

6. Norway House - Rev. A. Chamberland

Mission at Black River

7. Cross Lake - Rev. H. Boisson

8. Flin Flon - Rev. J. E. De Blois

9. God's Lake - Rev. M. Dutil

10. Island Lake - Rev. J. Dubeau and Rev. L. Poirier

Mission at Sandy Lake.

In the Diocese are one Bishop, three Doicesan Priests (one absent) twenty-seven Oblate Fathers, seven Scholastics (six absent), twenty-seven Lay Brothers and seventy-one Sisters. In all there are sixteen churches with resident priests, fifteen chapels without resident priests and seventeen Missions without chapels. The Catholic population in the Diocese is estimated at

twenty-one hundred white and fifty-nine hundred Indians.

Wesleyan Methodist Church
(The United Church of Canada)

Norway House was named after Norwegians,¹ who were taken into the Company's service because they were good transport men. Besides becoming a depot² for the Hudson's Bay Company in 1831, it became a missionary and educational centre as well. It was to Norway House that Rev. James Evans, a Methodist, came in 1840 to superintend the missionary efforts of the Methodist Church. Because of the vast importance of James Evans' work in the evangelization and education of the Indians of Northern Manitoba a brief outline of his life follows:

James Evans,³ born in 1801, a son of an English sailor, came to Lower Canada in 1823 and took charge of a school. He was eminently successful in teaching for he had a strong and well-trained mind and an especial genius for languages. He married in 1832, and his wife entered

¹Isaac Cowie, The Company of Adventures, p. 132. Toronto: William Briggs Co., 1913.

Another version of the origin of Norway House is that it was founded in 1819 by a party of Norwegians who were driven out from the Red River Settlement in 1814 and who had established themselves at Norway Point. The Hudson's Bay Company named it Norway House.

²Ibid. p. 135.

³John Maclean, Vanguards of Canada, Chap. III, Toronto: The Missionary Society of the Methodist Church, 1918.

most heartily into all his hardships.

After a few years among the Indians in Ontario, Evans was sent as Superintendent of missions established by the Methodist Church in the Hudson's Bay Territory. In 1840 with his wife and daughter and two young Ojibway native missionaries - Peter Jacobs and Henry B. Steinhauer - he set out for Norway House. This was an excellent location for a superintendent, for all boats from York Factory to the great Northwest passed this point going and returning. Evans found the Crees, of Algonquin origin, making their living by trapping, fishing and hunting. They were skilled canoemen and were trusty and loyal guides for the white man. At this time the Crees were very devoted to their native religion, extremely superstitious and greatly influenced by their Medicine-men.

Rossville was the mission established by Evans. It was situated about two miles from the Company's post and named after the chief factor - Donald Ross.¹ A school,

¹From the back of 1936 Hudson's Bay Company calendar - Donald Ross entered the Company's service in 1816 at the age of nineteen. He served as accountant and later as Secretary to Sir Geo. Simpson. In 1830 he was appointed to Norway House Depot and District as Chief Trader. He remained in Norway House for twenty-one years. "His letters to friends in the Fur Trade are among the most interesting contemporary writings and his hospitality to Northern travellers, mentioned frequently in books of the period, was celebrated." He became Chief Factor in 1840 and died at Lower Fort Garry in 1852.

parsonage and church were built and these, with about twenty native houses, comprised the village. The Indians spent their summers in farming and gardening and their winters in following the chase. The children when in the village attended school and were taught reading, writing, arithmetic and singing.

James Evans mastered the Indian language and began to apply the syllabic system which he had invented in 1836. He reduced the language to eight consonants and four vowels and with nine characters in four positions, it became easy to master. In one year, Evans writes:

The men, women and children at Norway House write and read it with ease and fluency, as do some European gentlemen who speak the language of the Indians in different parts.

As paper was not available the first books were made with leaves of birch-bark - hence "birch-bark talk" - written with ink made of soot. Later he cast type from lead of tea chests and made a printing press, which was soon replaced by one sent from London.¹ The Bible was translated, printed and distributed among the Indians. Soon other literature was translated, printed and distributed. Much of this work was done by his wife and by

¹F. W. Howay, Builders of the West, p. 32. Taken from John Maclean's "Vanguards of Canada", Chap. III. which deals with James Evans. Maclean was the archivist for the Methodist Church and may therefore be accepted as the authority on Methodist missions.

Mr. Steinhauer.

The Church of England and the Roman Catholic missionaries adopted the syllabic system, made translations and published much literature for the Indians who were thus given a tool of education heretofore unknown. Of Evans' work the Earl of Dufferin, in conversing with the Rev. Egerton Ryerson Young said, "The nation has given many a man a title and a monument in Westminster Abbey, who never did half so much for his fellow creatures."¹

In July 1932 a stone cairn was erected in Norway House to the memory of James Evans. The inscription on the bronze plate reads as follows:

TO THE HONORED MEMORY OF JAMES EVANS, PIONEER
MISSIONARY TO THE CREE INDIANS, ORIGINAL FOUNDER
OF THIS MISSION IN 1840. HE LAID EXTENSIVE
FOUNDATIONS UPON WHICH OTHERS HAVE BUILT AND BY
HIS PARAMOUNT ACCOMPLISHMENT OF GIVING A WRITTEN
MEDIUM OPENED THE DOOR OF THE CREE LANGUAGE.

Mr. Barner, then superintendent of Indian Missions for the United Church at the unveiling of the Cairn, described Evans as a great man, great as a traveller, scholar, inventor, missionary and Christian. The Rev. Mr. Walters, Anglican missionary said, "Evans has an imperishable monument in the literature read on the

¹John Maclean, James Evans, pp. 176-77. Toronto: Methodist Mission Rooms, 1890.

Indian reserves from the eastern shores of Labrador to the western shores of the Rocky Mountains and used by Protestant and Catholic Missionaries over the whole area.

Agriculture was encouraged among the Indians at Norway House. In 1844 James Evans wrote, "We expect to harvest this year from four to five hundred bushels of barley, eight hundred to a thousand bushels of potatoes and about a hundred bushels of turnips."¹

The Indian children were taught to read and write in the English and Indian languages. Thomas Hassel, the teacher at Norway House, who was a Chippewayan by birth, spoke French, English and Cree fluently.

He reports on the school at Rossville as follows:

The school is attended by nearly sixty pupils about half of whom read and write both English and Indian. The others are spelling and reading easy lessons. Religious truth constitutes a large portion of their instruction. The Creed and the Lord's prayer, in both languages, are familiar to all of them, and our own catechisms are repeated by all the more advanced boys and girls. They are improving in their knowledge of arithmetic.²

From Norway House, Mr. Steinhauer, the Methodist missionary, went to Oxford House in 1848. Native preachers were established at Nelson River and Berens River, the latter being south of the fifty-third parallel.

¹Ibid., p. 185.

²Ibid., pp. 185-186.

The influence of the missionaries spread throughout the whole North and deputations¹ of Indians came pleading for missionaries and teachers. Though many of these places had native preachers ministering to the people, they were not ordained and could neither baptize nor marry. But "where there's a will there's a way."

Edward Paupanakis, asked by some young people to marry them, who had no authority for doing so, solved the problem by announcing to the congregation their intention and the ceremony to be performed at the next missionary visit. When the missionary party arrived, Paupanakis in his quaint English explained the "Breach of Promise marriages".²

He was subsequently ordained.

Of the native Indian preachers the name of Henry B. Steinhauer, a Wesleyan missionary, is outstanding. He spent forty-four years among the Indians in the west. Two of his sons are ordained ministers working among their own people. A Philadelphia family by the name of Steinhauer were greatly impressed by the work of Rev. William Case, the founder of Methodist Indian Missions in Canada. Having lost their son they asked Rev. Case to select a promising Indian lad whom they would educate. Henry B. Steinhauer received a college education and at the age of twenty came west with James Evans. Remaining at

¹Macleane, Vanguards of Canada, p. 223.

²Ibid., pp. 223-4.

Rainy River, Rev. Mason writes in 1840:

Mr. Steinhauer is exceedingly useful to the Mission as translator, interpreter and school-master. He has translated the Liturgy which we use twice a day. I sincerely hope we shall ere long have the Scriptures and some elementary books translated and printed in good Indian not for Englishmen but for the natives.¹

Evans, needing an assistant, called Steinhauer to Norway House, where he became interpreter and school teacher. He, too, had to learn Cree, for he was an Ojibway. So successful was he at Norway House that he went to Oxford House to found a new Mission among the Crees. The Mission was located on Jackson's Bay, some twenty miles from the Company post. Steinhauer translated nearly the whole Bible² into the Cree language and helped in translating a Cree hymn book with the aid of Mrs. Hunter, wife of Rev. J. Hunter of Cumberland Mission, and Peter Erasmus, a native interpreter. Steinhauer moved west to Whitefish Lake where he labored for thirty years till his death in 1884.

After the untimely death of James Evans, William Mason carried on successfully for ten years at Norway House. He subsequently joined the Anglican Church and

¹Ibid., p. 107.

²Mrs. F. C. Stephenson, One Hundred Years of Canadian Methodist Missions, p. 86. Toronto: The Missionary Society of the Methodist Church, 1925.

went to York Factory in 1854. Thomas Hurlburt, who accompanied Rev. J. Ryerson on his tour of the Wesleyan Missions, took charge of Norway House. Hurlburt was a fine scholar, who knew the Ojibway language but not the Cree. In three months of hard application he was able to read the New Testament to his parishioners and later preach in Cree. He said, "The first thing in the morning was to talk Cree, and the last thing I remembered at night on going to sleep was making mental speeches in Cree."¹

Hurlburt was a man of great energy and boundless enthusiasm for mission work. Though his stay at Norway House was short he left evidences of great good among the Indians. Robert Brooking, who spent three years at Oxford House, followed Hurlburt at Norway House. One of Hurlburt's most efficient helpers was Miss Adams. She taught a girls' school in Norway House, Rossville Mission. John Maclean, the Methodist Archivist in his book said of Miss Adams:

The devoted school teacher, who taught a large school during the day and spent her evenings in the training of the mothers and daughters in household duties, and in visiting the sick and needy in their homes. While learning the Cree language in her hours of leisure she gathered the girls of

¹Maclean, Vanguards of Canada, p. 75.

the mission to help her in stitching and binding books. By her energy three thousand copies of one of the Gospels and four Epistles printed on the rude press were stitched and bound, and thus made suitable for circulation among the native tribes of the north and west. A precious relic indeed would be one of these old books of the years 1855 and 1856, but it is doubtful if any are now in existence.¹

Much good resulted from these missions. Before Evans came to Norway House, the Indians were most degraded and procured only ten packs of furs during the winter whereas they now get ninety. The population increased, the Indians became more industrious, built better houses, imported stoves and cows and replaced their native dress and adopted civilized habits.

When Ryerson² re-organized the Methodist Missions in 1854 he reported that the Anglicans were maintaining one school for boys and another for girls. These had been opened in the Red River Colony under the auspices of the fur trade. A grant of one hundred pounds a year from the Company helped to maintain these schools to which the traders and officers of the Company sent

¹Ibid., p. 78.

²John Ryerson, Hudson's Bay Company, pp. 72-73. Toronto: Published by G. R. Sanderson, 1855.

John Ryerson was sent out by the Wesleyan Missionary Society in 1854 as a co-delegate and Deputation to the Wesleyan Missions in Hudson's Bay territory. He travelled over ten thousand miles studying conditions of the Wesleyan and other missions. (p.xxii).

their children.

John Ryerson on his visit to Norway House describes the settlement thus:

Norway House is one of the oldest and one of the most important establishments belonging to the Hudson's Bay Company. The houses of the establishment are ranged in the form of a square, all of them painted white or white-washed. They are one storey high, with the exception of a large house, building and nearly finished, and which is to be the residence of the chief factor and his family. The ground on which the fort stands is rocky, but there is a large and beautiful garden belonging to it which would be a credit to the best domicile in Canada. In this splendid garden were growing, in prime order, almost every useful vegetable, among which were seen in great abundance, potatoes, onions, squashes, beets, parsnips, celery, vegetable marrow, cucumbers, etc., and then the flosculous part of the garden was truly and exquisitely fine; the flowers are in great variety, and in beauty and richness of colours are not surpassed anywhere. Mr. Barnston¹ has great taste for flowers, and cultivates them with great skill. He showed me several kinds which he had procured from Mr. Lunn's garden, at Montreal. Mr. Barnston also excels in the knowledge of botany. Some of the most valuable specimens of natural history in the British Museum are of his procuring. A large rugged mass of rocks rises up between the forts and Play-green Lake, on the top of which stands a flag staff as a beacon to guide the traveller, for Norway House so hid in a cove that it cannot be seen from the lake till the boat almost touches the wharf. On the left side of the building of the fort, extends a flat grassy park or green, upon which, during the summer months, voyageurs pitch their tents and Indians build their camps. There were lying on the front of this flat, near the water's edge, more than twenty large boats. A number of boats are always kept here for the purpose of replacing any boats that may get injured in voyaging between distant parts and York Depot. Behind the fort rises another hill of rocks, beyond which stretches the

¹In charge of the Hudson's Bay Company post.

thick forest, its outlines broken here and there by cuttings for firewood, or small clearings for farming.

Mr. Barnston had kindly arranged for my staying at the fort during my stay at Norway House; I consequently took up my lodgings there, visiting Rossville Mission, which is distant from the fort two miles, as often as convenient, or occasion required. Rossville, the Indian Mission is situated on an island in Play-green Lake; so that the Mission cannot be approached from Norway House but by water. The local situation of the place is remarkably pleasant and the land very rich and productive. The garden looks beautiful; it is large and full of the most useful vegetables, all of which are in fine order, and growing most luxuriantly. There is also a field of potatoes that looks remarkably well, so that Mr. Hurlburt,¹ instead of finding himself in a waste howling wilderness, living on pemmican or buffalo tallow, and surrounded by savages and eaten up by mosquitoes, finds himself in a most comfortable and well-furnished parsonage, surrounded with not only the necessaries, but even the luxuries of life, and with a Christian Society, far advanced in knowledge and practical piety; indeed there is no Indian Mission in Canada, which, for pleasantness of situation, and means of domestic comfort, will compare with Rossville Mission.²

Mr. Ryerson, in company with Messrs. Barnston, Hurlburt and Brooking visited the Indian School at Rossville Mission on the occasion of the annual examination of the scholars. Prizes to the most meritorious children were distributed. In his own words he said:

The value of the goods distributed on this occasion was £10; the most of this sum was given by a gentlemen at the fort; Mr. Barnston sub-

¹Missionary in charge of Rossville.

²Ibid., pp. 86-88.

scribing £2, and Mrs. McKenzie £1. There were sixty-five children present, from five to fifteen years of age; about twenty were writing and reading in the New Testament, several were ciphering, two or three pretty well advanced in the knowledge of arithmetic; they sung very well - music is one branch of science taught in the school.¹

Describing the Rossville village Mr. Ryerson continues:

The church is a neat wooden building, one storey high, well seated, and about thirty-five by forty-five feet on the ground; it will accommodate two hundred and fifty persons, and is usually well filled at the public services, especially the eleven o'clock service, with a congregation of exemplary and devout worshippers, who in personal appearance, etc., are in advance of any Indian congregation I ever saw in Canada. In the afternoon, accompanied by Mr. Steinhauer, I went through the village, and called on every family in it; the most of the houses were clean; the families in them appeared to be comfortable; but the agriculture of the place is far, very far behind what it ought to be. I was told that the village has been going back, in this respect, ever since the late Mr. Evan's time, who indeed was the founder of the Mission, and who, for a number of years, in many ways, was eminently useful among the Indians in this territory. There are about forty houses belonging to the settlement; several of them, however, are some distance from the village. The parsonage is a neat building, and sufficiently large to accommodate any ordinary family; it now needs some repairs; especially a new roof is indispensable. The school house is an excellent building, and of commodious size; a part of it has been partitioned off, and the room occupied for a printing office; this part will now be occupied by Miss Adams and the children of the female school.²

Rev. J. Ryerson, after leaving Norway House arrived at Jackson's Bay Mission near Oxford House.

¹Ibid., p. 89.

²Ibid., pp. 90-91

There is a parsonage house and a church at this Mission, both unfinished; so far as they have gone, the expense of their erection has been met by the Hudson's Bay Company, but it will require £70 or £100 to complete them; when finished they will be very suitable buildings for the object for which they were erected. Mr. Brooking intends to do all he can to induce all the Indian families to build them houses to dwell in.¹

The Fort at York, according to Rev. Ryerson, a large square containing some ten acres inclosed within high stockades, was built about five miles from the Hudson Bay on Hayes River.

The houses are of wood, and certainly can make no pretensions to architectural beauty, but still their regularity, and clean white appearance have a very pleasing effect on the eye. The principal building is the general store, where the goods to the amount of two years outfit for the whole northern department are stored. This general store is the centre building, and is built with an open space, or court, in the centre of it, after the manner of French hotels. On each side of the centre building is a long low white painted house, with window frames and edgings painted. In one of these visitors and company residents are lodged in the summer season; the other is the mess room or dining hall. Four large stores stand at right angles to these houses, and forming thus three sides of the front square. Behind the front building stands a row of small and low buildings, painted yellow, for the laborers and tradesmen; and on the right hand is the dwelling house of the chief factor, and adjoining it is the clerk's house, called 'Bachelors' Hall'; and in front of the chief factor's house, Mr. McTavish is now building a parsonage for the chaplain. On the left hand is the provision store and the Indian trading shop. A few other buildings, the oil store, the lumber house; among which is seen a tall singularly-looking building, the observatory, called the look-out place, from which the inhabitants

¹Ibid., p. 98

have an extensive view of their wild domains, and just near it stands the ice house.

The country around the fort is one immense swamp, as level as a floor, thickly covered with willow bushes and dotted, here and there, with bunches of pine trees. The only large timber in the vicinity grows on the banks of Hayes River, several miles above the fort and consists chiefly of spruce fir.¹

John Sinclair, alias Matonekesekwawekemow, native teacher at Oxford House, writing to John Ryerson on December 9, 1854, reports:

Since our arrival at this place we did not keep any kind of school that would benefit the children of this place, because we have not a book to teach them out of. If we should teach them, it would be only to teach them to repeat their lessons by heart which is not the proper means to make them know something. I do beg for them spelling and reading books, Testaments, Bibles, copy books, slates and slate pencils etc., etc. And I also beg for them some kind of musical instrument, that would amuse our children, or to start out our tunes (such as accordeon and tune fork).²

To show the generosity of the Company to the support of education, Mr. Ryerson reports:

Hon. Hudson's Bay Company appropriate annually considerable sums for the diffusion of religion in the territory. Bishop Anderson at Red River receives £300, The Rev. Mr. Chapmen, Chaplain at Fort Garry £150, and the Bishop's School receives from the Company £100 per annum. The Rev. Mr. Cowley, missionary among the Indians at Red River has allotted to him £50; the missionary at Moose Factory has £50; the Rev. Mr. Mason of York also £50. To the Methodist Missions, there is given to

¹Ibid., pp. 107-8.

²Ibid., p. 170.

Lac la Pluie £50; Norway House £50; Oxford Place £50; Edmonton £20. Besides there are considerable sums given to Roman Catholic missionaries. Rev. Mr. Black, Presbyterian minister at Red River £50.¹

That the Company supported education proved to be their benefit as well, for the Indians were more industrious and more reliable. They brought in a larger catch of furs than they did previous to the establishment of the missions. Fur trade was the most important business in Northern Manitoba and the treatment of the Indians by the Hudson's Bay Company reflected greatly upon the social and economic status of the Indian. A typical quotation from a Church missionary will help to understand the Company's attitude and treatment of the Indian.

Rev. Brooking writing to Ryerson, on December 5, 1854 gives his opinion of the Company's treatment of the Indians:

My opinion in reference to the Honourable Company's treatment of the Indians has undergone no change. I am quite convinced that, all things considered, it is the best system that could well be devised. The Indians here are far better off than they are in Canada. The Company supplies them with articles of excellent quality, at prices far more reasonable than the same articles can be obtained for in Canada. Those who from old age and infirmities are not able to procure their own living are greatly assisted, and in some cases wholly maintained at the Company's establishments. Then, as to intemperance, I have

¹Ibid., p. 123.

seen no persons, either white or red, since I came to the country who have shown the least symptom of this detestable vice. I have every reason to believe, therefore, that the Company's treatment of the Indian is highly conducive to their welfare. I, of course, speak in reference to those who are more immediately under the Company's control. The striking contrast between those and the Lac la Pluie Indians, who have access to the American Fur Traders, will best illustrate this. For they, as you are aware, are a set of ragamuffins, if indeed such a term can be applied to those who, when we passed them were nearly in a state of nudity.¹

In 1854 Rev. John Ryerson found that the Protestant Missions were mainly among the Crees in Rupert's Land. They were located in Northern Manitoba as follows:

Wesleyan Methodist:

1. Jackson's Bay (Oxford House)
2. Rossville (Norway House)

Church of England:

1. Cumberland Place (The Pas)

In all there were in the vast territory of Rupert's Land only eighteen Protestant missionaries. Of these thirteen were Episcopal, four Wesleyan and one Presbyterian. Six of the Episcopal were situated at the Red River Settlement. Mr. Ryerson indicated that the inviting fields for mission work in Northern Manitoba were Nelson River House and Churchill.

Mr. Ryerson concludes:

¹Ibid., pp. 164-65.

Day and Sabbath schools are indispensable adjuncts to the missions among the Indians: well qualified teachers are therefore almost as necessary in carrying on missionary work as the missionaries themselves. The schools are in the English language, but the teacher must understand the Indian also, and hence the great necessity of the Society more earnestly directing its attention to the educating and training of suitable persons to be employed as teachers in the schools. I believe that a school on some such plan as the Industrial Schools at Muncey town and Alderville, should, and might be successfully established in some central place in the Territory. A school for the instruction of children, both male and female, in the arts of life, and the rudiments of science, as well as in the principles of the Christian religion, forms the basis of the most efficient missionary exertions among the Indians.¹

In 1860 Rev. George McDougall, who had worked for nine years among the Indians of Upper Canada, was stationed at Norway House and appointed chairman of the Hudson Bay District. The mission prospered greatly under his leadership. A number of young natives were enlisted for volunteer service as they travelled with the Company's freighters across the continent or lived in the hunting camps.

