

HISTORY OF BATTLEFORD INDUSTRIAL SCHOOL FOR INDIANS

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by

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CHAPTER I

THE PROBLEM AND THE PROCEDURES OF THE STUDY

In 1969 the Government of Canada announced a new Indian policy statement¹ which is an attempt to solve what has been called the "Indian Problem". One interpretation of the Indian Problem is presented in this statement². The Indians have struggled against control and oppression which they may term as a "Bureaucratic Problem" or an "Indian Act Problem". Whichever view is taken, Indian or otherwise, the problem is the same.

Until recently, the general public was unaware of the Indians and of the problems they encountered by policy changes. The policies were often implemented for the sake of expediency, without sufficient reference to what had happened in the past and without sound consultations with the Indian people. The policy controlling the education of Indians has been, and is, held by federal authorities to be the key which will solve past issues, but educational problems have arisen due to unenlightened practices impressed upon the culture of the Indian people. It is necessary, therefore, to examine the significant patterns and the resulting difficulties which have evolved in the

¹ *Statement of the Government of Canada on Indian Policy, 1969.* Presented to the First Session of the Twenty-eighth Parliament by the Honourable Jean Chretien, Minister of Indian Affairs and Northern Development. Ottawa: Queen's Printer, 1969.

² See Appendix A.

education of Indians.

Statement of the Problem

The purpose of this historical study is to examine the development and effect of educational policies that established, supported, and closed Industrial Schools for Indians and, in particular, the Battleford Industrial School which existed in the North-West Territories from 1883 to 1905 and continued in the Province of Saskatchewan to 1914.

Delimitation of the Problem

The geographical and political boundaries of the North-West Territories were initially considered as a unit of administration under the immediate authority of the Indian Commissioner. The great portion of the North-West Territories which at later dates became the provinces of Manitoba, Saskatchewan and Alberta, was freely occupied by Indians until the treaties were signed. This study will confine itself to an area in the North-West Territories called the District of Saskatchewan and later the Province of Saskatchewan which was influenced by the Battleford Industrial School.

The federal government established and subsidized the Industrial Schools in Canada of which the Battleford Industrial School was one. The senior officials of the Department of Indian Affairs arranged for various religious denominations to administer and

³ See Maps, pp. 47-40.

operate the schools. The Bishop of Saskatchewan, who was responsible for the role that the Church of England in Canada played in the Education of Indians in the District of Saskatchewan, had Battleford Industrial School under his direction; although Roman Catholics and other religious denominations also had their spheres of influence in the North-West Territories, their activities will not be investigated here.

There were in operation other types of schools during the age of Industrial education. The mission and residential schools were established and operated by various religious denominations. Day schools on reserves were administered by the Department of Indian Affairs. These schools will not be dealt with except where they contribute to the total educational pattern of Battleford Industrial School. Another system of education was developed and controlled by the territorial government, and later was transferred to the provincial educational authorities. The policies and operation of territorial or provincial schools will not be referred to as detailed studies have been made elsewhere⁴.

This study differs from other researches both in scope and in emphasis. It is much less universal, not only being restricted to

⁴ Morley P. Toombs, *The Control and Support of Public Education in Rupert's Land and the North-West Territories to 1905 and in Saskatchewan to 1960*, Unpublished Ph.D. Thesis, University of Minnesota, March, 1962.

a specific aspect of educational history but also, to a specific school and location. The emphasis will not be placed upon education and administrative policies in themselves, but rather upon the influence of these policies on the life and time of the Battleford Industrial School and its members.

The Battleford Industrial School, as were other Industrial Schools established during the 1880's in the North-West Territories, was a symbol of non-Indian civilization⁵. The influence was not confined only to academic and vocational training. The school was an instrument for the enforcement of Western cultural values. Because of the role played by the Battleford Industrial School in the lives of Indians, it is important to identify and preserve the history of the school. The following questions then, are raised for investigation.

1. What were the educational policies of the Federal Government in regard to Industrial Education for Indians and in what way were they developed?
2. What were the educational responsibilities of the Church of England in Canada in Indian Education?
3. How were the educational duties performed at the Battleford Industrial School by the representatives of the Church of England in Canada?

⁵ *Copy of Treaty No. 6 Between Her Majesty, the Queen and the Plains and Wood Cree Indians and Other Tribes of Indians at Fort Carleton, Fort Pitt, and Battle River with Adhesion, Ottawa: Queen's Printer and Controller of Stationery, 1957.*

4. How did the educational policies of the Federal Government affect the Battleford Industrial School?

Background of the Problem

The North-West Territories Act of 1875 gave the area separate political status. It was at Battleford, the Territorial capital from 1878 to 1881, that the first legislative buildings were erected. The Lieutenant Governor, David Laird and his Council, ruled with the power to create electoral districts, appoint Justices of the Peace, issue liquor permits, direct the disposition of the North-West Mounted Police in the interests of justice and peace-keeping and report on the proceedings in territorial courts. A great part of the Lieutenant Governor's work dealt with the affairs of Indians.

In 1876, Colonel James Walker established police barracks at Battleford and he provided the escorts for Indian Commissioner's party to sign treaties at Carlton, Duck Lake, Fort Pitt and Sounding Lake. Colonel Walker also acted as Indian Agent for three years for one third of the Indian population. In 1879, the management of Indian affairs was handed over to the Indian Department which authorized agents to administer the policies on Indian reserves⁶.

⁶ *The Cree Rebellion of '84 or Sidelights on Indian Conditions Subsequent to 1874*, Vol. 1, No. 1, Battleford: Canadian North-West Historical Society, 1926, p. iv.

By 1850, Canadians were securing land, organizing and consolidating their political, economic, educational and social activities. Indians began to experience frustrations. They were forbidden to practice certain customs. Indians, subject to the Indian Act, were ordered to be obedient to strange laws and were obliged to remain sedentary within a limited area of land reserved for them.

The missionaries were pioneer educators of the Indian people. The Church of England, Roman Catholic, Wesleyan Methodist and Presbyterian missionaries became highly active and competitive as they sought to convert Indians to their faiths. They established mission schools where religious instruction was emphasized. The Church of England in Canada had gained the strongest educational hold on many Indian reserves in the Battleford area. A good school building was established in 1875 on Atakakup Reserve. A school was established in 1878 under the auspices of the Church Missionary Society at Muskoday, John Smith Reserve. The following year at Fort a la Corne, James Smith Reserve, a mission school was established, although no school house had been erected⁷. The Onion Lake Reserve, Seekaskootch, had a school as early as 1881 under the auspices of the Church of England in Canada⁸. At Eagle Hills Reserve the Church of England school had requested aid. The Moosomin Reserve

⁷ *Sessional Papers, 1881*, Paper 4, p. 90

⁸ *Ibid*, p. 41.

had a school at least as early as 1881⁹.

*I am firmly persuaded that the true interests of the Aborigines and of the State alike, require that every effort should be made to aid the Red Man in lifting him out of his condition of tutelage and dependence, and that is clearly our wisdom and our duty through education and every other means to prepare him to assume the privileges and responsibilities of full citizenship.*¹⁰

As a result of the rapid and complex chain of events which established Western civilization in Battleford and the area it served, there developed a dysfunctional relationship with the Indians. The mission schools, scattered among the Indians were difficult to operate and administer. They did not adequately meet the standards common in settled communities. The Federal Government, therefore, assumed a greater role in the performance of its duty to educate Indians. Together with missionary representatives, the Department of Indian Affairs controlled Industrial Schools not only in the area under consideration but also throughout Canada.

With the aggressive implementation of industrial education to train Indian youth in the arts of Canadian civilization, the Indians were obliged to conform to policies and practices foreign to their customs. Since Battleford Industrial School had a significant impact upon the lives of the Indian youth, it is necessary to examine

⁹ *Sessional Papers, 1882, Paper 6, p. 41.*

¹⁰ *Sessional Papers, 1877, Paper 7, p. XIV.*

federal educational policies and how the Department of Indian Affairs enforced their implementation. The Church of England in Canada, in association with the Department of Indian Affairs, exercised an authoritative influence in the industrial school at Battleford. An investigation of the educational responsibilities and duties performed by the ecclesiastical authorities concerned is necessary to complete the history of Battleford Industrial School.

Definition of Terms

Canadian

The term Canadian is used strictly in the political sense to mean British Canadians and British subjects in control of Indian education. The cultural influence in industrial schools was based on English, French Canadian and American values.

Church of England

This term is applied to the Church of England in Canada that aided missionary and educational work among Indians across the country. The Church of England is also known as the Anglican Church of Canada. The term Church of England in Canada will be used throughout this thesis.

Deputy Superintendent General of Indian Affairs

The term is used to describe the senior in Ottawa who was directly responsible to the Prime Minister, the Superintendent

General of Indian Affairs. The Deputy Superintendent and his staff recommended and expedited all policies concerning the affairs of Indians.

Indian Agent

This term refers to an appointed official who was originally placed in charge on an Indian reserve. As a Federal employee he was responsible to conduct his duties in accordance with the policies and regulations. He was responsible to the Indian Commissioner. Later when the office of Indian Commissioner was abolished, the Indian Agent was given jurisdiction over several reserves which formed an agency. The Indian Agent had assistant Indian Agents on each reserve.

Indian Commissioner

The Federal Government used this term synonymously with Indian Superintendent of the North-West Territories. The Indian Commissioner was delegated authority as an appointed official to deal with all matters concerning the welfare and services provided for Indians. This definition is also applicable to the Assistant Indian Commissioner who was responsible to the Indian Commissioner.

Indian Schools

Generally, this term is used to describe those educational institutions under the jurisdiction and support of the Federal Government, which were administered and operated by religious

denominations. There are, for this study, three categories of Indian Schools.

Industrial Schools. These residential institutions were established in the 1880's to provide both academic and vocational training for treaty Indian students. The schools functioned under the joint efforts of the Federal Government and the Churches working in Indian education. Later, the Industrial Schools were supported by the government on a per capita system which paid for the operational costs of the school.

Boarding Schools. These educational institutions, also known as Residential Schools, and which continued to operate after the closing of the Industrial Schools, were established on or near the reserves for the education of treaty Indian children. Some vocational training was provided in the form of student chores in and about the school premises, but the boarding schools were mainly centres of academic and religious education. The boarding schools also were a joint effort of the Federal agency and the Church and they too came under the per capita system.

Day Schools. This term refers to the schools which were established on Indian reserves by the Federal Government. The schools were located near the homes of Indian children in order that they could attend school each day. These schools became known as the New Improved Day Schools after the services of most Industrial Schools were terminated.

Inspector of Indian Agencies and Reserves

This term is used to identify the Federal officials who toured and inspected Indian agencies, reserves and Schools. In conjunction with the Commissioner, they wrote reports on all matters concerning the Indians directly to the officials in Ottawa.

Inspector of Industrial Schools

This term is used to describe appointed Federal officials who were stationed at the Indian Commissioner's office. The school Inspectors regularly reported on the conditions and progress of education at Industrial and Boarding schools, day and mission schools. There were two Inspectors, one who inspected schools operated under protestant denominations and the other who inspected schools administered by the Roman Catholics. The Inspector for Roman Catholic schools signed his reports with the title of 'Inspector Roman Catholic Industrial Schools', while the Inspector for protestant schools signed his reports with the title either 'Inspector of Protestant Indian Schools for N.W.T., Manitoba and Keewatin', or 'Inspector Protestant Industrial Schools'.

Mission Schools

This term is used to describe those schools which were established by the Churches and operated by the missionaries. The sponsorship of the schools was a Church responsibility, however, some financial assistance was obtained from other organizations such as the Hudson Bay Company and parent Church Societies.

Principal

This term is used to identify the administrator of residential schools such as the Industrial and Boarding schools. The Principal was a missionary appointed and approved by the Church and government officials. Originally the school administrator was referred to as the Superintendent of the School, however, to avoid ambiguity, this study will refer to the person in charge of the school as the Principal.

Superintendent General of Indian Affairs

This term is used to describe the most senior official in Ottawa who approved and directed all matters pertaining to Indian affairs. Through his Deputy he received and considered recommendations and reports from all regions of Canada. The title was reserved for the Prime Minister of Canada.

Superintendent of Education.

This term is applied to the official located in Ottawa who directed and implemented the policies and regulations in Indian education across Canada. He received and compiled educational reports which were forwarded to the Deputy Superintendent General of Indian Affairs.

Treaty Indians

This term is used to describe those Indians who remained within the treaty and under the regulations of the Indian Act. The

Indian Act¹¹ defines the term, Treaty Indians.

The Procedures Used in This Study

Since the data obtained for this study were from Governmental reports and correspondence, missionary church publications, archival materials, personal diaries and correspondence, microfilm copies of records, and the school and local newspapers, the procedure used was mainly one of documentary research and analysis. There are still a few former students of the Battleford Industrial School and others who, by indirect association, have knowledge and information about the Institution. Interviews with these people were recorded, and, where they contributed significantly to this study, they have been used. The thesis, arranged in topical divisions, contains chapters which follow a chronological order of events for the development of the study.

It should be mentioned here that the information concerning the Battleford Industrial School was traced to and collected in the following places: Glenbow-Alberta Institute, Calgary Alberta; Battleford Historic Museum, Battleford, Saskatchewan; The Public Archives, Saskatoon and Regina, Saskatchewan, and Ottawa, Ontario; Anglican

¹¹ *Revised Statutes of Canada, 1952, c.149, S.5 to 11 inclusive.* For the purposes of this study, *Treaty No. 6 between Her Majesty the Queen and the Plain and Wood Cree Indians and Other Tribes of Indians at Fort Carlton, Fort Pitt, and Battle River with Adhesions, Signed in 1876* shall also apply. Later reference to this Treaty will be shortened to *Treaty No. 6.*

Church of Canada offices, Prince Albert and Saskatoon, Saskatchewan, and Winnipeg, Manitoba. Other school information was obtained through visits to private homes in Vancouver and Haney, British Columbia; Edmonton, Alberta; Regina, Melfort and Battleford, Saskatchewan; and to private homes on the Indian Reserves near Battleford, Saskatchewan. In addition, a visit was made to the school, known today as St. Charles Scholasticate, and the school cemetery in order to gain a first-hand impression of the location.

CHAPTER II

REVIEW OF THE SOURCE MATERIAL

The data gathered for this thesis may be considered in five broad categories. The first deals with some historical accounts that provide the setting and background information about the North-West Territories and the Battleford area. The second category of source information is made up of reports concerning the establishment and development of educational programs designed for Indians. The third category is illustrated by the publications on missionary education under the auspices of the Church of England in Canada. The church records and information relative to the Battleford Industrial School are somewhat scant. The information that is available provides interesting details about some difficulties experienced by church authorities in Indian education. The fourth is composed of governmental documents, reports and official correspondence. These deal with policies and regulations governing the whole sphere of Indian affairs. This vast source of material contains information on the application of legal control through administration and operation of Indian education. This information is partially given through reference to specific schools such as the Battleford Industrial School and Indian education. The fifth category is gathered by interviewing former students and others who were indirectly associated with the institution.

Included in the review of source material are several studies which do not bear on Battleford Industrial School nor are they valuable

as historical settings pertinent to this study. They do provide another view of the conditions of the time which help to illuminate the reasons for some of the difficulties encountered in Indian industrial schools.

For the first category, McPherson's "A History of the Battlefords to 1914"¹ provides a detailed study of Battleford district. The thesis explains the ambitious social, educational, economic and political developments of the European settlement. It does not include a study of relations between the community and the neighboring Indians.

It is of interest to note that the Battleford Industrial School, established in the midst of pioneer progress, was set apart from the community of the Battlefords and from the community of Indians confined to the reserves.

Black's "History of Saskatchewan and the North-West Territories Volume II"² describes the founding and growing influences of various churches. Although Black does not detail the work of the churches within individual communities nor the education of Indians, he does review the position of the Church of England in Canada in 1883, the disputes and abolition of the Territorial Board of Education and the

¹ Arlean Esther McPherson, *A History of the Battlefords to 1914*, Published Master's Thesis, University of Saskatchewan, 1966.

² Norman Fergus Black, *History of Saskatchewan and the North West Territories, Vol. II*, Regina: Saskatchewan Historical Company, 1913.

characteristic features of the Saskatchewan school system.

In a similar treatment, Hawkes' "The Story of Saskatchewan and its People"³ gives general information about the work accomplished by various church missionaries. Hawkes provides a general description of the work done by the Anglican missionaries commencing with John West in 1820. Included is a brief biographical sketch of David Laird.

The contributors to "Canada and its Provinces"⁴ discuss the growth of missions and the work performed by the missionaries in Western Canada.

Regarding reports of educational progress, the second category of source information, one of the earliest was one submitted by Joseph Howe in 1843⁵. The Colonial authorities reacted formally to Howe, after due deliberation, when they commissioned Dr. E. Ryerson⁶ to investigate the feasibility and best methods of establishing and conducting Industrial Schools for the benefit of the Indian youth. The cautious Colonial government again authorized an investigation into Indian affairs in the mid 1850's. R.T. Pennefather,

³ John Hawkes, *The Story of Saskatchewan and its People*, Chicago: S.J. Clarke Publishing Company, 1924.

⁴ Adam Shortt and A.G. Doughty, *Canada and its Provinces*, Vol. II, Toronto: Glasgow, Brooks and Company, 1914.

⁵ Joseph Howe, *Report on Indian Affairs*, Halifax, January 25, 1843.

⁶ E. Ryerson, *Report of Dr. Ryerson on Industrial Schools*, Appendix A, May 26, 1847. Toronto: Education Office. See Appendix B.

then Superintendent General, submitted a report⁷ part of which dealt with the feasibility of educating Indian youth. On information collected from special commissioners and clergy who had close association with Indians, Pennefather recommended the establishment of Industrial Schools under government subsidy.

It will be noted that the reports mentioned above were concerned with Indian education only in early Eastern Canadian colonies. All plans, reports and investigations on Industrial Schools confined to this area had no direct bearing upon later schools in the North-West Territories, except insofar as government officials reported favorably to London, England, upon this form of education.

The passing of the British North America Act in 1867 gave the Dominion Government of Canada, with John A. Macdonald as Prime Minister, the responsibility for the affairs of Indians. The government was most concerned and troubled about the great financial burden and the awesome administrative responsibility it had assumed in the control over Indian lives. In regard to the education of Indians, J.S. Dennis, Deputy Minister of the Interior, appointed Nicholas Flood Davin in January 1879 to report upon the success of the Industrial School system for Indians and Half Breeds administered by the Department of the Interior at Washington, D.C.. Davin presented his report in time for the sitting of parliament. This report is discussed

⁷ *The Report of the Special Commissioners Investigate Indian Affairs in Canada*, September 8, 1858, pp. 140-152.

in a later chapter of this study. On the basis of Davin's report a number of Industrial Schools, the first of which was the Battleford Industrial School, were established in the North West Territories⁸.

Toombs clarifies the reasons why the Dominion Government of Canada worried about educating Indians in Western Canada. Prior to Confederation, Rupert's Land had been under the control of the Hudson's Bay Company. Toombs states that company officials were shrewd business men who adopted a paternalistic attitude towards the Indians. The grants given to aid mission schools were inadequate and considered as tokens of appeasement to the meddling missionaries. Schools were a Church matter and not a State nor Company responsibility. In England where it became apparent by 1870 that Church schools failed to meet the educational needs of the masses, the first State schools came into existence⁹. The Dominion government could not look to England for suitable guides to develop policies for State education appropriate to the conditions in the North West Territories. Davin was commissioned, therefore, to investigate and report upon the goals and administration adopted for the interior of the United States.

⁸ Nicholas Flood Davin, *Report on Industrial Schools for Indians and Half Breeds*, Ottawa, 14 March, 1879.

⁹ M.P. Toombs, *The Control and Support of Public Education in Rupert's Land and the North-West Territories to 1905 and in Saskatchewan to 1960*, Unpublished Ph.D. Thesis, University of Minnesota, March, 1962, pp 28-40.

Some valuable documents on the progress of Indian education have been written by Duncan Campbell Scott¹⁰. His writings have a direct bearing upon this study. Further reference will be made to him as an official in the education of Indians.

In regard to more recent studies a most notable thesis, "A History of Indian Education in Canada" by H.J. Vallery¹¹ covers the whole range of Indian education in Canada. A topic of this magnitude permitted the author to examine briefly a variety of Indian schools and matters concerning Indians. Vallery traces the missionary and governmental control over Indian education from prior to Confederation until 1942.

