

RECOMMENDATIONS OF THE COMMISSION

A. Pertaining to Educational Organization and Administration in the Northwest Territories

1. It is recommended that there should be just one authority in control of all education (Indian, mixed-blood and white) which is supported by public funds in the Northwest Territories. Under present conditions this authority should be the governing body of the Northwest Territories acting through a Director of Education who must reside in the Northwest Territories. (1)
2. It is further recommended that the administration of education in the Northwest Territories should be of the highly centralized type. The degree of centralization should be subject to periodical review, say every ten years, with a view to reduction of centralization as much as possible. (2)
3. It is further recommended that the resident Director of Education should have wide powers and a very free hand to organize and administer the educational system in the Northwest Territories within the limits of policy and regulations laid down by the governing body of the Northwest Territories. (3)
4. It is further recommended that an Educational Council be constituted to act in a purely advisory capacity to the Director of Education. This Council should not be clothed with legislative, judicial or executive powers. (4)
5. It is further recommended that all teachers in the publicly supported schools in the Northwest Territories should be members of the Federal Civil Service with special provision for Sabbatical Year after each five years of teaching in the Northwest Territories. (5)
6. In addition to possessing First Class Professional Certificates teachers in the Northwest Territories should have a year of special training for this type of work. (6)
7. Having regard for all the circumstances at present existing in the Northwest Territories it is further recommended that Separate Schools should not be included in any publicly supported system of education which may be established in the Northwest Territories. This is not to be construed as a condemnation of Separate Schools now existing. (7)
8. It is further recommended that legal provision be made under which the last half-hour of the regular school day may be devoted exclusively to denominational religious teaching where so desired. The law in this respect in the Province of Manitoba is probably as good as anywhere and its adaptation for use in the Northwest Territories is hereby recommended.

9. It is further recommended that the legislation concerning education in the Northwest Territories be thoroughly revised and brought up-to-date having due regard for present conditions. (1)

B. Miscellaneous Recommendations

10. A middle-of-the-way curriculum is recommended; i.e., one which is not too academic and which includes suitable occupational courses and activities together with adequate instruction in health and hygiene. 1

11. It is recommended that the general principle of taking suitable white man's education to the natives in their own environment as much as possible be tried out on an experimental basis as soon as possible along the following lines: 2

(a) that a suitable school barge (or barges) be fitted up to be tried out during the summer months at the rendezvous centres along the southern and eastern shores of Great Slave Lake. (health, conservation, adult education, etc., might be included in the programme).

(b) (i) that a community centre project along the lines suggested in Mr. Dempsey's memorandum be tried out at the site of the former Salt River Settlement. This must be carefully planned and supervised on a long-range basis.

(ii) that some similar but not so elaborate project be tried out at some specially selected camp-site among the Eskimo; e.g., in the Coppermine area;

(c) that specially selected natives, both Indian and Eskimo and of both sexes, after suitable training be returned to their native environment, to live among and serve as teachers and counsellors to their tribes and bands. This might be tried out experimentally with say half-a-dozen specially selected tribes and bands.

12. That compulsory education be enforced insofar as the conditions of the area will permit. 3

13. That a Teachers' Convention and Institute be held annually in the Mackenzie District to which outstanding lecturers will be brought from the "outside" at public expense. 4

14. That a Mackenzie River Library Project similar to that of the Fraser River Valley be carried out. Wherever possible the schools should be utilized for library centres. 5

¹The School Ordinance of the North West Territories, 1901, chapter 75, secs. 144 to 148 makes provision for compulsory education.

15. That insofar as practicable every school in the Mackenzie District be utilised as a community centre.

16. That itinerant schoolmasters be tried out on two circuits:

(a) to serve Fort Simpson, Fort Providence, Hay River and Fort Resolution;

(b) to serve Fort McPherson, Arctic Red River, Fort Good Hope and Fort Norman.

17. That short courses for adult natives (Indians, Eskimo, mixed-blood), even though they are illiterate, be tried out during the summer months in as many of the residential schools (which usually are not in operation during the summer months) as possible. These courses should be largely occupational (motor mechanics, prospecting, mining, etc.) with some inspirational material and the utilisation of motion pictures, radio, and such adult education techniques as can be adapted.

18. That suitable adaptations of the Danish Folk High School be tried out in one or two specially selected residential schools after they have been taken over by the state.

19. That a fully-equipped Occupational Training Centre be established at Yellowknife as soon as possible.

20. That the governing body of the Northwest Territories offer scholarships and bursaries for selected natives and whites to take special training, both within the Northwest Territories and "outside" for service as teachers and social workers in the Northwest Territories. (Some of the trading, mining and other interests might also be induced to do likewise.)

* Home Manuscript, 57-59

APPENDICES

APPENDIX AEditorial in "Winnipeg Free Press" of August 23, 1944.Canada's Radium
by C.H.H.

OTTAWA: Canada at war is today producing most of the world's supply of radium, a metal so valuable that by comparison gold is cheap. Largest percentage of this supply is being used in Canada by the luminous paint industry to produce glowing dials, needles and panels for the instrument boards of fighting aircraft and for other service needs. Much of the remainder goes to the medical profession to battle the scourge of cancer.

In the far north Great Bear Lake country the famous Eldorado mine produces the ore by hard rock methods. At the mine it is partially refined and then shipped to Port Hope for purification. Three million parts of the original ore give approximately one part of radium and that is one obvious reason for its high price.