Rev. George McDougall saw in the prairies the future homes of millions. "The men who founded the missions were not in quest of farming locations; their object was to save souls, and the missions were chosen to reach the people." This was true, but when Rev. McDougall saw the prairies he hoped that the Indians in the Lake Winnipeg district would move south where they could, by cultivating

¹Ibid., p. 127.

the land, be saved from starvation when fishing, hunting and trapping failed.

In 1867 Charles Stringfellow¹ succeeded George McDougall at Norway House and John Sinclair was stationed at Oxford House. Many Indians were brought to the fold. In 1868 Egerton Ryerson Young came to Norway House and found there a Christian village in pagan surroundings. He travelled extensively and was the first missionary to visit the Nelson House Indians. The mission at Nelson House was opened in 1874 by Rev. J. Semmens.² For many years the work at Nelson House was carried on by native assistants and visited by the missionary from Norway House, some three hundred miles away. In 1891 Rev. S. D. Gandin left Norway House where he had charge of the school and began his work at Nelson House. Mrs. Gandin came four years later as a bride and the only trained nurse in all the country.³

Rev. S. D. Gandin spent forty-four years among The Indians in the North. He retired in 1934 and is now living in Transcona. His last mission was Cross Lake, where he rendered heroic service. His comments on Indian

¹Stephenson, Op.cit., p. 111.

²Ibid., p. 115.

³Ibid., p. 116.

missions, in a letter to the writer is a valuable contemporary document.

I may say that the United Church has had during my time a good half dozen native ministers, a credit to their race and church, in character and performance. Rev. Edward Paupanakis, in his own musical Cree, was a wonderful man and a real minister, a born orator, a man respected by all who knew him - Whites as well as his own people. I could tell you of the Steinhauers, Henry, the father, and his sons Egerton (late) and Robert (still living); of Pearce and Kelly of British Columbia, both great men. What shall I say more of a goodly number of efficient local preachers and interpreters and the old Clan Leaders. Some are still with us but very many more have passed on to the great reward of every faithful Christian soul of every race and clime. Many such have I fellowshiped with during my forty-four years amongst these tribes. The marvel to me has often been that many themselves out of paganism, out of tent, tepee and shanty - a wandering life in the Northern wilds - but earnest, strong Christian souls in fellowship with God and then a glorious passing. My spirit glows within me as I live it all out again.

In recent years the Woman's Missionary Society of the United Church have placed a missionary nurse at Nelson House, the most northerly United Church mission in Manitoba. This nurse devotes her time mainly to the native women and girls. Her mission house is always a shelter for girls, who often need her help and receive it freely.

In 1875 the Hudson's Bay introduced steam navigation on Lake Winnipeg and changed the route of traffic for their inland trade from York Factory to Winnipeg.¹ Norway House lost its importance as a meeting place and a distributing

¹Ibid., p. 118.

point and from then on became a mere trading post. This also had its effect on the status of Norway House as a missionary centre for the Wesleyan Church; they no longer were able to send the Gospel to the outposts as they had done when the Indians freighted supplies for the Company.

In 1900 an Indian Residential School was opened at Norway House by the Methodist Church.¹ Rev. J. A. Lousley was the first principal of the school. About 1910 the Department of Indian Affairs opened a hospital at Norway House to serve the large Indian population in that area and to the north. The present medical superintendent in charge is Dr. W. N. Turpel who is assisted by two nurses and a complete staff. The cost of maintenance for the year 1933-34 was \$ 10,719. (Auditor General's Report p. 11).

Island Lake is some two hundred and fifty miles north east of Norway House. Because of the isolation these Indians are perhaps the most primitive Crees in Northern Manitoba. The first resident Methodist missionary began work in Island Lake in 1903.

God's Lake mission which started as an out-station of Island Lake, claims two hundred and seventy-four Indians. God's Lake is some ninety miles away

¹Ibid., p. 122.

from Island Lake.

At the present time the United Church has six Indian missions in the Hudson Bay Presbytery, which embraces Northern Manitoba.¹

Location	Missionary
1. Cross Lake	Rev. W. W. Shoup
2. God's Lake	Rev. K. S. Armstrong
3. Island Lake	Mr. G. H. Grieve
4. Norway House	Rev. H. L. Chappell
5. Nelson House	Rev. A. C. Huston
6. Oxford House	Mr. Geo. H. Harris (teacher)
	Rev. D. J. O. Scoates

Within the last few years new churches have been built by the United Church at Norway House and Nelson House. During part of the summer Indian workers receive training and inspiration at a school opened for the purpose at Norway House.

To close this section, the following quotation is taken from "One Hundred Years of Canadian Methodist Missions":

Of the self sacrifice of the missionaries comparatively little is known, even by the best

¹Year Book of the United Church of Canada, p. 423. 1935.

Other United Church pastoral charges in Northern Manitoba are found at: Churchill (Student Missionary), Flin Flon, Sherridon (Student Missionary), and The Pas.

supporters of our work. Day by day men and women are giving their lives for the uplift of the Indian as surely as did the Rev. Edward Eves and the Rev. J. A. McLachlin, whose deaths by drowning deprived the work of missionaries beloved by the Indians and by their fellow-workers. Notwithstanding isolation, hardship and discouragement, the missionaries have been successful in breaking the power of the superstitions of paganism and in leading many of the Indians into the joy of Christian experience.¹

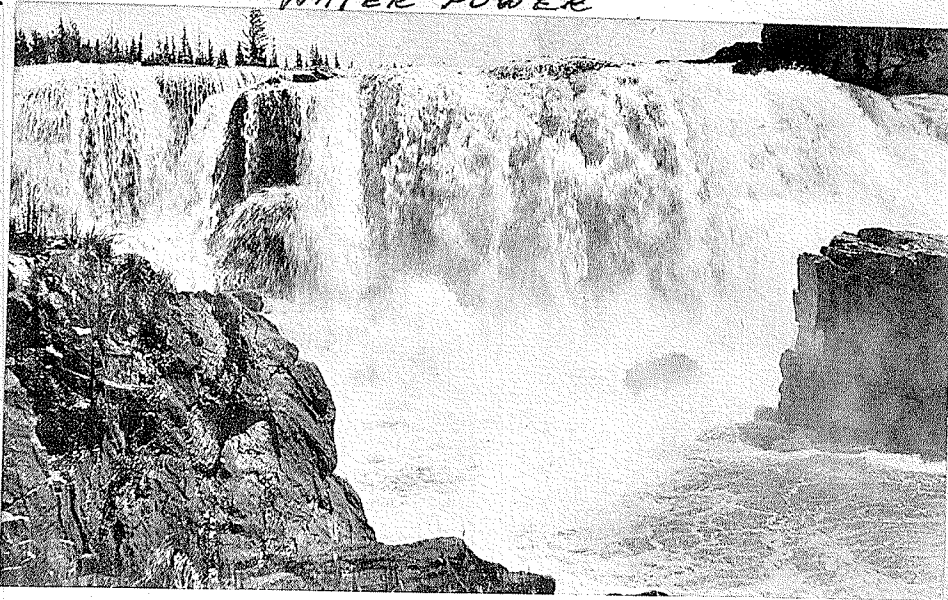
¹Ibid., p. 129.

LUMBERING



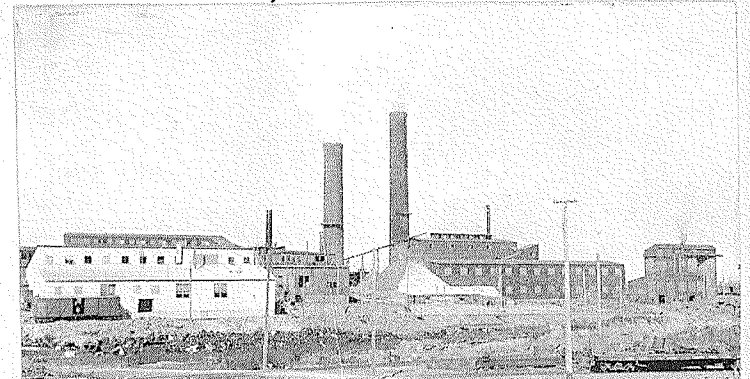
One of Manitoba's Lumbering Industries—showing Lumber Yards, Saw Mill and Log Booms AT THE PAS

WATER POWER



Lynx Falls—among the more beautiful of Manitoba's Waterfalls

MINING



Above—Flin Flon

IV. PICTURES SHOWING THE DEVELOPMENT
OF INDUSTRIES - NORTH of 53°

CHAPTER IV
ORGANIZED EDUCATION OF
THE INDIANS NORTH OF 53

All Indians in Canada receive uniform treatment under the provisions of the Indian Act. To better understand Indian Education in Manitoba, North of 53° a brief history of the education and treatment of Indians in the Dominion will be given in the first part of this chapter.

Education of Indians in Canada

Duncan C. Scott, Deputy Superintendent General of Indian Affairs, in his brief summary of Indian affairs since Confederation, wrote as follows:

The British policy with regard to Indians in Canada was enunciated in the Proclamation of 1763, whereby their aboriginal rights were expressly recognized. In this the British attitude differed distinctly from that of the French, who, although they had treated the Indians kindly, had never given them any special status or conceded them any vested interest in the soil. The terms of the Proclamation have been reflected, before and since Confederation, in the administration of Indian Affairs, by the successive Governments of Canada. Under the British North America Act the control of the Indians was allotted to the federal authority, and it has been the aim of the Government to treat them with uniformity throughout the Dominion under the provisions of the Indian Act, which is administered by the Department of Indian Affairs.

Reserves have been set aside for the various Indian bands, all of which are under Government supervision, through the agencies of the department. Education, medical attendance, relief where

required, assistance in agriculture and other pursuits, and so forth, have been provided in a generous manner.¹

Describing the Indian's social habits and also his struggle to obtain a livelihood, Dr. Scott continues:

It may be conceded that the typical Canadian Indian is the hunter and trapper, and, when one thinks of him, buckskins and beadwork and feathers are still cloaking him with a sort of romance. But these are rarely seen, except in pageants and on holidays when the superior race must be amused by a glimpse of real savages in war-paint. The Indian hunter and trapper follows the craft of his ancestors, clothed in the same manner as other people; his wife and children likewise. His domestic surroundings grow less and less savage. The rabbit-skin robe yet holds its own, and the snowshoe; but the birch bark canoe is supplanted by the basswood or cedar variety; as likely as not he has a sewing-machine and a gramophone in his tent. The aboriginal hunter is supreme no longer in his own craft; gone is the fiction that he is superior in these pursuits. The white man equals him as a trapper, and holds his own on the trail and in the canoe. But as the margin of the wilderness recedes, it is difficult for comparison of this kind, to find the Indian of pure blood. There has been through all these years a great interfusion of white blood by lawful union, and by illicit intercourse; legally a man may be an Indian with but a small trace of native blood, if his Indian descent is through the male line. If an Indian woman marries a white man, she ceases to be an Indian in the eye of the law and her children take the status of their father.²

For seventy years after the conquest of Canada Indian administration was in the hands of the Imperial Military authorities. The military policy had considered the Indians

¹Annual Report of the Department of Indian Affairs,
p. 7. 1927.

²Ibid., p. 7.

as potential friends or foes. To keep them quiet presents of scarlet cloth, trinkets, brass kettles, ammunition and sometimes whiskey were given to them. Fur-traders, too, took advantage and drove better bargains by the use of whiskey. The Indians were indeed a dejected people when the Province of Canada took over the responsibility of the Indian in 1845.¹ Dr. Scott says:

Confidently it may be said that the Indian has justified the trust that the early missionaries placed in him, his mentality and temperament and constitution fitted him for progress, and he has valiantly borne the ordeal of contact with our boasted civilization. Although he has been wasted in the struggle, he has not been worsted, and the vestiges of the tribes that remain are of stronger stock as the years go by.²

The missionaries claimed the Indian as ready material for evangelization. Thus in Upper and Lower Canada a systematic endeavour to educate the Indian was begun in co-operation with the missionaries. This informal union of church and state, started nearly ninety years ago, still exists today. All Indian schools are conducted jointly by the Department of Indian Affairs and the church denominations. This method has evidently proved to be a success for the Indians in the older regions of Canada are entering

¹Ibid., p. 8.

²Ibid., p. 8.

more and more into the general life of the country. Dr.

Scott wrote in this respect as follows:

They are farmers, clerks, artisans, teachers and lumbermen. Some few have qualified as medical doctors and surveyors; an increasing number are accepting enfranchisement and taking up the responsibilities of citizenship. Although there are reactionary elements among the best educated tribes, and stubborn paganism on the most progressive reserves, the irresistible movement is towards the goal of complete citizenship.¹

and also:

After a century of contact with civilization the Canadian Indian is a difficult subject to treat within the limit of a brief article. His vocations are so varied, his dwelling places are scattered so about the broad Dominion, that no generalities will serve; a positive statement here becomes a negative there; each fact requires a qualification. Asked to describe a Canadian Indian, one might choose between the medical graduate of McGill University, practising his profession with all the authority of the faculty, or a solitary hunter, making the rounds of his traps in the remote north country. Each portrait might be drawn to the life, the difference would be absolute, both would be truthful.²

The Indian population in Canada at the last census of Indians was 112,510. Among the less civilized groups the high birth rate balances the high death rate, but in the more civilized tribes there is an appreciable gain not only in numbers but also in physical standards.

"There is no foundation for the common belief that the Indians of Canada are a vanishing race."³ The census for

¹Ibid., p. 8.

²Ibid., p. 10.

³Annual Report of the Department of Indian Affairs,
p. 9. 1934.

the last fifteen years has shown a substantial increase for every five-year period. This may be ascribed to many factors but especially to the better Indian health service. Harold W. McGill, successor to Dr. Scott, in his report said:

From a health standpoint it may be of interest to observe that the maternal mortality rate among Indians is very low, that smallpox has apparently become a disease of the past, that many of their houses are models of well-kept homes, that tuberculosis no longer threatens the future of the race, and that, in certain fact, that future is assured.¹

The expenditure connected with the administration of Indian Affairs for the year ended March 31, 1934 was \$ 3,858,502.² Out of this sum \$ 1,620,129 was spent on Indian education. As Dr. Scott summarized, "On the whole it may be said that the Indians have reason to be grateful to the Canadian Government for the benefits and consideration that they have received, while Canada may well be proud of what has been accomplished by the members of the aboriginal race."³

All the early efforts with Indian children were wholly missionary in character - for nearly two hundred years the work was carried on without financial assistance

¹Ibid., p. 10

²Auditor General's Report - Indian Affairs Department, p. 5. 1933-34.

³Annual Report of the Department of Indian Affairs, p. 10, 1927.

from the Government."¹ There is record of Recollet Fathers' schools for Indian children in New France as early as 1616 and later the Jesuits were active in the early part of the eighteenth century. Settlers in the British colonies established little centres of Christianity and gave instruction mainly in religion. These intermittent efforts were only partly successful. Even the education of white children received very little attention; in fact, the first school in Upper Canada established in 1784, was for Mohawk Indians who had settled on the shores of the Bay of Quinte. The first church to be erected in that province, in 1785, was for the Six Nations Indians near Brantford.²

In Upper Canada there were approximately forty Indian Day Schools established up to the time of Confederation. There is record of only two of these schools receiving financial aid from the Government. In other parts of the Dominion, prior to Confederation, there were three successful Indian Day Schools in Lower Canada. Interesting experiments were being carried on in the "residential school" idea, where boys were taken into residence and given training in the classroom as well as on the farm. These school activities were subsidized by grants from

¹Annual Report of the Department of Indian Affairs,
p. 12, 1927.

²Ibid., p. 12.

Lower Canada.

Outside of Upper and Lower Canada there was no organized effort for the education of Indian children prior to Confederation. Here and there a sporadic effort was being made but it received no Government grant. The New England Company experimented with foster homes for Indian children in New Brunswick; a Church of England chaplain to the Hudson's Bay Company conducted a boarding school for Indian children on the Red River as early as 1822; a Roman Catholic priest tried an agricultural school for young Indians at Baie St. Paul, now St. Eustache, Manitoba in 1833. There are records of Day Schools for Indians conducted by Roman Catholic, Church of England and Methodist missionaries in various parts of the West. In British Columbia the New England Company had begun work early in the nineteenth century and a later development was the present Lytton Indian Residential School.

Prior to Confederation in Manitoba, North of 53° there were Indian Day Schools, better known as Indian Mission Schools opened at The Pas by Henry Budd, an Anglican catechist, in 1842; at Norway House by James Evans in 1840; at Oxford House by Henry B. Steinhauer about 1848; possibly at Moose Lake, for John Humphible, a Christian Indian was sent there in 1850 from The Pas

to establish a permanent station; also at York Factory by William Mason in 1854. All these Indian schools in Northern Manitoba were unsubsidized and carried on as part of the church activity.

At 1867 there were to be found in Canada only one Indian Residential School enrolling fifty-two pupils and forty-nine Indian Day Schools enrolling sixteen hundred and sixty-four pupils. These were located in Ontario and Quebec. A few other schools existed throughout the country mainly missionary efforts, but they made no returns or reports to the government and thus received no grant. Low salaries were paid, attendance was very irregular and therefore these schools were not very effective. When the responsibility of the Indian became a federal matter, the work became organized and a definite policy laid out. This policy of church co-operation and per capita grant to Residential Schools was instituted right from the start and still prevails.

In 1934, the latest available Annual Report of the Department of Indian Affairs, there were seventy-nine Residential Schools, enrolling 8,596; two hundred and fifty-six Day Schools, enrolling 8,653; and assistance given to ten Combined White and Indian Schools. A total of 17,448 Indian children were enrolled in all the schools.

The average daily attendance was 13,352 giving a percentage attendance of 76.52. There were about two hundred Indian students, not accounted for in the above, who attended public schools, high schools and colleges throughout Canada. These were given financial aid if there appeared to be a likelihood that they would benefit from higher education.

The Indian Residential Schools were operated in co-operation with the following Churches:¹

Roman Catholic	44
Church of England	20
United Church	13
Presbyterian	<u>2</u>
Total	79

At all the Indian Schools provincial curricula were followed. Fully qualified teachers were engaged whenever possible. Properly qualified school inspectors visited all classrooms, except in a few northern schools that were not easily accessible. This arrangement had been made with the provincial Departments of Education in all provinces except New Brunswick and British Columbia, where special Indian School inspectors were employed. All

¹Annual Report of the Department of Indian Affairs, p.12, 1934.

pupils received medical inspection at regular intervals.

Modern texts and other instruments of instruction were being placed in the Indian schools to make them efficient. Attendance in the Indian Day Schools had increased from 50.56 per cent in 1921 to 63.19 per cent in 1934. This may partly be accounted for by the provision for compulsory education which was made statutory in 1920. It is possible to compel every physically fit Indian child between the full ages of seven and sixteen years to attend school. In some cases the Superintendent General may direct a pupil to be kept in school till the full age of eighteen years. However the main reason for better attendance in these schools is a growing conviction on the part of the Indians that the children must be better fitted for the future.

Indian Education in Manitoba - North of 53

The Plain Crees occupied the country between the Assiniboine and the Saskatchewan Rivers. They were restless and warlike and showed themselves to be shrewd traders. They were hunters of buffalo until the white man exterminated the only certain food supply that the Indian had. The Wood Crees lived north of the Saskatchewan River. They were fishers, trappers and hunters. Unlike the Plain Crees, they were quiet and

inoffensive. They still possess an aversion to agricultural life. The Swampy Crees lived in the region of woods, lakes, rivers and swamps located from the eastern prairie plain to the Hudson Bay. They, too, were quiet and gentle, averse to any bloodshed and easy to influence. They were faithful to their employers and responded to evangelization by the missionaries. They made their livelihood by fishing, hunting and trapping.

The Cree band is governed by its own chief who is elected because of ability or relationship to other older chiefs who were good leaders. The band holds its tribal councils where advice is often sought from leading men of the tribe. There are only weak ties with other bands.

The Indian people are fond of their children and, contrary to the casual observer, who thinks that the children grow up without any training, the boys are instructed in the arts of woodcraft, taught the tribal traditions, drilled in their communal duties and the religious observances. The girls are taught to do the woman's work and to perform the social and religious ceremonies. Both boys and girls are taught the rules of good behaviour, for the Indians had and still have an elaborate and rigid code of laws governing social intercourse. The Indian child receives one name, usually selected by the father. The boy is named after an

animal, feature of the earth or sky, or after an event at the time of birth; the girl is named after a bird, flower or animal - the name usually poetical.

The Crees belong to the Ojibwa (Ojibway) race which is of Algonkin (Algonquin) stock. Bands of Swampy Crees are found at Norway House Agency as well as at York Factory. The Indians in The Pas Agency are mainly Wood Crees. There is a band of Chipewyans at Fort Churchill. This tribe is of Athabaskan stock. Intermarriages between members of different bands is common and as a result one finds Indians far away from his usual habitat.

With the coming of the missionary, the Indian was christianized and became more and more like the white man in his customs and beliefs. According to the latest census there were in Manitoba 12,958 Indians, of whom only one hundred and ninety-one still persist in their aboriginal beliefs; all others were christians. In North of 53, there were fourteen bands of Indians with a population of 5,608. There were no pagans in Northern Manitoba.

Anglicans	2,041
United Church	2,565
Roman Catholics	<u>1,002</u>
Total	5,608 ¹

In Southern Manitoba, especially within the Birtle, Griswold and Portage la Prairie Agencies, agriculture is

carried on successfully. But in the Northern Agencies, the chief occupations are hunting, trapping and fishing. Many of the Northern Indians are expert guides and canoe-men and many find employment in this way with transport or fur companies. Mining companies, too, employ Indians to cut cordwood and for transport purposes. The Homes of the Indians in Northern Manitoba are becoming more sanitary. They are more comfortably furnished and the old log houses are being replaced by suitable frame dwellings. However, many of the Northern Indians lead a nomadic life and for these the old-fashioned log house still exists.