Elmer Jamieson's Thesis, "Indian Education in Canada"¹² has less scope than the study undertaken by Vallery. Jamieson traces the history and development of the Indian Affairs Branch and discusses some problems encountered in governing Indian bands which are scattered throughout Canada. The author includes general information and statistics about the features of day schools, boarding and industrial schools and appropriations for Indian education from 1903 to 1921. Jamieson ends his thesis on a note of speculation on the destiny of the Indians of Canada; that is, Indian identity and culture

¹⁰ D.C. Scott, "Indian Affairs" in Shortt and Doughty, *Canada and its Provinces*, Vols. IV, V and VI.

¹¹ H.J. Vallery, *A History of Indian Education in Canada*, Unpublished Master's Thesis, Queen's University, 1942.

¹² Elmer Jamieson, *Indian Education in Canada*, Unpublished Master's Thesis, McMaster University, 1922.

will be lost through assimilation.

The thesis by Lionel Marshall, "The Development of Education in Northern Saskatchewan"¹³ considers the work done by the English Church and the Roman Catholic Church in establishing and developing schools for Indians and Metis, especially at Lac La Ronge and Ile-a-la-Crosse. Marshall refers to Federal policies and grants given to mission schools. He clarifies the current educational administration in Northern Saskatchewan by examining the negotiations between Federal and Provincial authorities for the establishment of joint schools.

The third category of source information is concerned with the educational activities of the Church of England in Canada in the North West Territories. Several publications on Synod meetings and correspondence by Archdeacon J.A. Mackay, which contribute directly to this study, are available at the Saskatchewan Archives¹⁴.

The diary of Rev. Edward Matheson contains an interesting account of his experiences while on a journey to recruit Indian children for the Battleford Industrial School.

T.C.B. Boon¹⁵ writes about the history and work of the Anglican Church of Canada in Rupert's Land. Other smaller publications such

¹³ Lionel George Marshall, *The Development of Education in Northern Saskatchewan*, Unpublished Master's Thesis, University of Saskatchewan, 1966.

¹⁴ *Mackay Papers*, Saskatoon: Archives of Saskatchewan, 1907-1908.

¹⁵ T.C.B. Boon, loc. cit.

as "The Rupert's Land Centenary 1820 - 1920"¹⁶ and "The Work of the Society for the Propagation of the Gospel"¹⁷, complement Dr. Boon's intensive study.

Located in the Public Archives of Canada are 52 microfilmed reels dealing with the activities of the Church of England in Canada from 1821 to 1950. The series is not indexed and the screening of the data would require a study of thousands of documents, reports and letters which are contained on microfilm and which may be pertinent to this study. Unfortunately through lack of time and financial resources the writer was unable to pursue a study of the information contained therein.

The fourth category of source material is that containing massive reports, documentations and correspondence required by the Federal Government in its administration of Indian Schools. The material contains information regarding policies, location and function of schools, problems in educational matters, dealings with other organizations, agencies and individuals and the organization of the Indian Department. Much of the information relative to this study is also contained in the Sessional Papers and Annual Reports from 1882 to 1915. Another important source of data which contains specific reference to the Battleford Industrial School is located in the numerous volumes of the Black Files contained in the Group Record 10

¹⁶ Canon Bertal Heeney, *The Rupert's Land Centenary 1820-1920*, Winnipeg: St. Luke's Church, 23 May, 1922.

¹⁷ Bishop King, *The Work of the Society for the Propagation of the Gospel*.

series. The reports and correspondence contained in the series are available at the Public Archives of Canada.

Patrick Laurie, owner and editor of Saskatchewan Herald, was a friend of the Indian. Between the years of 1882 and 1908 he wrote countless stories, announcements and editorials, either praising or criticizing the Government and the Federal employees in matters concerning Indians and their education. He trained several students of Battleford Industrial School how to set type and to operate a printing press. The Guide¹⁸ contained educational articles and news about the school.

Another source of information is contained in government publications concerning Treaties made with Indians.¹⁹ Treaty No. 6 made provisions for educating the Indian youth in the Saskatchewan and Battle Rivers districts of the North West Territories.

Most rewarding and pleasant sources of information for the fifth category were found during the interviews with a number of former pupils of the Battleford Industrial School and others who

¹⁸ *The Guide*, Battleford: Battleford Industrial School, 25 July, 1891, Vol. 1 No. 1, to June 1899, Vol. 7 No. 12. The newspapers were recently microfilmed by courtesy of Mrs. Ruth Matheson Buck, and placed in the archives of Saskatchewan, Regina, Saskatchewan. Mrs. Buck also permitted this writer to photocopy twenty-one issues of *The Guide* for this study.

¹⁹ *Copy of Treaty No. 6 between Her Majesty The Queen and the Plains and Wood Cree Indians and Other Tribes of Indians at Fort Carlton, Fort Pitt, and Battle River with Adhesions*, Ottawa: The Queen's Printer and Controller of Stationery, 1957.

were indirectly associated with Indian education. The former pupils and others interviewed gave permission to quote their comments which were tape recorded. The informal interviews provided an opportunity for the ex-pupils to reminisce about their experiences at school and to express their opinions about the educational system. The former students interviewed and who reside on Red Pheasant Reserve are Mrs. Sarah Soonias, Mr. and Mrs. Peter Wuttunee, Mr. Sam Benson and Mrs. Mary Angus of Moosomin Reserve. At the home of Mr. and Mrs. James Buller in North Battleford, Saskatchewan, Mr. Buller and later Mr. Gilbert Wuttunee from Edmonton, Alberta, provided highlights of their experiences when they were students of the Battleford Industrial School. Mr. Buller generously volunteered to travel with this writer to the Reserves and assist as an interpreter, as required, during the interviews.

A number of pictures contained in this study are reprints of old snapshots which the former students had made available.

Included below are several studies which provide other views through educational research on the development of education from pioneer days to the present.

Singleton's thesis "Teacher Training and Certification in the North West Territories from 1885 to 1905 and in Saskatchewan from 1905 to 1937"²⁰, develops an overview of problems of the public

²⁰ Isaac Douglas Singleton, *Teacher Training and Certification in the North West Territories from 1885 to 1905 and in Saskatchewan from 1905 to 1937*, Unpublished Master's Thesis, University of Saskatchewan, May, 1949.

school system in regard to teacher training. Singleton discusses the policy changes which affected education from the days of the settlers to 1937. This study is confined to non-Indian education. It is apparent that no provisions were made by the Governments in the training of teachers for Indian schools.

Similarly a thesis by Langley²¹, investigates the development of the program of studies and textbooks for use in public, secondary and normal schools. It is outside the scope of the thesis to research the studies and textbooks which were in use in Federal and Indian mission schools.

The thesis by Jameson, "Some Aspects of the Development of Vocational Education in the North West Territories from 1870 to 1905 and in the Province of Saskatchewan from 1905 to 1950"²² discusses the roles of missionaries, settlers and Dominion Government in expanding vocational education. He explains the Administration of the Saskatchewan Department of Education in vocational education and the assistance given by the Federal Government. Jameson does not refer to the programs developed at Industrial Schools for Indians, and,

²¹ Gerald George Langley, *The Programme of Study Authorized for Use in the North West Territories to 1905 and in the Province of Saskatchewan Therewith*, Unpublished Master's Thesis, University of Saskatchewan, May, 1940.

²² George Borden Jameson, *Some Aspects of the Development of Vocational Education in the North West Territories from 1870 to 1905 and in the Province of Saskatchewan from 1905 to 1950*, Unpublished Master's Thesis, University of Saskatchewan, April, 1955.

therefore, no comparison is made.

Toombs' doctoral dissertation in two volumes presents a comprehensive and interpretive view of the significance of the historic and changing trends in the economic, political, religious and educational conditions in Saskatchewan. He portrays the forces of influence upon the educational systems, the arising problems and the experimentation for solutions. Toombs states that the study for Indian education was outside his scope of investigation. The dissertation does have relevance to Indian education from a comparative point of view between Federal and Provincial policy and administration in education²³.

Schalm²⁴ identifies and analyzes the perceptions of the problems encountered by the administrators of integrated or joint schools, and the methods employed for their solutions. This research similar to the others mentioned above, does not deal directly with the problems and needs of Indian education. Schalm is convinced that further research is required which would aid administrators to understand the development of Indian education, administration and operation. Such studies would contribute towards the solution of current problems

²³ Morley P. Toombs, loc. cit. 964 pp.

²⁴ Philip Schalm, *School Administrator's Perceptions of Problems Arising from the Integration of Indians and Non-Indian children in Publicly Supported Schools of Saskatchewan*. Unpublished Master's Thesis, University of Saskatchewan, September, 1968.

in integrated education.

The above review of source material is by no means exhaustive, however, most of the material that is relevant to this study has been mentioned. It should be realized also, that apart from the volumes of historical works, anthropological and ethnological writings, there appears to be a shortage of research and writings dealing with the education of Indians, particularly in Western Canada.

CHAPTER III

THE ESTABLISHMENT OF INDIAN INDUSTRIAL SCHOOLS

In this chapter reference is made to Treaty Number 6 and the British North America Act insofar as they deal with provisions for Indian education. As the network of Indian Affairs grew in size and complexity, and as the number of Indian Schools increased, the details connected with education became more numerous. A review of several reports written by appointed individuals and other government employees is presented to reveal personal influences on policies governing Indian schools in the North West Territories.

Legal Provisions for Indian Education

The Indian Treaty Number 6

The articles of Treaty Number 6 were agreed upon between the Honourable Alexander Morris, Lieutenant Governor, representing Her Majesty Queen Victoria, and the Chiefs and headsmen of the major Indian tribes, inhabiting the country. To accommodate the wide geographical distribution of Indians, Treaty Number 6 was signed in various locations on the prairies. It was signed near Fort Carlton on August 23, 1876, near Fort Pitt on September 9, 1876, and at other sites on later occasions. On the fourth day of negotiations with the heads representing the Indians during the Fort Carlton meeting, the Lieutenant Governor repeated his statement about schools:

You ask for school teachers and ministers. With regard to ministers, I cannot interfere. There are large societies formed for the purpose of sending the gospel to the Indians.

*The Government does not provide ministers anywhere in Canada. I had already promised you that when you settled down, and there would be enough children, schools would be maintained.*¹

The official Article, contained in the treaty, concerning the education of Indians was written as follows:

*And further, Her Majesty agrees to maintain schools for instruction in such reserves hereby made as to Her Government of the Dominion of Canada may seem advisable, whenever the Indians of the reserve shall desire it.*²

The British North America Act

At the time of confederation, the Dominion Government assumed power under provisions of the British North America Act. Consequently, all previous Acts affecting Indians, which had been set by the legislatures of Upper and Lower Canada, was repealed. Legislation governing all matters pertaining to Indians was now centrally controlled in Ottawa with powers listed under Section 91, subsection 24 of the

¹ *The Treaties Between Her Majesty Queen Victoria and The Indians of British North America*, Reprinted by: The Provincial Committee on Minority Groups, 1961, Part II, p. 8.

² *Copy of Treaty No. 6 Between Her Majesty the Queen and the Plain and Wood Cree Indians and Other Tribes of Indians at Fort Carlton, Fort Pitt and Battle River with Adhesions*, Ottawa: Queen's Printer, 1957, p. 3.

British North America Act³.

The Organization of Indian Administration

A series of statutes were enacted, commencing in 1868 which established the framework for the entire administration of Indian Affairs. The Department of Indian Affairs was created on May 7, 1880⁴.

The Federal Government, confronted with the problems of implementing the policies affecting Indians in Western Canada, established two bureaus, one in Manitoba and the other in the North West Territories. The Bureaus were governed by appointed Indian Commissioners who were directly responsible to the Superintendent General of Indian Affairs in Ottawa. Each bureau was divided into several large agencies each of which contained a number of reserves or Indian Bands. The Agents-in-charge of the reserves reported regularly to the Commissioners and to the officials in Ottawa on the condition of Indians, the work of teachers, the assistance given to Indians by farming instructors and on the work performed by other employees in the agencies. The Inspectors, Commissioners, Agents, and all others employed by the Government were accountable to departmental officials in Ottawa and not to the people to whom they served. Near the end

³ *Statutes of Canada, 30-31, Victoria, 1867-69, Cap. 3.*

⁴ D.C. Scott, "Indian Affairs, 1867-1912" in Shortt and Doughty, *Canada and its Provinces*, Vol. VII, Section 4, pp 620-621.

of the nineteenth century, when lines of communication improved and administration shifted more to agencies, the offices of the Commissioners became obsolete and were abolished. Indian Agents, who assumed greater responsibilities, were directly under the control of headquarters officials⁵.

The Federal Government, having assumed its responsibility for Indian education, required the teachers employed in government schools to submit quarterly returns. These reports were statistical in nature, and they indicated the number and ages of the pupils enrolled, the average daily attendance and the studies provided for the pupils. In addition to these reports, the senior officials in Ottawa received educational memoranda and reports from the Commissioners, Indian Agents, doctors and others who visited the schools⁶.

In 1895, Hayter Reed, Deputy Superintendent General of Indian Affairs, reported that the extension of educational facilities, particularly the establishment of individual schools for Indian children, had required larger parliamentary appropriations. Due to the increased volume of educational matters which required attention

⁵ *Ibid.*, It should be noted that H.J. Vallery examines in detail the history of Indian Administration in "A History of Indian Education in Canada", Unpublished Master's Thesis, Queen's University, Kingston, Ontario, 1942, pp. 73-86

⁶ Report of Right Honourable J.A. Macdonald, Superintendent General of Indian Affairs, *Sessional Papers, 1878*, Paper 10, p. 8.

and the need to safeguard the investments made in schools, Reed established a school branch headquarters in Ottawa.

*In order to ensure a proper return for the large outlay of funds, and to watch closely over the carrying out of the details of the policy adopted by the department with a view to getting the best possible results, I have established a school branch, which full occupies a staff of three members. This has been done by means of some changes in the arrangement of the department's work, without increasing the aggregate number of clerks employed. The extension of educational work is chiefly carried out in the direction of industrial and semi-industrial institutions, in which the children not only get the positive advantages to instruction superior to what could be given them on the reserves, but are removed from the retarding influences of contact with them.*⁷

The next major development in the administration of Indian education occurred on April 1, 1909 with the appointment of Duncan Campbell Scott as the first Superintendent of Indian Education⁸. In 1913 he was promoted to Deputy Superintendent General of Indian Affairs⁹. Scott was a progressive educator and under his administration a number of changes in policy were initiated. He assumed the responsibility for the development of the new improved day

⁷ Report of Hayter Reed, Deputy Superintendent General of Indian Affairs, *Sessional Papers*, 1895, Paper 14, p. 21.

⁸ *Sessional Papers*, 1911, Paper 27, p. 271

⁹ *Sessional Papers*, 1922, Paper 27, p. 13.

schools. Scott stated thus:

White children do not find school life more attractive than days of liberty without intellectual effort, and the Indian children are no exception to the rule. But in the former case, school life is made attractive by well-known means, and behind everything else is the interest or the authority of the parent. These pleasant features of school life, its rivalry, and its rewards, have been heretofore most frequently lacking in the Indian schools, and the apathy if not the active hostility of the parent must be reckoned with. Moreover, the Indian child has to study in a foreign language, he leaves home where an Indian language is spoken and comes to a school room where English is spoken. His case can only be compared with that of an English child who pursues his studies in a German or French school.

*The improvements now sought for are to give such inducements for a full and regular attendance as will overcome these obstacles to success. In the first place we must engage and retain the services of teachers qualified for the special work. Then, to issue small rewards for regular attendance and progress, to issue footwear and clothing to poor deserving pupils, to supply a plain warm meal in the middle of the day, to vary the school exercises by games and simple calisthenics; these are the best means to banish the idle teacher and the empty schoolroom, and they are being gradually introduced whenever they are needed.*¹⁰

¹⁰ *Sessional Papers, 1911, op. cit.*

Scott classified the institutional schools as being either industrial or boarding schools, but the work performed at each was nearly the same. He gave credit to the schools for the work carried out, but he observed the reasons for their lack of success.

*A most useful and important work is carried on at these schools, but in the past two forces have conspired against their complete success; the great mortality among the children and the lack of control over the graduates.*¹¹

Scott hoped that common sense would overcome the problem cited above. There must be care in selecting healthy children; adequate provisions must be provided for those who became ill at school; reasonable improvement of buildings must be made to improve the institutional life. Scott believed that the pupils should receive a more liberal diet to maintain their health. It was necessary as well, to pre-plan with the Principal and the Indian Agent a program of assistance to the students prior to their discharge from school¹².

The Establishment of Industrial Schools in the North West Territories

William Spragge

Among the numerous matters impinging upon the affairs of Indians reported by William Spragge, Deputy Superintendent General of Indian Affairs, the question of Indian education, as a means for

¹¹ *Ibid.*, p. 275

¹² *Ibid.*

solving the problems of the day, was an important consideration. Spragge's profound conclusion about the role of education is most significant when it is considered that the report was written for the period ending June 30, 1873, approximately three years prior to the signing of Treaty No. 6 at Fort Carlton. He was aware that in many areas of Canada an intolerance of the Indians as a people was prevalent, and the attempts to transfer them from their reserves to remoter areas were both arrassing and prejudicial. He observed that the Indians, as roving bands, were an object of anxiety. The solution was to provide adequate grants of land and education as inducements to achieve the assimilation of Indians.

In his reference to British Columbia, Spragge stated that the religious societies were engaged in educating and civilizing the Indians. He noted that the Indians of British Columbia were intelligent and capable.

In regard to Indians of Eastern Canada, Spragge reported a continuing successful management of the Industrial School near Brantford, operated by the New England Society of London; and of the Industrial School at Mount Elgin, operated by the Wesleyan Methodist Society. Spragge in citing the successes of these schools, advocated the extensions of similar educational opportunities to the Indian youth in other parts of Canada¹³.

¹³ Report of William Spragge, Deputy Superintendent General of Indian Affairs, *Sessional Papers*, 1873, Paper 17, p. 5.

The pupils from these and some other schools, exclusively for Indians, are qualifying the young people of both sexes for the useful avocations of life, and the extension of such establishments to other Provinces of the Dominion could not but prove an important boon to the different Bands for whose benefit they may be brought into existence.

*It seems to my mind, that the training of some considerable number of young Indian people to industrial pursuits, and the following systematic processes for realizing objects to be attained, are necessities to be supplied, if it be accepted as a duty that the Indian population are not left to stagnate, but must be improved by introducing among them some such educational machinery, as public opinion everywhere proclaims must be provided for those who have a whiter skin than the Indian

 and by increasing the number of Industrial Institutions among them and fostering those already established, the cultivation of the soil will, it is hoped, be intelligently carried on upon all the principal reserves. As one of the results of the Industrial schools, the number of Indians who are occupied in handicraft employment is evidently increasing.¹⁴*

In his further reference to educational efforts already undertaken Spragge acknowledged and appreciated the work of the missionaries.

¹⁴ *Ibid.*, pp. 5-6.

*Thanks to the Missionary Societies, the work of education had already been initiated and the assurance given in the treaties (to date) that the work of education would be sustained by the Government has been to the required extent verified.*¹⁵

Spragge firmly believed that industrial schools and missionary influence were the ways to achieve social and moral improvements among the Indians, and to produce Indian habits favourable to a Canadian style of industry. Therefore, through industrial schools, Indians might achieve some sense of self concern in line with British Canadian social and moral standards. If so, the Canadian community would be less hostile or indifferent to them. Thus the two problems above could be solved through industrial education. The government also sought a solution for reducing the large welfare expenditures.

The first government grants to Indian schools in the North West Territories were those mentioned in the report of L. Vankoughnet, the Deputy Superintendent General of Indian Affairs.

*The subject of the education of the Indian of the Northwest has received the careful consideration of the Government. In addition to the grants of \$300, \$350 and \$400 per annum respectively made last year to the three schools at St. Peter's Reserve, Fairford River and Fort Alexander, similar grants were also sanctioned to six other schools on like terms.*¹⁶

¹⁵ *Ibid*, p. 5

¹⁶ L. Vankoughnet, Deputy Superintendent General of Indian Affairs, *Sessional Papers, 1875, Paper 8, p. 9.*

Davin Report

In January 1879, J.S. Dennis, Deputy to the Minister of the Interior, appointed Nicholas Flood Davin, a lawyer, journalist and politician, to investigate and report upon the success of the Industrial School system for Indians and Half Breeds administered by the Department of the Interior at Washington, D.C., United States. If such schools were practical for the North-West Territories, they could be the means to emancipate the Indians from conditions of tutelage and despondency. Dennis was aware that in a few years the buffalo herds on the prairies which provided subsistence for the Indian people could disappear.

Davin accepted the commission and he presented his credentials to the Honorable Carl Shury, Secretary of the Interior in Washington who provided the facilities for Davin's report¹⁷ which was submitted in time for the spring sitting of Parliament in Ottawa.