All the radium produced eventually reaches the National Research Council at Ottawa as radium bromide contained in small glass capsules, each containing about a hundred milligrams. Enough of this salt to cover the head of a pin would cost, by rough count, between \$25 and \$50.

In the radiology laboratory experts measure the amount of radium in the compound by the increased conductivity of air when exposed to the rays. This conductivity is then compared with that produced by a standard capsul and a certificate of content is issued. About a dozen capsules can be measured every two days.

* * * *

In the National Research building the radium compound is kept in its lead container in a safe not so much to protect it against theft but more to keep the powerful rays inside. No educated thief would steal radium; it would be the "hottest" thing he could handle.

The experts explain its potential immunity from theft in this way. While it is an infinitely valuable substance its rays are so powerful that it can be readily detected by electrical instruments.

If a thief hid it in the basement of his house it could be detected, despite walls and other obstructions, on the street from a distance of 150 feet away. The radiation is so powerful that even when placed in a thick lead safe its presence can be detected.

Since nothing will actually stop the rays, shipping radium is a problem. In transit it is kept in a thick lead cylinder but any light-sensitive material - such as photographic paper - must be kept at least ten feet away. Otherwise the rays will expose it. Persons travelling with radium, provided they stay a few feet away from it, are in no danger.

* * * *

CANADIAN radium is being used for treatment of some forms of cancer, other malignant growths and some non-malignant growths. The doctors who handle it know how long a certain quantity of radium must be left on a growth of any size in order to kill the cells of the growth. The time is measured in milligram hours - so many milligrams of radium for so many hours of treatment. Large hospitals sometimes have as much as half a gram of radium on hand.

The question is often raised that if radium is so valuable how can it be used economically in producing luminous paint. The expert's reply is that only a very minute quantity mixed with a large volume of paint makes the paint fluorescent.

The popular belief is that radium paint is a dangerous thing to have around, but that is not so. Unless it is taken internally, the amount of radium in radium paints would not be sufficient to harm anybody, even if he were exposed to the rays for years.

In the early days of radium, research workers did die from swallowing minute quantities of radium compounds or from breathing the gas given off. At Canada's research council laboratories radium is treated with respect and simple but effective precautions taken. Radium is powerful stuff.

APPENDIX B

Government, church, school officials
and residents in the Mackenzie Dis-
trict of the Northwest Territories,
who might be interviewed.

Fort Smith

Mr. H. McKie, District Agent

Dr. L.H. Riddell, Medical Officer

Most Rev. J.A. Brocollier, O.M.I., D.D.,
Vicar Apostolic of the Mackenzie,

Father Alphonse Mansel, O.M.I.

Inspector H.E. Burke, R.C.M. Police

Mr. and Mrs. S. Legge - Postmaster & C.P.A.

Mrs. Mary Linke, schoolteacher

Mr. and Mrs. K. Conibear

Rev. Sister Theresse Chaloux, R.N.,
Supt. of the Fort Smith Hospital

Sister R.A. Grogan, schoolteacher

Mr. MacDonald, Manager, Hudson's Bay Company.

Personnel - R.C.C.S.

Fort Resolution

Dr. J.H. Riopel, M.C. in charge M.Dist.No.2

Sgt.W. Kennedy, Senior Officer, R.C.M.P.

Father Jean L. Riou, O.M.I., senior priest
in charge of the school

Reverend Sister in charge of hospital

Mr. Fred Cancell, Postmaster, J.P.,
(Brother of Dr. Cancell)

Rev. Sister S. Lapointe, in charge of
Residential School

APPENDIX BHay River

Rev. Father Jean Dessy, O.M.I.

Miss Neville, R.N., Anglican Hospital

Manager, Hudson's Bay Company

John Routh, Park Warden

Fort Providence

Rev. Father Jean L. Michel, O.M.I.

Rev. Sister Mary Mack, Supt. in charge
of the Boarding School

Constable J.E. Lunley, R.C.M.P.

Fort Simpson

Dr. W.A.M. Traasdoll, M.O., Medical District
No. 3.

Cpl. W.J.D. Stewart, R.C.M.P.

Rev. Father Joseph Turcotte, O.M.I.

Mr. and Mrs. James Cree, Free Trader

The Anglican Minister

Hudson's Bay Company officer

Mr. Goodall, farmer

Hospital - Rev. Sister Authortine, R.N.

Personnel - R.C.C.S.

Fort Norman

Dr. J.P. Harvey, M.O., Medical District No. 4

Cpl. T.A. Belstad, R.C.M.P.

Rev. Father Jean Denis, O.M.I., R.C. Mission

Store Manager, Hudson's Bay Company

Fort Good Hope

Rev. Father Alexis Robin, O.M.I., R.C. Mission

Store Manager, Hudson's Bay Company

Constable S.J. McColl, R.C.M.P.

APPENDIX BArctic Red River

Rev. Father Victor Philippe, O.M.I., R.C. Mission
Cpl. A.C. Gillespie, R.C.M.P.

Fort MacPherson

Rev. Mr. A.S. Dowdney, Anglican Mission
Mrs. A.S. Dowdney, schoolteacher and nurse

Alkavik

Dr. L.D. Livingstone, M.O., Medical District No. 5
Rev. Mr. H.S. Shepard, Anglican Mission
Miss Dorothy L. Robinson, in charge of Mission
School
Miss Lillian Powell, R.N., in charge of Hospital
Rev. Father Jean L'Holguenach, R.C. Mission
Sister J. Lamoureux, R.N., in charge of hospital
Sister J. Dussault, in charge of school
Inspector D.O. Forrest, R.C.M.P.
Personnel of the R.C.G.S.