When the Indian bands surrendered their land, provision was made in the Indian Treaty for the education of their children.

And further, Her Majesty agrees to maintain a school on each reserve hereby made, whenever the Indians of the reserve should desire it.¹

This is a typical provision for the education of the Indian children in all Indian Treaties.

To implement the provision for the education of the Indian, the Department of Indian Affairs is associated with the various Church denominations. The early history of all Indian schools, North of 53, was that they were started as missionary enterprises. After the schools

¹Indian Treaties and Surrenders, p. 284. (Vol.I).

were in operation for some time, the church authorities approached the Department of Indian Affairs to take them over and be responsible for the cost of their operation. Even though the Department of Indian Affairs paid the teacher and all cost of operation, the churches retained control of the schools. They nominated the teachers and the appointment was made subject to the approval of the Indian Department. In many cases the classroom activities are carried on in buildings owned by the church authorities but the Indian Department has built many fine schools in the North. In the case of Residential Schools a per capita grant is provided. From this the school authorities are required to provide the salaries of the staff and the cost of food and clothing for the children. The church authorities engage the staff at the Residential Schools, only the appointment of the principal being subject to the approval of the Indian Department.

In 1934 there were eighteen¹ Indian Day Schools and two Indian Residential Schools North of 53. There were also two Combined White and Indian Schools to which the Department of Indian Affairs contributed part of the cost of operation. The enrollment in the schools was as follows:

¹The Indian Schools at Churchill and God's Lake were not recognized by the Department of Indian Affairs. See Appendix VIII.

17 Indian Day Schools	545
2 Indian Residential Schools	124
2 Combined White and Indian Schools	<u>42</u>
Total ¹	711

The Indian Schools - North of 53, and the churches co-operating, in 1934 were as follows:

Indian Day Schools

1. Grand Rapids	C. of E.
2. Poplar River	U. C.
3. Cross Lake	R. C.
4. Cross Lake	U. C.
5. Island Lake	R. C.
6. Island Lake	U. C.
7. Jack River	R. C.
8. Oxford House	U. C.
9. Rossville	U. C.
10. ^x York Factory	C. of E.
11. Big Eddy	C. of E.
12. Chemahawin	C. of E.
13. Nelson House	R. C.
14. Nelson House	U. C.
15. The Pas	C. of E.

¹Total includes God's Lake but not Churchill. (See Appendices VIII, IX and X.)

16. Split Lake C. of E.

(R.C.= Roman Catholic; U.C.= United Church and
C. of E.= Church of England).

^xReceived the regular legislative grant from the
Department of Education - it also being York Factory S. D.
No. 1642, in reality a Combined White and Indian School.

Indian Day Schools - (Not recognized by the
Department of Indian Affairs)

Churchill C. of E.
God's Lake R. C. - Seasonal School

Combined White and Indian Day Schools -

Jack River C. of E.
Moose Lake C. of E.-S.D. No. 1698

Indian Residential Schools -

McKay C. of E. (burnt in 1933)
Norway House U. C.
Cross Lake R. C.

The Indian Day School at God's Lake was a seasonal
school in 1934, operating only during the summer months.
It was conducted as a missionary activity by the Roman
Catholic Church. The Department of Indian Affairs had
not assumed any responsibility for the payment of the
teacher's salary, though it had contributed \$ 135.09,
in 1934, for expenses - mainly biscuits for the mid-day
lunch.

The Indian Day School at Churchill, operated by
the Church of England had not been recognized by the

Department of Indian Affairs in 1934 and therefore it did not receive any grant for the teacher's salary. The Indian Department in 1934 had given a grant of \$ 56. to provide certain classroom equipment and for the cost of biscuits for the mid-day lunch.

An Indian Day School was conducted at Southern Indian Lake for three months in 1931. The teacher, Nelson S. Gandin, transferred from the Nelson House United Church Indian Day School. This was an experiment but has not been repeated. There were about forty non-treaty Indian children and about fifteen half-breed pupils who had no school at all. There seems to be a justifiable demand for a school there according to Mr. Gandin.

At present there are only two Indian Residential Schools - North of 53. One is operated by the United Church at Norway House, and the other at Cross Lake by the Roman Catholic Church. Fire destroyed a third Residential School on March 19, 1933. It was called the McKay Indian Residential School and was situated near Big Eddy about five miles from The Pas. The loss was estimated at \$ 75,000. It is not the intention of the Department of Indian Affairs to rebuild McKay School but the Church of England authorities informed the writer that a Residential School will be built somewhere North of 53 ⁱⁿ and the near future, and will be under the

control of the Church of England.

The Cross Lake Indian Residential School was built in 1914, with additions in 1922. It was a fine stone building, with a modern heating plant and electric lights. It was under the direction of the Oblate Sisters from St. Boniface with an Oblate Father as principal. The building was destroyed on February 25, 1930, the act of an incendiary. One Reverend Sister and twelve Indian children lost their lives in the fire. The loss in building and equipment was estimated at \$ 70,000. This school has not been re-built.

After the destruction of Cross Lake Residential School, the Sisters took refuge in the old mission buildings which were still in existence. They took with them seven or eight Indian girls. The Indian Day School at Cross Lake, operated by the Roman Catholics, was a log building but it is being demolished this year,¹ to be replaced by a modern frame building to serve the double purpose of a classroom for the Day School and the Residential School. About fifteen children belonging to the Cross Lake Indian Residential School are housed in the Orphanage at Jack River (Norway House). Both schools at Cross Lake and Jack River are in charge of one principal. The Jack River Indian Day School (R.C.) is also carried on in the Orphanage. This Orphanage

was built in 1927 and is under the direction of the Grey Nuns, St. Hyacinthe.

There are two Combined White and Indian Day Schools - North of 53. Both are described in the next chapter. There were sixteen Indian children in attendance in Moose Lake S. D. No. 1698, to which the Indian Department contributed \$ 264.50¹ toward the cost of operation. The Department of Education gave the balance of the operating cost. This school was taught by an Anglican catechist, who also conducted Church services. The Jack River Combined School is operated by the Church of England. It was built and furnished by the Department of Indian Affairs. There were no white children in attendance in 1934 but there were twenty half breed pupils and six of Indian birth. The Department of Indian Affairs contributed \$ 745.27 toward the cost, for the year ending March 31, 1934. The Department of Education grant took care of the remainder of the operating cost.

York Factory School District No. 1642, ordinarily classed as a public school, received from the Department of Indian Affairs, in 1934 \$ 189. grant on the teacher's salary. This was because several Indian children attended. Although York Factory School is not classified

¹See Appendix XI.

as a Combined school, it really is in the same class as Jack River (C. of E.) and Moose Lake S.D. No. 1698.

Two schools situated in Saskatchewan, but near the western boundary of Manitoba, owing to their location, should be mentioned in this study. Because of the location of Cumberland Mission the influence of the Indians at this place spread in all directions. As early as 1840 Henry Budd, Anglican catechist, went to Cumberland but left for The Pas two years later. This point was periodically visited by Roman Catholic priests and soon became their centre of operation. In 1887 Father Ovide Charlebois (later Bishop) took charge of the mission. From there his influence spread in all directions. Even at The Pas he had some twenty-five Catholics for whom a small chapel, twelve feet square, was built. It was from Cumberland Mission that Father Charlebois did such outstanding work for the Roman Catholic Church. The Indian Day School there was recognized by the Indian Department as early as 1882 and has been carried on since that time.

The other Indian school is the Guy Residential School, situated almost on the border, at Sturgeon Landing. It was opened in 1926 and enrolled sixty-one boys and fifty-six girls, according to the 1934 Annual Report. No doubt it attracts many of the Indian children from the Manitoba reserves. This school, operated by the Roman

Catholic Church, is considered one of the most efficient of its type, in the country.¹

Comments on Indian Education

Some very interesting comments on Indian education have been gathered, through correspondence and interview. Those who have spent many years among Indians, do not always agree, but the sum of their opinions leads to the general conclusion that Indian Day Schools are of greater value than Indian Residential Schools. Rev. S. D. Gandin spent forty-four years among the Indians in the North. His comments on Indian education, in a letter to the writer, are valuable data. He writes:

Amongst a primitive people with the habits of our Northern Indians, education will have many difficulties to contend with. Their way of making a living makes absolutely necessary that they spend the greater part of the year far away from both Church and School. There are now schools on all Reserves - in fact often two, should there happen to be two denominations, each bidding for the handful of children who with their parents may be remaining on the Reserve. Then there is the further difficulty that they must be taught in a language different to their own and the teacher may fail in overcoming this difficulty by lack of continuous drill. On distant Reserves the children hear no English outside of the school so that if the teacher is not very careful in this regard the children may learn to read words fairly well yet not at all understand what they are reading.

I may here mention that the Department of Indian Affairs pays the full salary to the teachers, provides buildings and equipment and two hard-tack biscuits

¹The opinion of the Indian Agent at The Pas - in conversation with the writer.

for mid-day lunch per day for each child in attendance and sometimes a hot noon lunch. We had that at Cross Lake (Indian Day School).

So that there might be more regular education than the Day School could provide, Residential Schools were established under the guidance of whatever Church was in the majority on the Reserve, wherever such school was built. Norway House has such a large school with a capacity of one hundred and five children under the United Church, while Cross Lake has one under the Roman Catholics. The Department of Indian Affairs built these schools provided a complete plant and equipment and paid also a per capita grant from \$ 150. to \$ 165. per year. This method was fine while the children were in the school till eighteen years of age but when they returned to their people and the old life of squalor, dirt and superstition what were these children from the schools to do but to return largely to the habits of their Band? Yet in spite of this they never quite lost what had been done for them while in the school, not but what they were just as likely to fall morally as any other young boy or girl who had never seen the inside of a school. That tendency belonged to their race.

But on the other hand, there had come a general change over the Reserve; better homes, a settled people, gardening, farming, horses, cattle, machinery, regular church-going, English language in common use. There is good soil for the young people returning from the Residential (Indian) School as also fine returns in real results from the Day School.

The average capacity for education in the Indian children follows closely the average amongst the Whites. They are wonderful in artistic ability, in music, drawing, writing and courtesy. Their personal appearance, their movements and hearing are simply transformed through the process of education. The question comes down to this: Where Indian children have a change their education becomes of great value. At this time there is a young native at Brandon Indian Residential School. He has finished Grade Eleven and is attending Normal School to take up education among his people. He hails from Island Lake and came to the Indian school at Norway House, eight years ago, with no knowledge of English, passed his Entrance with honors before he was fifteen, was elected a member in office of the Boys' Parliament while at Brandon - a promising fellow with a useful life before him.

Rev. F. G. Stevens, began work among Indians in 1894 and at present amongst them at Koostatak, Manitoba. He mastered the Cree language in 1898 and was able to preach to the Indians in their own tongue. In a letter to the writer, he says:

During the forty or more years I have been among the Indians I have been for the most part engaged in evangelistic, pastoral and medical work.

During those years I have worked on, or visited all the missions in Manitoba among the Indians under the Methodist Church and later the United Church of Canada. This wide and long experience has enabled me to see Indian schools working and also I have had ample opportunity to observe the after results in the lives of the Indians.

I am at present editing "Spiritual Light" a Cree quarterly magazine. An English-Cree Primer and Vocabulary is my work as well as other Cree books.

The comments on Education by Rev. F. G. Stevens furnish valuable information because of his long years of experience among the Indians. Excerpts from the letter follow:

Industrial Schools, when first started were supposed to fit Indian boys and girls for industrial work. Trades were taught, such as carpentering, blacksmithing, agriculture, tailoring, printing, etc. The idea was to train the young Indians to be able to take their places in the community as tradesmen. This did not work out. The young Indian could not maintain such a place in the "White" world.

The above is not applicable to Northern Manitoba but is a valuable sidelight on Industrial Schools among Indians.

In Industrial and Boarding Schools, half of each school day is devoted to school work along the same lines

as in Public Schools.

The whole structure (of Indian Education in Residential or Boarding Schools) is wrong. Taking the Indian children away from their parents and their natural environment is a mistake. The idea that you can in a few years educate Indians so that they can maintain themselves in "White" communities is wrong.

Day Schools on the Indian Reserves are the true way of educating the Indians.

It is an interesting fact that Dr. J. A. Cormie, Superintendent of Indian Missions for Manitoba, holds somewhat similar views. In conversation with the writer Dr. Cormie offered two criticisms of Indian education, especially the Residential Schools:

Firstly, it is bad pedagogy to train a child for the type of life he will not live, and secondly, it is bad social practice to break up the home. The whole trend of social science today is to keep the home intact. It is a good institution that is better than a poor home.

Bishop Thomas, Anglican, of Brandon, Manitoba, whose diocese stretches beyond The Pas and who has some experience with Indian education remarked:

With regard to the method at present employed in the education of Indians, I hold some definite views, but I am not persuaded that the present is the proper time for their publication.

Mr. W. J. Elliott, who is the principal of the School of Agriculture, Vermilion, Alberta, was a member of a Commission appointed in 1935 by the Home Mission Board of the United Church of Canada, to investigate the Indian Residential and Day Schools. In an article which

appeared in the December issue of the "Nor'-West Farmer",
 1935 Mr. Elliott makes the following statements:

There are some disadvantages in connection with the Residential School which we think should be mentioned. In the first place the children are away from their parents and are apt to lose the advantage of the home contact. Again, the pupils are given what they need in the way of clothing supplies, and this method of simply handing out new supplies gives the pupil little opportunity to put a proper value on these things. Then too, the life in the large dormitory is totally different from, in most cases, the one-room home, to which the graduate must return, and consequently what is meant for training may become just a matter of doing the work.

On the other hand, having the children continually under the control of a large and highly specialized staff has very decided advantages.

In the matter of health the Residential School stands as a veritable bulwark against the two scourges of Trochoma and T.B. All schools are not equally affected and the following figures must be taken as representing general conditions, but in one school fifty-two out of seventy-seven children entering in the fall were suffering from mild to serious cases of Trochoma; and in two other schools a careful survey made by Provincial authorities showed that four out of five of the children entering had some trace of T. B. - either active or quiescent. Dr. Wall, the specialist employed by the Dominion Government in charge of Indian health, has expressed the opinion that Residential Schools hold the key for the eradication of these two dread diseases. These conditions present a definite and real danger to the White Race through the fringe of White population that surrounds every Reserve.

The Day School will be long in solving either of these blights for when the children return home at night, as they do from the Day School, it is just a case of returning for more infection, and the best work of the best nurse will avail but little. The surest, safest and quickest way of effecting lasting cures is to get the children into Residential Schools where constant, vigilant attention is effective. So that the Residential School would appear to be a real necessity for the

next twenty to twenty-five years, for it may take that time to completely eradicate these two evils. Other very important advantages of the Residential Schools are:

(1) There is a better opportunity for academic advancement. It is a significant thing that in the Day School it is rare to find pupils in either grades seven or eight, and very few get beyond grade four. The Indian is a nomad and this trait spells disaster with many a Day School's register for when the Indian moves he takes wife, children and all with him.

(2) There are wider social contacts which are broadening and stimulating.

(3) There is more opportunity for vocational training. The Indian boy or girl is finding it difficult to get started with anything. They are living in a world where there is a prejudice against them and they need liberal vocation assistance.

(4) The Residential School provides opportunity for discipline in habits of regularity, punctuality and accuracy, which, having regard to his normal background, can scarcely be overestimated. This is particularly true in agriculture. In milking the cow many an Indian would like to milk her on Monday morning, then turn off the cow's milk spigot for a week while he visits his trap line, then by a simple turning of the spigot again on his return, proceed with the dairy business, so that regularity and other habits need cultivating.

The progress of the Indian would seem to depend somewhat on how rapidly he may become self-supporting and upon how quickly he may be enfranchised. To this end there would seem to be a necessity for a different kind of instruction, particularly along agricultural lines, for it would seem that as the trapping and fishing is not as get-at-able, or remunerative as in former years, they may, of necessity, be obliged to look to the agricultural industry for their livelihood.

Mr. J. D. Sutherland, Acting Superintendent of Indian Education, Ottawa, when asked to express his views on the adequacy of the present curriculum in the Indian Schools as a preparation for life, wrote as

follows:

I may say the Department desires that boys in attendance at residential schools in Northern Canada be given the opportunity to learn hunting and trapping, as this will, no doubt, be the main source of their livelihood after they leave school. We permit the boys at these schools, when they arrive at the proper age - say twelve years - to accompany their parents for a few weeks during the hunting season. In so far as the day schools are concerned, the boys reside at home and, no doubt, have every opportunity of acquiring a knowledge of hunting and trapping. At some of our day schools, the holiday season is arranged to coincide with the hunting and trapping season.¹

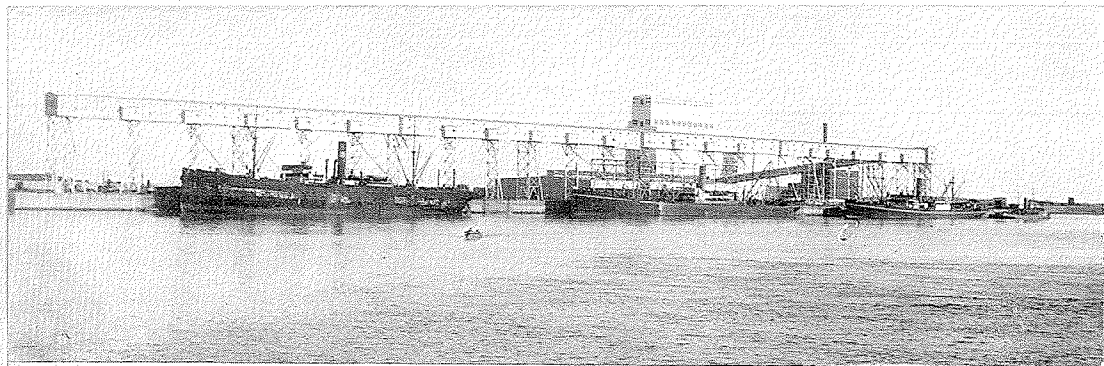
To conclude this chapter the writer can find no more apt quotation than that of Mrs. Stephenson's when she suggests that we could, to advantage, change our view-point in estimating the progress of the Indians:

The progress the Indians have made must be measured by the depths from which they have come, rather than the heights to which they have attained, or the goal we have set for them.²

¹See Appendix II.

²Stephenson, Op.cit., p. 242.

Historic Old Fort Prince of Wales at Churchill



Docks, Elevator and Loading Gallery at Churchill

*Early Type of
Winter
Transportation*



CHAPTER V
HISTORY OF THE PUBLIC
SCHOOLS - NORTH OF 53

Sixteen public schools are studied in this chapter. Of these, two function as Combined White and Indian, one regular Combined White and Indian Day School, and two Private Schools. The first Public School organized in Northern Manitoba was The Pas in 1912 and the latest is Churchill which opened in September 1935.

The Combined White and Indian Schools are supported jointly by the Department of Indian Affairs and the Department of Education. York Factory School District No. 1642 and Moose Lake School District No. 1698 receive a grant from the Department of Indian Affairs because children of Treaty Indians attend the schools.

The two Private Schools receive no grant from the Department of Education.

The public schools situated in the Unorganized Territory¹ of Northern Manitoba are under the Supervision of the Commissioner of Northern Manitoba, acting for the Department of Education.

Dr. H. H. Elliott, the present Commissioner who

¹The Pas and Flin Flon are the only organized municipalities in Northern Manitoba.

has occupied the post since 1925, has personal knowledge of at least nine schools organized under his supervision. Dr. Elliott writes:¹

Schools have been established in the Unorganized Territory in communities having ten or more children of school age, on receipt by the Department of Education of a petition signed by parents of such children, stating name, age and sex of each child. The Government, through the Department of Education, would undertake to supply roof, floor, windows and doors for a school building; the rest of which would be erected by and at the expense of the residents of the community. Upon completion of the school building the Government would supply equipment and secure a teacher, whose salary the people would be required to pay by subscription or otherwise.² The people would also be required to provide for the heating and care of the school building. Occasionally the people have failed to raise the necessary funds to finance their obligations, in which event the Government has come to their assistance, even to the extent, in some instances of paying the teacher's salary in full.

With the passage of time, the various communities in Northern Manitoba have been granted the privilege of electing or selecting a School Board. In most instances³ a school district has been established.

The following list shows the Public Schools in the order in which they were organized. The year of organization is given in each case. It will be shown later in the chapter that many of these schools operated for a number of years before their formal organization into a

¹In a letter to the writer December 6, 1935.

²The grants from the Department of Education, regular and special, usually constituted the bulk of the revenues. (See Appendix XXIII).

³In every case to date.

school district.

<u>Public Schools</u>	<u>Organized</u>
1. The Pas S.D. No. 1635	1912
2. York Factory S.D. No. 1642	1912
3. Grand Rapids S.D. No. 1660	1913
4. Moose Lake S.D. No. 1698	1913
5. Norway House S.D. No. 1917	1918
6. Herb Lake S.D. No. 2114	1924
7. Cormorant Lake S.D. No. 2129	1925
8. Wabowden S.D. No. 2181	1928
9. Cranberry Portage S.D. No. 2201	1929
10. Flin Flon S.D. No. 2228	1930
11. Pikwitonei S.D. No. 2231	1931
12. Sherridon S.D. No. 2233	1931
13. Big Eddy S.D. No. 2240	1933
14. Gillam S.D. No. 2250	1934
15. Cold Lake (Kississing) S.D. No. 2253	1934
16. Churchill S.D. No. 2264	1935

Combined White and Indian School

Jack River (Anglican)	1904
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Private Schools

Sacred Heart School (The Pas)	1912
God's Lake	1935

The Pas School District
No. 1635

The Pas School District¹ was the first organized in Northern Manitoba and today it is the largest school North of 53°. Previous to 1912, The Pas was situated in the Northwest Territories in the District of Keewatin. Though maps named the place "Pas Mission", the official post office stamp was "Le Pas".