By way of background the report stated that the Industrial Schools in the United States were the principal feature of the policy known as "aggressive civilization" which was inaugurated by President Grant in 1869. The policy recommended where practicable, that Indians be consolidated on a few reservations with provisions for permanent homes; that tribal customs be abolished; that lands be allocated in severality; that the government assist the Indians become citizens as quickly as possible "by educating them for industry and in the

¹⁷ N.F. Davin, *Report on Industrial Schools for Indians and Half Breeds*, Ottawa, 14 March 1879, Regina: Archives of Saskatchewan.

arts of civilization"¹⁸. Because of the influence of the day school could not overcome the influence of the wigwam, Industrial Boarding Schools were established and soon would be universal. Davin was impressed.

Davin was not a student of Indian culture nor a dedicated champion for Indian welfare from the Indian point of view. He did not perceive the deep psychological differences between the Indian and European cultures. The dominant differences between the two cultures were that the Canadian culture was oriented to nationalistic pride rather than communal good-will; capitalistic gain rather than good will sharing; individualistic ego rather than tribal and kinship relations. The central meaning of life for the Canadian was personal gain in material and society. The purpose of Indian life was realized through vision experiences. Without ownership of land and property the Canadian was a vagrant with no defined rights of citizenship which was a psychologically impossible situation. The Indian lived with nature; he neither owned nor managed the land and his environment. The Indian ceded the land to the Canadian on the basis of trade legalized in the form of treaties. The Canadian authorities forcibly ruled off the Indians from the ceded lands and commenced the task of conversion. The policy of conversion rested upon the assumed superiority over the Indians which proposed to change the pagans into useful Christians and to rescue

¹⁸ *Ibid.*, p. 1.

them from their savage state by training them in the arts and industry of civilization.

Davin grasped, very clearly, the meaning of costs in education and future implications for the government. He observed two methods for conducting Industrial Schools; one, the government control the school by means of agency employees; and the other, by contract with Church authorities. In the latter arrangement, \$125 per year would be paid for each pupil boarder where enrolment did not exceed 30 people and where enrolments increased an appropriate scale of allowance would be in effect.

For the North-West Territories, Davin recommended the construction of Industrial Schools having the cheapest plan and design available. The cost of building such schools would not exceed \$1000 and in timber areas, the cost could be reduced by \$200. The program of studies and industrial training, similar to the American schools, would offer rudiments of an English education, instruction in cattle raising and agriculture for the boys. The blacksmith, carpentry and shoemaker shops, established for training, could be charged to the agency. The girls would also receive a rudimentary English education and training in all the chores and household work performed by a pioneer wife¹⁹.

Davin referred to the five "civilized" nations, the Cherokees, Chicksaws, Creeks, Chocktaws and Seminoles. The five nations operated

¹⁹ *Ibid.*, p. 2.

their own schools, judiciaries, national councils which enacted laws, code of ethics, newspapers in native languages and in English and they functioned as republics within the Republic of the United States. The Cherokee Indian Board of Education operated 78 primary neighborhood schools, the equivalent of day schools in Canada, and two high schools which had an aggregate attendance of 2,800 pupils. In addition the Indian Board operated the boarding schools known as the Manual Labour Schools. The Board examined all teachers and paid them a salary by certificate redeemable from their treasury through the Chief. The Cherokee people supported their own schools entirely since 1842. About \$75,000 per year was expended for educational purposes²⁰. Davin concluded the testimonial section of his report with an Indian opinion about the education of less civilized tribes.

*All representatives of the five civilized nations declared their belief that the chief thing to attend to in dealing with less civilized or wholly barbarous tribes was to separate the children from the parents.*²¹

Davin observed that the transformation of people from one set of pursuits to a wholly different nature would take one or two generations. He urged the government to adopt a statesmanlike policy when dealing with malcontents.

The Indian is a man with traditions of his own which make civilization a puzzle of despair. He has suspicions, distrust, fault finding tendency, the insincerity and

²⁰ *Ibid.*, p. 5-6

²¹ *Ibid.*, p. 9.

flattery produces in all subject races. He is crafty but conscious how weak his craft is when opposed to the superior cunning of the white man.

*The Indian, I repeat, is not a child, and he is the last person that should be dealt with in a childish way. He requires firm, kindly handling and boundless patience.*²²

Davin provided a breakdown of costs for establishing an ordinary industrial school, approximately as follows:

School \$800; Dormitory \$800; Furniture \$600	\$ 2,200
Salary of Principal, \$800-1,000	
Assistant, \$600-700	
Matron, Cook, Laundress, Seamstress, approximately \$20-25 per month	2,550
Equipment - wagons, harnesses, ploughs, harrows, clothing material, cattle, sheep, pigs, horses.	1,716
Supplies - Flour, cornmeal, beef, pork, coffee, sugar, beans, dried fruit, vinegar, soup, salt, and other supplies	2,769
TOTAL	\$ 9,235
Deduct as belonging to Capital	3,915
TOTAL ²³	\$ 5,320.

Davin felt compelled to inform the Deputy Superintendent General of Indian Affairs that the Government had made a serious error in promising schools to Indians in exchange for title to land.

²² *Ibid.*, pp. 10-11.

²³ *Ibid.*, p. 4.

Guaranteeing schools as one of the considerations for surrendering the title to land was, in my opinion, trifling with a great duty and placing the Government in no dignified attitude It might easily have been realized, (it is at least thinkable) that one of the results would be to make the Chiefs believe they had some right to a voice regarding the character and management of the schools as well as regarding the initiatory step of their own establishment

Our ill result of promising the Indian schools, is that the Church Missionary Society is withdrawing its aid to the mission schools - a step which adds to conditions already sufficiently imperative, calling for a prudent far seeing and vigorous educational policy.²⁴

The report contained recommendations for implementing the education of Indian children in the North-West Territories, seven of which are as follows:

1) Mission schools should be utilized by the government in agreement with missionaries. The clergy could undertake to board pupils and provide industrial training.

2) Since the Church Missionary Society planned to withdraw its aid from mission schools, four Industrial Schools should be established in order of need priorities and in cooperation with various religious denominations. Locations for schools which could be considered are Prince Albert, Carlton, Duck Lake, Old Bow Fort, Qu'Appelle and Riding Mountain.

²⁴ *Ibid.*, P. 11.

3) Some special inducement should be provided to encourage children to attend school.

4) Wherever Indian bands are settled, education should be compulsory.

5) Teacher employment should be made by the government in consultation with the Clergy to safeguard against employing teachers who have questionable moral and intellectual qualities.

6) The teachers should be paid according to their qualifications and rewarded for establishing self-supporting schools.

7) There should be school Inspectors employed to ensure good quality education²⁵.

Although the report was labelled confidential, Davin advised the Minister in Ottawa that Mgr. Taché, Père Lacombe, Honorable Jas. MacKay and others in Winnipeg had assisted him in writing the report.

Dewdney Reports

In 1883, Edgar Dewdney, Commissioner for the North-West Territories, reported to Ottawa that the difficulties encountered in educating Indian youth on the reserves were not resolved. Many teachers, excluding the missionaries and the few who taught Indian children for altruistic reasons, made little effort to procure large and regular pupil attendance. There were numerous instances where pupil attendances

²⁵ *Ibid.*, pp. 12-15.

were just sufficient for teachers to qualify for government grants. The non-attendance of many children in winter was attributed to their lack of clothing. The Agent and the school teachers had little power to compel the children to attend school. Dewdney planned to make changes in the school system, which, he hoped, would overcome the difficulties presented by the day schools. In the report, Dewdney expressed his school philosophy and his estimation of the Indian²⁶.

Experience has taught that little can be done which will have a permanent effect with the adult Indian, consequently, to create a lasting impression and elevate him above his brethren, we must take charge of the youth and keep him constantly within the circle of civilization. I am confident that the Industrial School now about to be established will be a principal feature in the civilization of the Indian mind. The utility of Industrial Schools has long been acknowledged by our neighbours across the line, who have had much to do with the Indian.

In that country, as in this, it is found difficult to make day schools or reserves a success, because the influence of home associations is stronger than that of the school, and so long as such a state of things exists I fear that the inherited aversion to labour can never be successfully met. By the children being separated from their parents and properly and regularly instructed not only in the rudiments of English language, but also in trades and agriculture, so that what is taught may not be readily forgotten, I can but assure myself that a great end will be attained for the

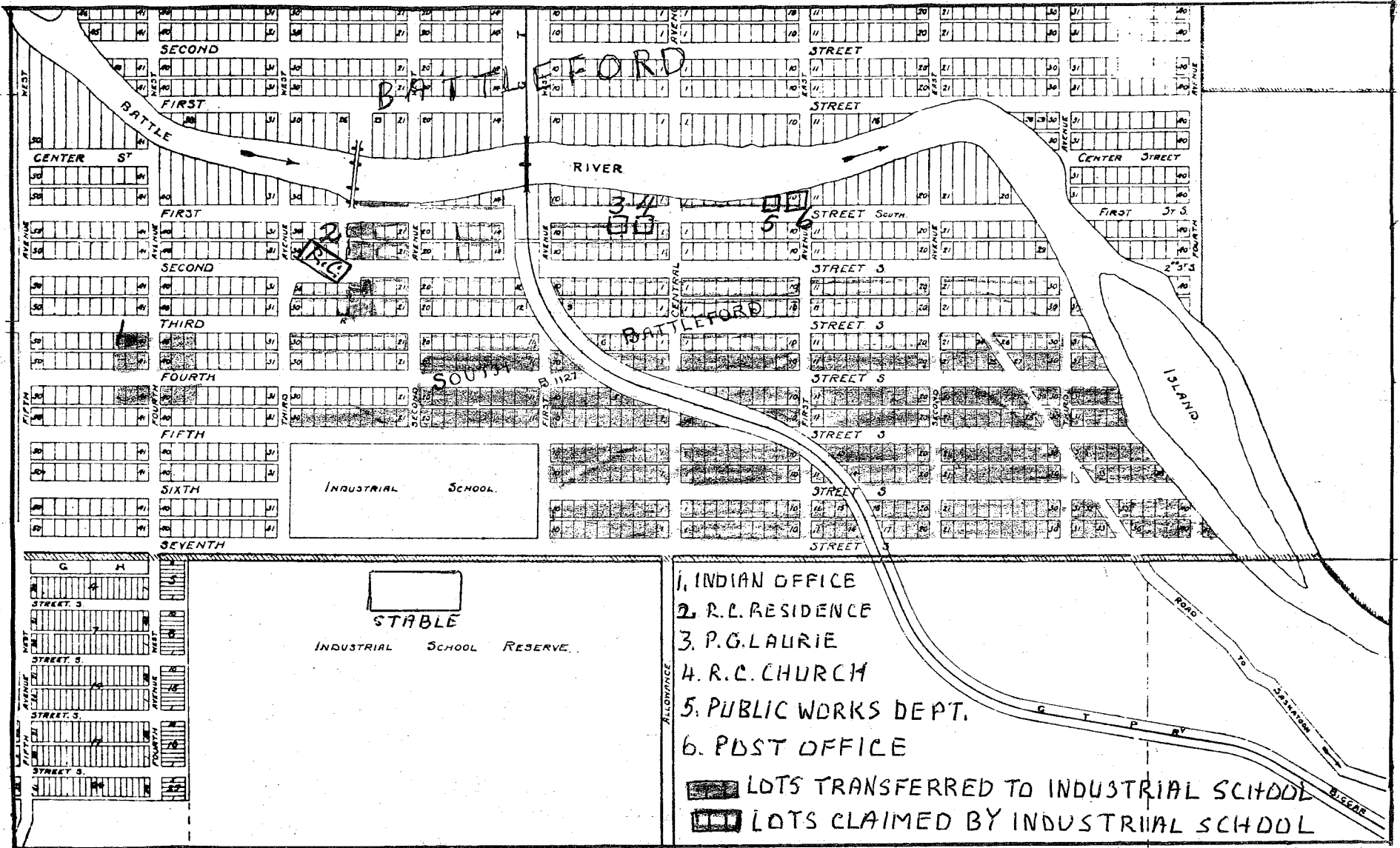
²⁶ Report of Edgar Dewdney, Commissioner, *Sessional Papers*, 1884, p. 103-104.

*permanent and lasting benefit of the Indian.*²⁷

²⁷ *Ibid.*

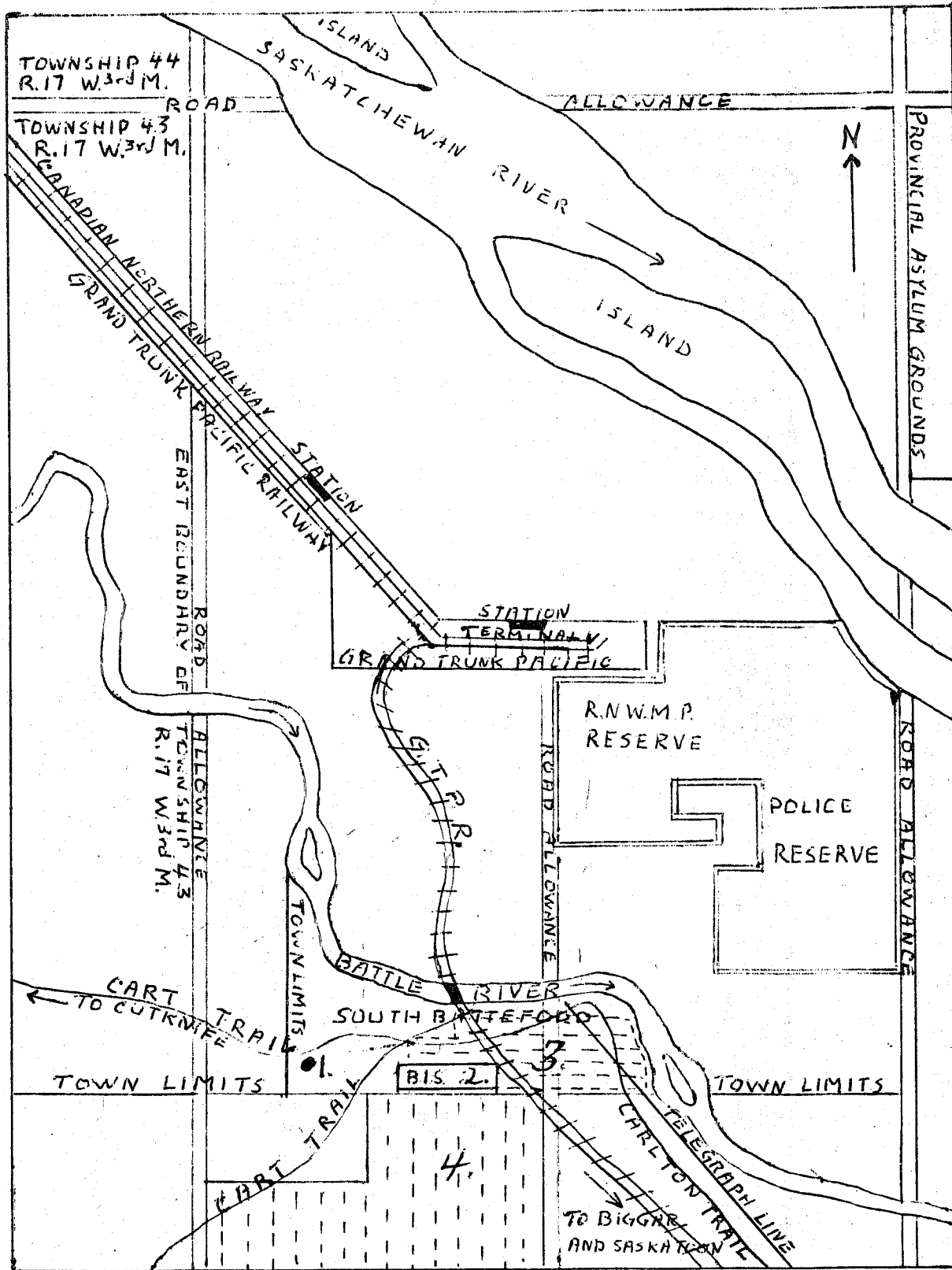
MAP OF SOUTH BATTLEFORD

47

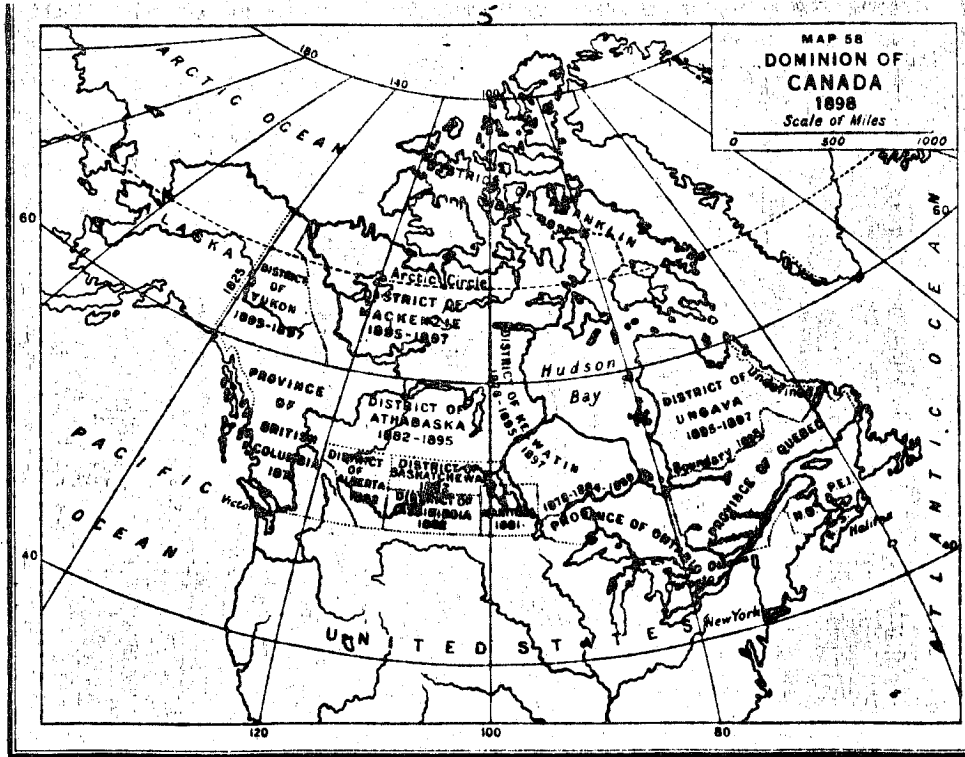


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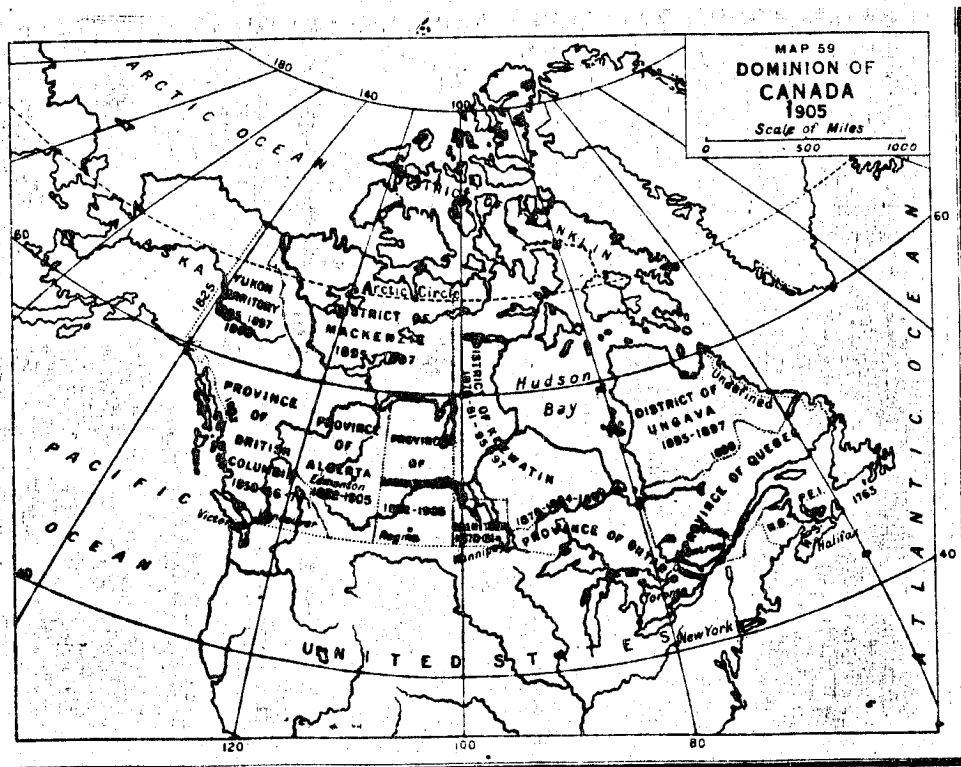
MAP OF BATTLEFORD