Fort Rae

Rev. Father H. Laperriere, O.M.I.
Constable G.A. Mansoll, R.C.M.P.
Store Manager, Hudson's Bay Company

Yellowknife

Paul Trudel, Acting Mining Recorder
Mr. T. Munro, Bank Manager
A.E. Totako, Chairman of the Local Trustee
Board
H.H. Kerr, Member of the Local Trustee Board
John G. McIvion, Member of the L.T.B. and
Manager of the Hogan Mine
H.C. Giegerich, Member of the L.T.B. and
Manager of the Con Mine
Public School (3 teachers) - Mrs. H.A. Midgley

APPENDIX B

Notman Wells

J.S. Stewart, our liaison officer

Ronald Clinson, in charge of the refinery
for Imperial Oil,

Constable R.C. Francis, R.C.M.P.

A.W. Boland, J.P.

Mr. E. Bolger, Manager of the Eldorado Mine

Dr. Jelliffe, Geologist

Mr. L. Murphy, Geologist

Mr. Gilbert Labine

APPENDIX C

List of

Ex-Pupils of Denominational Schools Whose Adult Record is Commendable

- (a) Immaculate Conception Residential School (R.C.) in Aklayik
- (b) Fort Simpson Day School (R.C.)
- (c) Fort Providence Residential School (R.C.)

(a)

Immaculate Conception School,
(Roman Catholic Residential)
Aklavik, N.W.T.

August 29, 1944.

Andrew Moore, Ph.D.,
167 Queenston St.,
Winnipeg, MAN.

Dear Sir,-

Complying with your request at the time of your inspection of our school last month, I am sending you herewith time tables of both our Junior and Senior classes.

Regarding outstanding pupils, the list below gives the names of those who, after leaving our school, have done remarkably well in helping their families, by hunting, trapping, fishing, procuring fuel & water, etc. They are not doing anything extraordinary but are succeeding exceptionally well in their ordinary state of life and their moral character and good conduct are really a credit to their school,-

Joseph Sagana, Paulaktuk, Arctic Coast				
Noel Avadluk, Coppermine	"	"		
Moses Kuksak, Banks Island, Arctic Coast				
Mary	"	"	"	"
Annie	"	"	"	"
Rose Pokiak,	"	"	"	"
John Dillon, Tuktoyaktuk			"	"
Catherine	"	"	"	"
Therese Trishkuna, Coppermine			"	"
Ida Lopes, Stanton			"	"
Noel Kakiwe, Good Hope N.W.T.				
Basile Secondo,	"	"	"	
George Atiri,	"	"	"	
George Masusani	"	"	"	
Joan Pascal, Delta of Mackenzie				
Donald McLeod, Aklavik				
Evan	"	"		
George Morris	"			
Sarah & Jane McLeod, Aklavik				
Florence Hurst, Arctic Red River				
Winnie Clark	"	"	"	
Both	"	"	"	"

Below are a few out of the common:

Edward Baselin, Good Hope, N.W.T., received college education in Edmonton, has been Purser on Hudson Bay Transport board, is now doing bookkeeping work in Good Hope.

Paullette Anarodluk keeps Hudson Bay Trading Post at Coppermine, clerking and making entries in the books during absence of Post Manager; is also a good little house-keeper much appreciated by white ladies of Coppermine; besides, a good trapper.

68
Thomas Anseluk is pursuing his studies at St. Thomas College, N. Battleford,
Saskatchewan.

After school is well started you may expect to receive letters from our
pupils.

Any remark or suggestion you may think advisable especially with regards to
time tables, would certainly be greatly appreciated.

Yours respectfully,

(Signed) Sister J. Dussault,

Princ.

(b) FORT SIMPSON DAY SCHOOL
(Roman Catholic)

REPORT ON INDIAN EX-PUPILS OF OUR SCHOOLS

Dear Doctor Moore,

We have regretted immensely that you have been unable to stay longer among us. True it is that there is little to see here, but all of us have acquired some experience on education in this Northern country, and you would have been, I know, interested in knowing some of the results.

Undoubtedly, this is what prompted you in inviting me to send you a short report on several of the ex-pupils of our schools who have distinguished themselves in their own field of activities.

This field can be divided into four classes:

1) Interpreters; 2) Guides & Pilots; 3) Hunters & Trappers; 4) Miscellaneous.

1) INTERPRETERS:

Certain people more interested in their own material welfare than in the work of this civilisation to be accomplished in our Canadian Northern Country may find a way of dispensing rapidly and superficially with this idea in saying for instance; "There were interpreters before schools were established; therefore schools are not essential to forming interpreters". I am just wondering where we would be today and to-morrow if the Allies had said at the beginning of this war; "We used to fight before without any mechanised units; why should this be necessary now? "Let us go without!"

When I landed here at Simpson in 1924, the Indian Agency had for interpreter Old Joseph Villeneuve. He is still living here and remains as the typical half-breed of the old class; he has taken the Treaty however, and comes under the Status of Treaty Indians. He has never gone to school, cannot read nor write. The present interpreter for the Agency is a son of his and his namesake, Joseph Villeneuve. We call him, Young Joe. He has been six years in our boarding school, at Providence. Joe speaks very good French English and Slavy. I have often heard the Doctor say that Joe is the unsurpassed interpreter at Simpson. There is no doubt the truth of this assertion. As interpreters, there is as much difference between him and his father as there is between a farmer who never attended any school and one who has both the technique and the practice. The old man could do the job, but young Joe does it so much better that the comparison remains as the most convincing argument in favor of the school. Joe, like his father, comes under the Status of Treaty Indians.