In May 1912, The Pas was incorporated as a village with a population of approximately five hundred people. It was essentially a shack town in the bush because much of the townsite was uncleared. There were no roads, no sidewalks and no modern conveniences.

There were quite a number of white residents in The Pas in the first decade of the twentieth century. Mr. R. H. Bagshaw, one of the first white residents, was engaged in teaching in the Indian School in 1907. The building is now part of the present Indian Agency building. Other white residents in The Pas then were: G. Halcrow, Hudson's Bay Company manager; W. R. Taylor, assistant in the Hudson's Bay Company store; J. A. Gordon, merchant; F. Nicholls, baker and boarding-house keeper;

¹Information on the old history of The Pas was received from Dr. H. H. Elliott, at present the Commissioner of Northern Manitoba; information on the history of the school before The Pas S.D. was organized was supplied by R. H. Bagshaw, at present postmaster at The Pas, and the first and only secretary of the School Board before 1912.

Rev. M. B. Edward, Anglican missionary; F. Fischer, Indian Agent; Dr. A. LaRose, medical doctor for the Indian Department and Louis Bacon, fisherman. All these men were heads of families. There were several single men who fished in winter in the nearby lakes, also Sergeant Mundy of the Royal Canadian Mounted Police, and his wife.

White children had to attend the Indian School, of which Mr. Bagshaw was teacher. When the Indians sold their rights in the present site of The Pas and moved across the Saskatchewan River, the white residents organized in 1909 and elected a School Board of which Mr. Bagshaw was the secretary and Mr. J. G. Rosser, successor to Mr. G. Halcrow as manager of the Company's store, was the treasurer. There being no school building, school was taught in various places, such as Halcrow's pool-room (on the present site of the Avenue Hotel) and the old Hudson's Bay Company store. This arrangement was only a temporary make-shift for, according to Mr. Bagshaw:

Mr. G. Halcrow, who was the first chairman of this School Board was also a builder and soon arranged for lumber from Ruby Lake Mill near Hudson Bay Junction. With free labor, he built the first school in 1910. This school which was later used by the new The Pas School Board, was built on La Rose Avenue. It was afterwards moved up to Big Eddy for the non-Treaty Indians.¹

¹From a letter to the writer dated January 22, 1936.

Between the years 1909 and 1912 there were three male teachers who had charge of the classroom. They were R. H. Anderson, A. F. Menzies and James Henderson. Rev. M. B. Edwards taught for a short time until a qualified teacher was secured. These teachers all had their Third Class certificates and were qualified to take charge of a school. The salary paid was \$ 65. per month. School was conducted ten months a year.

There were eighty-three scholars on the Roll between 1909 and 1912. These were children of thirty-six families. The school building on LaRose Avenue was an up-to-date one at the time, and desks were purchased from a school supply house.

The money was raised by a grant from the Government of the North West Territories, which contributed \$ 50. a quarter or \$ 200. a year. Parents and business firms made contributions towards the upkeep of the school. There were fifty-six contributors altogether according to Mr. Bagshaw, who continues as follows:

The money was raised by a grant from the Administrator's Office Regina, for the North West Territories, also by subscriptions from the residents, also by Box Socials, generally held on the night the train from Hudson Bay Junction laid over. The parents did not pay for their children except in a voluntary way. An annual subscription was given by the late Mr. Herman Finger (our first Mayor here) who at that time was preparing to build the Finger Lumber Company's Saw Mill, which is now The Pas Lumber Company, and he always gave liberally. I believe the Dominion Government also came

to our assistance.¹

Believing that The Pas would rapidly increase in population and require better school facilities, Dr. H. H. Elliott and a few others undertook to establish a school district. This was organized under the regulations of the Department of Education in the Province of Manitoba following the extension of the boundary.

According to the Minute Books of The Pas School District, the election for members of the School Board was held on August 23, 1912. The following trustees were nominated: C. H. Anderson,² Banker; A. H. De Tremaudan, Publisher; Dr. H. H. Elliott, Physician and H. S. Johnson, Manager of the Hudson's Bay Company store. Mr. De Tremaudan polled the lowest vote and the other three men constituted the first School Board at The Pas.

The first Board meeting was held on August 27, when Mr. Anderson was selected as Chairman and David Clapp as Acting Secretary. Mr. Clapp held the position of Secretary-Treasurer until his death, some fifteen years later. The trustees were indeed fortunate in securing his services for he was an Arts graduate of a university and a public school inspector in Ontario.

¹From letters to the writer dated Jan. 22, and Jan. 29, 1936.

²Mr. Anderson resigned during his first year of office and was succeeded by A. J. Slavey.

This experience, with his legal training, made him a valuable school official.

The second meeting was held on August 28. It was moved and seconded:

That Mr. Bagshaw be requested to furnish the Board with a certified statement of the assests and liabilities of the old Trustee Board.

During this meeting it was decided:

To apply to the Council of the town of The Pas for \$ 5,000 on account to be chargeable to the rates levied and collected this year.

The meeting on September 6, passed the resolution

Authorizing the secretary to advertise for tenders for erection of a new school, the tenders to be in before September 11.

It was also decided to advertise for an assistant teacher to begin November 1st.

The tender of Coyle and Guymer for \$ 990. for work and material for a new school building was accepted by the School Board at its meeting on September 17th. Also the application of Miss Edith McLaughlin was accepted as assistant teacher at a salary of \$ 750. per annum. Rev. Twigg was paid \$ 100. for teaching from September 23 to October 23. * Mr. Fidler is now with the Tax Commission Department at Winnipeg. *Something omitted.*

As there were a number of Indian children who desired to attend the public school, the School Board on November 25, passed a resolution authorizing that:

Indian children be admitted to school at \$ 2. per month, provided they are in a fit condition.

In the mean time negotiations were started with the Department of Indian Affairs for the acquisition of a permanent school site. The Special Board meeting on April 7, 1913 passed the following resolution:

To accept North portion of Block 50 offered by the Department of Indian Affairs and erect a four room school this summer - school planned to be easily enlarged to an eight room school.

Mr. Fidler as principal and Miss McLaughlin were re-engaged at the same salaries for another year. The estimate of expenditure of the School District for the year from July 15, 1913 to July 15, 1914 was \$ 4,130.

During the first two years there were only three trustees but on January 7, 1914 six trustees, two from each ward, were elected.

Ward One: H. S. Johnson - two year term

G. Halcrow - one year term

Ward Two: D. C. Burton - two year term

F. Barker - one year term

Ward Three: Andrew Johnson - two year term

J. P. Jacobson - one year term.

School buildings at that time had windows on both sides; cross lighting is now forbidden. Another feature of most school buildings then, was a platform for the teacher. The LaRose School had a:

Not according to regulations.

forbidden about 1900

Platform put for teacher and blackboard purchased for old building, (according to the Minutes on February 23).

On July 9, 1914 the School Board hired the following teachers:

Miss Jeanette Babb - 1st Assistant at \$ 750.

Miss Annie A. Campbell - 2nd Assistant at \$ 750.

Miss Mary Duncan - Principal at \$ 1000.

However, Miss Velma Bickle later replaced one of the two assistant appointees for the primary grades at \$ 750, her duties to commence when the school was ready for opening. At the same meeting tenders were authorized for another new school building. On July 31, Coyle and Hughes, were given the contract for building a school at \$ 1065. The estimate for that school year - 1914 to 1915 - was placed at \$ 9000. but due to the protests of the council it was reduced to \$ 7500.

Miss Mary Duncan,¹ came from Ontario. She completed her Second Class Entrance-to-Normal certificate and proceeded to the Ottawa Normal School. She taught for ten years, seven of which were spent in the "Swamp College" - the rural school, where she received her public school education. After another ten years in graded schools, as principal and grade teacher, she got an attack of

¹From a letter to the writer, dated January 5, 1936.

"Western Fever", and following the death of her father for whom she was house-keeper during the last six years, she came West.

Miss Duncan continues in her letter:

In August 14, 1914 I arrived at The Pas to be principal of the public school, having been recommended for this position by the late D. P. Clapp, secretary-treasurer of the school board, and formerly public school inspector for many years of my work as a teacher in Ontario. I owe a great deal to this dear old man who was a very good friend to me.

There were two departments in the school and two school buildings. I taught grades four, five, six and seven - there being one pupil in grade seven. That autumn another school was built in the "Finger-ville" part of the town to which grades one, two and three of that district attended, relieving the congestion in the junior school but not affecting the school where I taught.

Dated November 30, 1914, the following resolution is found in the Minute Book, illustrating the keen interest of the School Board in the progress of the school.

That the Secretary-treasurer be authorized to notify the Principal that the Trustee Board desire the teachers to hold a Teachers' Meeting in the forenoon of every second Saturday of the month during the school year to talk over the work to be done in the schools, making out programmes of study, promotion of pupils, lists of boys and girls who need disciplining and of wayward and backward pupils, and that a full report of the result of their labor be made to the Board.

Miss Duncan in the following quotation explains the reason for the great concern of the School Board.

When I went to The Pas, truancy was rampant. The Truant Officer lived in Dauphin, so it was up to me.

I walked miles and miles going to homes, carrying my register with me for proof. The School Board helped a great deal and so did the police. If a child were seen on the streets during school hours he had to have a good excuse or he would be brought to school. I may say that I cleaned up truancy.

It is recorded that on December 21, 1914 forty-six ratepayers petitioned the School Board for a Roman Catholic bi-lingual teacher. This request was granted and for over a year the "Separate" school at The Pas was under the Public School Board, who hired all the teachers and financed the school. Miss Duncan who was principal over the Catholic teacher as well, said this arrangement continued until:

We moved into the new school. The Catholics demanded several concessions which I said they could not have, so they withdrew and have remained by themselves ever since.

In 1915 Miss Duncan decided to have an Entrance class so she selected six of the brightest pupils from the class who were grade six the previous year. With seven pupils she attempted grades seven and eight in one year. Only three stayed to finish the year and they were successful in their Entrance examinations.

In August, 1915, contracts for the new school were given: to Smith Bros., and Wilson of Regina for \$ 33,800; to A. T. Engebretson, plumbing, \$ 9,225; to G. N. Taylor, architect, five per cent of the whole cost. Debentures for \$ 30,000 were sold at 92½, according to records in

the Minute Books.

In February 1916, the school moved into the fine new eight-roomed red brick building. Three rooms were occupied in it. For several years this building was considered by many citizens as a financial blunder and a "white elephant". Today seventeen rooms are required.

On March 13, 1916 at the regular School Board meeting a resolution was passed:

That the school be opened in the morning at fifteen minutes to nine o'clock each morning and that all the teachers be there at that time, also at noon doors open at 1.20 and teachers be there.

The instructions contained in the above resolution continued in force for many years and with slight modifications are still in use today.

The 1916-17 school year estimate was \$ 10,300 of which \$ 4,800 was for teachers' salaries.

Acknowledgement is recorded in the Minute Book to Mr. Brosseau for the presentation of a deer head and to the Hudson's Bay Company for the large school bell.

The School District of The Pas now owned four units - a large new eight-room brick building, and three one-room units. Eventually the three frame buildings were sold. The building on LaRose was sold to the Provincial Government and has been used as a school house at Big Eddy - about five miles away. The Armstrong school

was sold to Christ Church (Anglican) and remained on the same site to be used as a parish hall. It has since been enlarged. The Fingerville building was sold to the Salvation Army and was moved on to Edwards Avenue, in the central business section of the town, where, on being enlarged, it is still in use as the Salvation Army citadel and residence.

The Board of Trade at The Pas requested the trustees to engage a male principal (January 8, 1917 Minutes). This request was acceded to and in September Mr. Jonasson took charge at a salary of \$ 1400. per year. This too, marked the beginning of high school work in The Pas. The school took on the status of "Intermediate School." The enrollment in September of that year, 1917, was one hundred and forty-four but in June the enrollment increased to one hundred and sixty-two. The average attendance for the year was 130.91 and the percentage of attendance 90.9. Mr. Jonasson, after two years was followed as principal by Miss Margaret E. Ross.

The estimate for 1920-21 was set at \$ 15,000. The principal was to receive \$ 1800., the assistant principal \$ 1500. and the grade teachers \$ 1200. each per year. The caretaker also received \$ 1200. There were six teachers during the latter part of the school year 1920-21. The

enrollment in the next year was two hundred and eight with thirteen pupils enrolled in Grades IX, X and XI.

Miss Duncan continued as assistant principal until the school was raised to the status of a "High School." She then continued to teach the highest grade in the elementary department. In 1932 the School Board, principally for financial reasons divided the authority and Miss Duncan was made principal of the elementary section, from Grades I to VI, while the writer became the principal of the Collegiate Institute. Miss Duncan continued to teach Grade VI and at the same time supervised the rooms in her department.

Miss Duncan is now in her twenty-second year of continuous service at The Pas School. Mr. J. Ridyard, Secretary-Treasurer of The Pas School District wrote¹ the following in respect to Miss Duncan's work:

It gives me great pleasure on behalf of The Pas School Board, to state that the services of Miss Duncan as a teacher in the elementary Grades at The Pas School District No. 1635, have always been highly appreciated by all the members of the School Board during a period of twenty-one years. She is at the present time Principal of the Public School (elementary) comprising of ten teachers.

Her work as teacher has not been confined to the four walls of the school room but in the best interest of her pupils in her charge she has made personal visits to many homes for the purpose of interviewing the students in the presence of their parents. Her work has been exceptionally well done and she has no doubt rendered outstanding service.

¹In a letter to the writer dated January 10, 1936.

Up to 1927 the status of The Pas School was "Intermediate" which entitled the School District to a secondary grant of a one-room high school. For the following three years it was classed as a "High School" with two teachers doing the secondary work. In the fall of 1930 Grade XII was commenced for the first time in The Pas - the first Grade XII class in Northern Manitoba. After two years the school changed its status from a "Collegiate Department" to a "Collegiate Institute", i.e., from a three-room to a four-room secondary school.

It was during Mr. A. L. Mills' principalship that the school was re-organized on a Junior - Senior High School basis in 1929-30. Thus in 1931-32 there were five teachers in Grades VIII to XII. The following year another teacher was added in the senior division of the school. In 1934-35 there was a staff of seven in Grades VII to XII. It would appear that unless there should be a great influx of population into The Pas the school has reached its highest peak of expansion.

The following is a synopsis of the growth of enrollment of the senior division of The Pas School District for seven years from 1928 to 1935.

Grade	1928-9	1929-30	1930-1	1931-2	1932-3	1933-4	1934-5
VII	31	42	44	46	73	54	71
VIII	29	28	36	46	43	72	48
IX	32	26	25	31	40	26	48
X	21	23	18	20	31	25	21
XI	5	16	16	18	12	26	26
XII			9	10	16	4	8
Total	118	135	148	171	215	207	222

The elementary division of The Pas School District at present is composed of ten rooms with an enrollment of over four hundred pupils. For the last four years the enrollment has been about the same with ten teachers in charge. The enrollment in 1932-33 in Grades I to VI was four hundred and twenty.

The School at The Pas has grown since 1912 from a one-room school to a seventeen-room institution with the maximum school expenditure of \$ 35,574 during 1931-32, the highest in the history of the school district. About six hundred and fifty pupils are enrolled in the whole school.

To accommodate all the pupils two temporary frame school buildings have been constructed, one on each side away from the main brick school. One of these annexes holds three classrooms and the other five. When a seventeenth teacher was added to the staff the library room

in the brick building was converted into a small classroom suitable for the Grade XII class which is usually small in numbers.

The main building is heated by steam while the annexes are heated by individual stoves. The main building is equipped with water works throughout. Each classroom has electric lights, good natural lighting facilities and is well equipped. There are two small, but unequipped, gymnasiums which are used for physical training. One of these has a piano and students of the collegiate hold their parties in it. Teachers, principal, nurse and the School Board have small office rooms in the main building for their convenience and comfort.

The town of The Pas has grown since 1912 from a small village of five hundred to a well-planned modern town of over four thousand. In 1929-30 The Pas experienced a boom and its population was about six thousand; this was due to the building of Flin Flon and Sherridon as well as to the completion of the Hudson Bay Railway to Churchill.

The town owns its own generating plant, sewers and water-works.

York Factory School District No. 1642
(Combined White and Indian Day School)

Ven. Archdeacon R. Faries, secretary-treasurer of
York Factory School District No. 1642, and Missionary-in-

charge of the York Factory Mission in the Diocese of Keewatin was kind enough to send the necessary information relative to the history of the York Factory school:

The Indian Day School was opened in 1900 and operated by the Anglican Mission. Hitherto the Anglican Missionaries had always given tuition to the children in the district and had never received any financial assistance from the Government. In 1900 the Bishop of Moosonee (who was our Bishop then) obtained a Grant from the Dept. of Indian Affairs and arranged with the Missionary-in-charge to operate a School according to the regulations of the Indian Dept. Since then the School has been in continuous operation and Quarterly Returns of the tuition have been sent to the Department. The half-breed children and any white children at the Settlement were received into the School and their education received careful attention.

In 1911 certain white residents at York Factory agitated for a separate School for their children. There were only five white children in the Settlement, but by adding the names of the half-breed children to their list the agitators secured a hearing with the Provincial Government. The Hudson's Bay Company put up a log building and made the necessary furniture - seven long desks seating four each. The Department of Education sent a teacher with full teaching equipment. Because of the hard conditions of life, the Department made a Grant of \$ 1000. a year for the teacher's salary.

The School was opened on September 1st, 1912 with thirty-three pupils, some of them being pupils of the Indian Day School. It happened that the Indian Day School was not open at the time. When the Day School did open these pupils came back to their School and the Provincial School then had only fourteen pupils.

After three years service, Miss Edith M. Griffis, the teacher, resigned and went out to teach in a school at Lockport, Man. For various reasons the Department of Education felt that they could not carry on this school on the same conditions, and the School was closed for several years. Meantime the Indian Day School continued to operate and received the half-breed children as pupils, although the Indian Dept. did not give any financial assistance for the tuition of these children.

When Dr. Wallace was Commissioner for Northern Manitoba, Archdeacon Faries of the Anglican Mission approached him on the subject of obtaining a Grant from the Department of Education for the tuition of the half-breed children. Dr. Wallace took the matter up with the Provincial Government and a Grant of about \$ 300. for ten teaching months assured.

Thus the two Schools were amalgamated and operated under a co-operative plan with one teacher in charge. The grants from the Dominion and Provincial Governments made it possible to secure the services of a qualified teacher at a salary of \$ 800. per annum. Quarterly Returns of the tuition of the Indian pupils are sent to the Department of Indian Affairs, and Monthly Returns of the attendance of the half-breed children are sent to the Department of Education, Winnipeg.

Since 1920 the School has been operated under this plan. During the winter months the half-breed children outnumber the Indian pupils as the Indians take their children off to their trapping camps.

It might be added that in 1882 Mr. Tuttle¹ found that York Factory was a village consisting of some fifty buildings belonging to the post. There was a church and also a school. About one hundred and twenty-five White and Cree Indian children attended school. The White children attended from eight to half-past ten o'clock in the morning, while the Indian children started at half-past ten and continued to five o'clock in the afternoon. The Indian children were taught the Cree syllabic as well as the English language. The curriculum for both the White and Indian children consisted mainly of the three R's - reading, writing and arithmetic.

¹Tuttle, Op.cit., p. 215.

Grand Rapids School District No. 1660

Grand Rapids School District was formed in 1913 and is in charge of an Official Trustee. In 1934-5 the teacher, who had a first class professional certificate, was experiencing her first year in teaching. She was paid \$ 40. per month for a period of nine months. There were six families represented in school with twenty-seven half-breed children enrolled. There were no white children in school. Grand Rapids is situated half a mile from the mouth of the Saskatchewan River and is in good communication during the summer but is isolated in winter. There were four radios in the community in 1935.

The log school building was put up in 1914 with the Department of Education bearing the greater part of the cost for furnishing and equipping the school. Mr. Henry McKay was mainly responsible for organizing the school district. Though taxes are levied, only two families paid them last year, according to information received from Miss Edith H. Leech - teacher of Grand Rapids public school. The community consists of one hundred and twenty-two people, whose main occupation is fishing and trapping. There are two stores and two churches located in the settlement.

Moose Lake School District No. 1698
(Combined White and Indian Day School)

Moose Lake is a combined White and Indian Day School. It is maintained by the Department of Indian Affairs and by grants from the Department of Education. According to information received from Mr. H. Newton, teacher in 1934, there were three white, fifteen Indian and thirteen half-breed children enrolled.

As far back as 1880 a school was conducted, twenty-five miles from the post of Moose Lake, at the north end of the lake where the old Indian reserve was located. Some time before 1900 the reserve was moved to its present site at the south end of the lake.

School was conducted for some time in T. H. P. Lamb's house, during 1912 or thereabouts. Mr. Lamb has been a trader in Moose Lake since 1901. The present school was built from lumber brought by boats from The Pas in 1914. The School District was formed in 1913.

The people in the district make their living by trapping. At present Mr. Lamb's sons are conducting one of the largest muskrat farms in the world at Moose Lake.

The settlement consists of a school, an Anglican Church and Mission house, two stores and Hudson's Bay Company's buildings. All are situated on the lake shore.

Mr. Newton was able to secure from the Indians the

early history of the school. A Mr. Luffler conducted the first school in 1880. Following him came Mr. Chas. Tridell who also taught on the old reserve. When the reserve moved to its present site the first teacher was John G. Kennedy. Then there followed a number of teachers who stayed only a short time, among them being Walter C. Lundie, who is at Big Eddy school at present.

About 1912 Miss E. J. Cooke taught school in Mr. Lamb's house. She taught the children of the trader and also a few of the Indian children. Miss Cooke was the first teacher in the new school building which was built by Mr. Guymer of The Pas in 1914. She stayed for several years.