MAP OF BATTLEFORD FROM R. LAURIE D.L.S. 1913
 PLAN OF SOUTH BATTLEFORD FROM A.G. LAVANA 1882
 1. INDIAN OFFICE 2. BATTLEFORD INDUSTRIAL SCHOOL
 3. INDUSTRIAL SCHOOL TOWN PLOTS 4. INDUSTRIAL SCHOOL RESERVE

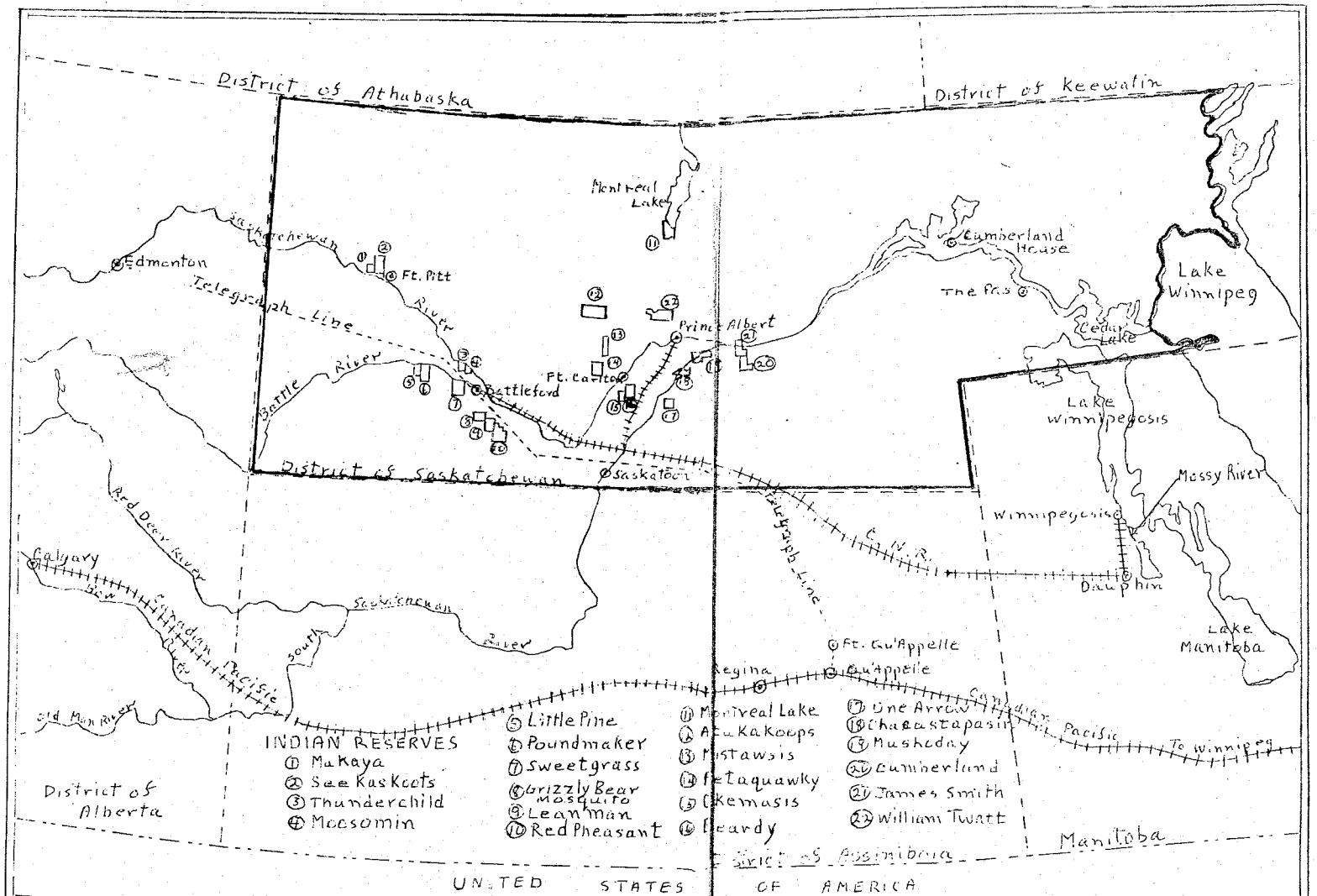


The Edinburgh Geographical Institute



John Bartholomew & Son Ltd.

THE DISTRICT OF SASKATCHEWAN AND SELECTED INDIAN RESERVES 1895



INDIAN RESERVES

- ① Makaya
- ② See Kaskoats
- ③ Thunderchild
- ④ Maesomin

- ⑤ Little Pine
- ⑥ Poundmaker
- ⑦ Sweetgrass
- ⑧ Grizzly Bear
- ⑨ Leanman
- ⑩ Red Pheasant
- ⑪ Montreal Lake
- ⑫ Aukakoops
- ⑬ Mistawsis
- ⑭ Ft. Laquawky
- ⑮ Ekemasis
- ⑯ Beardy

- ⑰ One Arrow
- ⑱ Chabastapasin
- ⑲ Musheday
- ⑳ Cumberland
- ㉑ James Smith
- ㉒ William Twatt

Adapted from ATLAS OF SASKATCHEWAN - Richards and Fung 1969

Scale 1:4,000,000 25 0 50 100 150 miles

Extract from THE CANADA GAZETTE of Saturday, October 18, 1890.

ORDER IN COUNCIL.

AT THE GOVERNMENT HOUSE AT OTTAWA.
Wednesday, the 1st day of October, 1890.

PRESENT:

HIS EXCELLENCY THE GOVERNOR GENERAL
IN COUNCIL

WHEREAS it has been represented by the Superintendent General of Indian Affairs that the lands which are mentioned or enumerated in the accompanying list are required for the purpose of the Indian Industrial School, which has been established by the Government, at Battleford, and that the control of these lands should therefore be vested in the Superintendent General of Indian Affairs,—

His Excellency, under the authority conferred upon him by "The Dominion Lands Act" chapter 54 of the Revised Statutes, and by and with the advice of the Queen's Privy Council for Canada, is pleased to declare that the lands which are enumerated in the accompanying list, and which are now held by the Crown and which are available for the purposes for which they are applied for, are held by the Crown subject to the control and disposition of the Superintendent General of Indian Affairs for the purposes of the Indian Industrial School at Battleford.

JOHN J. MCGEE,
Clerk, Privy Council.

List of certain lands in Township 43, Rge. 16, W. of 3rd M., also of town lots in the Town Plot of South Battleford, applied for, for the use of the Battleford Industrial School.

Lands in Township 43, Range 16, w. of 3rd Meridian.

	Acres.
N.E. $\frac{1}{4}$ of Sec. 18	160
N. $\frac{1}{2}$ of S.E. $\frac{1}{4}$	80
N.W. $\frac{1}{4}$ of section 17	160
N. $\frac{1}{2}$ of S.W. $\frac{1}{4}$	80
Fractional S.W. $\frac{1}{4}$ of sec. 20	8.28
Fractional S.E. $\frac{1}{4}$ of sec. 19	8.28

Lands in Town Plot of South Battleford.

Lots 1 to 10 inclusive W. of Central Avenue, and 1 to 42 inclusive E. of Central Avenue on the north side of Seventh Street.

Lots 1 to 10 inclusive W. of Central Avenue and 1 to 40 inc. E. of Central Avenue, on the south side of Sixth Street.

Lots 1 to 10 inclusive, W. of Central Avenue, and 1 to 39 incl., E. of Central Avenue, on the north side of Sixth Street.

Lots 1 to 10 inclusive, W. of Central Avenue and 1 to 38 inclusive, E. of Central Avenue, on the south side of Fifth Street.

Also the Government Reserve, bounded as follows, that is to say: Bounded on the south by Seventh Street, on the North by Fifth Street, on the east by First Avenue, west of Central Avenue, and on the west by Third Avenue west of Central Avenue.

Lots 1 to 20 inclusive W. of Central Avenue, and 1 to 35 inclusive, E. of Central Avenue, on the south side of Fourth Street.

Lots 1 to 20 inclusive, W. of Central Avenue, and 1 to 34 inclusive, E. of Central Avenue, on the north side of Fourth Street.

Required also as hay land in connection with this Industrial School, Fractional Section of 15 of same Tp. 43, Rge. 16, W. 3rd M., contains 377.10 acres.

(Sd). A.M.B.

16-4

D.M.I.

OTTAWA:— Printed by BROWN CHAMBERLAIN, Printer to the
Queen's Most Excellent Majesty.



Rev. Clarke, Archdeacon McKay, Rev. Matheson



Principal's Residence
Battleford Industrial School



Battleford Industrial School as at 1890

Second floor of the main school building:

Window 1— Sick room for girls	Window 4— Sewing Room
" 2— Nurse's and supervisor's room	" 5— Linen room
" 3— Cloak room	" 6— Matron's bedroom

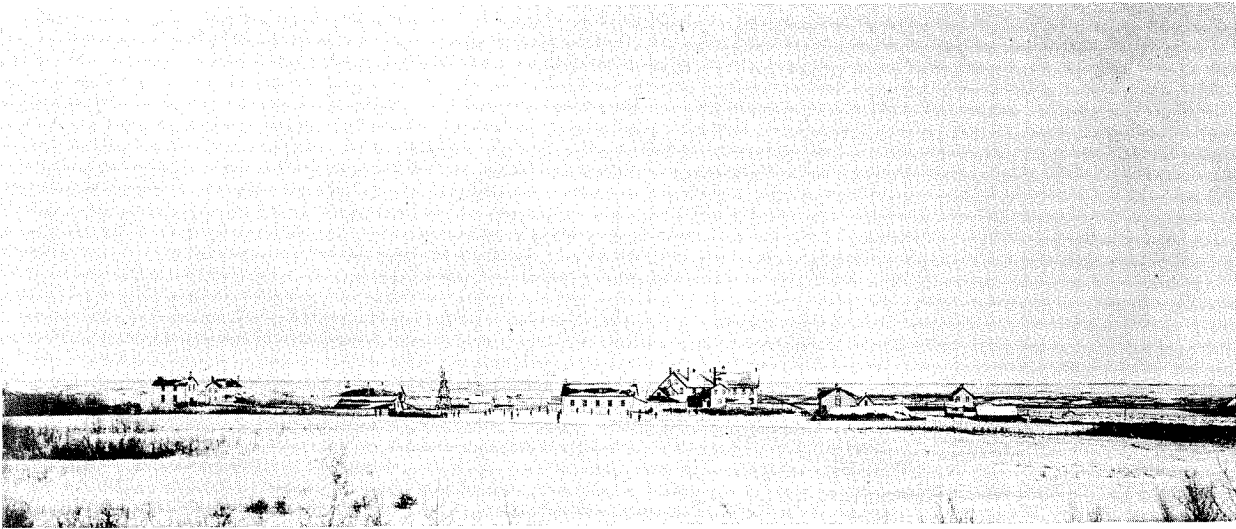
Attic or third floor windows shown at the end of the building show the location of the girls' dormitory; the left window area bedroom was reserved as a spare room.

Second Story windows shown at the end of the building was the dormitory area for larger girls.

Window on the main level by the door indicates the dining room area.

At the far side of the building where the fire escape steps are located was the boys' dormitory area.

The rooms on lower floor of school were as follows: butter making room, dispensary, spare bedroom for visitors, staff sitting room, porch, principal's office, bathroom, kitchen and bedroom.



Distant view of Battleford Industrial School

Picture taken from the south side of the school around 1900.

On the far right of the picture in the foreground: bakery and farm instructor's house. Located behind were the carpentry and blacksmith shops and next to the shops was the recreation hall near the school. On the far left side of the picture is the principal's house.

Located in the centre of the picture is the large main school building. On the left side of the windmill for the well is the large store house. On the right side of the windmill is the small vegetable house where garden produce was stored.

CHAPTER IV

BATTLEFORD INDUSTRIAL SCHOOL

The officials in Ottawa considered Battleford, which was on the railway line, a convenient location for an Indian Industrial School. Dewdney reported that he had commenced implementing the authority given to him for establishing Battleford Industrial School. He had arranged for Rev. Clarke, who was teaching near Battleford, to be the Principal of the School. Dewdney reported as follows:

*Battleford was selected as one point, owing to the fact of its being favorably located and having Government buildings already erected, which could readily be turned to advantage. This school will be commenced as soon as the supplies intended for it can reach their destination. It has been placed under the charge of the Rev. Thomas Clarke, of the Church of England, and will receive boys from the whole of Saskatchewan district, proportionately to the number of Indians in each agency.*¹

The stage was set for Battleford Industrial School to become a centre for Indian education. Presented in this chapter, which deals with Clarke's principalship, and in succeeding chapters, is the story of this school, and how it functioned under government policies and Church administration.

¹ *Sessional Papers, 1884, Paper 4, p. 104.*

Thomas Clarke

The Golden Jubilee Committee, headed by Timothy Ryan, published a booklet² in celebration of Saskatchewan's fiftieth anniversary as a Province and in so doing paid a tribute to Canon Thomas Clarke.

*There passed away at Nanaimo, B.C., a pioneer of the pioneer missionaries, the Rev. Canon Thomas Clarke, early Monday morning, April 10, 1933.*³

Clarke, known affectionately as Tommy by friends all over Saskatchewan, was a link with the past of Indian days, and adventurous settlers, for he was one who served at the call of Bishop McLean "when settlements of white people were few and far between and the buffalo still roamed the prairies of the great interior"⁴.

Clarke was born in Yarcombe, Devonshire, England, February 15, 1854. After completing his education at Yarcombe's Day and Boarding School, he began to do Sunday School work in St. Paul's Lesson Grove in London⁵. In 1874 he joined the Church for foreign service and completed his training at a college in Reading. The

² Timothy Ryan, editor, *Voices of the Past History of Melfort and District*, published by Melfort and District Golden Jubilee Committee, July, 1955, pp 57-60.

³ *Ibid.*, p. 57.

⁴ *Ibid.*

⁵ *Ibid.*

Church Missionary Society provided additional training where he gained a knowledge and a love of horticulture. In April 1877, the Church Missionary Society appointed Clarke to a Saskatchewan mission. He set sail from Liverpool on May 12, 1877, reaching New York on May 24. From there he made his way to St. Paul Minnesota, at the end of the railway line. Clarke reached Fort Garry on June 1. After a waiting period of one month, so that others in the mission party could outfit themselves, Clarke joined Rev. J. Mackay, his wife and four children, E.K. Matheson, a mission servant and his wife and David Stranger an interpreter. The party spent nearly two months on their journey overland to Carlton. They carried with them nine oxen and carts, two light wagons which held their goods and supplies for one year. By September 8 they walked into Battleford.

Clarke at once commenced his duties opening the first day school in the Battleford area and by October 15, 1877 he conducted religious services in Cree among the Indians. In the spring Clarke was appointed to relocate a band of Indians and select a site for a reserve at Eagle Hills. During the next few years he taught school, conducted religious services and instructed Indians in methods of gardening and farming⁶.

He was transferred back to Battleford as missionary in charge of the whole district until 1883 when he was appointed principal of

⁶ *Ibid.*, p. 59.

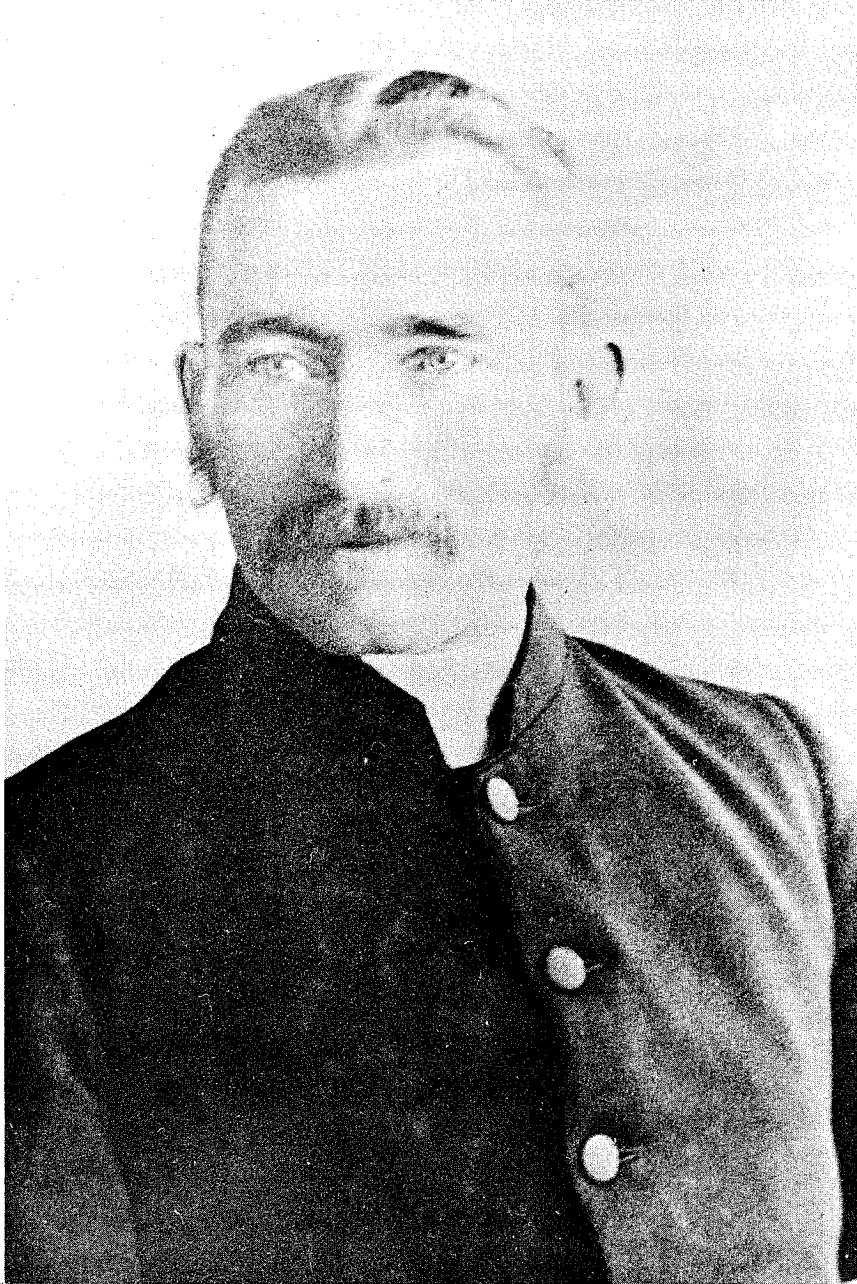
the Battlefords Industrial School. At the time, Clarke admitted that the outlook was discouraging, for trouble had been brewing among the Indians and half-breeds. His school was disrupted during the Riel Rebellion.

*Thanks for the timely warning given by two Indian boys to Mr. Clarke, the lives were saved of a number of men who intended to camp at school. They told him that the Indians had decided to sieze the school and kill all found there. Indians were seen on the prowl as the party escaped to the barracks.
 Every man was enlisted for the defense of Battleford, the council of defence consisted of Colonial Morris, Indian Agent Rae and Clarke.⁷*

Clarke managed the Battleford Industrial School successfully until the Bishop reassigned him for other duties. On July 1, 1895 Clarke left for Montreal to obtain treatment for an eye ailment and then for a three months' vacation in England. While vacationing in England he raised money to be used for missionary work in the Saskatchewan diocese.

Upon his return to the North West Territories, Clarke's assignments were varied and numerous. He spent the winter of 1896 at Thunderchild Reserve in mission work and recruiting children for Battleford Industrial School. The following year Bishop Pinkham and the Department of Indian Affairs placed him in charge of the work at Montreal Lake. In 1899 Clarke founded a new reserve on Little Red

⁷ *Ibid.*



Rev. Thomas Clarke — 1890
Principal of Battleford Industrial School, 1883-94

River by transferring some Indian families from Montreal Lake. The Bishop appointed him, in 1901, travelling missionary from Birch Hills to the eastern boundary of the diocese. Clarke undertook the responsibilities of working among the new settlers in the Carrot River Valley area. In his later years he settled and worked in Melfort, Saskatchewan, until his retirement⁸.