Another typical case is that of Collin Campbell at Fort Norman, a personal friend of mine. Collin is a full-fledged Indian who attended the Anglican school at Hay River for several years. (This school was transferred to Aklavik in the early thirties). When I was myself at Fort Norman in 1936, Collin was picked by Doctor Harvey as interpreter and was accomplishing this job to the satisfaction of all. Unfortunately his wife's health required their constant sojourn in the woods where they could secure fresh meat daily. Collin resigned and returned to his former hunting grounds, wound White Fish Lake. Two years later, he was elected Chief of all Fort Norman Indians, a place which he has been holding since with more success than any of his predecessors has ever known. Besides being above the average as hunter, Collin possesses marked qualities of leadership due to the fact that he talks very good English, that he understands the White people, and can explain to them the position of his own people.

2) GUIDES & PILOTS:

Here again there were guides and pilots before schools were opened in the North, but how much more necessary are they not now that the country is so widely developing and that both White and Indian need to urgently to understand one another.

In 1932 I had the privilege of exploring a country never before visited by White people. I was accompanying Constable Duncan Martin of the R.C.M.P., and went as guide Billy Edwards who worked for the Police at Fort Liard until their detachment was withdrawn, in 1935. We covered with two teams of dogs 1100 miles in fifty days, during which we slept only ten nights indoors; the rest was spent under the canopy of heaven by storm or moonlight. In the first stage of our journey, we were travelling on the Bescho River which connects Fort Liard to Bescho Lake, a distance of approximately 250 miles. It was early in November and we soon discovered, to our sorrow, that the ice was yet too thin to hold us. After a couple of soakings, we decided to leave the river and travel through virgin forest across country.

Billy led us during two days by no other compass than his own Indian common sense, bringing us back to the same river 25 miles above where the ice was strong enough to hold us. To make camp in the bush by any kind of weather or any quality of fire wood, Billy is unsurpassed. If a man like this lost any ability by being three years at the Anglican school at Hay River, assuredly, I would like to know what marvel he would be had he never gone to school. The fact is the idea is so ridiculous that no one here conversant at all with the people of the country would dare make such a statement in presence of local people. Personally the only man I heard it from was a manager at an H.B.C. post, and they are generally a poor class of people to consult on education.

With regard to pilots, 90% of our local ex-school boys were working on marine operations last summer, all of them having remained at least five years at school, either at Providence or Hay River, and I have never heard that their employers were not satisfied. I know they were, because all these boys were offered jobs during the winter if they wanted to stay on. William Nelson is the only one who stayed through the winter working for U.S.E.D. either at Whitehorse or Fort Smith. All the others would rather stay home and trap because they are all good trappers and can do a good deal more than working for wages, even at \$150 per month and board. I am referring here to Indians only, because half-breeds may not be affected so much to their detriment, by schooling, as some people pretend the Indians might be. Stanly Eze'a, ex-pupil of the Anglican Mission at Hay River and Moyse Nakok' on a local boy who remained five years at our school at Providence were picked by Mr. Cree, local Agent for the N.T.C. as the best pilots available at Simpson, and are both working for the Company this summer. School did not give these boys any ability for steering a boat through the Rapids, but it did give them ability to talk and reason like White people, an accent of trustworthiness very often absent in boys who come from Outside, and a sense of responsibility which has never betrayed the confidence of their employers. We have here a number of Indian boys who never attempted school, and are, undoubtedly, just as good pilots as our ex-pupils, but the idea never comes to the White people to hire those for pilots. WHY? I leave the answer to those who say that it is harmful to the Indians to go to school.

3) HUNTERS & TRAPPERS:

This is the field most exploited by some ignorant or ill-intentioned people to criticize schools and personnel, although even they cannot find one point on which to base themselves to say that schooling is harmful to the girls. As we have as many girls as boys in our schools, we can immediately ascertain that 50% of our children are profiting and profiting immensely, by their attending school five years more or less. They generally stay at least five years. The 50% of boys who remain, I defy any one to find more than one out of twenty who does not succeed as hunter or trapper. And when the case of each one is thoroughly studied, any unbiased mind will attribute this not to the school but rather to the frame of mind of the boy himself. There are weaklings among the Indians the same as there are among Whites. These are well known to their folks or tutors, and more than one missionary has actually heard these people express the idea that these children should go to school. They omit to express all their thought and assert that, as these children are foreseen to do poorly in the bush, they can go to school in order to get along somehow among the Whites.

I have here before me the names of 26 Indian boys, all under 25 years, whom I know personally very well. One only has attended our boarding school at Providence less than five years. Five of them remained seven or eight years at school. It is natural that these boys may not have been as skilful in the woods on their return from school as those of their age who never went to school. Nevertheless, none of them has taken more than two years to readjust himself and get in line for trapping and hunting like the best of their tribe, and many of these boys are nor superior to anything seen among the absentees from school. Here is a typical example.