The present teacher, in 1934-35, is Mr. Harold Newton, who is also the Anglican catechist.

Norway House School District No. 1917

Norway House School District was formed in 1918 and is now operated through an Official Trustee. The teacher in 1934-35 held a First Class Professional Certificate and had been at Norway House three years. There have been only two teachers at the school in the last five years. The salary paid was \$ 700. per annum.

There were twelve children representing seven families enrolled in the school. The school house is an old log building.

Norway House is a historic place in Manitoba. At one time it was the most important centre of the Hudson's Bay Company's business, where sixty to eighty white men were employed. At present it is a mere trading post serving the Indians in the immediate locality.

There are five schools located at Norway House, viz.:

Norway House Public School
 United Church Indian Residential School
 Rossville Indian Day School (United Church)
 Jack River (Roman Catholic) Indian Day School
 Jack River (Anglican) White and Indian Combined School.

There is also a Hospital and an Orphanage operated by the Roman Catholic Church.

Rev. H. L. Chappell perused the Minutes of the School Trustees at Norway House but found that there were no meetings held for so many years that the history of the public school is not recorded. Mr. Chappell, in part, says:

Last year fifteen were enrolled while this year sixteen. There were six whites this year and seven this year while the remaining nine are half-breeds. The school is a log building and the Department of Education contributed to its building and up-keep. The teacher lives at Playgreen Inn (two miles from the school). About eight hundred Indians and one hundred White people live at Norway House, as well as about one hundred half-breeds. The Indians and half-breeds live by hunting, fishing, trapping and freighting. The Whites are in the employ of the Government, Church or fur-trading firms.¹

¹From a letter to the writer, February 28, 1936.

Herb Lake School District No. 2114

Herb Lake School District was organized in 1924 when a good frame school building was erected. The school is well equipped with about two hundred library Books. The desks are all single. The Department of Education supplied half the cost of finishing and furnishing. Mr. Storey was the first teacher with an enrollment of forty pupils.

The population consists mainly of miners and trappers. Herb Lake settlement is situated in a good geological mineral zone and there has been much staking of claims and some development of gold prospects, giving promise of the possibility of several mining plants being established in the near future. In 1935 the Provincial Government surveyed the townsite, which is becoming a mining town.

There were sixteen white and fifteen half-breed children on the school register in 1934. Since the school register was organized six pupils wrote their Entrance examinations. There were two pupils who took courses from the Correspondence Branch of the Department of Education. One of these studied her Grade XI under the supervision of the school teacher and Mr. Hugh Vickers, an Oxford man, who took to mining.

Mr. Vickers settled in Northern Manitoba about twenty-five years ago when there were no public schools

and few children. While at The Pas, he was able to coach pupils in Latin. When he moved to Herb Lake, he took an active part in the organization of a school district and was a school trustee for a number of years.

Mr. W. R. Henderson, now at Flin Flon arrived at Herb Lake in 1925 where he stayed only two years. His experience in teaching physical culture proved a valuable asset to the school. The School Board granted him two periods a week to conduct classes in Physical Education. Mr. Henderson says: "I got them into such shape that when I gave an exhibition drill with the whole class at the sports meeting in 1925, the children had to appear three times before their parents were satisfied."¹

Cormorant Lake School
District No. 2129

Cormorant Lake School District was formed in 1925. The School Board in 1934-35 paid the teacher a salary of \$ 500. per year. This was the teacher's first school. She held a Second Class Professional Certificate. She reported that fishing was the chief occupation of the people in the community which consisted of seventeen families. In the past five years there were three teachers at Cormorant Lake. There were four radios in

¹From a letter to the writer dated December 17, 1935.

the district. A nurse from the Anglican mission occasionally visited the school.

Out of the thirty-six children enrolled the distribution was as follows: Grade I 4, Grade II 4, Grade III 9, Grade IV 3, Grade V 7, Grade VI 2, Grade VII 3, Grade VIII 4.

Wabowden School District No. 2181

Wabowden is the first divisional point, one hundred and thirty-six miles from The Pas on the Hudson Bay Railway to Churchill. The people are mostly railway employees, though a few make their living by trapping and freighting.

In 1926 Mr. J. M. Cran tried without any success, to get the people interested in a school, so finally started to build a school house sixteen feet by eighteen feet. Others, including the construction gang at Wabowden, gave a helping hand and school was opened on November 15, 1926 with Miss Cyrella E. Wilson as the first teacher. There were nine pupils up to Grade VI. That year the school was open for one hundred and forty-three days. The school district was organized in 1928.

That building had only one ply of boards though it was not as cold as the larger log building, formerly the bunk-house, into which school had moved. Children had to wrap sacks around their feet during daytime to keep warm during the cold winter days.

The present building is of frame construction twenty-eight feet by sixty feet. In 1934 the trustees purchased the building for \$ 1300., the Department of Education donating \$ 500. This structure will be moved to a permanent school site.

The trustees collect about \$ 200. taxes a year.. Dances are held, under the auspices of the School Board, to raise money for the expenses of the school. The legislative grant and the above are sufficient to pay the teacher's salary, which was \$ 50. a month in 1934. The teacher was Mr. Lionel Clench, of Ninette, from whom much information was obtained.

Cranberry Portage School
District No. 2201

Cranberry Portage is a log school building which housed school for several years before the school district was formed in 1929. The present teacher in 1935 has been in the school for five years and has had a total of eight years experience. He holds a Second Class Certificate and was paid \$ 700. per annum in 1934-35. He is a married man. He reports that there were twenty radios in the district. Cranberry Portage is situated close to the junction of the Flin Flon and Sherridon railways. It has an airplane base which serves the mining districts north of Cranberry Portage as well as Elbow, Reed and Morton

Lake mining areas. It is a supply centre for the mining area adjacent to Cranberry Portage.

There are several good stores, cafes, boarding-houses, and one hotel with a beer parlor.

There were fifty-five pupils enrolled during the last inspectoral visit. Five were in Grade VIII, one in Grade IX and another pupil in Grade X. There are twenty-eight families represented in school.

Flin Flon School District No. 2228

Flin Flon School District was organized in 1930. It absorbed Channing School District No. 2229 which was formed in 1930, just previous to the organization of Flin Flon School District. There are five trustees in charge. Flin Flon is a modern town of fifty-five hundred where twelve hundred and fifty men are employed in the large mining plant of the Hudson Bay Mining and Smelting Company. This company operates one of the largest copper-zinc plants in Canada.

There were twelve teachers at Flin Flon in May, 1935. The status of the school is a two-room High School. The principal receives \$ 1350. per annum. At present there is a fine new eight-room frame building where nine teachers are carrying on classes. A frame annex of three rooms makes up the total of twelve classrooms. A four-

room school building was erected in the Ross Lake subdivision of the town in the summer of 1935. This school was built by the Mining Company and is rented to the School Board at the rate of one dollar per year.

The school had an enrollment of five hundred and fourteen pupils in the latter part of the school year of 1934-35. There were one hundred and twenty enrolled in Grade I and sixty-seven in the secondary grades. It is just a matter of time until Flin Flon will attain the status of a Collegiate Institute doing Grade XII work. The school is well equipped with laboratory supplies, library, piano and gramophone.

The community has a gymnasium where basket-ball is played indoors and other gymnastics carried on. An open air skating rink, a curling rink of six sheets, three public halls and two modern picture shows supply the recreational needs of the community. In 1935, to take care of the aesthetic development of the community, there were, a fifteen piece symphony orchestra, a band, several dance orchestras, Dramatic and Book Clubs and a Literary Society.

There are five churches in Flin Flon: Roman Catholic, Church of England, United Church, Lutheran Church and the Salvation Army. Each has a resident minister. As in The Pas, there are a number of lodges

and Service Clubs. Flin Flon had the second largest Elk Lodge in Canada in 1934.

Though the town of Flin Flon is isolated it has all the conveniences of a city. The only regrettable thing about the geographical isolation of the town is that the teachers never come in contact with other teachers in the profession. Last year none of the teachers attended either the Fall Convention in their Inspectorate or the Easter Convention of the Manitoba Educational Association. Professionally this is not a good thing.

Of special interest is the work done by Mr. W. R. Henderson, Postmaster, in organizing the boys of Flin Flon into a group which he has named "Canadian Reg'lar Fellers' Club." This club is undenominational and was formed in 1929 - at the time in the history of Flin Flon when boys needed leadership.

Extracts from Mr. Henderson's letter¹ are self-explanatory:

The foundation of the Canadian Reg'lar Fellers' Club was the result of a life-long belief of mine that there is no such thing as a bad boy in his early life. Experience gained in all parts of the world strengthened my belief and I came to the conclusion that like animals boys must be taught young if the teaching is to have full effect. My dad was my pal and there is the secret of bringing up a boy. Give him a grown-up pal who remembers

¹Letter to the writer dated December 17, 1935.

he was once a boy himself and let that pal get his confidence so that he can without reserve go and discuss his troubles with him and you've gone a long way towards encouraging that boy to go straight.

In 1932 we took forty-eight boys to a summer camp at Marie Lake for ten days, many of them learning to swim while there. In 1934 fifty-six boys took advantage of the summer camp at Beaver Lake and in 1935 we took forty-six to Island Falls where they had a wonderful time both from the amusement, educational and health point of view.

Pikwitonei School District No. 2231

Pikwitonei is a railway divisional point situated two hundred and thirteen miles from The Pas on the Hudson's Bay Railway. The settlement consists of five stores and a post office, two section-houses, one bunk-house, about sixteen dwelling houses, and the usual railway buildings. The occupation of the people is railroading, trading and trapping.

The school was built in 1916 though the district was not organized till 1931. It was originally built to serve as a recreation hall and a school. The lumber was donated by J. D. McArthur, the railway contractor. All labor was donated. Up to 1930 the pupils sat in long benches - five on each bench. Since then double desks have been secured. In 1925 two rooms were added at the back of the school building to serve as a teacher's residence.

There were thirteen white and three half-breed

children enrolled in 1934. The teacher, Miss Linda Grant, obtained all her academic schooling to Grade XII in The Pas. She and the pupils do the caretaking of the school. Miss Grant relates, "During the long winter months, the first thing in the morning you must light your fire in the box-stove, as quickly as possible, then chop up the ice in your water pail and thaw out your wash cloth. The idea is to exercise as much as possible to keep from freezing."

Dances are held almost once a week. At New Year's, 1934, a basket social was held and one hundred and twenty dollars was realized. With this money maple flooring and shingles were bought for the school. School taxes are paid to the extent of about three hundred dollars in the settlement. This, with the legislative grant was sufficient for the teacher's salary, which in 1934 was fifty dollars per month for nine months.

Miss Wood was the first teacher at Pikwitonei where twenty pupils were enrolled during its first year.¹

Sherridon School District No. 2233

Sherridon is a mining town built by Sherridon Development Company Ltd., - a wholly owned subsidiary of Sherritt Gordon Mines Ltd., - which owns the townsite.

¹Information received from Miss Linda Grant.

The Sherritt Gordon Mines Ltd.,¹ was incorporated in 1927 by Ontario charter. It owns 5,450 acres of zinc-copper mineral formation in the Cold Lake area, north-east of Flin Flon. A plant was built and began operation on March 10, 1931 but only continued for fifteen months because of the low price of base metals. There are many years of life to the mine because of the rich ore and the large quantity that exists already blocked out.

Sherridon is a modern town, the houses having electric lights and water. The school is a two-room building of frame and stucco construction built by the mining company in 1930. The school district was organized in 1931.

Miss Louise Bewick, the teacher in 1933 described the school and town thus in her letter to the writer:

The school building is one of the best I have seen. Stucco on the outside, plastered inside, two classrooms with wash rooms etc., in the basement. It is fully modern with electric lights, paper towels, liquid soap and drinking fountains. All homes here are fully modern. You experience no northern hardships of "roughing it" here.²

Miss A. Thompson was the first teacher in Sherridon.

Big Eddy School District No. 2240

Big Eddy School District was formed in 1933. The Provincial Government bought the school building from The

¹Canadian Mines Handbook.

²Information secured from Miss Louise Bewick.

Pas School District. The building was one of the original three which fulfilled the school needs till the modern brick building was erected in The Pas.

In December 1933, Inspector J. S. Peach reported that there were eleven pupils in Grade I and five in Grade II. The children in the Big Eddy public school are either half-breed or non-treaty Indian children.

The school had been in operation for many years before the district was formed. It is in charge of Walter C. Lundie, who is teaching his thirteenth year in Big Eddy School - which I believe is the time when the school first began operating. Mr. Lundie has forty-seven years teaching experience, though he is a permit teacher and has only a Grade VIII academic standing himself.

Gillam School District No. 2250

Gillam is a divisional point on the Hudson Bay Railway, three hundred and twenty-six miles from The Pas, and one hundred and eighty-four miles from Churchill. The population, which numbered one hundred and nine in 1934, is mainly Hudson Bay Railway employees.

Prior to the opening of a public school, a Mr. Martin conducted a private school. He had only three pupils. Miss D. Coates was the first public school teacher.

The school district was formed in 1934. An up-to-

date frame building was built to accommodate forty pupils. In 1934 there were twenty-one white and five half-breed children on the school register. Two pupils were studying XI. The school seemed to be well equipped with two maps, one globe, two pictures and about one hundred library books. There was one hundred and seventy-two square feet of black-board space. The desks are double. To raise sufficient money the trustees levy school fees for all children. This and the legislative grant is sufficient to pay the teacher and the up-keep of the school.

The town, built on muskeg, has two stores, a hotel, two churches which are used during the summer months only, a saw-mill and a number of houses besides the railway shops ordinarily found at a divisional point. There are no streets or sidewalks. There were in 1934 one cow and three horses in Gillam. This is the most northerly cow in Manitoba.

Cold Lake (Kississing)
School District No. 2253

Cold Lake or Kississing, the Indian name, was formed into a school district in 1934. As the school has had its fifth teacher the school has been operating several years before it was organized. Cold Lake school is situated only two miles from Sherridon. The building is of frame construction and is in charge of an Official

Trustee. In 1934-35 the teacher received a house and fuel free and the government grant of two dollars and twenty-five cents per day. He held a Second Class Professional Certificate and this was his first school.

The children are mainly Indian and half-breed. There were twenty-two children enrolled, representing eight families.

Churchill School District No. 2264

A public school was opened for the first time in Churchill during the fall of 1935. Mr. R. S. Henderson is the Official Trustee of the district. Churchill School is situated the farthest North of any school in Manitoba.

The teacher is Leonard G. Budd, a young man whose home is in Manitoba. It is interesting to note that the Department of Education had applications from all over North America for the position of teacher at Churchill. It was decided that the position should be given to a Manitoba teacher.

The School District was set up by an Order-in-Council. The site was donated by the Department of Mines and a bunk-house was purchased by the Department of Education for a school and teacher's residence. The Department of Education also sent the furnishings, while the people donated the labor.

The enrollment for the school is as follows:

Grades	I	II	III	IV	V	VI	VII	VIII
	11	1	1	1	1	2	2	2

Because there was no school in Churchill previous to the opening in September there are eleven pupils in the first grade. One pupil in Grade I is fourteen years old, while the other five members of the same family are also in the same grade.

Jack River Church of England
Day School
(Combined White and Indian Day School)

The Jack River Church of England Day School is not an organized school district. The school building, which is frame, was entirely built and furnished by the Indian Department. The school has a seating capacity for thirty-two pupils using double desks. There is ample blackboard space and there are about eighty-five books in the library.

The records of the first Jack River Anglican School have been burnt. The Indian Department had recognized this school in December 1904. Since 1922 the records are complete. Miss Letitia A. Wood had an enrollment of eighteen during 1922-23. Mrs. C. E. Gall, who sent this information, had forty-seven pupils enrolled in 1932-33, but had only twenty-five pupils the following year. Out of these, twenty pupils were half-breed and five were

Indian. Ten pupils were in Grade I while two were in Grade VII and one was taking his Entrance.

The up-keep of the school, including the teacher's salary is maintained by the Department of Indian Affairs and the Department of Education. The latter paid the regular grant of seventy-five cents per teaching day and in addition, in 1934-35, gave a special grant of one dollar and twenty-five cents per day.¹

Sacred Heart School at The Pas

The Pas is one of the few places in Manitoba that has a private Roman Catholic School. In 1912 this school was opened when The Pas was still situated in the North-West Territories, before the extension of the boundary line to the sixtieth parallel.

The Sacred Heart School² was organized as early as January 22, 1912, according to information received from Bishop Martin Lajeunesse, O. M. I., Vicar Apostolic of Keewatin.

The present six-room frame and stucco school building was built in 1916 and enlarged in 1929. The school represents a total cost of \$ 30,000. It was

¹The special grant is up to a maximum of 160 days per school year.

²All information used was received from Bishop Lajeunesse, The Pas.

built by the Roman Catholic Church and is wholly maintained by them, receiving no financial assistance from the government.

The school is conducted by six Sisters of the Presentation of Mary. In 1934-35 there were one hundred and eighty-two pupils enrolled in Grades I to VII inclusive. Two years earlier the enrollment was one hundred and eighty-six pupils. (See Appendix XXII). In each of the years considered the Sacred Heart School enrolled seventeen pupils, in addition to the ones above, in their Commercial Course.

Besides the regular curriculum prescribed for public schools, religion is also taught in Grades I to VII. There is no government inspection of the Separate School.

In the Commercial Course the following subjects are taught: Book-keeping, Shorthand, Typewriting, Commercial Arithmetic, Commercial Law, Business English and Spelling. At the time of writing it was the only institution, North of 53^o, offering a business course. About sixty students have taken the Commercial Course offered at the Separate School.

The percentage of attendance in 1932-33 was 70.94 and in 1934-35 it was 71.36. The school was open one hundred and eighty-six and one hundred and eighty two days respectively in the two school years considered.

After completing Grade VII the pupils of the

Sacred Heart School transfer to the public school where many continue into the higher grades and obtain their Matriculation standing.

On the other hand, many of the public school graduates after completing Grades XI or XII go to the Separate School for the Commercial Course offered there. The graduates of the Commercial Course find employment locally.

There is a very tolerant feeling existing in The Pas towards the Separate School. The public school trustees offer the services of their attendance officer, gratis, so that the attendance may be regular. To prevent children enrolling in one school and then transferring to the other within the school year, the public school trustees passed a resolution in 1934 stating that pupils enrolled in any school must complete the school year in that school. This has put a stop to an evil which proved to be harmful to the children.

God's Lake School (Private)

In response to a letter, Mr. Eldon L. Brown, Mine Manager of the God's Lake Gold Mines Ltd., supplied the following information¹ about the private school which the company is operating for the children of the

¹Letter to the writer November 17, 1935.

employees:

There is no Public School at God's Lake and we have no idea when there will be one. The Company built and operates a private school for the children of employees. The school was opened on September 3rd of this year (1935). The teacher is paid by the Company and is responsible to the Company. The teacher is Miss Thelma K. Sorenson and her qualifications are: Academic - Grade XII, Professional - Interim, First Class. Children of employees attend free of charge, but children of non-employees have to pay a fee of \$ 5.00 per month, and the Company has the right to refuse admittance to children of non-employees. Indians or half-breeds are not admitted.

	Grade I	2	3	4	5	6	7	8	Total
No. of Boys	2	2	0	3	0	0	1	1	9
No. of Girls	1	1	2	2	0	2	0	1	9

There are about 170 men working at the mine at the present time. All the Company buildings are supplied with electric light, steam heat, water and sewer connections. The private dwellings of employees are supplied with electric light, but water and sewer connections will not be made until next summer. The Government Townsite is located about half a mile from the mine property as only Company employees are permitted to live on the mine property.



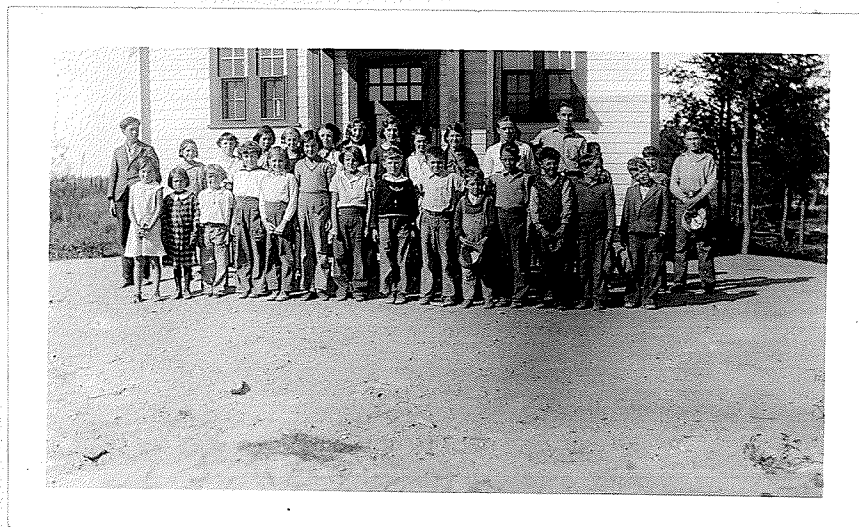
INDIAN
SCHOOL
CHILDREN
AT
YORK FACTORY



MISS L. BEWICK
AND
MISS E. FINLAYSON

—
TEACHERS
AT

NORWAY HOUSE
1931.



PUBLIC
SCHOOL
CHILDREN
AT
WABOWDEN

VI. PICTURES SHOWING SELECT GROUPS OF PUPILS
AND TEACHERS - NORTH OF 53°
135a.

CHAPTER VI

PUBLIC SCHOOLS AS AT PRESENT - NORTH OF 53°

Fifteen¹ public schools in Northern Manitoba are considered in this chapter. Of these, two were graded schools situated respectively at The Pas and Flin Flon. Together they employed twenty-six teachers, sixteen at The Pas and ten at Flin Flon.² The other public schools employed one teacher each - thus making a total of thirty-nine classrooms. In the public schools of Northern Manitoba there were 1,464 children enrolled in the school year 1932-33.³ Out of this number one hundred and forty-three were enrolled in secondary grades⁴ i.e., Grades IX to XII, and two hundred and eight were beginners, i.e.,

¹The fifteen schools considered in this chapter are: The Pas, Flin Flon, Big Eddy, Cold Lake (Kississing), Cormorant Lake, Cranberry Portage, Gillam, Grand Rapids, Herb Lake, Norway House, Pikwitonei, Sherridon, Wabowden, York Factory and Moose Lake. Since this has been written a public school has been opened at Churchill and a private school at God's Lake. (See Chapter V).