Battleford Industrial School Prior to the 1885 Rebellion

In a letter to Clarke, Dewdney stated that an Industrial School would be opened in Battleford. Since Clarke would supervise this institution, Dewdney offered him guidance until additional instructions could be formulated at later dates. Dewdney informed Clarke that the school must be open to official inspection at any time and that a diary of all matters pertaining to school affairs be presented to the Inspectors for their information. Clarke was allowed to set the hours of school and outdoor work, which then had to be reported to the Commissioner's office by the Indian Agent.

Dewdney felt that the school should accommodate about thirty boys between the ages of six and seventeen. Clarke would be assisted by a farming instructor and a matron who would also do the cooking. Clarke was instructed to requisition sufficient material, children's clothing and equipment of the plainest kind, based on moderate costs. Six months supply would be stored at the Agency office where Clarke

⁸ *Ibid.*, pp. 59-60.

could draw his needs through requisitions. Dewdney informed Clarke that strict economy must prevail in all aspects of school operation⁹.

According to Dewdney, the primary objective in teaching Indian pupils was to have them learn to read, write and speak English. Clarke would develop a program for training the boys in farming, carpentry and other industries when conditions permitted.

The selection of pupils would be the responsibility of the Indian Agent who would consult with the Chiefs concerned. There would be five students from Carlton, ten from the Fort Pitt district and ten from Battleford. Five vacancies would be kept open for orphaned children or children without parental care.

In August, Assistant Commissioner, Hayter Reed, visited Battleford and completed most of the arrangements for the opening of Battleford Industrial School. The school, established in the former Government House buildings, had certain important operational features.

⁹ E. Dewdney, Commissioner, Letter to 'The Rev. Thomas Clarke, Battleford, 31 July 1883, *Black Series (Record Group 10)*, Volume 3674, File 11422, Ottawa; The Public Archives of Canada.

Note: The official letters and documents obtained from The Public Archives of Canada under the *Black Series (Record Group 10)* dealing with matters pertinent to Battleford Industrial School will be abbreviated to *B.S. (R.G.10)*, P.A.C. Any change in volume and file will be appropriately indicated in the following pages.

*The internal economy of the institution will be based on the military plan, and strict enforcement of the round of duties insisted upon.*¹⁰

Among the general rules for the school, there was one which prohibited friends of pupils from visiting the school, except at approved intervals. The students would be required to do much of the work in and about the institution. Students would sleep on separate beds and be fed sufficient but plain meals. The editor of The Saskatchewan Herald believed the routine of board and room, foreign to the pupils, would create problems.

This will be found the great cause of dissatisfaction among the pupils, and out of it will grow a desire to return to their wild life, for the feeling invariably comes upon the Indian as soon as he ceases to be hungry and is freed from suffering.
.
*The school will be rationed by the agent of the district, who will also have general supervision of the institution.*¹¹

When Reed returned to Regina, he wrote Clarke to confirm certain instructions concerning the school. The admission age of the pupils was lowered to thirteen and fourteen years old or less if thought proper by the Commissioner. Clarke was instructed to plough

¹⁰ P.G. Laurie, Editor, *The Saskatchewan Herald*, Volume 5, No. 19, August 18, 1883.

Note: All future references to the newspaper will be indicated as *Herald*. The appropriate volume, number and date will be stated.

¹¹ *Ibid.*

the land near Government House at least twice. Reed cautioned Clarke to refrain from making any purchases for the school unless permission was granted from the Commissioner's office¹².

It is not difficult to recognize that rigid controls were enforced, at the outset, over school officials and students. The line authority in the Government bureaucracy was established and maintained in the administration of Battleford Industrial School.

Meanwhile, the Bishop of Saskatchewan announced that Rev. Thomas Clarke had been appointed as Principal of Battleford Industrial School and that Clarke would continue to be in charge of the pastorate of Battleford. The Herald reported that the Bishop announced that Clarke had resigned from the financial support provided by the missionary society¹³.

Davin had warned the government that the Church would take advantage of the arrangements, and the Bishop's announcement confirmed the warning. The Bishop ordained Clarke to the order of Priest immediately on his assumption of the principalship and promoted him to be the first Rural Dean in the Diocese¹⁴. Clarke was in a situation where he was obliged to give allegiance to two powerful authorities, the Church and the Government.

¹² Hayter Reed, Letter to "The Rev. Thomas Clarke, Battleford, August 20, 1883," *B.S. (R.G.10)*, Ottawa: P.A.C.

¹³ *Herald*, *ibid.*

¹⁴ *Herald*, Volume 5, No. 23, October 13, 1883.

The Commissioner reported to Ottawa that a pupil named 'Calah' died at Battleford Industrial School on May 26, 1884. Since Calah had sustained injuries prior to enrolling in the school, Clarke requested that all pupils be examined by a doctor before they were enrolled. Dewdney, who favored Clarke's suggestion, recommended the idea to his superiors in Ottawa¹⁵. Authorization to implement Clarke's suggestion was given on January 23, 1885.

In the annual publications of Sessional Papers, the Department of Indian Affairs released the costs incurred for the establishment of three industrial schools, one of which was Battleford Industrial School. Parliamentary appropriations for this purpose amounted to \$44,000.00 for 1884 and \$62,151.84 for 1885, of which only \$19,473.01 was spent on the industrial school at Battleford¹⁶. In Appendix C are itemized listings of the expenditures for Battleford Industrial School as authorized 46 Victoria, Chapter 2 for the years 1884 and 1885¹⁷.

The functioning of the Industrial School at Battleford had become settled by 1884 to the point where Clarke found time to provide some entertainment for his pupils on a picnic about three miles from

¹⁵ E. Dewdney, Commissioner, Letter to 'The Right Honorable, The Superintendent General of Indian Affairs', *B.S. (R.G. 10)* Ottawa:P.A.C.

¹⁶ *Sessional Papers, 1885*, Paper No. 3, pp. 213-214.

¹⁷ See Appendix C, Itemized Expenditures, Battleford Industrial School.

the school. Several citizens joined the festivities and Major Crozier gave permission for the police band to play at the picnic¹⁸.

Inspector Wadsworth visited Battleford Industrial School in October. He reported that the classroom was a large cheerless room. The few items of furniture did not meet official standards and he recommended that the school be provided with iron desks which could seat two pupils. Wadsworth also recommended that the classroom be provided with a full series of maps, large illustrated cards of lessons, 18" x 24", library equipment for children's use, and library books such as Boys' Own Manual and Chatterbox. The inspector observed that white servants should be employed in the school to discourage Indians from getting odd jobs available at school thereby preventing them from passing secret messages to the students¹⁹.

By December, the students had acquired some of the attitudes often associated with school institutions. A number of boys decided to have some unauthorized fun.

*(They would) break out of bounds in the dead of night when they should be reposing in the little beds provided for them by the paternal Government, amuse themselves and disturb the neighbourhood by coasting on the railway*²⁰.

Also, there were occasions when students ran away from school. In

¹⁸ *Herald*, Volume 6, No. 18, August 9, 1884.

¹⁹ Wadsworth, Inspector, 'Report to Ottawa, Battleford, October 25, 1884,' *B.S. (R.G. 10)* Ottawa: P.A.C.

²⁰ *Herald*, Volume 7, No. 1, December 12, 1884.

January the Herald reported a student's flight²¹.

Clarke wrote to the Commissioner about a number of projects that he felt ought to be carried out for the improvement of facilities and services.

(1) The council chambers ceiling should be lowered in order to make an upstairs dormitory. The additional dormitory would accommodate the anticipated enrolment increase.

(2) The main building heating system should be converted to steam or hot water in order to reduce the danger of fire. Clarke also observed that a reduction of the stoves would effect a saving in heating expenses.

(3) The attic should be converted into servant quarters.

(4) The students bathrooms should be enlarged.

(5) A laundry room should be built.

(6) The cellar should be made frost proof.

(7) The drainage system should be improved.

(8) Stables should be overhauled to lessen the cold and thereby protect the cattle²².

Dewdney forwarded the above recommendations to Ottawa for approval. No immediate reply was obtained which would authorize the improvements.

²¹ *Herald*, Volume 7, No. 3, January 9, 1885.

²² Clarke, Letter to "Indian Commissioner, Regina, N.W.T., February 13, 1885", *B.S. (R.G. 10)* Ottawa: P.A.C.

A short time later, the Herald reported that the Battleford Industrial School experienced a narrow escape from destruction by fire. The excitement was caused by a defective stove pipe²³. A similar incident had occurred earlier in December. The Principal on that occasion wrote a public letter of thanks to non-commissioned men and officers of 'D' troop for the prompt assistance they had rendered.

While Battleford Industrial School had attracted some attention, other events were taking place which affected the school and the settlement of Battleford. The Herald reported the fears and resentments the community voiced about the government's intention to copy the American system of decentralizing the agencies to the reserves. The Battleford settlers believed the Indians, by being united would have the power to make more demands. The citizens held a protest meeting and, as a result, they forwarded a petition to the Right Honorable John A. MacDonald. The editor of the Herald decried the idea of decentralization.

*Patriotic Poundmaker will have all the public buildings at his door step as a reward for his rebellion last summer. The evil genius who suggested decentralization to the Department should be presented with a leather medal and paraded throughout the country side as a curiosity.*²⁴

It did not take long for Louis Riel and his friends to be on the move. The North-West Mounted Police were aware and alert. One

²³ *Herald*, Volume 7, No. 10, February 27, 1885.

²⁴ *Ibid.*

interpretation of Riel's movement was that he had assumed the role of agitator, delivering inflammatory speeches. Riel urged his followers to demand from the Government a recognition of their 'rights'. He pointed out that England was engaged in a war and could not spare troops to fight them²⁵.

Meanwhile in Regina, at the Commissioner's office there seemed to be an internal struggle of 'power within power'. The Bureau officials appeared to be ignorant of the problems field workers were experiencing.

It has become a notorious fact that many vouchers sent to Regina are commented upon, scratched, disfigured and returned with nonsensical remarks endorsed upon them although there was official authority given for the expenditure in question.^{25a}

Indian Agents had no authority to issue cheques to meet expenditures, they could only certify that services had been rendered and supplies had been received. The bureau officials in Regina cut the requisition of bacon, flour, seed grain and other things in half. Since no grain had been seeded, the Indians faced possible famine.

The same parsimony is carried out with respect to the Industrial school here. At first a pound and three quarters of beef was given as a ration for the children. The Principal wisely represented that he could do very well a pound and a half of beef but that the allowance of beef was inadequate, and therefore suggested to

²⁵ *Ibid.*

^{15a} *Ibid.*

*increase the ration of flour and diminish the beef proportionately. Instead of that sensible view of the matter an order was immediately issued from Regina that a quarter of a pound of beef per day for each pupil is quite sufficient! The consequence is that the boys are starving and have to resort to a system of petty thefts from the kitchen in order to allay their hunger. And in the face of this is the fact that there is in store more beef than will be needed for the balance of the year.*²⁶

Laurie concluded his editorial with the statement that there was no justice in such a policy which caused much dissatisfaction in the country.

Clarke was obliged to refute publicly the editor's story about starving students. The boys had daily meals consisting of one and one quarter pounds of beef, a liberal supply of oatmeal, syrup, evaporated apples, tea, rice and sugar²⁷. Clarke feared that should Indians believe the story of starving and thieving students, they would refuse to send any more boys to school. He was aware of the discontent among Indians as a result of governmental regulations. Trouble could break out at any time.

On April 23, 1885, a black bold headline appeared across the front page of the Herald 'Battleford Beleaguered'. Clarke and his wife departed by rail for Winnipeg around the first week of May.

Re-establishment of Battleford Industrial School

By mid May, Clarke was actively re-organizing his school. He wrote to the Commissioner that as a result of the Rebellion, the

²⁶ *Ibid.*

²⁷ *Herald*, Volume 7, No. 14, March 27, 1885.

troops took charge of the school and had confined two of his pupils in the Barracks. Eighteen of the pupils were camped at Red Pheasant Reserve, two had returned for Fort Pitt, and one to Little Pine Reserve. In his letter Clarke recommended that a new Industrial School be built on a plateau between the Saskatchewan and Battle Rivers, east of the police barracks, and the Town Reserve. Prior to the Rebellion, Mr. Berthiaumes, Clerk of the Department of Public Works, estimated that \$4,000 would be required to repair old Government House and since the institution was damaged in the Rebellion, the revised estimate cost was near \$8,000. As a result of this Rebellion there were a number of orphan children, both boys and girls, and Clarke recommended that the Industrial School, when in operation again, be made to accomodate female students also²⁸.

Dewdney forwarded Clarke's letter to Ottawa and requested that his superiors provide him with instructions with regard to the possible building of a school in Battleford and admission of female students to school²⁹.

When Clarke had returned to Battleford, early in July, he found ten pupils in town, some employed as freighters and others working on steam boats.

²⁸ T. Clarke, Letter to "The Honourable, the Indian Commissioner, Regina, May 13, 1885," *B.S. (R.G. 10)* Ottawa: P.A.C.

²⁹ E. Dewdney, Letter to "The Right Honourable, the Superintendent General of Indian Affairs, May 20, 1885," *B.S. (R.G. 10)*, Ottawa: P.A.C.

*As the boys were barefooted, and almost naked, I have made a few purchases, which, I trust will meet with your approval -- these lads had no friends in this vicinity during the troubles, consequently they have suffered greatly.*³⁰

Clarke had been able to recover several animals belonging to Battleford Industrial School: one cow, one ox, and one horse. It was reported that Indians of Cut Knife had slaughtered two cows and one ox.

When Clarke visited the school and saw it in shambles, he immediately telegraphed Dewdney for permission to rent two small houses as temporary quarters for a school.

Clarke had received a number of applications from Indian parents who wished to enrol their children, but due to lack of facilities and a shortage of supplies, he could not accept their requests. For the sake of expediency, he had arranged for Mrs. Clarke to perform the duties of matron until the Department could employ a person on a permanent basis³¹.

Clarke set about vigorously teaching school under very trying conditions. He also rented a house to be near the make shift school which was located at the western outskirts of town³². As Clarke

³⁰ T. Clarke, Letter to "The Honourable, the Indian Commissioner, July 20, 1885." *B.S. (R.G. 10)* Ottawa: P.A.C.

³¹ *Ibid.*

³² *Herald*, Volume 7, No. 26, July 13, 1885.

laboured, there were unexpected and amusing surprises in school activities.

*On Thursday one of the Industrial School boys was drawing water from the Saskatchewan on a buckboard. He had got part of the way up the first hill when the horse balked and backed the rig down a steep place into the river, when the entire outfit of horse, buckboard and barrel, went booming towards Prince Albert. The horse was eighteen years old and ought to have known better.*³³

Meanwhile Dewdney had forwarded to Ottawa the information given by Clarke with additional facts about the cost for repairing Battleford Industrial School buildings. The matter had been investigated by Hayter Reed who, from Battleford, sent the following telegram:

*Oliver's estimate to renovate school properly is \$6,500 and this includes making upstairs and windows, etc. to council chambers, flooring, sheathing, windows for whole attics, making cellar frost proof with extra partitions and walls, extra dormitories on level upper and lower floors with covered way, cistern wash house, and laundry, stables, granary and storehouse under one roof, 1200 extra lumber to be brought from Prince Albert. School is badly wrecked, would advise he gets contract forthwith.*³⁴

³³ *Herald*, Volume 7, No. 27, July 20, 1885.

³⁴ Dewdney, Letter to "The Honourable, the Superintendent General of Indian Affairs, August 8, 1885," B.S. (R.G. 10) Ottawa: P.A.C.

Dewdney concluded his letter by stating that, in his opinion, it would be cheaper to build an entirely new and suitable school building. It should be noted that the recommendations Reed had telegraphed to Dewdney were mainly the suggestions offered by Clarke a few months earlier³⁵. The officials in Ottawa decided to repair the buildings and not to build a new school. Oliver was awarded the contract.

About a month later Dewdney wrote to the Superintendent General recommending that Indians who committed destruction at Battleford Industrial School should pay for the losses: payments could be recovered by deducting a certain amount from annuities due the Indians each year until the amount of losses was cleared. Dewdney stated that he had assigned Macrae to report fully on the losses sustained and that the Agent had been notified to make no payments to Indians involved in the Rebellion³⁶.

On September 10, 1885, a contract was signed between John G. Oliver of Battleford and the Superintendent General of Indian Affairs, represented by Hayter Reed from Regina. The contract, which detailed the repairs and other work to be done at Battleford Industrial School had been agreed upon on the sum of \$8536.50³⁷.

³⁵ See page 67 of this chapter

³⁶ E. Dewdney, Letter to "The Honourable, the Superintendent General of Indian Affairs, September 4, 1885," *B.S. (R.G.10) Ottawa P.A.C.*

³⁷ See Appendix D, Contract between J.G. Oliver and Department of Indian Affairs.

While the administrative details for re-establishing Battleford Industrial School were being revised and passed along the governmental hierarchy of officials, Clarke continued to promote education in his temporary quarters. The people of Battleford became concerned when they heard that five boys had run away from the Industrial School during the first week of February. The boys "were captured and brought back"³⁸. Before the outbreak of the Rebellion, there also was a mass desertion from the school. Clarke submitted his annual report for the period ending June 30, 1886 to the Superintendent General in Ottawa. He reported the problems he encountered in conducting school and the dilapidated condition of the school buildings as a result of the Riel Rebellion. Clarke was able to re-open school only after he received children's clothing and other supplies. He experienced much difficulty in regaining occupancy of Government House buildings.

*--- and in September I entered into occupation, but in October I had to give up possession of the building to "A" Battery and moved into some other buildings belonging to the Department of Public Works, which were nearby and have continued there ever since, although labouring under serious disadvantage of carrying on our institution under several roofs.*³⁹

Clarke reminded the officials that tenders had been awarded for improving the school, but due to the lateness of the season the

³⁸ *Herald*, Volume 8, No. 9, February 15, 1886.

³⁹ T. Clarke, *Sessional Papers*, 1887, Paper 6, p. 140.

work was postponed until spring. He estimated that after school repairs were completed, there would be accommodations for thirty boys and thirty girls. Of his present situation, Clarke had this to report:

*Owing to the limited character of our present quarters, I have been unable to accommodate more than fifteen pupils comfortably during the past year, and the attendance has therefore ranged from nine to seventeen during that period, but as soon as I can obtain possession of the school buildings I intend to use every endeavor to increase the attendance and if possible to bring it up to the maximum. I might state, however, that I find it very difficult to obtain pupils as the Indians have been advised, by parties from whom a different attitude should have been expected, not to send their children to this institution.*⁴⁰

During the winter months, Clarke taught school twice a day. Since the spring he had reverted to the half day system; that is, a half day for classes and a half day for farm work. The students had progressed excellently in their studies and they preferred classes to farm work or trades work. Clarke noted that while the students were able to speak English they invariably preferred to speak in Cree after classes.

He further reported that the health of the boys had been very good except for common minor ailments. Two students died, one who suffered from brain fever, died in March, and the other who was ill

⁴⁰ *Ibid.*, p. 141.

with tuberculosis, died in July. The latter student was a nephew of Chief Thunderchild and Clarke stated the circumstances which led to death:

*The cold which developed into the illness which carried him off, was contracted last winter, when he deserted from school one evening, with the thermometer 40 degrees below zero, and walked home to his uncle's reserve, a distance of eighteen miles. To the credit of Chief Thunderchild, I feel it my duty to report that he at once brought the lad back and gave him up to me.*⁴¹

In reference to carpentry and blacksmith training, Clarke believed that the blacksmith shop soon would be almost self-supporting. He acknowledged the costs borne by the Government.

*I am fully aware that this Institution has been a great expense to the Department, but I trust that the limit has been reached, and that each succeeding year will witness a marked diminution in the cost of maintenance as the country develops, and the different workshops become a source of revenue instead of a burden.*⁴²

For the year ending June 30, 1886, the Indian Department had paid the following expenses incurred by Battleford Industrial School; salaries, \$2,419.64; food, \$3,125.57; clothing \$355.26; furniture and supplies, \$1,465.32; management \$83.61; miscellaneous, including such items as fencing, seed, hay, building repairs, and freight charges, \$2,730.47. The total expenditure amounted to

⁴¹ *Ibid.*

⁴² *Ibid.*

\$18,179.87⁴³

Clarke, as Principal, had been actively corresponding with the Commissioner's office about the progress of school renovation. He wrote at various intervals, reports and requests, always pressing for improvements to Battleford Industrial School.