The day after you left us, Doctor, July 28th if I am not mistaken, I received the visit of a half-breed trapper who lost his wife last Spring and had gone down to his shack with two Indians to gather his belongings, clothing and food stuff, and bring these over here where he intends to work next winter. On their way up, they see a bear on the beach. The wind is high, their boat is dancing on the waves, and although chances are slim for a good shot, Mr. Bear thought he had better not trust these fellows and decided to take to his heels; which did not make it easier for the hunters. The idea which flashed through the mind of the three of them was: The best shot among us should be the one to try this! The half-breed, and the Indian who had never attended school, both over 25 years, are average trappers and hunters. The other Indian boy, Freddy Titao, a 19 year old boy who spent five years in our school at Providence, was immediately picked by the two others to try this target. He fired three shots, hit the bear twice, and killed it. The half-breed who was telling me about this, insisted on the fact that Freddy had hit twice, and therefore, to his mind, it was not due to luck but to real ability. And he added: That lad sure is a dandy shot!

Perhaps you remember, Doctor, the night you and Dr. Wherret were taking leave of us. We were standing at the gate in front of the hospital and I drew your attention to a young Indian couple shaking hand with the Sisters on the lawn close by the Hospital. They had just arrived from their home, 75 miles south of here. The lad attended school at Providence for five years: the girl, an orphan who was given to the Sisters at the age of two, remained with them either at Providence or here, at Simpson, during fifteen years, until we married her a year ago last April. She is pregnant at the moment and the Doctor advised her to stay at the Hospital until her child is born, things not being quite normal with her. This girl never lived an hour in the woods before she got married. Yet, three months after she was out, she could do anything Indian women are doing: running rabbit snare line, trapping, hunting, dressing meat, tanning moose hides, and above all cook and keep house like none of them can do. They get along splendidly, he being also a first

5) HUNTERS & TRAPPERS (Continued)

class hunter. When they were leaving their home to come down here, they spotted a moose at the mouth of Trout River. They approached it dexterously, and shot it. In half an hour they had this moose dressed up and loaded on their skiff.

As they were proceeding down stream, here is a bear on the beach taking its evening lunch on berries. Baptiste fired one shot and there was another 150 lbs. of meat added to their quota.

Several miles farther, another bear rolled down the bank with two shots through the body from Baptiste's rifle. They saw five on their way to the Fort. "But we had plenty of meat, said Alphonsine as if she had supervised the work herself(!), so we didn't bother with the others."

They divided up one bear between their friends in town here, and we, at the mission had the rest of their meat. What a blessing for our patients!

How ridiculous would the man appear to all of us here who would contend that these young folks would do better in the woods had they never gone to school. But they have, on the other hand, many qualities which certainly schooling only could give them: cleanliness, industriousness, business management, and above all practice of Christian virtues, particularly sobriety which is not the least of virtues among the Indians. They are living at Trout River with two brothers and a half-brother all of whom followed school up to the eighth grade at Providence. They form the only group of Indians whom we have succeeded in convincing to quit brewing; which is practically impossible among those who never went to school. They have a mind and a heart developed to a point where our ideas can crystallize themselves and accompany them all their life long.

4) MISCELLANEOUS

Under this title would come the class of our ex-pupils who are generally working for Whites all year round. I imagine that these boys would be somewhere in the woods had they not been sent to school.

But would they be better off? I doubt it. Physically, certainly not. Morally, they have proved superior to many of the Whites with whom they have come into contact, both for social and religious convictions which animate them and for the practice of these convictions. I dare say, however, that these are not conditions in which the boys have set their mind to spend their life.

William Nelson, previously named in this report, is still working for a Transportation Company at Fort Smith, and will probably join the Canadian D.O.T. this fall. He is trying to gather a little money in order to start a business of his own, possibly a trading post for a White man who has already asked him. William has all the qualities necessary to a good trader, and will succeed well, if he can marry the right woman. The question of marriage is important for all our boys. We, missionaries, help them greatly in that respect. William will not marry an Indian girl who has not been to school, because he'll want his wife to present herself among the Whites as well as he does. We, on the other hand, encourage marriages between Indians and Half-breeds because experience is there to prove that the children of such unions are generally much healthier than those of Indians.

Edward Zo, an Indian from Fort Rao, who attended school at Resolution during five years, also joined U.S.E.D. as flunky fifteen months ago. Lately he has been promoted to assistant cook with a considerable raise of salary. Here is an Indian who will be rated first class cook next summer and will have no difficulty to make a good living any where. I received a wire lately from a friend of mine at Fort Herman engaged in saw-mill business asking me to try and find a cook for him. My reply was: None available here. But an offer like this next summer would be accepted immediately by Edward. He, too, will probably marry a good girl; and there will be another family of good healthy people.

A good number of our boys worked at different jobs on the Alaska Highway or on the road Norman Wells-Whitehorse. I know of only one engaged in such work who has never been to school. But he talks fairly good English and to work for the Whites who seem honored to have such a capable man at their service, is more than enough to satisfy him.

So, you see, Dear Doctor, that our schools have prepared quite a number of boys to serve the Whites and therefore to render great service to our Country. I could write an interesting page also on the contribution brought by our girl pupils, but Sister Sarrasin told me to-day that she intends to take that up herself, so I can go to sleep quite confidently that you will be well informed on this subject. As this report has already passed the bounds forseen at its inception, I conclude in saying:
"No class of men on earth has ever been civilized without intellectual and moral training in boarding schools; our Canadian Northern Indians shall be no exception to this rule."