²In May 1935 there were seventeen teachers at The Pas and twelve at Flin Flon.

³From the records of the Education Branch, Bureau of Statistics, Ottawa.

⁴There were one hundred and seventy students in Grades IX to XII in The Pas and Flin Flon in May 1935.

having begun school within the school year.

Situated in Northern Manitoba there is only one Collegiate Institute, at The Pas, and one high school, at Flin Flon. Four other schools are teaching Grade IX and two of these offer Grade X as well.¹

Out of the fifteen schools Grade XII was the highest grade taught, namely, at The Pas. Grade XI was the highest grade taught at Flin Flon; Grade X at Cranberry Portage and Sherridon. Grade IX at Gillam and Norway House; Grade VIII at Cormorant Lake and Kississing; Grade VII at Herb Lake and Pikwitonei; Grade VI at Wabowden; Grade V at York Factory and Grand Rapids; Grade III at Moose Lake and Grade II was the highest grade taught at Big Eddy school.²

The thirty-nine classrooms were open an average of 191.1 days during the school year 1932-33 with an average attendance of 1178.9 children. The percentage of attendance for all schools was 80.59, varying for individual schools from 61.76 per cent to 95.87 per cent.³ The percentage of attendance at the largest school in Northern Manitoba, The Pas, was 93.87. For all schools in Manitoba

¹See Appendix XIII.

²See Appendix XII.

³See Appendix XIV.

the percentage of attendance was 80.75 as compared with 80.59 per cent for all public schools in Northern Manitoba.

The teachers in the schools were well qualified. Twenty out of the thirty-nine teachers had Grade XII or better academic qualifications. Of these, fifteen had First Class or Collegiate Professional Certificates. Only one teacher had less than Grade XI academic standing, though there were three teachers who had no professional certificates and were thus classified as permit teachers.¹

The thirty-nine teachers had an average of 9.79 years teaching experience (median 6.9 years), of which 2.72 years (median 2.2 years) were spent in their present schools. This was below the provincial medians of 7.1 years of total teaching experience and 3.8 years of experience in the present school.² Two of the teachers each had over forty years of experience. In one case the teacher had been nineteen years in her present school, while in the other case ten years in the same school to the end of the school year 1932-33.³ Appendix XVII

¹See Appendix XVI.

²See Appendix XV.

³Miss Mary Duncan, at the end of the school year 1934-35, had a total of forty-five years experience with twenty-one years at The Pas school, where she is still teaching. Mr. Walter C. Lundie at Big Eddy school had a total of forty-seven years experience putting in his thirteenth year at the same school.

gives the classification of teachers as to years of experience.

The median salary for the thirty-nine public school teachers in Northern Manitoba was \$ 920.80 as compared with \$ 782 for the whole province of Manitoba¹ for the year 1932-33. The average for the teachers of Northern Manitoba was \$ 923 as compared with the provincial average of \$ 1018. Eighteen hundred dollars per year, the highest salary in Northern Manitoba was received by the principal of The Pas Collegiate Institute. The lowest salary was \$ 450. per year paid in two of the ungraded schools. Appendix XVIII gives the distribution of the annual salary of the thirty-nine teachers.

According to the age-grade classification of pupils those in Northern Manitoba in the thirty-nine classrooms compared favorably with the 4,290 classrooms in the Province of Manitoba. Assuming that boys and girls of the ages of six and seven years should be in Grade I, and ages seven and eight years in Grade II and so on until ages seventeen and eighteen years in Grade XII, it was found that 55.67 per cent were classified normally in Northern Manitoba as compared with 60.60 per cent for the whole province. However, 4.37 per cent were above normal

¹Report of Education Branch, Bureau of Statistics, p. 73, 1933.

age as compared with 2.89 per cent for the whole province and 39.96 per cent below normal age-grade classification as compared with 36.51 per cent for the 4,290 classrooms in Manitoba.¹

Of the total of 1,464 pupils enrolled in thirty-nine classrooms in the fifteen public schools in Northern Manitoba, 1,002 attended one hundred and sixty days or over. This was better than the provincial attendance record, if all cities were excluded. According to Appendix XXI it was found that 68.4 per cent of the 1,464 pupils attended one hundred and sixty days or over as compared with 58.1 per cent² of the pupils in Manitoba, exclusive of cities, who attended an equal length of time. Also 13.2 per cent attended less than one hundred days, which also compared favorably with Manitoba, exclusive of cities, which was 16.1 per cent.³

Ungraded Schools

According to information on hand in the files of the Manitoba Teachers' Federation⁴ dated January 1935,

¹See Appendix XIX for age-grade classification of pupils in Northern Manitoba, and Appendix XX for a similar Table for all schools in Manitoba.

²Not counting the unclassified.

³See Appendix XXI.

⁴See Appendix XXIV.

thirteen¹ ungraded schools sent in reports. Out of these thirteen schools, two were Combined White and Indian Schools. Of the others, eight had School Boards and three Official Trustees. One teacher was a graduate of a University, holding a First Class Professional Certificate. Eight teachers held First Class certificates and only five had a Second Class. The average experience of the teachers in the thirteen ungraded grades, was 3.6 years and the length of experience in their present school was 1.9 years. The average salary was \$ 647 per year, teachers paying on the average \$ 25.80 per month for board. The boarding place was satisfactory in all districts; one teacher complained of cold and one did not report at all. In eight of the homes where teachers stayed, including teacherages, there was a radio. Two districts had each about twenty radio sets while in each of three districts there was only one radio. In seven schools a nurse made her usual call, while six of the schools did not receive the services of a qualified nurse. Four schools reported that they carried out an Education Week program; eight schools did nothing in this connection. Six pupils were taking Grade IX, two Grade X, one Grade XI and one was studying Grade XII in her school. The teachers in charge of the school

¹Includes Jack River (Church of England) and Moose Lake Combined White and Indian Schools.

help these pupils who receive tuition by correspondence from the Department of Education or from private Correspondence Schools in Winnipeg.

Summary

The public schools in Northern Manitoba compare favorably with those of the whole province of Manitoba.¹ The number of pupils per classroom is slightly larger but the percentage of enrollment in average attendance is almost the same. There is a greater percentage of male teachers in Northern Manitoba than in the whole province. Except for three with special certificates, the teachers hold academic and professional qualifications equal to those found in the province as a whole. The median salary is higher though the median of teaching experience is lower than for the province. In the two graded schools educational facilities are equal to and compare with the best schools of the province. The rural schools also compare favorably with the rural schools of the province. Children from rural schools may take Grade X by correspondence from the Department of Education and continue Grades XI and XII by tuition from private Correspondence schools. It may be said, therefore, that the school children in Northern Manitoba need not be handicapped educationally because of geographic isolation.

¹See Appendix XV.



NORWAY HOUSE
PUBLIC
SCHOOL



THE PAS
PUBLIC SCHOOL
AND
COLLEGIATE



SHERRIDON
PUBLIC
SCHOOL

VII. PICTURES OF SELECT PUBLIC SCHOOLS - NORTH OF 53°

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APPENDIX I

A Description of a Hudson's Bay Post
by an Old Employee of the Company
Published in Cornhill Magazine August 1870.

"A typical fort of the Hudson Bay Company at best was not a very lively sort of affair. Though sometimes built on a commanding situation at the head of some beautiful river, and backed by wave after wave of dark pine forest, it was not unpicturesque in appearance. Fancy a parallelogram of greater or less extent, enclosed by a picket twenty-five or thirty feet in height, composed of upright trunks of trees, placed in a trench and fastened along the top by a rail, and you have the enclosure. At each corner was a strong bastion, built of squared logs, and pierced for guns which could sweep every side of the fort. Inside this picket was a gallery running right round the enclosure, just high enough for a man's head to be level with the top of the fence. At intervals, all along the side of the picket, were loopholes for musketry, and over the gateway was another bastion, from which shot could be poured on any party attempting to carry the gate. Altogether, though incapable of withstanding a ten-pounder for a couple of hours

it was strong enough to resist almost any attack the Indians could bring against it. Inside this enclosure were the store-houses, the residences of the employees, wells, and sometimes a good garden. All night long, a voyageur would, watch by watch, pace around this gallery, crying out at intervals, with a quid of tobacco in his cheek, the hours and the state of the weather. This was a precaution in case of fire, and the hour-calling was to prevent his falling asleep for any length of time. Some of the less important and more distant outposts were only rough little log-cabins among the snow, without picket or other enclosure, where a 'postmaster' resided to superintend the affairs of the Company.

"The mode of trading was peculiar. It was an entire system of barter, a 'made' or 'typical' beaver-skin being the standard of trade. It was, in fact, the currency of the country. Thus an Indian arriving at one of the Company's establishments with a bundle of furs which he intends to sell, proceeds in the first instance, to the trading-room: there the trader separates the furs into lots, and, after adding up the amount, delivers to the Indian a number of little pieces of wood, indicating the number of 'made beavers' to which his 'hunt' amounts. He is next taken to the store-room, where he finds himself surrounded by bales of blankets,

slop-coats, guns, scalping-knives, tomahawks (all made in Birmingham), powder-horns, flints, axes, etc. Each article has a recognised value in 'made-beavers'; a slop-coat, for example, may be worth five 'made-beavers', for which the Indian delivers up twelve of his pieces of wood; for a gun he gives twenty, for a knife two; and so on, until his stock of wooden cash is expended.... After finishing he is presented with some trifle in addition to the payment of his furs, and makes room for someone else."¹

¹G. Mercer Adam, The Canadian North-West: Its History and Its Troubles. pp. 16-17. Toronto: Rose Publishing Company, 1885.

APPENDIX II

Extracts from Letters Received from the Department of Indian Affairs Concerning Indian Schools

With reference to your second question, regarding the Cross Lake Residential School, I have to say that this building was destroyed by fire on February 25, 1930. One Reverend Sister and twelve children lost their lives. The loss in building and equipment was estimated at \$ 70,000. This school has not been rebuilt.

The MacKay Indian Residential School was destroyed by fire on March 19, 1933, at an estimated loss of \$ 75,000. It is not intended to rebuild.

Regarding your fourth query, I may say that the Anglican Church conducts a school at Churchill, but this Department has not yet recognized same by providing any grants for teacher's salary and other expenses. We have supplied certain classroom equipment and biscuits for midday lunch only.

The Department is associated with the various church denominations in carrying out its educational policy. The early history of all schools north of 53 was that they were first started as a missionary cause. After the schools were in operation for a time, the church authorities approached the Department to take them over and be responsible for the cost of their operation, but the churches still retained their control. The church authorities nominate the teachers and their appointment is made subject to the approval of the Department. In many cases, the classroom activities are being carried on in buildings owned by the church authorities. In the case of the residential schools, a per capita grant is provided, from which the school authorities are required to provide the cost of salaries of staff, food and clothing for the children. The church authorities engage the staff at residential schools, the appointment of the Principal only being subject to the approval of the Department.

I might add that the Roman Catholic Church authorities have been conducting a summer school at God's Lake, but, up to date, the Department has not assumed any responsibility for payment of salary of teacher or other expenses. It is being conducted as a church activity only.

Regarding your fifth enquiry, I may say the Department desires that boys in attendance at residential schools in northern Canada be given the opportunity to learn hunting and trapping, as this will, no doubt, be the main source of their livelihood after they leave school. We permit the boys at these schools, when they arrive at the proper age - say, 12 years - to accompany their parents for a few weeks during the hunting season. In so far as the day schools are concerned, the boys reside at home and, no doubt, have every opportunity of acquiring a knowledge of hunting and trapping. At some of our day schools, the holiday season is arranged to coincide with the hunting and trapping season.

APPENDIX III

Extracts from Letters Received from Bishop Lajeunesse Concerning Roman Catholic Indian Schools

"Cross Lake School: Boarding school built in 1914, with addition put up around 1922. Was under the direction of the Oblates Sisters from St. Boniface, with an Oblate Father as principal. Stone building very modern, as to heating, electric lights etc. Burned down in February 1930, the act of an incendiary, casualties thirteen deaths. After destruction of the school the Sisters took refuge into the old mission buildings which were still in existence, taking with them seven or eight girls. Up to this year the new day school was a log building, but as it was not adequate to meet with the cold winters, this building is being demolished this year to make place for a frame and more modern one. We can't say yet if the Indian Department will ever rebuild the school to replace the one destroyed.

Norway House Day school opened around the year 1922. In 1927 Roman Catholic Orphanage, annexed to day school. Frame building, under the care of Grey Nuns St. Hyacinth. The Indian Department after Cross Lake school was destroyed allowed the number of children to be kept at the orphanage to be fifteen. But these children are supposed to belong to Residential School of Cross Lake. Both schools, Cross Lake and Norway House, are under charge of the principal of Cross Lake school. Jack River day school at Norway House, is still carried on at the orphanage."

"From the time of the visit of Rev. Darveau to The Pas to 1878 our missionary occasionally had to stop here on their way to the Great North. It is only from that date that Father Paquette and later on Father Lecoq have periodically visited this post from Cumberland House. It is also about that time that a small chapel (12ft by 12ft) was erected on the northern bank of the Saskatchewan River near the present C.N.R. bridge.

"In 1887, late Bishop Charlebois being in charge of Cumberland House as a missionary was looking also after a few catholics (25) at The Pas. In 1897 he built another chapel on the southern bank of the river where the sawmill is now situated. Therefore in 1910, the very year Father Charlebois was appointed a bishop, the little chapel was moved on the site of the present cathedral. You probably have noticed the little chapel which is still existing and is now standing behind the cathedral.

With regards to schools the first catholic school to be opened at The Pas was the Sacred Heart School on the 22nd January 1912. For five years the Grey Nuns of the Hospital took charge of the school until they were replaced by the Sisters of the Presentation in 1918.

As for the Indian Day Schools the result is very much handicapped by the fact that the Indians are very nomadic and stay but a very short time at the same place. It is a great problem to have the children attend school regularly. As for the Indian Residential School they seem to give a better result as far as education is concerned. But many missionaries are inclined to believe that in this northern country the boys should not be kept at school after the age of fourteen, as most of them are bound to go back to the trap ground. The education received at school after that age does not compensate for the lack of experience in their own trade. Moreover the wandering character of an Indian makes it very hard for a boy to stay at school and follow the usual training until he is eighteen. This may explain why in few instances the boys have set fire to their institutions."

APPENDIX IV

QUESTIONNAIRE TO PUBLIC SCHOOLS NORTH OF 53 IN MANITOBA

1. Name of School District.....No.
2. What year was the District organized?.....Year School built.....
3. Names of people instrumental in organizing the school district:
.....
4. Who was the first teacher?.....No. of Pupils.....
5. Is school-house brick, stone, frame, concrete or log?.....
6. Did local people donate logs or labor free? Logs?.....Labor.....
7. Did the Dept. of Education give special financial help or donate
finished lumber, windows etc. (Please state fully)
.....
8. Seating capacity of school?No. of desks?.....Double or Single
9. Size of school?.....X..... No. of Windows?.....Area of blackboards?
10. Would you send pictures (any size camera) of school and children,
please?
11. Control of school? Local trustees?.....Official Trustee?.....
or Department of Education?.....
Who pays: The teacher?..... Fuel and supplies?.....
12. Is there a teacherage?.....How many rooms?.....Log or frame...
13. Is teacher's boarding house satisfactory?.... Distance from
school?.....
14. Occupation of People in the district?.....
15. Do they pay school taxes?.....About how much?.....
16. Type and No. of children. White?.....Indian?.....Half-breed?....
17. No. in each grade: I....II....III....IV....V....VI....VII....
VIII....IX.....
About how many wrote Entrance Exam.? in 1935....Since school
organized?.....
Any correspondence pupils?How many?.....1933-34.
Previously?.....
18. Average distance of pupils from school?.....miles. How travel..
.....
19. No. of Maps in school?.....Globes?....Library Books?.....
Pictures?.....
20. Do you teach religious exercises or Religious Teaching?.....
21. Description of community: church, store, P.O., etc.....
.....
22. See Annual Reports in all old School Registers for this informa-
tion.

<u>Year</u>	<u>Name of Teacher</u>	<u>Salary</u>	<u>Sex</u>	<u>Certificate</u>	<u>No. of days</u>
-------------	------------------------	---------------	------------	--------------------	--------------------

<u>open for year</u>	<u>No. of boys-girls</u>	<u>Percentage of Attendance</u>
----------------------	--------------------------	---------------------------------

23. (Attach a list of this information for all the years since
organization or if no registers are available state which
registers are lost and give information for all other years)

A PAGE OF CREE SYLLABIC

-6-

1102. 1103. 1104. 1105. 1106. 1107. 1108. 1109. 1110. 1111. 1112. 1113. 1114. 1115. 1116. 1117. 1118. 1119. 1120. 1121. 1122. 1123. 1124. 1125. 1126. 1127. 1128. 1129. 1130. 1131. 1132. 1133. 1134. 1135. 1136. 1137. 1138. 1139. 1140. 1141. 1142. 1143. 1144. 1145. 1146. 1147. 1148. 1149. 1150. 1151. 1152. 1153. 1154. 1155. 1156. 1157. 1158. 1159. 1160. 1161. 1162. 1163. 1164. 1165. 1166. 1167. 1168. 1169. 1170. 1171. 1172. 1173. 1174. 1175. 1176. 1177. 1178. 1179. 1180. 1181. 1182. 1183. 1184. 1185. 1186. 1187. 1188. 1189. 1190. 1191. 1192. 1193. 1194. 1195. 1196. 1197. 1198. 1199. 1200. 1201. 1202. 1203. 1204. 1205. 1206. 1207. 1208. 1209. 1210. 1211. 1212. 1213. 1214. 1215. 1216. 1217. 1218. 1219. 1220. 1221. 1222. 1223. 1224. 1225. 1226. 1227. 1228. 1229. 1230. 1231. 1232. 1233. 1234. 1235. 1236. 1237. 1238. 1239. 1240. 1241. 1242. 1243. 1244. 1245. 1246. 1247. 1248. 1249. 1250. 1251. 1252. 1253. 1254. 1255. 1256. 1257. 1258. 1259. 1260. 1261. 1262. 1263. 1264. 1265. 1266. 1267. 1268. 1269. 1270. 1271. 1272. 1273. 1274. 1275. 1276. 1277. 1278. 1279. 1280. 1281. 1282. 1283. 1284. 1285. 1286. 1287. 1288. 1289. 1290. 1291. 1292. 1293. 1294. 1295. 1296. 1297. 1298. 1299. 1300. 1301. 1302. 1303. 1304. 1305. 1306. 1307. 1308. 1309. 1310. 1311. 1312. 1313. 1314. 1315. 1316. 1317. 1318. 1319. 1320. 1321. 1322. 1323. 1324. 1325. 1326. 1327. 1328. 1329. 1330. 1331. 1332. 1333. 1334. 1335. 1336. 1337. 1338. 1339. 1340. 1341. 1342. 1343. 1344. 1345. 1346. 1347. 1348. 1349. 1350. 1351. 1352. 1353. 1354. 1355. 1356. 1357. 1358. 1359. 1360. 1361. 1362. 1363. 1364. 1365. 1366. 1367. 1368. 1369. 1370. 1371. 1372. 1373. 1374. 1375. 1376. 1377. 1378. 1379. 1380. 1381. 1382. 1383. 1384. 1385. 1386. 1387. 1388. 1389. 1390. 1391. 1392. 1393. 1394. 1395. 1396. 1397. 1398. 1399. 1400. 1401. 1402. 1403. 1404. 1405. 1406. 1407. 1408. 1409. 1410. 1411. 1412. 1413. 1414. 1415. 1416. 1417. 1418. 1419. 1420. 1421. 1422. 1423. 1424. 1425. 1426. 1427. 1428. 1429. 1430. 1431. 1432. 1433. 1434. 1435. 1436. 1437. 1438. 1439. 1440. 1441. 1442. 1443. 1444. 1445. 1446. 1447. 1448. 1449. 1450. 1451. 1452. 1453. 1454. 1455. 1456. 1457. 1458. 1459. 1460. 1461. 1462. 1463. 1464. 1465. 1466. 1467. 1468. 1469. 1470. 1471. 1472. 1473. 1474. 1475. 1476. 1477. 1478. 1479. 1480. 1481. 1482. 1483. 1484. 1485. 1486. 1487. 1488. 1489. 1490. 1491. 1492. 1493. 1494. 1495. 1496. 1497. 1498. 1499. 1500. 1501. 1502. 1503. 1504. 1505. 1506. 1507. 1508. 1509. 1510. 1511. 1512. 1513. 1514. 1515. 1516. 1517. 1518. 1519. 1520. 1521. 1522. 1523. 1524. 1525. 1526. 1527. 1528. 1529. 1530. 1531. 1532. 1533. 1534. 1535. 1536. 1537. 1538. 1539. 1540. 1541. 1542. 1543. 1544. 1545. 1546. 1547. 1548. 1549. 1550. 1551. 1552. 1553. 1554. 1555. 1556. 1557. 1558. 1559. 1560. 1561. 1562. 1563. 1564. 1565. 1566. 1567. 1568. 1569. 1570. 1571. 1572. 1573. 1574. 1575. 1576. 1577. 1578. 1579. 1580. 1581. 1582. 1583. 1584. 1585. 1586. 1587. 1588. 1589. 1590. 1591. 1592. 1593. 1594. 1595. 1596. 1597. 1598. 1599. 1600. 1601. 1602. 1603. 1604. 1605. 1606. 1607. 1608. 1609. 1610. 1611. 1612. 1613. 1614. 1615. 1616. 1617. 1618. 1619. 1620. 1621. 1622. 1623. 1624. 1625. 1626. 1627. 1628. 1629. 1630. 1631. 1632. 1633. 1634. 1635. 1636. 1637. 1638. 1639. 1640. 1641. 1642. 1643. 1644. 1645. 1646. 1647. 1648. 1649. 1650. 1651. 1652. 1653. 1654. 1655. 1656. 1657. 1658. 1659. 1660. 1661. 1662. 1663. 1664. 1665. 1666. 1667. 1668. 1669. 1670. 1671. 1672. 1673. 1674. 1675. 1676. 1677. 1678. 1679. 1680. 1681. 1682. 1683. 1684. 1685. 1686. 1687. 1688. 1689. 1690. 1691. 1692. 1693. 1694. 1695. 1696. 1697. 1698. 1699. 1700. 1701. 1702. 1703. 1704. 1705. 1706. 1707. 1708. 1709. 1710. 1711. 1712. 1713. 1714. 1715. 1716. 1717. 1718. 1719. 1720. 1721. 1722. 1723. 1724. 1725. 1726. 1727. 1728. 1729. 1730. 1731. 1732. 1733. 1734. 1735. 1736. 1737. 1738. 1739. 1740. 1741. 1742. 1743. 1744. 1745. 1746. 1747. 1748. 1749. 1750. 1751. 1752. 1753. 1754. 1755. 1756. 1757. 1758. 1759. 1760. 1761. 1762. 1763. 1764. 1765. 1766. 1767. 1768. 1769. 1770. 1771. 1772. 1773. 1774. 1775. 1776. 1777. 1778. 1779. 1780. 1781. 1782. 1783.