On August 2, 1886, Reed wrote to Ottawa that Clarke had requested an allowance to purchase lumber in order to build a fence between the girls' and boys' playgrounds, to fence off a hay corral and a small area for stock. Clarke required 2600 feet of one inch boards, 900 feet of scathing, 60 posts 9 feet long and an additional 390 feet of one inch boards to make gates, 10 pieces of 4 x 4 and 4 pieces of 2 x 4 lumber. He wanted an additional 2500 feet of one inch lumber with which to make furniture and other items. Reed recommended that Clarke's requisition be approved since Clarke could obtain the lumber materials at \$32.50 per thousand feet which was below the market price of \$38.00 per thousand feet. The estimated cost amounted to \$250.00⁴⁴.

In the annual report to Ottawa for the school year ending June 30, 1887, Clarke drew attention to his report for the previous year when he stated that "A" Battery R.C.A. occupied the school premises while contractor J.G. Oliver and his workers proceeded to make extensive repairs to the school buildings. As a consequence of

⁴³ *Ibid.*, pp. 186-189.

⁴⁴ Hayter Reed, Letter to "Ottawa, August 2, 1886," *B.S. (R.G.10)*
Ottawa: P.A.C.

the repair program, the Public Works Department was in charge of the school establishment and Clarke was compelled to carry on with classes in two small buildings originally intended for private dwellings.

Clarke was pleased to report that the repairs to the school buildings were completed and that he had taken possession of the premises in October 1886. He and the students were gratified that the school was warm and comfortable. Immediately upon taking over the building from the contractor, Clarke turned his attention and energy to increasing the enrolment.

*Up to December 1886, only fourteen children were in the school, but by the end of January the number had been increased to forty-one, and a short time afterwards this number was still further augmented by the arrival of three more children from the Prince Albert Agency, thus making a total of forty-four --- thirty-two boys and twelve girls -- all living comfortably clothed, clean, contented and in diligent attendance at the various classes and artisan shops in the school.*⁴⁵

Clarke credited the rapid increase to Assistant Indian Commissioner Hayter Reed who visited the reserves and allayed the fears of many Indian parents about the imposing educational institution. The enrolment success was also credited to Major Cotton of the North West Mounted Police, Indian Agent Rae at Prince Albert and Indian Agent

⁴⁵ T. Clarke, Principal, *Sessional Papers, 1888*, Paper No. 15, p. 101.

Mann, at Onion Lake. After Reed's visit, Indians had been invited to tour the school and see for themselves the comfortable accommodations⁴⁶. Perhaps more significant, many Indian parents took advantage of the invitation, and as a result requested enrolment of their children. The problem became one of pupil selection⁴⁷.

The hiring of suitable employees for Battleford Industrial School worried the Commissioner. Hayter Reed, Assistant Commissioner, who had been assigned to locate and hire help for the school at Battleford, reported that he had employed Mr. and Mrs. Read, Mr. Read as a school labourer, received \$45.00 per month, and his wife, as a cook, was paid \$20.00 per month. Hayter Reed appealed to the Bishop for aid in staffing the school with women from England who were trained in missionary work. He did not obtain the assistance requested and difficulties continued in hiring suitable staff for Battleford Industrial School⁴⁸.

In the spring of 1887, Reed reported that Canon Matheson and Gridale, who represented the Church of England in Canada, had consulted with Inspector McColl in Winnipeg regarding the appointment of an assistant principal for Battleford Industrial School. They agreed that from the applications received, John B. Ashby was best

⁴⁶ *Ibid.*

⁴⁷ *Herald*, Volume 9, No. 5, February 5, 1887.

⁴⁸ Hayter Reed, Assistant Commissioner, Letter to "Ottawa, October 21, 1886," *B.S. (R.G. 10)* Ottawa: P.A.C.

qualified for the position. Ashby, who attended Normal School, held a license as a lay reader for seven years. He was thirty-seven years of age, married and had no children. The recommended salary was set at \$60.00 per month⁴⁹. With the departure of Rev. Pritchard, who had assisted as teacher at Battleford Industrial School, Ashby's salary was increased to \$800.00 per year. Sometime later Mrs. Ashby was appointed governess for the school at \$20.00 per month⁵⁰.

Clarke, earlier, had submitted his annual report in which he stated that the pupils had progressed in their studies beyond his highest hopes. He noted, however, that students were still reluctant to speak English. Clarke believed that he had found a solution to the language problem.

I trust, therefore, I even think that I may safely venture to promise, that as a natural sequence the English language will ultimately, and that ere long, be in general use.

Another important factor which strengthens such a premise may be found, is a mixture of Cree and Assiniboine pupils, there being no similarity between the languages spoken by these two tribes - the English language therefore, becomes, as knowledge of it increases, the natural, in fact the only medium of communication in daily intercourse; the older pupils all speak English fluently.⁵¹

⁴⁹ Hayter Reed, Assistant Commissioner, Letter to "Ottawa, May 3, 1887," *B.S. (R.G. 10) Ottawa: P.A.C.*

⁵⁰ E. Dewdney, Letter to "Ottawa, December 22, 1887," *B.S. (R.G. 10) Ottawa: P.A.C.*

⁵¹ T. Clarke, *op. cit.* pp. 101-102.

In regard to the girls enrolled, Clarke stated that they were being educated in hygiene and housework. Because the girls learned their studies and house duties quickly, and their training was important, he urged that accommodations be enlarged for them.

For the year ending June 30, 1887, the Departmental expenditures for Battleford Industrial School: salaries, \$3,784.06; food, \$2,406.42; clothing \$2,013.52; furnishings, \$1,333.18; management, \$72.37; and under miscellaneous were included such items as Industrial School contract \$9,139.55; 60 tons of coal, \$1,800.00; straw and hay \$363.00; medicine, \$138.00; lumber, \$247.70; nails, \$227.21; and other miscellaneous items totttotal \$13,368.73. The grand total expenditure amounted to \$22,958.28⁵².

In October 1886, Clarke was able to take possession of the school premises when the Public Works Department formally handed over the institution.

Battleford Industrial School and Government Administration

Religious Books for Industrial Schools

Hayter Reed wrote to the Superintendent General stating that he had prepared the estimates for expenditure for Indian education. He stated that the principals of Industrial Schools had asked for a supply of bibles, hymn books, prayer books and other religious publications.

⁵² T. Clarke, op. cit. pp. 193-196

These had been disallowed by Commissioner Dewdney because he could not devise a scheme to control such expenditures. Reed represented the principals' case since academic studies could not be imparted without such books. The course of studies adopted by the Department called for reports on religious instruction. Reed, therefore, requested the views of his superiors as to whether or not the Department should pay the cost of the religious aspect of Indian education⁵³.

On October 5, 1888, the Department in Ottawa requested Reed to forward further information about the name and number required of each type of book, the use of such books in classes, and a recommended limit to books required for instruction. This information, including costs, was required before a decision could be reached.

Assistant Commissioner, Forget, complied with Ottawa's request by forwarding the requisitions submitted by the principals of Industrial Schools in the Territories.

Qu'Appelle Industrial School (Roman Catholic)

Chatechism, 6 dozen

Hymn books, 18 dozen as follows:

- 1 dozen Lodalist Companion, O. Wilson, Boston.
- 6 dozen Sunday School Hymn Books, O. Wilson, Boston.
- 5 dozen Cantus Lithurgici, O. Wilson, Boston.
- 1 dozen Catholic Youth Hymn Books, O'Shea, New York.

⁵³ Hayter Reed, Letter to "Ottawa, Superintendent General of Indian Affairs, September 19, 1888", *B.S. (R.G. 10)* Ottawa: P.A.C.

Prayer Books, 10 dozen - Catholic Pocket Manual.

Battleford Industrial School (Church of England)

Bibles, 100 copies

Chatechism, 5 dozen

Hymn books, 72 copies, ancient and modern

Prayer Books, 72 copies.

St. Joseph's Industrial School (Roman Catholic)

Chatechism, 6 dozen

Prayer books, 20 copies

Key of Heaven with Epistles and Gospels⁵⁴.

In reply with reference to the purchase of religious books, the Department informed the Commissioner that it had submitted the matter to Parliament and included the costs for the religious books in the school estimates for the years 1888, 1889 and 1890⁵⁵.

Official Letters and Reports

In his annual report ending June 30, 1888, Clarke reported that the school was filled to capacity, containing thirty-two boys and thirteen girls, and that under Ashby's teaching, the children had progressed very well in their studies. In reference to the industrial training program, Clarke stated that he had given a great deal of attention to trades training. He was satisfied that the

⁵⁴ A.R. Forget, Assistant Commissioner, Letter to "Ottawa, October 19, 1888," *B.S. (R.G. 10)*, Ottawa: P.A.C.

⁵⁵ _____ Letter to "Indian Commissioner, October 30, 1888," *B.S. (R.G. 10)* Ottawa: P.A.C.

training provided for the boys would enable them to gain a livelihood for themselves after leaving school. Over the year, students, under the direction of their instructors, had accomplished the following work:

They erected, last fall, an instructor's house on Red Pheasant Reserve; and during the winter, made a set of desks for each of the six Indian day schools on reserves in the agency, besides doing much valuable work for the Department and the institution.

In the blacksmiths' shops, all the repairs to tools, implements, machinery, etc. for seven Indian reserves, as well as for the agency have been done by our blacksmith, Mr. McKinnon, and the boys under him. Quite a number of new sleighs were mounted last winter, and new work done.

*....The land under cultivation has been properly worked, the fences kept in good repair, and the stock well attended to. The large garden has produced every variety of vegetable in abundance. Field potatoes and turnips are excellent, the wheat and oats promise well, both as to sample and yield. My object is not to show a large acreage under cultivation, but to farm on a limited scale and do it thoroughly.*⁵⁶

Clarke was satisfied with the boys' proficiency with tools and insights of practical farming. He was certain they would become successful self-supporting citizens. With regard to the smaller boys at school, they were kept busy doing light chores when not in classes

⁵⁶ T. Clarke, Principal, *Sessional Papers, 1889*, Paper 16, p. 98.

The girls had learned their lessons well in sewing, knitting, darning, washing, general housework and classroom studies. Under the supervision of a governess and a seamstress, the older girls were also trained to operate knitting and sewing machines. The girls made all the stockings and most of the clothing required by the students⁵⁷.

Clarke was optimistic about the success of Battleford Industrial School. A short time earlier, he had hosted Indian parents who came from South Bend and Fort a la Corne. It was their first school visit and Clarke interpreted the occasion as a healthy sign favoring the work of the school.

They expressed themselves well pleased with the treatment and care the children were receiving, and since their return home have written to me for the institution. I shall have no difficulty whatever in getting a sufficient number of children to fill the contemplated new wing when it is built. ⁵⁸

The influence of the Industrial School spread from Battleford to Prince Albert, Fort Pitt, South Branch and Fort a la Corne. The pupils enrolled at the school exhibited increasing contentment which made the task of managing the school much easier. Clarke was convinced that Battleford Industrial School was on the threshold of great achievement.

.....the institution is now established upon such a foundation that its success is beyond all doubt; and that it will prove in its results the wisdom of training

⁵⁷ *Ibid.*

⁵⁸ *Ibid.*

*the children of these wild people to useful trades and pursuits in combination with the teaching of Christianity.*⁵⁹

The services of a doctor were seldom required since the health of the pupils had been generally satisfactory. Clarke, however, did report the death of a bright eyed little girl who died of consumption. He made temporary arrangements to have Dr. Ayles of the North West Mounted Police check the pupils' health twice weekly, until Dr. Macadam was appointed as medical officer for the Battleford district.

Ashby, who faithfully performed his teaching duties both during and after classes, was surprised to learn that his salary would be reduced. Ashby, immediately, wrote to the Department of Indian Affairs requesting an explanation of the Departmental action. Ashby stated that according to Macrae, he served the school eleven and one quarter hours per day. He was on call for assistance at any time, day or night. On occasions he assumed the responsibilities of principal when Clarke was absent from the institution. Ashby pointed out that due to the demanding nature of his work, he was confined to close quarters and permission from the principal was required in order to leave, for a little while, to get a little relaxation. His duties obligated him to come into contact, from time to time, with children ill with contagious disease. Ashby further stated that he

⁵⁹ *Ibid.*

had given two years of faithful service only to be rewarded with a reduction in salary. If the salary was based on service then his wife who laboured at the school should receive a substantial salary increase. Ashby assured the Department that he would continue to serve the school and he had no wish to resign⁶⁰.

Assistant Commissioner Reed forwarded Ashby's letter to Ottawa for comment. John A. Macdonald noted the complaint and ordered a report of Mrs. Ashby's work. By June 30, 1889, John A. Macdonald received the details. Mrs. Ashby's summer routine at the school was as follows:

To be in charge of girls every alternate week from 6:00 to 6:45 when they are transferred to the officer in charge of the dining room. 7:15 prayers. To be in charge of the girls doing housework such as from 8:30 to 9:45 a.m. and to inspect the work done by the girls between 7:30 and 8:30 under the charge of a monitor for the above supervision to be responsible.

From 9:45 to 12:15 to prepare girls for school and take classes and transfer them in proper order to the officer in charge of the dining room.

From 12:15 off duty.

From 1:45 to 2:00, preparation for school, and 2:00 to 4:00 to take classes.

⁶⁰ John Ashby, Assistant Principal, Letter to "Regina, May 8, 1889," B.S. (R.G. 10), Ottawa: P.A.C.

From 4:00 to 5:00 p.m. in charge of girls residence and recreation.

From 5:00 to 5:15 p.m. to prepare girls for tea and turn them over to the dining room officer.

From 5:15 to 5:45 p.m. to supervise girls laying table in Principal's dining room.

From 5:45 to 6:30 p.m. off duty.

*From 6:30 p.m. to 7:00 p.m. to take classes during study excepting on Fridays. Each alternate Friday to take charge of girls whilst bathing. This duty does not fall to the teacher, she is to be off duty. Alternate weeks to take girls prayers while retiring.*⁶¹

While the Superintendent General considered the matter, other plans for Battleford Industrial School were being implemented. Reed recommended to the Deputy Superintendent General of Indian Affairs, concerning the expansion of the school institution, that day labor be employed. He had calculated that the expenditure would not exceed \$7,000.00, the amount appropriated for additions to the school. Reed included such items as excavation, stonework, basement, siding, roofing, cornice, flooring, wainscoting, doors, windows, stairs, chimneys, and miscellaneous details as the specifications for expansion⁶².

⁶¹ Hayter Reed, Commissioner, Letter to "Ottawa, June 24, 1889," B.S. (R.G. 10), Ottawa: P.A.C.

⁶² Hayter Reed, Letter to "Ottawa, August 7, 1889," B.S. (R.G. 10), Ottawa: P.A.C.

Macrae, who had been appointed Inspector of Industrial Schools in 1886 upon the recommendation of Commissioner Dewdney⁶³, visited the Battleford Industrial School and in his annual report stated that the principal had been able to maintain a nucleus of students in training despite the hardships experienced from the rebellion. He noted that after two years of operation since the troubles, the school had received more applications than could be accommodated. There was a balanced distribution of students at school.

11 pupils enrolled in Standard 4
 10 pupils enrolled in Standard 3
 12 pupils enrolled in Standard 2
 11 pupils enrolled in Standard 1.

Included with the academic studies were eight boys detailed to training in the carpenter shop, six in the blacksmith shop and eight assigned to farm work. Macrae noted that seventy three percent of the boys were enrolled in practical training which compared with sixty percent the previous year. He noted that the value of the work done by the students, for the Indian Agent and reserves was \$1,251.05.

Macrae observed that the students were happy and clean at all times.

They are rapidly acquiring an interest in the ways of white people in their mode of dress and thought. A noticeable feature of this school is its games. They are all thoroughly and distinctly "white". The boys use the boxing

⁶³ See Appendix D, Macrae Report.

*gloves with no little science, and excellent temper and play good games of cricket and football with great interest and truly Anglo-Saxon vigor. The girls dress dolls, make fancy articles of dress, and play such games as white children do. From all their recreation Indianism is excluded.*⁶⁴

Macrae found it necessary to instruct Clarke in certain changes in school management and internal economy, but expressed the opinion that the principal was to be congratulated on the results of the past two years' of work.

In July 1889 Clarke forwarded his report and school inventory to Ottawa. The major portion of the report dealt with the development of industrial training provided for the boys and the work that had been done.

(1) The boys erected a frame building 20 ft x 16 ft to be used as a school bakery.

(2) A one and one-half story frame building 32 ft x 20 ft also erected by the boys, was built to accommodate the carpenter's shop in the lower level and a paint shop in the upper level.

(3) The boys built a day school house with a shingled roof on Sweet Grass Reserve.

(4) An annex to the Government Farm House on Moosomin's Reserve was built by the students.

⁶⁴ I. Ansdell Macrae, Inspector Protestant Industrial Schools, *Sessional Papers, 1889*, Paper 16, pp. 146-147.

(5) During the winter, the old attic 80 ft x 20 ft was converted into comfortable dormitories for boys. Clarke credited the carpenter instructor and the boys for a job very well done.

(6) In the spring the students completed building a government store house on Sweet Grass Reserve.

(7) The boys built a picket fence at school to divide the girls and boys playing areas. They also fenced a flower garden.

The boys in blacksmith training built a number of new sleighs. Other work done by the boys included repairs to wagons and implements used by various reserves in the Battleford Agency and any repairs required at school⁶⁵.

The school farm, reviewed next in Clarke's report, was considered as providing a satisfactory yield for school requirements of grain, potatoes and other vegetables. The care of livestock and the maintenance of the grounds, an essential feature in farm training, was well done by the boys. They had fenced a pasture. During the winter the boys were kept busy hauling rocks by oxen, for the foundation of a proposed addition to the school building.

At the suggestion of the Commissioner, a student monitorial system was established which Clarke claimed had improved school procedure. The staff controlled the student in a firm manner, tempered with kindness.

⁶⁵ T. Clarke, *Sessional Papers, 1890*, Paper 12, p. 87.

Clarke ended his report with a summary of the girls department. In addition to mending and making all the clothing, the girls also washed all the dishes and performed other school chores efficiently. As a result of the girls work, a housemaid and a second seamstress and other hired help were not required.⁶⁶

The Department of Indian Affairs published the expenditures for Indian education for the year 1889. Legislative appropriations under authority 51 Victoria, Chapter 1, was set at \$95,889.00 and a surplus from the previous year of \$16,338.73 amounted to a total of \$112,227.73. Expenditures for Battleford Industrial School were reported by Vankoughnet as follows: Salaries \$6,191.04; food, \$4,348.46; clothing, \$4,286.26; furnishings including one reed organ, \$115.00; medicine, \$15.55; cooking range, \$310.00; management \$102.16. Listed under miscellaneous were the following items: 100 tons of coal, \$1,200.00; lumber \$1,378.00; 42½ tons hay, \$294.50; 7000 bricks, \$115.00; 264 cords wood \$660.30; work on school \$350.00; iron \$318.25. The total expenditure for the school amounted to \$23,795.81⁶⁷.

The editor of the Herald wrote that the Industrial School system was a wise scheme for the training of young Indians. On the occasion of the Christmas concert at Battleford Industrial School, he praised the work of the students, both in academic and trade endeavors.

⁶⁶ *Ibid.*, pp. 88-89.

⁶⁷ L. Vankoughnet, Deputy Superintendent General of Indian Affairs, *Sessional Papers, 1890*, Paper 12, pp. 90-91.

It had become a custom for the school to invite citizens and others interested in Indian education to observe the annual Christmas program.

On entering the hall at the distribution of prizes one of the first things that greeted the visitor was the simple and far reaching motto, "Christmas Greetings to all". It told the whole story. Everyone was welcome, and the gathering was a thoroughly representative one, ladies and gentlemen from all classes of society being present. Many had seen the children just as they were taken from the teepees and put into the school, and could therefore judge of the mighty improvement that had been effected in their conditions in the short space of time the school has been in operation. The change was greater than it was thought possible to bring about, in the course of a long term of years. Looking upon the whole scheme, as some did, as but a hopeless undertaking, they now cheerfully admitted that they had been mistaken, and that there was no longer a doubt that the solution of the Indian problem lay in educating the young.

... The copy book and blackboard work of the different classes would compare favorably with any school in the country aside from the fact that there the pupils have to learn to understand the language as well as read it. while in the common schools the pupils have only to learn to read a language they can already speak.

... More marked even than in the boys is the improvement noticeable in the girls. To one who does not know the appearance they presented when first removed from the squalor and wretchedness of their native homes the change is incredible. Clean smart looking and well dressed, they

*give promise of the great possibilities in store for them in the future, when they become the heads of Christian households instead of remaining the slaves and drudges of the Indian camp. Besides the learning they acquire in the school room they are taught the arts of good housekeeping, and how to perform the thousand and one duties that mark the well ordered white family, and it is most satisfactory to be able to say that they evince greater interest in their work, and display a far greater aptitude in learning than was expected at the beginning of the experiment.*⁶⁸

A system of payment for student services performed while training in the various trades taught at Battleford Industrial School, had been established on June 10, 1889. The officials in Ottawa requested an accounting of credits earned by the students at Battleford Industrial School. In reply, on April 23, 1890, A.R. Forget, Assistant Commissioner, in Regina, forwarded a cheque payable to the Receiver General of Canada. For the various amounts earned by students who had worked on the new addition to the school, Forget enclosed the Principal's balance sheet record⁶⁹.