Very sincerely and gratefully yours,

Father Jos. Turcotte O.M.I.

August 19, 1944,
Fort Simpson N.W.T.

(Signed) Father Jos. Turcotte

O.M.I.

APPENDIX D

Revised Statutes of Alberta, 1942,
Chapter 329.

Short Title - "The Metis Population Betterment Act". (1940, c. 6, s.1)

APPENDIX E

(a) The Saskatchewan Gazette Volume XI. No. 13,
July 15, 1944, pages 4 and 5.

(b) Government of the Province of Saskatchewan,
Department of Municipal Affairs — Annual
Report of the Northern Areas Branch of the
Fiscal Year 1941 - 42, pages 18 and 19.

APPENDIX F

The Manitoba Gazette Volume 73, No. 10, March 4,
1944, pages 156 and 157.

APPENDIX G

Sample Time -- Table

from:

- (a) Immaculate Conception Residential School
(R.C.) in Aklaavik;
- (b) Fort Simpson Day School (R.C.)
- (c) Fort Providence Residential School (R.C.)

APPENDIX C

(a) Allevik Residential School
(Roman Catholic)

THE TABLE FOR JUNIOR CLASS.

(1943-44)

A.M.

- 9. Phonics & mental arithmetic,
- 9.50 Religious instruction,
- 10. Physical culture exercise,
- 10.15 Reading for Grade 1 & 2, First & Second Primer. (Grade 2 start reading in Book one in February.
(When reading is taken for a grade the others practice writing.)
- 1. Ethics, lessons in politeness, etc.
- 1.15 Phonics, Reading for all grades.
- 2.00 Arithmetic, Seat work.
- 2.45 Mental Arithmetic.

Beginners of 6 or 7 years old do not go to school in the afternoon during winter months but start doing so in March.

APPENDIX G

(a)

**Aklavik Residential School
(Roman Catholic)**

1943-44

**TIME TABLE
For grades 3 & 4, 5 & 6.**

M.

- . to 9.30 Religious instruction & ethics for grades 3,4,5,6. Written exam every month on subject treated. (Special, easier exam for grades 3 & 4.)
- .30 to 9.45 Explanation of seat work in grammar & composition to grades 5 & 6; meanwhile grades 3 & 4 correct errors in seat work of preceding day which had been corrected after school hours; review reading lesson & spelling.
- 9.45 to 10.15 Reading, language, spelling & mental arithmetic for grades 3 & 4. Seat work: Learning spelling words, at the same time, writing practice. Sentences made with spelling words.
- 10.30"10.11 reading, language, spelling (from reading lesson) for grades 5 & 6
- 10.30"11 Supervision of seat work for all grades.
- 11.00 Class dismissed.

P.M.

- 1. to 1.30 Reading & language for grades 3 & 4 meanwhile grades 5 & 6 seat work in arithmetic.
- 1.30 to 2 Reading in Fry's New Geography for grades 5 & 6. Seat work: answering review questions at the end of chapters. (On Friday history is taken instead of geography and short summary written down as seat work. On Saturday, General science. For instance, to what kingdom of nature belong glass, cotton, leather, wool, sugar, coal oil, etc., reading on the subject, and written seat work given as a way of memorizing the lesson.
- 2 to 2.15 dictation for grades 3 & 4 seat work.
- 2.15 to 2.30 " " " 5 & 6,
- 2.30 " 2.50 Arithmetic for grades 5 & 6
- 2.50 to 3.00 Teaching time to grade 3, mental arithmetic.
- 3.00 Class dismissed.

Seat work of pupils corrected after school hours.

(Every month the pupils write to their parents)

Drawing lessons are given occasionally but not regularly to save time, but the pupils do a lot of drawing outside of school hours, especially on Sunday as a means of recreation. They love it and are generally well gifted. Drawing books and wax crayons are given them to encourage their efforts when they do good work.

From

Sister J. Dussault

(c) Port Providence Residential School (R. Catholic)

Time Table
Grades 1 and 11

A.M. Hours		9 to 9 $\frac{1}{2}$	9 $\frac{1}{2}$ to 10	10	10 $\frac{1}{2}$ to 10 $\frac{3}{4}$	10 $\frac{3}{4}$ to 11	11
Monday	Music Sing Ex	M. Tables & Oral Arith	Spelling on B.B.	Reading & Literature	Recess	Arith Ex on Prob	Dis missal
Tuesday	"	"	"	"	"	"	"
Wednesday	"	"	"	"	"	"	"
Thursday	"	"	"	"	"	"	"
Friday	"	"	"	"	"	"	"
Saturday	"	Review	Review	"	"	"	"

Time Table
Grades III to V

P.M. Hours		1 to 1 $\frac{1}{2}$	1 $\frac{1}{2}$ to 2 o'clock	2 o'clock to 2 $\frac{1}{2}$	2 $\frac{1}{2}$ to 3 o'clock	3 o'clock
Monday	School opening Grammar	Person Ship	Reading Seat Work	Physical Exercises	Written Lang	Se. work & Arith on SB
Tuesday	Geography	"	"	"	"	"
Wednesday	Grammar	"	"	"	"	"
Thursday	Nature Study	"	"	"	Letter Writing	"
Friday	Hygiene	"	Silent Reading	"	Art	Art

From Sister Mary Mack.