APPENDIX VI

INDIAN DAY AND RESIDENTIAL SCHOOLS IN NORTHERN MANITOBA AND DATES THEY WERE STARTED¹

DAY SCHOOLS:

| | | |
|-------------------------|---|-------------------|
| <u>Grand Rapids</u> | - | September, 1885 |
| <u>Poplar River</u> | - | Some time in 1884 |
| <u>Cross Lake R.C.</u> | - | November 1, 1903 |
| <u>Cross Lake U.C.</u> | - | July 1, 1893 |
| <u>God's Lake</u> | - | November 1, 1911 |
| <u>Island Lake R.C.</u> | - | September 1, 1928 |
| <u>Island Lake U.C.</u> | - | November 3, 1902 |
| <u>Oxford House</u> | - | September 1, 1907 |
| <u>Rossville</u> | - | July 1, 1883 |

This school appears, from our records, to have been in operation as a church activity since 1878. The former Methodist Church authorities conducted a day school at this point and at Norway House for some years previous to the Department providing any grant to assist them.

York Factory - April, 1904

A school activity was conducted at this point by the Anglican Church authorities for some time previous to the above date, from which the Department provided assistance.

| | | |
|--------------------------|---|--------------------------|
| <u>Big Eddy</u> | - | Opened some time in 1884 |
| <u>Chemahawin</u> | - | Some time in 1884 |
| <u>Nelson House U.C.</u> | - | June 1, 1901 |
| <u>Nelson House R.C.</u> | - | October 1, 1925 |
| <u>The Pas</u> | - | During year 1880 |

Split Lake - Opened June 1, 1909, and conducted as summer school only until April 1, 1921 - continuously in operation since that time.

Churchill - Summer school only. The Department provided first assistance from June 22, 1934.

| | | |
|------------------------|---|-------------------|
| <u>Jack River R.C.</u> | - | September 1, 1925 |
| <u>Jack River C.E.</u> | - | December, 1904 |

Moose Lake - This school conducted as a Church of England school from September 1, 1887, and, as a combined white and Indian school, from September 1, 1916.

Cumberland - Started some time in year 1882.

¹This list was prepared by J. D. Sutherland, Acting Superintendent of Indian Education, Department of Indian Affairs, Ottawa.

RESIDENTIAL SCHOOLS:

Cross Lake - Opened September 1, 1914
Destroyed by fire, February 25, 1930.

Since the destruction of the building by fire, the Roman Catholic Church authorities conduct a residential school at Cross Lake and also at Jack River. There are about fifteen children in residence at each point and these two schools are known under the name of the Cross Lake Residential School.

Norway House - First opened as a residential school
December 13, 1899

McKay (The Pas) Opened October 1, 1914 -
Destroyed by fire March 19, 1933 -
Has not been re-established.

Guy - First opened July 1, 1926.

APPENDIX VII

CENSUS OF INDIANS ARRANGED UNDER AGENCIES AND DISTRICTS 1934 - MANITOBA NORTH OF 53

| | Number
in Band | Anglican | Baptists | United
Church | Presby-
terian | Roman
Catholic | Other
Christian
Beliefs | Aboriginal
Beliefs | Under
7 Years | | From
7 to 16
Inclusive | | From
17 to 21
Inclusive | | From
22 to 65
Inclusive | | From
65
Up-
wards | |
|-------------------------------|-------------------|----------|----------|------------------|-------------------|-------------------|-------------------------------|-----------------------|------------------|------|------------------------------|------|-------------------------------|-----|-------------------------------|------|----------------------------|-----|
| | | | | | | | | | M | F | M | F | M | F | M | F | M | F |
| <u>Clandeboye
Agency</u> | | | | | | | | | | | | | | | | | | |
| 1 Grand Rapids | 130 | 130 | ... | ... | ... | ... | ... | ... | 8 | 7 | 19 | 15 | 11 | 12 | 26 | 29 | 2 | 1 |
| 2 Poplar River | 177 | ... | ... | 133 | ... | 44 | ... | ... | 12 | 15 | 23 | 17 | 13 | 6 | 40 | 48 | 1 | 2 |
| <u>Norway House</u> | | | | | | | | | | | | | | | | | | |
| 3 Cross Lake | 635 | ... | ... | 320 | ... | 315 | ... | ... | 65 | 67 | 75 | 70 | 36 | 33 | 125 | 148 | 10 | 6 |
| 4 God's Lake | 344 | ... | ... | 274 | ... | 70 | ... | ... | 32 | 40 | 38 | 42 | 17 | 23 | 61 | 78 | 5 | 8 |
| 5 Island Lake | 838 | ... | ... | 608 | ... | 230 | ... | ... | 110 | 100 | 120 | 80 | 61 | 41 | 144 | 160 | 8 | 14 |
| 6 Norway House | 791 | 175 | ... | 436 | ... | 180 | ... | ... | 76 | 75 | 85 | 80 | 60 | 45 | 167 | 183 | 9 | 11 |
| 7 Oxford House | 405 | ... | ... | 400 | ... | 5 | ... | ... | 50 | 35 | 55 | 38 | 32 | 20 | 72 | 92 | 4 | 7 |
| <u>Pas Agency</u> | | | | | | | | | | | | | | | | | | |
| 8 Chemahawin | 137 | 137 | ... | ... | ... | ... | ... | ... | 12 | 8 | 16 | 11 | 10 | 8 | 34 | 28 | 3 | 7 |
| 9 Moose Lake | 108 | 105 | ... | ... | ... | 3 | ... | ... | 6 | 8 | 9 | 11 | 6 | 4 | 26 | 32 | 2 | 4 |
| 10 Nelson House | 523 | ... | ... | 394 | ... | 129 | ... | ... | 54 | 39 | 77 | 63 | 37 | 29 | 96 | 112 | 8 | 8 |
| 11 The Pas | 496 | 470 | ... | ... | ... | 26 | ... | ... | 47 | 46 | 41 | 31 | 21 | 19 | 121 | 123 | 18 | 29 |
| 12 Split Lake | 422 | 422 | ... | ... | ... | ... | ... | ... | 46 | 30 | 65 | 48 | 30 | 21 | 78 | 87 | 8 | 9 |
| <u>Churchill
District</u> | | | | | | | | | | | | | | | | | | |
| 13 Fort | | | | | | | | | | | | | | | | | | |
| Churchill | 206 | 206 | ... | ... | ... | ... | ... | ... | 19 | 24 | 25 | 30 | 15 | 8 | 38 | 39 | 1 | 7 |
| 14 Port Nelson | 396 | 396 | ... | ... | ... | ... | ... | ... | 43 | 45 | 47 | 55 | 23 | 17 | 84 | 68 | 6 | 8 |
| Total N. of 53 | 5608 | 2041 | ... | 2565 | ... | 1002 | ... | ... | 580 | 539 | 695 | 591 | 372 | 286 | 1116 | 1227 | 85 | 121 |
| Total Mani-
toba | 12958 | 4511 | 52 | 3881 | 574 | 3510 | 239 | 191 | 1212 | 1134 | 1497 | 1345 | 851 | 742 | 2667 | 2785 | 322 | 403 |

APPENDIX VIII

STATEMENT OF INDIAN SCHOOLS IN MANITOBA - NORTH OF 53 FOR THE FISCAL YEAR ENDING MARCH 31, 1934

| School | Teacher | Number
on Roll | | Total | Average
Attendance | I | II | III | IV | V | VI | VII | VIII | IX |
|------------------------------|--------------------------|-------------------|-----|-------|-----------------------|-----|----|-----|----|----|----|-----|------|----|
| | | B | G | | | | | | | | | | | |
| Grand Rapids | Rev. Armstrong | 15 | 10 | 25 | 16 | 12 | 3 | 4 | 5 | 1 | .. | .. | .. | .. |
| Poplar River | Mrs. Caldwell | 15 | 14 | 29 | 12 | 10 | 5 | 5 | .. | 8 | 1 | .. | .. | .. |
| Cross Lake R.C. | Sis. Leonard | 14 | 10 | 24 | 14 | 8 | 7 | 6 | 3 | .. | .. | .. | .. | .. |
| Cross Lake M.C. | Miss Farris | 15 | 13 | 28 | 13 | 15 | 8 | .. | 1 | 2 | 1 | 1 | .. | .. |
| ^x God's Lake R.C. | F. W. Stevens | 9 | 12 | 21 | 15 | 21 | .. | .. | .. | .. | .. | .. | .. | .. |
| Island Lake R.C. | J. R. Bilodeau | 36 | 31 | 67 | 27 | 56 | 11 | .. | .. | .. | .. | .. | .. | .. |
| Island Lake U.C. | Mrs. Chappell | 45 | 35 | 80 | 20 | 74 | 5 | 1 | .. | .. | .. | .. | .. | .. |
| Jack River R.C. | Sister Gouin | 15 | 19 | 34 | 20 | 8 | 7 | 9 | 9 | 1 | .. | .. | .. | .. |
| Oxford House | Mrs. Bacon | 15 | 20 | 35 | 19 | 24 | 7 | 2 | 1 | .. | .. | 1 | .. | .. |
| Rossville | Miss Blackford | 7 | 9 | 16 | 9 | 8 | 3 | .. | 5 | .. | .. | .. | .. | .. |
| York Factory | Miss Alston | 4 | 5 | 9 | 4 | 7 | 1 | 1 | .. | .. | .. | .. | .. | .. |
| Big Eddy | Miss Ingram | 12 | 12 | 24 | 14 | 10 | 6 | 2 | 3 | 3 | .. | .. | .. | .. |
| Chemahawin | H. Priestly -
Barrett | 13 | 11 | 24 | 18 | 7 | 9 | 2 | 5 | 1 | .. | .. | .. | .. |
| Nelson House U.C. | Nelson Gaudin | 9 | 12 | 21 | 14 | 17 | 4 | .. | .. | .. | .. | .. | .. | .. |
| Nelson House R.C. | Roland Lauze | 17 | 10 | 27 | 15 | 14 | 6 | 4 | 3 | .. | .. | .. | .. | .. |
| The Pas | Miss Wright | 27 | 14 | 41 | 19 | 21 | 8 | 5 | 6 | 1 | .. | .. | .. | .. |
| Split Lake | Rev. Cowley | 25 | 15 | 40 | 15 | 38 | 2 | .. | .. | .. | .. | .. | .. | .. |
| Totals | | 293 | 252 | 545 | 364 | 350 | 92 | 41 | 41 | 17 | 2 | 2 | .. | .. |

^xSeasonal school only.

APPENDIX IX

STATEMENT OF COMBINED WHITE AND INDIAN DAY SCHOOLS IN MANITOBA NORTH OF 53 FOR THE FISCAL YEAR ENDING MARCH 31, 1934

| School | Teacher | No. on Roll | | | Aver-
age
Attend-
ance | I | II | III | IV | V | VI | VII | VIII |
|-----------------------|--------------|-------------|----|----|---------------------------------|----|----|-----|----|----|----|-----|------|
| | | B | G | T | | | | | | | | | |
| Jack River
C.of E. | Mrs. W. Gall | 14 | 12 | 26 | 15 | 11 | 2 | 6 | 1 | 3 | .. | 1 | 2 |
| Moose Lake | H. Newton | 7 | 9 | 16 | 9 | 1 | 6 | 6 | 3 | .. | .. | .. | .. |

APPENDIX X

STATEMENT OF INDIAN RESIDENTIAL SCHOOLS IN MANITOBA - NORTH OF 53 FOR THE FISCAL YEAR ENDING MARCH 31, 1934

| School | Teacher | No. on Roll | | | Aver-
age
Attend-
ance | I | II | III | IV | V | VI | VII | VIII |
|----------------------|------------------------------|-------------|----|-----|---------------------------------|----|----|-----|----|----|----|-----|------|
| | | B | G | T | | | | | | | | | |
| Cross Lake
R.C. | Rev. Henri
Boissin O.M.I. | 10 | 14 | 24 | 18 | 7 | 5 | 6 | 6 | .. | .. | .. | .. |
| Norway House
U.C. | Rev. W. Shoup | 49 | 51 | 100 | 95 | 45 | 9 | 15 | 13 | 15 | 2 | 1 | .. |
| ^x MacKay | | | | | | | | | | | | | |

^xDestroyed by fire March 19, 1933.

APPENDIX XI

EXPENDITURE ON INDIAN EDUCATION IN MANITOBA NORTH OF 53, 1934

Residential Schools

| | | 1934 |
|----------------|-------------------|-----------|
| 1 Cross Lake | \$ 175 per capita | 1,930.42 |
| 2 MacKay | 170 " " | 1,551.14 |
| 3 Norway House | 175 " " | 14,562.81 |

| <u>Day Schools</u> | Teacher's
Salary | Sundry ^a | Total |
|----------------------|-----------------------|---------------------|-----------|
| 1 Grand Rapids | \$ 823.50 | \$ 166.00 | \$ 989.50 |
| 2 Poplar River | 769.50 | 215.09 | 984.59 |
| 3 Cross Lake R.C. | 855.00 | 383.63 | 1,238.63 |
| 4 Cross Lake U.C. | 855.00 | 148.67 | 1,003.67 |
| 5 God's Lake | 82.80 ^b | 52.49 | 135.29 |
| 6 Island Lake R.C. | 810.00 | 234.15 | 1,044.15 |
| 7 Island Lake U.C. | 1,170.00 ^c | 176.82 | 1,346.82 |
| 8 Jack River R.C. | 936.00 | 75.97 | 1,011.97 |
| 9 Oxford House | 1,026.00 ^d | 142.81 | 1,168.81 |
| 10 Rossville | 855.00 | 109.27 | 964.27 |
| 11 York Factory | 189.00 | ... | 189.00 |
| 12 Big Eddy | 765.00 | 121.01 | 886.01 |
| 13 Chemahawin | 810.00 | 47.71 | 857.71 |
| 14 Nelson House U.C. | 1,111.50 | 110.97 | 1,222.47 |
| 15 Nelson House R.C. | 994.50 ^e | 66.58 | 1,061.08 |
| 16 The Pas | 837.00 | 332.89 | 1,169.89 |
| 17 Split Lake | 765.00 | 112.05 | 877.05 |
| 18 Churchill | ... .. | 56.00 | 56.00 |

Combined White and Indian Day Schools

| | | | |
|-------------------------|---------------------|--------|--------|
| 1 Moose Lake (Combined) | 220.50 ^f | 44.00 | 264.50 |
| 2 Jack River C.E. " | 585.00 ^f | 160.27 | 745.27 |

(Average salary of teachers \$ 812.

^aIncludes Janitor

^b23 Days teaching

^c15 Months teaching

^d14 Months teaching

^eBalance of salary contributed by the Department of Education.

^fDivision of salary paid to the teacher by the Department of Education and the Indian Department figured on pro rata basis.

APPENDIX XII

HIGHEST GRADE TAUGHT IN THE PUBLIC SCHOOLS AND THE NUMBER OF PUPILS ENROLLED - 1932-33 ANNUAL REPORT

| School | Highest
Grade | Enrollment |
|---------------------------|------------------|------------|
| Big Eddy ^x | II | 12 |
| Cormorant Lake | VIII | 41 |
| Cranberry Portage | X | 51 |
| Flin Flon | XI | 433 |
| Gillam ^x | IX | 22 |
| Grand Rapids ^x | V | 33 |
| Herb Lake | VII | 26 |
| Kississing ^x | VIII | 54 |
| Moose Lake | III | 33 |
| Norway House | IX | 13 |
| Pikwitonei | VII | 21 |
| Sherridon | X | 32 |
| The Pas | XII | 639 |
| Wabowden | VI | 25 |
| York Factory ^x | V | 29 |
| Total | | 1,464 |

x 1930-31 Annual Report - the latest available
report at the Bureau of Statistics.

APPENDIX XIII

DISTRIBUTION OF SECONDARY GRADE PUPILS BASED ON 1932-33 ANNUAL REPORT

| School | IX | X | XI | XII | Total |
|---------------------|----|----|----|-----|-------|
| Cranberry Portage | 2 | 1 | .. | .. | 3 |
| Flin Flon | 24 | 9 | 1 | .. | 34 |
| Gillam ^x | 2 | . | .. | .. | 2 |
| Norway House | 1 | . | .. | .. | 1 |
| Sherridon | 2 | 1 | .. | .. | 3 |
| The Pas | 40 | 31 | 12 | 17 | 100 |
| Total | 71 | 42 | 13 | 17 | 143 |

x 1930-31 Report - the latest available report
at the Bureau of Statistics.

APPENDIX XIV

SHOWING NUMBER OF DAYS SCHOOLS WERE OPEN,
ENROLLMENT, AVERAGE DAILY ATTENDANCE AND
PERCENTAGE OF ATTENDANCE, BASED ON 1932-33
ANNUAL REPORTS

| School | No. of Days
School Open | Enroll-
ment | Average
Daily
Attendance | Percent-
age
Attend-
ance |
|-------------------|----------------------------|-----------------|--------------------------------|------------------------------------|
| Big Eddy | 121 | 12 | 8.94 | ... |
| Cormorant Lake | 188 | 41 | 28.85 | ... |
| Cranberry Portage | 199 | 51 | 35.20 | 61.76 |
| Flin Flon | 200 ^a | 433 | 341.96 | ... |
| Gillam | 181 | 22 | 14.01 | 88.03 |
| Grand Rapids | 170 | 33 | 28. | 82.4 |
| Herb Lake | 189 | 26 | 22.5 | 83.33 |
| Kississing | 196 | 54 | 28.3 | 88.82 |
| Moose Lake | 194½ | 33 | 19.49 | 72.93 |
| Norway House | 200 | 13 | 9.99 | 83.25 |
| Pikwitonei | 173.5 ^b | 21 | 17.1 | ... |
| Sherridon | 194 | 32 | 26.68 | 95.87 |
| The Pas | 198 | 639 | 558.78 | 93.87 |
| Wabowden | 181 | 25 | 18.36 | 73.43 |
| York Factory | 179 | 29 | 20.69 | 82.76 |
| Totals | 191.1 | 1,464 | 1,178.85 | 80.59 |

^aOne room operated 121 days, and two others only 199 days.

^bNot reported but evidently 173.5 days from calculation.