Further examination of student annuities will be made in a later portion of this chapter.

⁶⁸ *Herald*, Volume 12, No. 1, January 1, 1890.

⁶⁹ A.R. Forget, Assistant Commissioner, Letter to "Deputy Superintendent General of Indian Affairs, April 23, 1890," *B.S. (R.G. 10)*, Ottawa: P.A.C.

In the annual accounting, Indian Affairs officials published the expenditures for the year ending June 30, 1890 at Battleford Industrial school as being \$22,434.49⁷⁰. The itemized expenditures are shown in Appendix F⁷¹.

Reed had inspected the Industrial School at Battleford, and reported to the Deputy Minister on a number of matters touching the institution. He stated that the \$5,000.00 enlargement of school facilities had been completed. The girls at school enjoyed bright and roomy accommodations. He had arranged for laundry facilities to be moved to the girls' side of the school whereby "the sexes would be entirely separated for work."⁷²

With regard to care for the sick, Reed ordered some small alterations in the main building which would accommodate hospital quarters in the upper level.

Reed was not pleased about school discipline, and he felt it could be improved.

During the whole time of my visit there appeared to be a marked lack of endeavor upon the part of the officials to see that they (the children) used English in preference to the vernacular, and I did not observe that

⁷⁰ *Sessional Papers, 1891, Paper 18, pp. 150-153.*

⁷¹ See Appendix F, Itemized Expenditures Battleford Industrial School for year ending June, 1890.

⁷² Hayter Reed, Commissioner, Letter to "Ottawa, Deputy Superintendent General of Indian Affairs, August 4, 1890," *B.S. (R.G.10)* Ottawa: P.A.C.

*degree of tidyness which should exist in such an institution --- I warned the Principal that it was desirable that he should devote more time to school, and that it would be well for him to take a class for two or three hours in the morning or afternoon, although such is not the general custom.*⁷³

Reed noted such items as costs incurred for pupil maintenance at school. The cost of feeding students was about nine cents per day. The standard of food and clothing was in accordance with Departmental regulations.

More children for this school had been procured by Commissioner Reed. Although school accommodations were not filled to capacity, he felt that additional children could be found on reserves and brought to school. Reed concluded his report stating that the Principal had faithfully carried out Departmental regulations.

Reed received a reply from the Deputy Superintendent's Office which approved the action he had taken at Battleford Industrial School.⁷⁴

Due to the enlargement of school facilities, academic studies suffered a set back. Clarke reported his problems concerning pupil reluctance in speaking English.

⁷³ *Ibid.*

⁷⁴ Unsigned, Letter to "Hayter Reed, August 27, 1890," *B.S.* (R.G. 10), Ottawa: P.A.C.

*It is gratifying to report that the pupils have made good progress in their studies and are rapidly acquire a knowledge of the English language. Strenuous efforts are made to prevent the use of any Indian dialect in the institution. This is, of course, no easy task, especially with the boys received newly from the reserves, who are very obstinate in adhering to the use of their own tongue; but it will, with patience, not prove impossible to accomplish.*⁷⁵

Clarke submitted a resume of work accomplished by the pupils over the past academic year. The boys had built new additions to the main building, made windows, shingled roofs and laid the flooring at school. At Thunderchild Reserve the boys had put up a school house. In the spring they built a school house on Red Pheasant's Reserve and Moosomin's Reserve. The boys also completed a farm instructor's house on Poundmaker's Reserve. The value of work done by the students was \$1,329.00. With regard to blacksmith students, the work and output was not so impressive when compared with the carpenter student labours.

The farm students had saved the school \$560.00 by putting up the required hay although garden and crops had suffered a severe drought.

Having established and developed an academic program and courses in industrial arts, Clarke also maintained a steady develop-

⁷⁵ T. Clarke, Principal, *Sessional Papers, 1891*, Paper 18, p. 118.

ment in religious education.

*Great attention is paid to the moral teaching of the pupils. They daily read the Bible, catechism, the Lord's Prayer and the Creed, and attend morning and evening prayers. On the Lord's Day they attend morning and evening divine services and Sunday school in the afternoon.*⁷⁶

Hayter Reed made a spring visit to Battleford and, after visiting the school, he reported his displeasure with the circumstances he encountered. Although the matron had improved the economy of the institution he "had to find fault on several points, such as not having due regard to throwing out of slops and keeping surroundings clean, for which no one seemed to be responsible."⁷⁷ Reed was also dissatisfied with the hospital quarters which he had authorized a year earlier.

*The hospital ward was not in a creditable state, and I forthwith had the children removed from that room to another down stairs, at present used as a sitting room by the employees.*⁷⁸

The problems surrounding the hospital ward which both Reed and a doctor thought could not be overcome were the noise, bad smells coming from the toilet rooms located below the hospital room and constant visiting among students around the sick ward. Reed observed

⁷⁶ *Ibid.*

⁷⁷ Hayter Reed, Commissioner, Letter to "Ottawa, Deputy Superintendent General of Indian Affairs, May 13, 1891, *B.S. (R.G.10)* Ottawa: P.A.C.

⁷⁸ *Ibid.*

there were a large number of sick students not receiving the constant and required attention. He tried to obtain the services of a nurse but had to settle for an Indian woman who had a sick child in the school hospital.

*I directed she should receive clean and suitable clothing. To attend such children one must be prompted more by a spirit of philanthropy than a desire for gain, otherwise I fear the poor children must lack proper attention at times. In view of this fact, and also of having a regular and salaried medical attendant in the Battleford District, I would strongly urge upon the Department the advisability of erecting a small detached building to be used as a hospital, to have one ward for boys, and one for girls, a dispensary, a bathroom, nurse's room and a large general ward which could be used for sick Indians from Reserves.*⁷⁹

Reed recommended other improvements for the school such as the replacement of the old blacksmith shop by a new building, the enlargement of the carpenter shop to accommodate paint and shoemaker's shops, and erection of a play house for children to enjoy during wet weather. The play house would also relieve problems of supervision in the basement and classrooms. The total cost was estimated at \$2200.00.

It was noted that the school enrolment stood at 112, which was an over enrolment of twelve students. Since funds were available, he hoped the Department would not only allow the twelve students to

⁷⁹ *Ibid.*

remain at school, but also authorize an additional "six more children from the Stonies be taken, being the balance upon the reserve."⁸⁰

The Guide

Reed wrote to the Deputy Superintendent urging the purchase of a printing press. He reasoned that a press at school could be the means to teach the art of printing and save expenses incurred in school requirements.

The Superintendent General, when in the country a short time ago, seemed to consider the idea a good one, when I mentioned it to him.

May I recommend it to the favorable consideration of the Department, and request its authority at an early date.

*I think the sum of \$600 or \$700 would furnish us with all that is required, for the time being at all events.*⁸¹

A notation on one side of Reed's letter was made by an official in Ottawa:

*Would it be possible to spare that sum of money for the purpose? D.C.S. (Duncan Campbell Scott)*⁸²

The Deputy Superintendent decided to obtain information about provisions for training students as printers.

⁸⁰ *Ibid.*

⁸¹ H. Reed, Commissioner, Letter to "Ottawa, Deputy Superintendent General of Indian Affairs, May 19, 1891," *B.S. (R.G. 10)*, Ottawa: P.A.C.

⁸² *Ibid.*

Reed informed headquarters that P.G. Laurie, publisher of the Herald, had volunteered to instruct the students so that they would be competent printers. Tentative arrangements were that Laurie would teach the boys at Battleford Industrial School for a small charge if a printing press for the school was supplied, or he would train the boys at his shop at no charge. Reed believed that a number of boys from the school had already taken some instruction at the Herald office⁸³.

Macrae was probably aware of the correspondence about the printing press for Battleford Industrial School. During his visit to the school he proceeded with the plan. The first edition of The Guide a Battleford Industrial School newspaper, was published on July 25, 1891. It was printed on pink paper, 4" x 6" in size and contained two pages of school news. Macrae wrote a letter of information to the Commissioner.

*I enclose herewith 6 copies of the first issue of The Guide published under telegraphic authority received from you on the 22nd instant. An Editorial Board of 4 pupils has been charged for obtaining matter for next week's issue. Great interest is manifested in the paper by all the institution.*⁸⁴

⁸³ H. Reed, Commissioner, Letter to "Ottawa, Deputy Superintendent General of Indian Affairs, June 29, 1891," B.S. (R.G. 10), Ottawa: P.A.C.

⁸⁴ J.A. Macrae, School Inspector, Letter to "Commissioner, July 25, 1891," B.S. (R.G. 10), Ottawa: P.A.C.

Clarke supported Macrae's action in establishing a school newspaper and in a letter to the Commissioner expressed his opinion.

*According to the authority of Mr. Inspector Macrae a weekly paper containing news in and around the school has been printed by W.P.G. Laurie at the rate of \$3.00 per week. This is a move in the right direction. The pupils are delighted with their little "sheet". It will be an excellent educator, and be the means of inducing children to write, read and think in English. This is absolutely necessary in order to make "English" the language of the institution.*⁸⁵

On August 11, a letter was forwarded from the Commissioner's office in Regina, presumably to Macrae which ordered the closure of the newspaper experiment. The reason given was that the recent Government regulations respecting printing and newspaper may interfere to prevent authorization of a school newspaper. "In the meantime you had better at once cancel the arrangement. The Department has no money at its disposal for such a purpose."⁸⁶

A short time later, the Department of Indian Affairs authorized the purchase of a second-hand Gordon printing press from Laurie, publisher of the Herald. The purchase price was \$300.00 for the press, \$50.00 for the type and \$50.00 for extra equipment purchased else-

⁸⁵ T. Clarke, Principal, Letter to "Commissioner, July 25, 1891," B.S. (R.G. 10), Ottawa: P.A.C.

⁸⁶ Unsigned letter presumed to Macrae, "August 11, 1891." B.S. (R.G. 10), Ottawa: P.A.C.

where⁸⁷. The press was installed in the carpenter shop at Battleford Industrial School. The school newspaper became an important feature of institutional activities.

The last issue of *The Guide* was printed on June 25, 1899. The first two issues and several other editions of the school newspaper as issued under the principalship of Matheson have been included in Appendix G⁸⁸.

George Drever, Headsman of Mistawsis Band.

In a series of letters which cover the period from June 1, 1891 to July 24, 1891, the officials of the Indian Department investigated Indian complaints about the treatment of pupils at Battleford Industrial School.

Clarke wrote to the Indian Commissioner, Regina, stating that he had requested Agent Williams to see George Drever about rumors and complaints concerning his school⁸⁹. Drever had travelled to Battleford to make a personal inspection of the school. Williams informed Clarke that Drever was well satisfied with the Industrial

⁸⁷ H. Reed, Commissioner, "Memorandum to Deputy Superintendent General of Indian Affairs, September 2, 1891," *B.S. (R.G. 10)*, Ottawa: P.A.C.

⁸⁸ See Appendix G for several issues of *The Guide*.

⁸⁹ T. Clarke, Principal, Letter to "Indian Commissioner, June 30, 1891." *B.S. (R.G. 10)*, Ottawa: P.A.C.

school. Williams reported that Drever was permitted to speak to every child and ask any questions he desired.

He (Drever) left the school thoroughly satisfied in every particular and thoroughly disgusted with his friends from the Reserve to which he belongs for circulating such unfounded reports. I think it is a great mistake to give Indians a pass for any extended period to visit the school or to give passes to large Bands to go at once to visit children at the school as those at Carlton and Duck Lake Indians made more discontent amongst the children at school than anything that has come amongst them, as will be seen that some seven or eight deserted shortly after they left.⁹⁰

Enclosed with the Indian Agent's report was a "Statement of George Drever" which Drever signed by placing his mark which was witnessed by Ashby.

I have been camped at the school about three weeks observing everything that has been going on. I visited the school with the Indian Agent, Battleford, saw the children at meals and I asked them all if they had enough to eat and they said yes, except for one boy who said he would like something better for breakfast. They had good meals. I am satisfied.

I have not seen a boy fight since I came here. The boys have not left the playground except with leave. some person is always with them playing, and the monitors help in looking after the boys. The little boys are not

⁹⁰ R.J. Williams, Indian Agent, Report to "Indian Commissioner, July 7, 1891," B.S. (R.G. 10), Ottawa: P.A.C.

*bullied; my boys are two of the smallest in the school. The boys' clothing is tidy and the boys look very clean. Their beds are very comfortable and clean. The reports I heard before I left home, and which Mr. Finlayson said he would inform the Commissioner, are not true so far as this school are concerned. There is only one thing I would like to see and that is, that a man should sleep in the sick ward with one of the three boys who are sick. Although all the boys can walk about and eat well, it would I think be better to have a man there. I am pleased to see my boys looking well and tidy, and I hope they will learn well as I want them to have a good education.*⁹¹

Clarke had reported the charges made by Finlayson, and had referred to Drever's statement that no mal-administration existed at school. Finlayson claimed that only 2 Indians from Snake Plains were allowed to visit the school which Clarke denied when in fact between twenty-five and thirty Indians had visited. Clarke expressed his opinion about permitting such a large group to visit the school at the same time.

I cannot but express my regret that such a number of Indians should be permitted to visit the school at the same time. It was utterly impossible to enforce discipline without giving offence to the Indians. With one or two exceptions the Indians appeared to be quite satisfied with the treatment of their children.

⁹¹ George Drever, Headsman, Letter to "Indian Commissioner, July 7, 1891," B.S. (R.G. 10), Ottawa: P.A.C.

I would be pleased to know whether there are any means of punishing parties for spreading false reports amongst the Indians and inciting them to trouble and expense to the Government. Only a few days ago, some person reported in Poundmaker's Reserve that Mary Poundmake was bleeding to death and no person looking after her, in fact that she was left alone in the ward, and that a boy had deserted owing to bad treatment. The parents immediately came to the school and to their great surprise and delight, found the girl in good health playing with the other children, and the boy enjoying a game of cricket (as they came in during the hours of recreation).⁹²

The notations made on the side of Clarke's letter stated that Agent Finlayson would be advised to act in the desired direction; and the Principal would be informed that the Agent was responsible to issue aid to visiting Indians.

School Baker Incident

In August 1891, during Macrae's visit to Battleford, the school baker had conducted himself in an unfitting manner. As a result, the Assistant Principal fired him. In his report, Macrae stated that since the baker had no claim to receive notice of dismissal, he concurred with the Assistant Principal's action. He employed, temporarily, the baker to the North West Mounted Police on the same terms for which he baked for the police; that is one dollar per 100 pounds

⁹² T. Clarke, Principal, Letter to "Indian Commissioner, July 8, 1891," *B.S. (R.G. 10)*, Ottawa: P.A.C.

of flour, and any bread yielded over 120 pounds belonged to the baker⁹³.

The reaction in Ottawa was that Macrae should not have made decisions without having prior approval of the Indian Commissioner. The senior officials directed that arrangements should be made to bake bread at school.

It is interesting to note that an Assistant Principal employed by the Department of Indian Affairs took authority to fire an employee hired by the same employer. This probably set a precedent for such action, although frowned upon by the senior officials in Ottawa, since the lowest official on the hierarchy to hire and fire employees would be the Assistant Commissioner. Apparently Macrae, as School Inspector, had not been vested with this authority.

The Chiefs Meet in Prince Albert

In September 1891, Clarke travelled to Prince Albert to attend a meeting composed of the Bishop of Saskatchewan, Archdeacon J.A. MacKay, George MacKay, Rev. John Hines, Rev. John Badger, and Chiefs representing Attackoops Reserve, John Smith Reserve, James Smith Reserve and several headsmen.

Chief James Smith complained that Indians were unable to remove their children from Battleford Industrial School whenever they desired. He wanted to see an Industrial School built in Prince Albert.

⁹³ J.A. Macrae, Inspector of Protestant Industrial Schools, Letter to "Indian Commissioner, August 7, 1891," *B.S. (R.G. 10)*, Ottawa: P.A.C.

Chief Attackoops stated that he had no quarrel to present, he had heard excellent reports about the Industrial School at Battleford. Although he had not visited the institution, he was satisfied and would say no more.

Rev. Badger complimented Clarke on the work done at Battleford Industrial School. He added that the government would not consider any school for Prince Albert if Indians removed their children from Battleford. Badger stated that he personally would do all he could to make the Industrial School at Battleford a great success in order that another like it could be built in Prince Albert. The Bishop, Clergy and Indians endorsed Badger's statement⁹⁴.

Forget forwarded to Ottawa a copy of the report on the meeting which Clarke had submitted to the Commissioner's office.

Inspector McGibbon's Report

As a result of the unsettled circumstances surrounding Battleford Industrial School, Commissioner Reed assigned Inspector McGibbon, a staff employee at Regina, to check the institution. McGibbon visited the school on October 19, 1891, and submitted to the Indian Commissioner a twelve page report plus fourteen sheets of school accounts, which covered the period from October 1, 1890 to October 1,

⁹⁴ T. Clarke, Principal, Letter to "Assistant Commissioner, September 16, 1891," *B.S. (R.G. 10)*, Ottawa: P.A.C.

1891, Forget forwarded McGibbon's report to Ottawa with the comment that the Principal had been notified about evidence pointing to his loose method of bookkeeping which had to be promptly rectified.

Written notations on the side of Forget's covering letter were Departmental comments to the effect that McGibbon had submitted an excellent report as it described school conditions. Credit was given to the Principal and other school employees for the good work they had done.

McGibbon reported in great detail on small matters happening at school which depicted some routine of school life. He referred to the mysterious disappearance of eleven blankets which had been loaned by the Duck Lake Indian Agency to keep the children warm during the trip to Battleford Industrial School. The Principal stated that the blankets in question were returned by a Mr. Bear of John Smith Reserve in March. McGibbon recommended an investigation to locate the whereabouts of the blankets since the officials at Duck Lake maintained that the blankets had not been returned.

Coal received for the school blacksmith shop weighed 1041 pounds but the receipt had been given for 1050 pounds. Forget had noted on the margin of the Inspector's report that the Department had been charged for the full amount. The error was due to a misunderstanding.

There were one hundred and twenty students enrolled of whom seventy were boys and fifty were girls. The average attendance was

one hundred ten students. McGibbon noted that Edgar Bear was transferred to Emmanuel College to take training for teaching school and Alex Sutton, an ex-student, was employed by the C.P. Railway near Calgary where he was earning one dollar per day.

McGibbon investigated and described details in various parts of the school such as old broken benches, worn oil tablecloth and the Matron's room, "a nice little room but it needs furniture. Only a little common pine table and two common chairs, this is all the furniture that this room contains."⁹⁵ He noted that there was no shoe "blacking" and no matter how well the pupils dressed, their appearance was marred by dirty boots. "Oiled boots are not the thing either, as it dirties the girl's dresses."⁹⁶ McGibbon thought the boys would look nicely in sailor caps which were stored in Regina and only being destroyed by moths and mice.

McGibbon turned his attention to the diet provided for the students. He observed the boys and girls to be large students who had large appetites and "if they are stunted in their food, the results may be more serious in more ways than one."⁹⁷ The beef was first class quality but the flour was dark in color and the bread was not good. He recommended that the students learn to bake bread at school.

⁹⁵ A.R. Forget, Assistant Commissioner, Report to "Ottawa, Deputy Superintendent General of Indian Affairs, November 2, 1891," B.S. (R.G. 10), Ottawa: P.A.C.

⁹⁶ *Ibid.*

⁹⁷ *Ibid.*

*In sending the flour away to be baked, as it is now, who knows that the bread sent back is from the flour given them?*⁹⁸

He examined and tasted the flour from thirty sacks and he considered the flour to be good.

The Inspector reported a shortage of girl's boots with the result that some girls could not go out doors. Forget noted in the margin of the report that McGibbon had written off one hundred pairs of boots which left forty-one pairs as serviceable. There were only thirteen pairs of boots left in the store room. No provisions had been made for the purchase of extra boots, except to have a shoemaker employed to repair boots as required.

The garden produced a good supply of vegetables but not as bountiful as the garden the year before. While out doors McGibbon observed the well which was powered by the windmill. The water from the well was pumped through pipes to large tanks into the school for toilet purposes and fire fighting tanks.⁹⁹

Since Mrs. Cameron resigned her position as Matron, Miss Raymond had been employed on a temporary basis. McGibbon was satisfied with Miss Raymond's service.