APPENDIX H

Text Books and Supplementary Reading :

- (a) All Saints Residential School (Anglican) Aklavik
- (b) Fort Providence Residential School (Roman Catholic)

APPENDIX H

ALL SAINTS SCHOOL (Anglican)
Aklaavik, N.W.T.
August 1st, 1944.

(a)

LIST OF BOOKS FOUND ESPECIALLY SUITABLE
FOR USE IN
INDIAN AND ESKIMO SCHOOLS

Grade I reading.

The Curriculum Foundation Series. Pre primers

We Look & See
We Work & Play
We Come & Go

Primers

Fun with Dick & Jane
Our New Friends

These Pre-Primers & Primers have given by far the best results of any series used with these children though only one copy of each has been available, to be shared in use by the whole class. The results, judged by the interest of the children, the speed of learning to read and the comprehension of reading matter have been nothing short of miraculous. The subject matter is such that it would prove of interest to any child from any environment.

Grade I. Science, health, art, arithmetic. Readers in these subjects published by Curriculum Foundation Series, give the subject matter needed in these subjects, in a form that can be read by Grade I pupils. By using these books and teaching these other subjects through reading, the additional practice in English that is so much needed by these children of non-English parentage, is obtained.

STORY BOOKS ABOUT INDIANS & ESKIMOS

Suitable for reading to Grade I & 2

for reading by Grade 3 & up

TITLE	AUTHOR	PUBLISHER
Holf, and Hildebrand of Norway	Johnson & Johnson	Harcourt Brace & Co.
The Smallest Piggy	" "	" " "
The Mighty Hunter	Berta & Elmer Under	McMillan
On Arctic Ice	Frederick Macintosh	Caribana
Parnok, Eskimo sled dog	" "	"
Kayoo. The Eskimo Boy	Margaret Swenson	"

(a)

Appendix H

STORY BOOKS ABOUT INDIANS & ESKIMO (continued)

<u>TITLE</u>	<u>AUTHOR</u>	<u>PUBLISHER</u>
The Top of the World	Gall & Crow	Oxford University Press
Beyond the Clapping Mountains (Eskimo Stories)	Charles Gillham	Macmillan
Three little Indians	Ann. H. Leavitt	Rand McNally
Indians of the Plains	Sanford Tousey	" "
Paddle to the Sea	Holling	
Igloo Tales from Eskimo Land	Riggs	
Tents in the Wilderness	Lips	
Eskimo (Hunters of the Arctic Kangak.	Sickles	Garden City Publishing Co.

Note,--

This list of books kindly supplied by Miss D.S. Robinson, Teacher, who found them very satisfactory in this school.

A.M.

8.6
APPENDIX H

Fort Providence
(b) Residential School (Roman Catholic)

Text Books used in Grades I & II

Pro Primmers

Two Little Indians

Pat and Patsy

Our Little Reader
Primer

Friends

Corona Primer I & II

Corona Book I

New Catholic Corona Reader

Grades I & II

Canadian Speller Book I

Spelling for Grades

Canadian Individual Arithmetic A.B.C.

Canadian Problem & Practice Arithmetic Book I

Supplementary Reading

Elgie's Story Books.

(b)

Fort Providence Residential School 1943-44

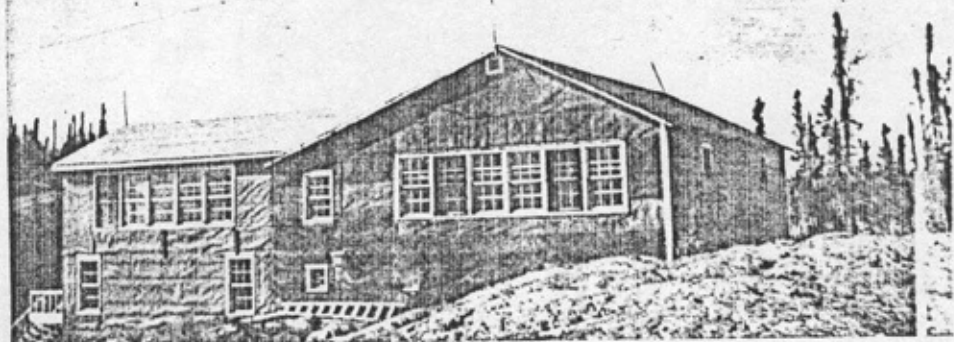
Text Books used in 3rd 4th and 5th Grades

Reading:	Corona Readers, Bible History, Read & Tell Religious Book.	Stories to Paths of Grace
Grammar	An Introduction	English Grammar
Work Book	An English Usage & Composition	
Geography	The New Geography	
Nature	Nature & Language work-book	
Success & health	As a reading book, explained by Teacher	
History of Canada	Principle dates & facts taught to children by Teacher	
Arithmetic	Canadian Problem & Practice Arithmetic	
Composition	A manual in composition.	

APPENDIX I

NON-DENOMINATIONAL SCHOOL AT YELLOWKNIFE (Photo by Andrew Moore)

Looking toward Great Slave Lake



NON-DENOMINATIONAL SCHOOL AT YELLOWKNIFE (Photo by Andrew Moore)

Looking away from Great Slave Lake

APPENDIX J

NON-DENOMINATIONAL SCHOOL AT FORT SMITH (Photo by Andrew Moore)

APPENDIX K

FAIR TRADE DEPARTMENT

PERSONNEL POLICIES

EDUCATION OF CHILDREN OF POST MANAGERS

Hudson's Bay Company

The following assistance is available for the children of post managers resident at posts with no school or educational facilities.