APPENDIX XV

COMPARISON OF PUBLIC SCHOOLS NORTH OF 53 WITH THE WHOLE PROVINCE

| | North of 53 | Manitoba |
|---|-------------|----------|
| Number of School Districts | 15 | 2,238 |
| Number of classrooms | 39 | 4,290 |
| Number of pupils per classrooms | 37.54 | 35 |
| Total enrollment | 1464 | 150,070 |
| Number of Boys | 788 | 75,503 |
| Number of Girls | 676 | 74,567 |
| In elementary grades | 1321 | 129,686 |
| In secondary grades | 143 | 20,384 |
| In urban or graded schools | 1072 | 109,090 |
| In rural or ungraded schools | 392 | 40,980 |
| Average daily attendance | 1180 | 121,190 |
| Percentage of enrollment in average
attendance | 80.59 | 80.75 |
| Average number of days school open | 191.1 | ... |
| Teachers - total | 39 | 4,406 |
| Male | 12 | 955 |
| Female | 27 | 3,451 |
| 1st Class or higher Certificate | 15 | 1,762 |
| 2nd Class | 21 | 2,581 |
| Special or Permit | 3 | 63 |
| University graduates | 6 | 582 |
| Salary - median | \$920.80 | \$ 782. |
| Experience - where teaching - median | 2.2 | 3.8 |
| Total teaching - median | 6.9 | 7.1 |

APPENDIX XVI

CLASSIFICATION OF TEACHERS ACCORDING TO ACADEMIC AND PROFESSIONAL QUALIFICATIONS 1932-33 ANNUAL REPORTS

| ACADEMIC QUALIFICATIONS | | | | | | | | | Total |
|-------------------------|----|----------------|-----|---------------------|-------------|-------------|------|----------|-------|
| VIII | IX | Partial
XII | XII | Partial
2nd Year | 3rd
Year | 4th
Year | B.A. | Unstated | |
| 1 | 11 | 4 | 10 | 2 | 1 | 1 | 6 | 3 | 39 |

| PROFESSIONAL CERTIFICATE | | | | | Total |
|--------------------------|-----------|-----------|------------|--|-------|
| Permits | 2nd Class | 1st Class | Collegiate | | |
| 3 | 21 | 9 | 6 | | 39 |

APPENDIX XVII

CLASSIFICATION OF TEACHERS AS TO YEARS OF EXPERIENCE 1932-33 ANNUAL REPORTS

| No. of
Years | Where Now
Teaching | Elsewhere in
Manitoba | Elsewhere Than
in Manitoba | Total
Years
Experience |
|-----------------|-----------------------|--------------------------|-------------------------------|------------------------------|
| 0 | .. | 10 | 30 | .. |
| 1 | 17 | 6 | 2 | 4 |
| 2 | 11 | 1 | 0 | 6 |
| 3 | 5 | 3 | 2 | 1 |
| 4 | 1 | 4 | 3 | 2 |
| 5 | 2 | 3 | 1 | 3 |
| 6 | .. | 3 | .. | 4 |
| 7 | .. | 2 | .. | 3 |
| 8 | 1 | 2 | .. | 3 |
| 9 | .. | 2 | .. | 3 |
| 10 | .. | 1 | .. | 2 |
| 11 | 1 | .. | .. | 3 |
| 13 | .. | .. | .. | 1 |
| 14 | .. | .. | .. | 1 |
| 16 | .. | 1 | .. | .. |
| 19 | 1 | .. | .. | .. |
| 22 | .. | .. | .. | 1 |
| 24 | .. | .. | 1 | .. |
| 32 | .. | 1 | .. | .. |
| 43 | .. | .. | .. | 2 |
| Total | 39 | 39 | 39 | 39 |

APPENDIX XVIII

DISTRIBUTION OF THE ANNUAL SALARY OF PUBLIC SCHOOL TEACHERS - 1932-33 ANNUAL REPORTS

| Salary | Number of Teachers |
|----------------|--------------------|
| \$ 450. | 2 |
| 550. | 1 |
| 570. | 1 |
| 600. | 1 |
| 650. | 1 |
| 700. | 2 |
| 725. | 1 |
| 800. | 3 |
| 850. | 5 |
| 900. Median | 5 |
| 950. | 7 |
| 1,000. | 2 |
| 1,050. | 1 |
| 1,100. | 2 |
| 1,200. | 1 |
| 1,400. | 1 |
| 1,450. | 1 |
| 1,500. | 1 |
| 1,800. | 1 |
| Total Teachers | 39 |

APPENDIX XIX

AGE - GRADE CLASSIFICATION OF PUPILS IN THE PUBLIC SCHOOLS NORTH OF 53 1932-33 ANNUAL REPORTS

| | I | II | III | IV | V | VI | VII | VIII | IX | X | XI | XII | Total |
|-------|-----|-----|-----|-----|-----|-----|-----|------|----|----|----|-----|-------|
| 5 | 8 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | 8 |
| 6 | 111 | 2 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | 113 |
| 7 | 94 | 36 | 5 | .. | .. | .. | .. | .. | .. | .. | .. | .. | 135 |
| 8 | 50 | 67 | 29 | 7 | .. | .. | .. | .. | .. | .. | .. | .. | 153 |
| 9 | 17 | 39 | 53 | 21 | 9 | .. | .. | .. | .. | .. | .. | .. | 139 |
| 10 | 17 | 24 | 47 | 26 | 46 | 3 | .. | .. | .. | .. | .. | .. | 163 |
| 11 | 6 | 6 | 18 | 28 | 61 | 23 | 8 | .. | .. | .. | .. | .. | 150 |
| 12 | 6 | 8 | 10 | 17 | 41 | 42 | 28 | 3 | 1 | .. | .. | .. | 156 |
| 13 | 1 | 4 | 2 | 11 | 28 | 37 | 31 | 18 | 6 | .. | .. | .. | 138 |
| 14 | .. | 2 | 3 | 4 | 13 | 20 | 30 | 30 | 24 | 4 | .. | 1 | 131 |
| 15 | 2 | 2 | 1 | 2 | 1 | 8 | 10 | 17 | 27 | 12 | 4 | 1 | 87 |
| 16 | .. | 1 | .. | .. | 2 | 1 | 6 | 10 | 8 | 15 | 3 | 2 | 48 |
| 17 | .. | .. | .. | 1 | .. | 1 | 1 | 2 | 3 | 6 | 6 | 11 | 31 |
| 18 | .. | .. | .. | 2 | .. | .. | .. | .. | 2 | 4 | .. | 1 | 9 |
| 19 | .. | .. | .. | .. | .. | .. | .. | .. | .. | 1 | .. | 1 | 2 |
| 20 | .. | .. | .. | .. | 1 | .. | .. | .. | .. | .. | .. | .. | 1 |
| 21 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | 0 |
| Total | 312 | 191 | 168 | 119 | 202 | 135 | 114 | 80 | 71 | 42 | 13 | 17 | 1464 |

APPENDIX XX

AGE - GRADE CLASSIFICATION OF PUPILS IN 4290 CLASSROOMS IN MANITOBA 1932-1933

| | I | II | III | IV | V | VI | VII | VIII | IX | X | XI | XII | Total |
|----|--------|--------|--------|--------|--------|--------|--------|-------|-------|-------|-------|-----|---------------------|
| 5 | 637 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 637 |
| 6 | 7966 | 198 | 6 | ... | ... | ... | ... | ... | ... | ... | ... | ... | 8170 |
| 7 | 8026 | 3595 | 280 | 12 | 2 | ... | ... | ... | ... | ... | ... | ... | 11915 |
| 8 | 3334 | 6105 | 3332 | 340 | 11 | 1 | ... | ... | ... | ... | ... | ... | 13123 |
| 9 | 1125 | 3204 | 5793 | 2946 | 315 | 15 | ... | ... | ... | ... | ... | ... | 13398 |
| 10 | 467 | 1355 | 3413 | 5625 | 2761 | 304 | 15 | ... | ... | ... | ... | ... | 13940 |
| 11 | 169 | 490 | 1674 | 3746 | 5387 | 2437 | 312 | 22 | 1 | ... | ... | ... | 14238 |
| 12 | 106 | 215 | 710 | 1887 | 3828 | 4727 | 2364 | 278 | 23 | 1 | ... | ... | 14148 |
| 13 | 52 | 107 | 310 | 955 | 2091 | 3436 | 4447 | 1997 | 340 | 19 | 2 | ... | 13756 |
| 14 | 26 | 44 | 131 | 390 | 944 | 1771 | 2984 | 3623 | 2890 | 343 | 43 | 2 | 12191 |
| 15 | 7 | 14 | 31 | 90 | 284 | 620 | 1303 | 2391 | 3624 | 1628 | 423 | 5 | 9520 |
| 16 | 4 | 9 | 16 | 34 | 63 | 155 | 411 | 1020 | 1774 | 2212 | 1433 | 59 | 7190 |
| 17 | 2 | 3 | 2 | 4 | 19 | 34 | 86 | 292 | 676 | 1243 | 1747 | 160 | 4268 |
| 18 | ... | 1 | 1 | 3 | 5 | 5 | 14 | 62 | 182 | 436 | 1108 | 148 | 1965 |
| 19 | ... | 1 | ... | 1 | 2 | 4 | 4 | 11 | 35 | 102 | 404 | 101 | 665 |
| 20 | ... | ... | ... | ... | 1 | ... | ... | 5 | 13 | 21 | 125 | 30 | 195 |
| 21 | ... | ... | ... | 2 | 1 | 2 | 2 | 2 | 17 | 20 | 80 | 59 | 251 |
| | 21,921 | 15,341 | 15,708 | 16,035 | 15,714 | 13,577 | 11,942 | 9,703 | 7,675 | 6,025 | 5,365 | 564 | 138570 ^x |

^x11,500 Short of full enrollment of the year.

APPENDIX XXI

COMPARISON OF ATTENDANCE IN THE PUBLIC SCHOOLS NORTH OF 53 AND IN MANITOBA EXCLUSIVE OF CITIES

| | Number of
Pupils Who
Attended | Manitoba
Exclusive
Of Cities |
|-------------------|-------------------------------------|------------------------------------|
| Less than 20 days | 36 | 2,041 |
| 20 - 39 " | 46 | 3,773 |
| 40 - 59 " | 52 | 3,820 |
| 60 - 79 " | 30 | 2,388 |
| 80 - 99 " | 39 | 2,806 |
| 100 - 119 " | 83 | 4,298 |
| 120 - 139 " | 66 | 6,656 |
| 140 - 159 " | 110 | 12,269 |
| 160 - 179 " | 270 | 22,259 |
| 180 - 199 " | 722 | 30,615 |
| 200 days and over | 10 | 767 |
| Unclassified | | 586 |
| Total | 1,464 | 92,278 |

APPENDIX XXII

SHOWING THE ENROLLMENT IN THE DIFFERENT GRADES IN THE SACRED HEART SEPARATE SCHOOL

| Grade | 1932-33 | 1934-35 |
|-------------|---------|---------|
| I | 48 | 50 |
| II | 40 | 19 |
| III | 29 | 28 |
| IV | 28 | 34 |
| V | 13 | 24 |
| VI | 12 | 14 |
| VII | 16 | 13 |
| Total | 186 | 182 |
| Commercial | 17 | 17 |
| Grand Total | 203 | 199 |

APPENDIX XXIII

GRANTS PAID BY THE DEPARTMENT OF EDUCATION TO THE SCHOOLS - NORTH OF 53 IN 1934

| Name of School | Sec. | Sec.
295 | Sec
289 |
|---|------|-------------|------------|
| Big Eddy S.D. No. 2240 | .75 | \$ 50 | \$ 2.00 |
| Cormorant Lake S.D.No.2129 | .75 | 100 | 2.00 |
| Cold Lake S.D. No. 2253 | .75 | ... | ... |
| Cranberry Portage No.2201 | .75 | 200 | ... |
| ^a Flin Flon S.D. No. 2228 | .75 | ... | ... |
| Gillam S.D. No. 2250 | .75 | ... | ... |
| Grand Rapids S.D. No.1660 | .75 | ... | 1.50 |
| Herb Lake S.D. No. 2114 | .75 | ... | ... |
| Norway House S.D. No.1917 | .75 | ... | ... |
| Pikwitonei S.D. No. 2231 | .75 | ... | ... |
| Sherridon S.D. No. 2233 | .75 | ... | ... |
| ^b The Pas S.D. No. 1635 | .75 | 600 | ... |
| Wabowden S.D. No. 2181 | .75 | 70 | ... |
| ^c York Factory S.D. No. 1642 | .75 | ... | ... |
| ^c Jack River C.of E.
(Combined) | .75 | ... | 1.25 |
| ^c Moose Lake S.D. No. 1698
(Combined) | .75 | ... | 2.00 |

^aFlin Flon High School and Non-resident pupil grant
was \$ 464.70 plus a \$ 50. Technical grant

^bThe Pas Collegiate Institute grant and non-resident
grant was \$ 1387.40.

^cThese three schools received a grant from the
Department of Indian Affairs.

APPENDIX XXIV

SUMMARY OF INFORMATION COLLECTED BY THE MANITOBA TEACHERS' FEDERATION ON THE UNGRADED PUBLIC SCHOOLS NORTH OF 53

| Name of school | School Board | Official Trustee | Certificate | Experience in Present School | Total Experience | Salary | Teachage | Board | Satisfactory | Radio at Home | Radios in District | Visits from Nurse | Education Week | No. of Teachers in last 5 Yrs. | Enrollment | | | | | | | | | | Families Represented |
|--------------------------------|--------------|------------------|-------------|------------------------------|------------------|--------|----------|-------|--------------|---------------|--------------------|-------------------|----------------|--------------------------------|------------|----|-----|----|---|----|-----|------|--------|----|----------------------|
| | | | | | | | | | | | | | | | I | II | III | IV | V | VI | VII | VIII | IX-XII | | |
| Cold Lake (Kississing) | Yes | 1934 | 2 | 1 | 1 | \$450 | Yes | 18 | Yes | No | 4 | No | No | 4 | 8 | 1 | 3 | 5 | 3 | 1 | 1 | .. | .. | 8 | |
| Cormorant Lake | Yes | .... | 2 | 1 | 1 | 500 | No | 22 | Yes | No | 4 | Yes | .. | 3 | 4 | 4 | 9 | 3 | 7 | 2 | 3 | 4 | .. | 17 | |
| Cranberry Portage | Yes | .... | 2 | 4 $\frac{1}{2}$ | 7 $\frac{1}{2}$ | 700 | Yes | 45* | Yes | Yes | 20 | Yes | Yes | 3 | 10 | 7 | 11 | 7 | 6 | 4 | 3 | 5 | 2 | 28 | |
| Gillam | Yes | .... | 1 | 2 $\frac{1}{2}$ | 3 $\frac{1}{2}$ | 900 | No | 20 | Yes | Yes | 20 | Yes | Yes | 4 | 3 | 4 | 1 | 5 | 5 | 4 | 3 | 1 | 2 | 12 | |
| Grand Rapids | No | Yes | 1 | 1 | 1 | 360 | No | 25 | Yes | Yes | 4 | No | Yes | 4 | 5 | 4 | 8 | 7 | 4 | 1 | . | . | . | 6 | |
| Herb Lake | Yes | .... | 1 | 4 | 4 | 650 | No | 25 | Yes | Yes | 10 | Yes | No | 2 | 8 | 2 | 3 | 7 | 8 | 3 | 4 | 3 | . | 21 | |
| Norway House | No | Yes | 1 | 2 $\frac{1}{2}$ | 3 $\frac{1}{2}$ | 700 | No | 30 | Yes | Yes | 12 | No | No | 2 | 4 | 1 | 1 | 1 | 2 | 3 | . | . | . | 7 | |
| Pikwitonei | Yes | .... | 1 | 2 | 2 | 400 | Yes | 20 | Cold | No | 3 | Yes | No | 3 | 4 | . | . | 5 | 3 | 1 | 2 | 1 | . | 10 | |
| Sherridon | No | Yes | 1 | 2 | 5 | 900 | No | 30 | Yes | Yes | 16 | Yes | No | 3 | 4 | 2 | 5 | 4 | 4 | . | 4 | 1 | 5 | 14 | |
| Wabowden | Yes | .... | 2 | 1 | 11 $\frac{1}{2}$ | 500 | Yes | .. | ... | No | 7 | Yes | No | 5 | 4 | . | 6 | 3 | . | 4 | 3 | 1 | . | 13 | |
| York Factory | Yes | .... | B.A. | 1 | 1 | 800 | Yes | 25 | Yes | No | 1 | No | No | 3 | 17 | 3 | 2 | . | . | . | . | . | . | 11 | |
| Jack River C. of E. (Combined) | .... | .... | 2 | 1 | 5 | 900 | No | 30 | Yes | Yes | 1 | No | Yes | 3 | 14 | 8 | 2 | 5 | 1 | 3 | . | . | . | 18 | |
| Moose Lake (Combined) | ... | .... | 1 | 1 | 1 | ... | No | 20 | Yes | Yes | 1 | No | No | 4 | 17 | 4 | 7 | 3 | 2 | . | . | . | . | 8 | |
| Big Eddy | (Unreported) | | | | | | | | | | | | | | | | | | | | | | | | |

^xMarried

APPENDIX XXV

THE WINNIPEG TREATY NUMBER FIVE¹

This is the treaty made in 1875 by Lieutenant-Governor Alexander Morris, for the Department of the Interior, Ottawa, with the Saulteaux and Swampy Crees living in the northern part of what is now Manitoba. It covered an area of approximately 100,000 square miles. The Minister of the Interior reported:

That it was essential that the Indian title to all the territory in the vicinity of the lake should be extinguished so that settlers and traders might have undisturbed access to its waters, shores, islands, inlets and tributary streams.

The original treaty was signed by the Indians of Berens River, Norway House, Cross Lake and Grand Rapids. Adhesions of the Island Indians of Lake Winnipeg, and the Indians of The Pas, Cumberland and Moose Lake were secured the following year, and incorporated in the Treaty. Commissioner Thomas Howard in securing the consent of the Indians on the Saskatchewan River reported as follows:

I would now inform you that three out of the four bands of Indians I met on the Saskatchewan,

¹Alexander Morris, The Treaties of Canada with the Indians of Manitoba and the North-West Territories. pp. 143-167 and pp. 342-350. Toronto: Willing and Williamson, 1880.

viz., the Grand Rapids, Pas and Cumberland, are in a position to receive at once from the Government the grant allowed for the maintenance of schools of instruction; at the Grand Rapids a large school house is by this time entirely completed; and at The Pas and Cumberland, schools, under the charge of the Church Missionary Society, have been in existence some years. The Indians belonging to the bands I have named desired that the assistance promised should be given as soon as possible.

Extracts from the Treaty

"And Her Majesty the Queen hereby agrees and undertakes to lay aside reserves for farming lands, due respect being had to lands at present cultivated by the said Indians, and other reserves for the benefit of the said Indians to be administered and dealt with for them by Her Majesty's Government of the Dominion of Canada; provided all such reserves shall not exceed in all one hundred and sixty acres for each family of five, or in that proportion for larger or smaller families in manner following, that is to say: For the band of Saulteaux in the Berens River region; and to the Indians residing at Poplar River, falling into Lake Winnipeg north of Berens River, a reserve not exceeding one hundred and sixty acres to each family of five, respecting as much as possible their present improvements; and inasmuch as the number of the Indians now residing in and about Norway House, of the band of whom David Rundle is Chief, are desirous of removing to a locality where they can cultivate soil,

Her Majesty the Queen hereby agrees to lay aside a reserve on the west side of Lake Winnipeg, in the vicinity of Fisher River, so as to give one hundred acres to each family of five, or in that proportion for larger or smaller families, who shall remove to the said locality within 'three years', it being estimated that ninety families or thereabouts will remove within the said period, and that a reserve will be laid aside sufficient for that or the actual number; and it is further agreed that those of the band who remain in the vicinity of 'Norway House' shall retain for their own use their present gardens, buildings and improvements until the same be departed with by the Queen's Government, with their consent first had and obtained for their individual benefit, if any value can be realized therefor; and with regard to the band of Wood Indians of whom Ta-pas-ta-num or David William Sinclair Ross is chief, a reserve at Otter Island on the west side of Cross Lake of one hundred and sixty acres for each family of five, or in that proportion for smaller families, reserving however to Her Majesty, her successors, and her subjects, the free navigation of all lakes and rivers, and free access to the shores thereof; provided, however, that Her Majesty reserves the right to deal with any settlers within the bounds of any lands reserved for any band as she shall deem fit, and also that the aforesaid reserves

of land, or any interest therein, may be sold or otherwise disposed of by Her Majesty's Government for the use and benefit of the said Indians entitled thereto, with their consent first had and obtained; and with a view to shew the satisfaction of Her Majesty with the behaviour and good conduct of her Indians she hereby through her Commissioners makes them a present of five dollars for each man, woman and child belonging to the bands here represented, in extinguishment of all claims heretofore preferred;

And further, Her Majesty agrees to maintain schools for instruction in such reserves hereby made as to her may seem advisable, whenever the Indians of the reserve shall deserve it;

Her Majesty further agrees with her said Indians, that within the boundary of Indian reserves, until otherwise determined by her Government of the Dominion of Canada, no intoxicating liquor shall be allowed to be introduced or sold, and all laws now in force, or hereafter to be enacted, within her North-West Territories, from the evil influence of the use of intoxicating liquors, shall be strictly enforced;

Her Majesty further agrees with her said Indians that they, the said Indians, shall have right to pursue their avocations of hunting and fishing throughout the

tract surrendered as hereinbefore described, subject to such regulations as may from time to time be made by her Government of her Dominion of Canada, and saving and excepting such tracts as may from time to time be required or taken up for settlement, mining, lumbering or other purposes

It is further agreed between Her Majesty and her said Indians, that such sections of the reserves above indicated as may at any time be required for public works or buildings, or what nature soever, may be appropriated due compensation being made for the value of any improvement thereon;

And further, that Her Majesty's Commissioners shall, as soon as possible after the execution of this treaty, cause to be taken an accurate census of all the Indians inhabiting the tract above described pay to each Indian person the sum of five dollars per head yearly;

.....

It is further agreed between Her Majesty and the said Indians that the following articles shall be supplied to any band of the said Indians who are now cultivating the soil, or who shall hereafter commence to cultivate the land, that is to say:- Two hoes for every family actually cultivating; also one spade per family as aforesaid; one plough for every ten families as aforesaid; five harrows

for every twenty families as aforesaid; one scythe for every family as aforesaid and also one axe; also one cross-cut saw, one hand-saw, one pit saw, the necessary files, one grindstone, and one auger for each band; and also for each Chief for the use of his band one chest of ordinary carpenter's tools; also for each band enough wheat, barley, potatoes, and oats to plant the land actually broken up for cultivation by such band; also for each band one yoke of oxen, one bull and four cows; all the aforesaid articles to be given once for all for the encouragement of the practice of agriculture among the Indians.

It is further agreed between Her Majesty and the said Indians, that each Chief, duly recognized as such, shall receive an annual salary of twenty-five dollars per annum, and each subordinate officer, not exceeding three for each band, shall receive fifteen dollars per annum; and each such Chief and subordinate officer as aforesaid shall also receive, once every three years, a suitable suit of clothing; and each Chief shall receive, in recognition of the closing of the treaty, a suitable flag and medal.

And the undersigned Chiefs, on their own behalf, and on behalf of all other Indians inhabiting the tract within ceded, do hereby solemnly promise and engage to strictly observe this treaty, and also to conduct and

behave themselves as good and loyal subjects of Her Majesty the Queen. They promise and engage that they will, in all respects, obey and abide by the law, and they will maintain peace and good order between each other, and also between themselves and other tribes of Indians, and between themselves and others of Her Majesty's subjects, whether Indians or Whites, now inhabiting or hereafter to inhabit any part of the said ceded tracts; and that they will not molest the person or property of any inhabitant of such ceded tracts, or the property of Her Majesty the Queen, or interfere with or trouble any person passing or travelling through the said tracts or any part thereof: and that they will aid and assist the officers of Her Majesty in bringing to justice and punishment any Indian offending against the stipulations of this treaty, or infringing the laws in force in the country so ceded."