CHILDREN UP TO 10 YEARS OF AGE.

- (1) Provincial and other educational authorities provide correspondence courses including complete teaching instructions, etc., for home education for kindergarten and public school grades for both boys and girls.
- (2) The District Office will secure and forward all particulars of these, will make arrangements for commencement of the course for forwarding of lessons, etc., and will provide the necessary books free of charge.

CHILDREN BETWEEN 10 and 17 YEARS OF AGE, INCLUSIVE.

- (1) Educational authorities recommend that children between 10 and 17 should be sent to a proper school. This recommendation has our wholehearted support.
- (2) To assist post managers with the cost of sending children away to school, the following allowances are available.
 - (a) A board and lodging allowance of \$20.00 per month per child.
 - (b) Transportation expenses from the post to the school and return, once in each year.
- (3) If required, assistance will be given towards finding suitable lodgings and looking after children while travelling to and from school.
- (4) Application for these allowances should be made to the District Manager.

Winnipeg, Manitoba,
10th November, 1943.

Note,--

In a covering letter concerning the above, dated 26th September, 1944, Mr. R.H.G. Smyoncastle, personnel manager states:
"I am enclosing a statement of policy for assisting our post managers with the education of their children but would point out that it is only an interim policy made for the duration of the war, and we hope to tackle the problem in a different and more effective way when the war is over."



Pupils, mainly Eskimo and dressed for work and play, spending summer holidays at All Saints Residential School (Anglican) in Aklavik (photo by Andrew Moore)



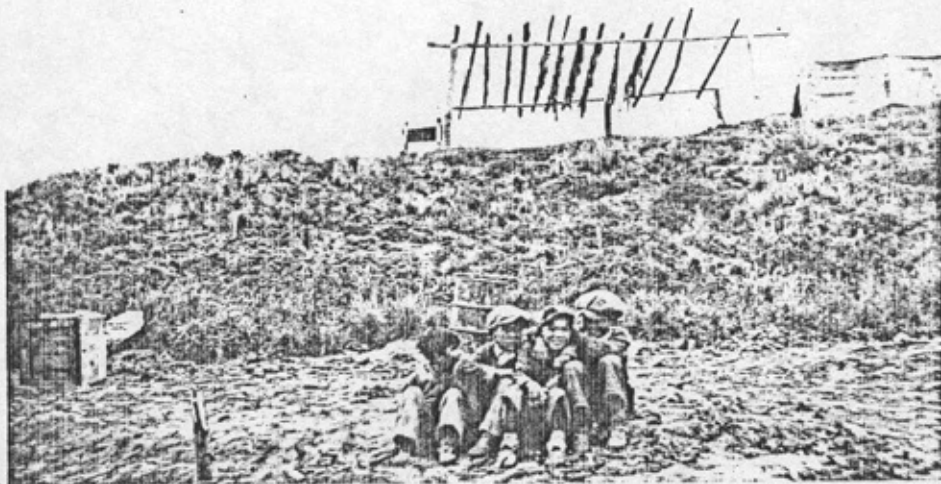
Pupils, mainly Eskimo and dressed for work and play, spending summer holidays Immaculate Conception Residential School (Roman Catholic) in Aklavik (photo by Andrew Moore)

APPENDIX A

The New Product



Native Children on Bank of Mackenzie River at Arctic Red River,
N.W.T., (Photo by Andrew Moore)

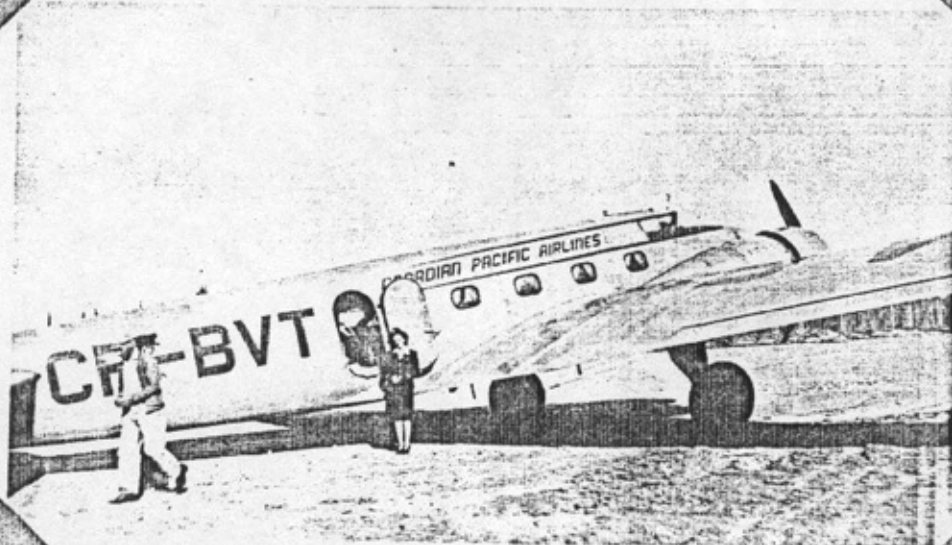


Native Children on Bank of Mackenzie River at Fort Good Hope,
N.W.T., (Photo by Andrew Moore)

Aerial Transportation



Boeing Plane Used North of Norman Wells -- just landed on Mackenzie River at Fort Good Hope (Photo by Andrew Moore)



Boeing Plane Used Edmonton to Norman Wells (Photo by Andrew Moore)