During the summer several children were enrolled who had a contagious skin disease which had been cleared and healed. The old

⁹⁸ *Ibid.*

⁹⁹ *Ibid.*

clothing which belonged to the children had been fumigated and would customarily be sent back to the reserves, but McGibbon was concerned about this procedure.

*... instead of sending the old condemned articles back to the Reserves, as has been customary, I will see that they are all burnt up, so that this disease will not spread from these old clothes. They are of little or no value anyway and it is the safest plan to adopt.*¹⁰⁰

The Inspector praised the work of the Principal and staff and had congratulated them on maintaining a thriving school.

Lazarus Charles Dispute

A dispute between J.A. Macrae and Hayter Reed, which began in March, 1892 as a result of Macrae's report about the conditions at Battleford Industrial School, developed into a struggle for power of authority in matters affecting Indian education. It involved a number of other departmental officials and was brought to a climax regarding an Indian pupil, Lazarus Charles, who had been enrolled at Battleford Industrial School. This dispute, which raged intermittently over years, came to the attention of the Superintendent General who directed, by order of the House of Commons, that a report be prepared for presentation to Parliament at its next session.¹⁰¹ The entire affair

¹⁰⁰ *Ibid*

¹⁰¹ _____ "A note on the memorandum written by Hayter Reed, February 3, 1897," *B.S. (R.G. 10)*, Vol. 3880, File 92449, Ottawa:P.A.C.
NOTE: All information pertinent to the dispute was obtained from the above source and will be indicated in following footnotes as *Lazarus Charles Dispute*.

which also dipped into personality conflicts, ended in 1897.

Hayter Reed, on February 3, 1897, headed his memorandum as "The trouble between the undersigned and Mr. Macrae" originated thus:

*Mr. Macrae reported so severely against the management of the Battleford Industrial School in March 1892, that advantage was taken of by Mr. Inspector McGibbon's visit to the Battleford Agency in following November to have him examine into the then conditions of affairs - especially certain matters referred to by Mr. Macrae.*¹⁰²

Inspector McGibbon's report dealt with a number of matters affecting the school, but the question of discipline as directed by Macrae, during his visit, came under criticism.

*...locking a boy up in a cell, tying a girl's hands behind her back as has been done here, not with the consent of the principal, however, will neither repress faults, nor will they tend to develop good qualities. Making pupils to stand for two hours along side of a fence as punishment has been the case here. Punishments like these are more calculated to bring contempt on a school rather than to accomplish any "lasting good".*¹⁰³

The report had been forwarded in the usual manner to Ottawa. The Commissioner made the customary marginal notes in explanation, and he had noted relative to the foregoing that the punishments were

¹⁰² Hayter Reed, *Lazarus Charles Dispute*.

¹⁰³ McGibbon, *Lazarus Charles Dispute*.

alleged to have been ordered by Macrae, during the time when he assumed authority in the school.

Clarke, in a monthly report dated November 9, 1892, in addition to the Inspector's report, addressed his remarks to the Commissioner.

*Lazarus Charles, the boy who was confined in close cells by Inspector Macrae during the time he was placed by you, last year, temporarily in charge of the institution, returned with his parents to the South Branch and is not expected to recover.*¹⁰⁴

Lazarus Charles although very sick was taken home by his parents on October 21, 1892, on doctor's recommendation. The pupil died¹⁰⁵.

Clarke's report was transmitted to the senior officials in Ottawa in due course and without comment. The report had attracted the attention of the senior officials and they decided to have Macrae, who in the meantime had been transferred to Ottawa, write an explanation about the incident.

Macrae reported that Lazarus Charles was confined to quarters for truancy. Lazarus was

*... kept within bounds through the day and only at night confined in a partitioned off third of a well ventilated room about 14 feet by 16 feet.*¹⁰⁶

¹⁰⁴ T. Clarke, *Lazarus Charles Dispute*.

¹⁰⁵ T. Clarke, "Report of Discharged Pupils" *Sessional Papers*, 1894, Paper 14, p. 103. This report is included in Appendix H.

¹⁰⁶ Macrae, *Lazarus Charles Dispute*.

Macrae denied ever taking charge of the school during his visit for he had no authority. Furthermore, he had complied with the instructions issued by the Commissioner. He reiterated that Clarke was in charge of the school and had devised and carried out the punishment. Macrae stated that he supposed the punishment would not injure the boy's health, so he approved the Principal's action.

Macrae proceeded to condemn the entire story of his alleged actions at Battleford Industrial School as false, "instigated by a dishonest and malicious design upon the principal's part to throw disgrace upon his judgement and humanity."¹⁰⁷ He accused the Commissioner of aiding and abetting the Principal by supporting false claims and suppressing the truth. He condemned the Commissioner's report.

*... (The charges in the report) characterize the Commissioner's encouragement of the idea that he was in any such way in charge of the school, as to make him responsible for the imprisonment of Lazarus Charles, as the impotent malice of grossly untruthful insinuation, and fabrication, below the scathe of a clean pen and as belonging to libellers and bears a false witness.*¹⁰⁸

Macrae's report was forwarded to the Commissioner to report upon the allegations made. The Commissioner's reply was brief and to

¹⁰⁷ *Ibid.*

¹⁰⁸ *Ibid.*

the point. He explained that the point of the dispute was the question of whether or not Macrae had been in charge of the school when Lazarus was punished. This answered would either make Macrae responsible or relieve him of the accusations.

The main purpose of Macrae's visit to the school had been to discover what grounds, if any, existed for complaints made by a number of Indian parents. Macrae after assessing the circumstances, was to ensure that management and discipline conformed to Departmental regulations. To facilitate Macrae's work the Commissioner had written a letter of instructions. The Principal was to follow the instructions and any suggestions that Macrae might offer.

The Commissioner admitted also that he had written the instructions to limit Macrae's authority and to curb any innovations which Macrae might implement. Accordingly, the Commissioner stated Macrae had no authority to punish Lazarus as he did.

Macrae was called again to explain his actions at Battleford Industrial School and his punishment of Lazarus Charles. Macrae defended his position by stating that the instructions issued by the Commissioner rendered it impossible for him to be responsible for the students punishment.

In reference to his instructions, Macrae earlier had charged in his letter dated November 23, 1892, that his superiors denied him his authority but he had, nevertheless, acted within the limits of the instructions which were now considered improper. He assured the

senior officials in Ottawa that he had not assumed too much authority.

*... an authority conceded to a principal as pertaining naturally to his office could not be suspect to be wanting in myself, who for the purpose of instructing a principal was invested with wider authority, emanating from yourself, and explicitly limited only to not altering or undoing what you had approved.*¹⁰⁹

In another part of his letter Macrae wrote the following:

*I directed the confinement of the boy's and met with the full concurrence of the principal - -- there was but one way of holding the boy that I could see and I held him. You placed on my shoulders of amending the discipline and I trust it was amended. No amendment could be made without exercising power and I understood that you vested me for the purpose the necessary power.*¹¹⁰

The Commissioner reported that Macrae knew he had exceeded his authority and therefore did not report the punishment which he caused to be inflicted. Reed further stated that the Commissioner did not act maliciously against Macrae but rather had treated the school Inspector in a generous manner.

Vankoughnet, then Deputy Superintendent, reported to the Superintendent General that the papers which accompanied the Commiss-

¹⁰⁹ Macrae, *Lazarus Charles Dispute*.

¹¹⁰ *Ibid.*

ioner's report confirmed that Macrae, and not the Principal, was in charge of the institution. Macrae had stated that he inferred from the instructions that he was to assume and maintain charge of the school during his visit. This claim Macrae contradicted during the investigation in 1897¹¹¹.

On May 17, 1895, Macrae complained in a letter to the Superintendent General, that when he had been transferred to Ottawa, by Order-in-Council in 1892, it was understood he would assume duties of Inspector of Agencies in Ontario and by another Order-in-Council, the duties were extended to include Quebec and other Provinces. Vankoughnet had employed him only for five months to evaluate Thousand Islands and Snail Island. Macrae complained that from 1895 to 1897 he had been given tasks which were degrading to an Inspector of Agencies and which were designed to destroy him and his status.

The Superintendent General, in 1897, reviewed the entire correspondence and concluded that Macrae should be acquitted of the Principal's charge that his order to confine Lazarus had contributed to the boy's illness and death.

Reed believed it was unintelligible to place blame on the Principal especially when the evidence indicated that Macrae had directed the discipline during his visit to the school. Reed despised

¹¹¹ L. Vankoughnet, Deputy Superintendent General of Indian Affairs, *Lazarus Charles Dispute*.

the insulting accusations made by Macrae during the entire episode.

In reply to the Minister's inquiry about why Macrae had not been assigned the Inspector's duties, Reed explained that his predecessors questioned Macrae's fitness to be entrusted with such work. Macrae's conduct in the Lazarus Charles case had been condemned by the late Deputy, the late Minister, Mr. Daley and the last Minister, Mr. Hugh Macdonald. Reed saw no reason to disturb Daly's decision nor to reopen the case¹¹².

Reports and Comments about Battleford Industrial School

For the school year ending June 30, 1892, Clarke reported that the English language was the only spoken language among the pupils at the school. He praised the students for their unfailing desire to speak in English at all times. The students understood that to speak any other language at school was forbidden¹¹³.

In the next portion of his annual report, Clarke stated that the trades shops continued to make good progress in student training. Two new shops were added to the school, abboot shop and a shoe shop and a printing shop. The editor of the Herald provided printing instruction until the students were competent to handle the printing of the school newspaper. The boys apprenticed to trades training were

¹¹² Hayter Reed, Deputy Superintendent General of Indian Affairs, *Lazarus Charles Dispute*.

¹¹³ T. Clarke, Principal, *Sessional Papers, 1893*, Paper 14, p. 210.

as follows: 17 farmers, 14 carpenters, 14 blacksmiths, 8 shoemakers, 3 printers, 2 school teachers¹¹⁴.

The boys in the carpenter shop had laid the classroom floor and built new desks and seats. It was Clarke's opinion that the half day system, that is, half day for classes in academic studies and half day for training in industries, was at last showing results and the system worked beneficially for the students.

In the final portion of the report, Clarke discussed the progress of the outing system recently inaugurated at the school. Students were hired out as servants, employed at agencies, and others lived in white settlements. All students were self-supporting. In the behavior of the students, Clarke had observed a change.

*The wonderful change that has taken place in the habits, character and general bearing of Indian youths who have attended our institution is quite beyond description; thus proving without doubt, that the system of industrial schools has been, and is today, one of the chief factors in domesticating the condition of the aboriginal tribes of this country.*¹¹⁵

In the spring of 1892 Laurie, as editor of the Herald, gave his views on the Battleford Industrial School. He reported that there was a diversity of opinions in the Territories concerning the huge expenditure of the Indian Department. He defended the Indian Commissioner's efforts to make Battleford Industrial School a

114 *Ibid.*

115 *Ibid.*

successful enterprise. Of the school operation, Laurie stated the following:

The boys attend classes daily until they are twelve years of age, when they are detailed to different trades under instruction and guidance of experienced workmen.

The Indian language is not allowed to be spoken at any time on the premises.

*... the staff of officials are never off duty while on the premises, the boys and girls being constantly under supervision day and night. This makes duties of the officials very arduous; but as they say; mirth and training of the children prevented it from being monotonous. The institution people are kept scrupulously clean. They are bathed twice a week under supervision; their clothing and bedding changed weekly, and the dormitories and sick ward well ventilated.*¹¹⁶

Laurie asserted that the sole aim of the Government Industrial School was to make the Indian youth self reliant and to place them on the same level as Canadians in industries and occupations. Laurie ventured to pass his opinion about the Battleford Industrial School.

*We can safely say that the Indian School as it is today is the greatest and best gift the Indian Department have given to the Indian and his children, and that the Indian knows it and feels grateful for it, and that any reasonable and necessary expenditure upon the Industrial Schools is commendable.*¹¹⁷

¹¹⁶ *Herald*, Volume 14, No. 17, April 29, 1892.

¹¹⁷ *Ibid.*

In August, 1892, Battleford Industrial School had published the second issue of The Guide and Laurie, who had helped train the students in setting up their newspaper, was pleased to observe a great improvement over the first issue¹¹⁸.

Report on Pupil Discharge

Clarke submitted his annual report which included a summary of pupils discharged from Battleford Industrial School up to and including 1893. The report published in the Sessional Papers shows the names of students, their ages, dates of discharge, term of enrolment at school, academic level achieved, and the trade taught to the student. The reports also indicated the reasons for discharge and history of the students since discharge. Photocopies of the reports are shown in Appendix H¹¹⁹.

It could be noted that the majority of students discharged were enrolled for a period of less than two years. Three important factors which contributed to their lack of training were; one, Government policy originally insisted upon pupil entrance ages as between fourteen and sixteen, and discharge at age eighteen; two, the Riel Rebellion disrupted the school and as a result at least ten pupils never returned; and three, the deaths of pupils contributed

¹¹⁸ *Herald*, Volume 14, No. 28, July 22, 1892.

¹¹⁹ T. Clarke, Principal, *Sessional Papers*, 1898, Paper 14, pp. 212-213, and *Sessional Papers*, 1894, Paper 14, pp. 102-103. See Appendix H.

to their untimely loss. Other factors have been noted in the reports. Pupil retention improved after the Rebellion and with the relaxation of the policy governing the enrolment age of the pupils.

William Hope Incident

In January 1893, Laurie printed a story about a conflict which had involved a student and three school instructors.

*A small sized revolt took place at the Industrial School on Tuesday, headed and carried out by Wm. Hope, one of the largest of the farm boys. Prompted by ill will against Alf. Macdonald, farming instructor, Hope took him unawares in the stable and inflicted serious wounds on his head and face. Mr. Gately, carpenter, came to see what was the matter when Hope struck him in the face with something that made a deep clean-cut gash. Just then Mr. Bragg, blacksmith, entered and responded to Hope's attack by promptly knocking him down and making him prisoner. He was taken before Insp. Hase, and the assaults being proved was sentenced to three months hard labor. Hope has always been a troublesome and turbulent lad, but lately he was thought to be doing better. He tried to get other boys to join him but was unsuccessful.*¹²⁰

Annuities

In a letter to the Department in Ottawa, Dewdney reported that the Principal of Battleford Industrial School had asked to be allowed

¹²⁰ *Herald*, Vol. 14, No. 49, January, 1893.

to purchase an amount of hay to the value of doors and window frames made by his students for Battleford Agency. Dewdney also said that similar situations existed at other Industrial Schools in the Territories. The boys work was valuable for the Agencies and Dewdney supported the principle of remuneration for work done. He believed that if the Agency was authorized to issue credit vouchers to the school for Agency work done, then the money could be used as an incentive for the students to make a greater effort in training. Dewdney further reasoned that should materials and tools used for Agency work be charged to the school vote, the rate of maintenance per capita would be greater than it should be in the public accounts. Dewdney wanted to know to what extent the Department would approve the above proposal¹²¹.

A few weeks later Dewdney wrote in reply to headquarters' inquiry about the meaning of Agency work. He explained that Agency work meant all work done for Agents, farms and Indians for which the Department had the responsibility to pay. There were specific regulations regarding such work as repairs to buildings or implements used at an Agency, and Dewdney presumed that the same principle could apply to farms, houses and implements used on farms.

Dewdney further stated that the views of the Department were distinctly expressed and he would be glad to be advised whether or

¹²¹ E. Dewdney, Letter to "Superintendent General, December 13, 1887," *B.S. (R.G. 10)*, Volume 3790, file 44674, Ottawa: P.A.C.

not the Department intended to approve the recommendations he had presented¹²².

Approximately two weeks later, Reed wrote to headquarters for instructions concerning the problem of material and labour supplied by the Battleford Industrial School for work done on what was explicitly defined as Battleford Agency. The school claimed a credit of \$617.09. The cost of the institution would appear in public accounts unless it was credited for the services rendered to the Agency, Indians and outside the Department. Reed claimed the situation was similar for other Industrial Schools. Reed observed that should the sum of \$617. claimed by Battleford Industrial School be deducted from expenditures for 1886-87, there could be a reduction of \$10 per capita per annum. He expected that the reduction for the next year would be greater¹²³.

Reed pursued the matter by writing again to Ottawa about the benefits available by endorsing the principle of making annuity payments to the students for services rendered.

Payment of nominal sums to apprentices when their services are truly of a valuable nature has so increased their interests in work elsewhere that it is my

¹²² E. Dewdney, "Letter to Superintendent General of Indian Affairs, January 10, 1888," *B.S. (R.G. 10)*, Ottawa: P.A.C.

¹²³ Hayter Reed, Letter to "Superintendent General of Indian Affairs, January 23, 1888," *Annuities, B.S. (R.G. 10)*, Ottawa: P.A.C.

*opinion that the Department will find it beneficial sooner or later to adopt a practice which I learned has become customary to some extent at least but even when the time arrives it is not considered well to make such payments in the Indian Industrial Schools.*¹²⁴

Reed saw no reason why a \$50 grant could not be made to the boys at Battleford Industrial School which also could serve as a precedent.

Headquarters officials, in reply, censored the Principal of Battleford Industrial School for having promised the students a grant when he should have first obtained permission from Ottawa¹²⁵.

In January, Reed, who had been promoted to Commissioner, pursued the matter for obtaining approval in compensating students for service rendered. Reed believed the money required would be appropriated through Parliament. In order to reinforce his argument he quoted payments made by the Department in the United States. Macrae had obtained the scale of payment used at Carlyle. A student after one year of service earned 16 2/3 cents per day and after two years of service earned 25 cents per day. The students learned not only to work for money they also learned how to save. Reed concluded his argument by making reference to the Principal at Mohawk Institute

¹²⁴ Hayter Reed, Letter to "Superintendent General of Indian Affairs, February 17, 1888," *Annuities, B.S. (R.G. 10)*, Ottawa: P.A.C.

¹²⁵ _____ Letter to "Indian Commissioner, February 17, 1888," *Annuities, B.S. (R.G. 10)*, Ottawa: P.A.C.

who paid his apprentices small wages and gave them some privileges at school¹²⁶.

On April 23, 1890, A.R. Forget, Assistant Commissioner, enclosed a balance sheet from Battleford Industrial School of 1889 which showed a quarterly account of \$102.40¹²⁷.

Headquarters acknowledged receipt of the account and the Department notified the Commissioner that trust accounts would be opened with the Post Office Savings Bank for the amounts deposited by individual Indian students¹²⁸.

By the end of 1890 balance sheets accounts for students became quite common throughout the North West Territories Industrial Schools, but there was one problem left which Reed felt must be solved. The students who, trained in the various trades, received payment for work completed for the Department, but the students training in farming received no remuneration. Reed requested that the Department see its way to extend payment to Indian farm students who worked as hard as any students enrolled in trades. The payment Reed estimated should enable the boys to earn as much in one year as the others did in trades training¹²⁹.

¹²⁶ Hayter Reed, Letter to "Superintendent General of Indian Affairs, January 2, 1889" *Annuities, B.S. (R.G. 10)*, Ottawa: P.A.C.

¹²⁷ A.R. Forget, Letter to "Superintendent General of Indian Affairs, April 23, 1890," *Annuities, B.S. (R.G. 10)*, Ottawa: P.A.C.

¹²⁸ _____ Letter to "Indian Commissioner, May 30, 1890", *Annuities, B.S. (R.G. 10)*, Ottawa: P.A.C.

¹²⁹ Hayter Reed, Letter to Superintendent General of Indian Affairs, June 5, 1891," *Annuities, B.S. (R.G. 10)*, Ottawa: P.A.C.

COPY OF LETTER December 8, 1892.

Office of the

INDIAN COMMISSIONER,

Manitoba and North-West Territories.

Regina, Dec. 8, 1892.

Sir:

I have the honor to inform the Department that the Principal of the Battleford Industrial School has suggested that two pupils, Johnnie Wright and Gilbert Bear (who are the two oldest as far as admittance is concerned) should be considered as temporary employees of the Institution and be placed in charge of the painting and glazing and printing shops respectively and receive payment.

I would refer the Department to my letter of the 12th of April last No. 344 respecting payment to pupils farming and ask if some remuneration could not be given these two boys. I would recommend that they receive 10 cents per diem. They are getting on remarkably well and deserve some encouragement. The boys at the carpentering trade have opportunities of earning money that these boys have not.

Gilbert Bear is the boy who learned with Mr. Laurie and whom he considered was the smartest boy he had ever seen in learning the art of type setting. He it is who does the work of getting out the little newspaper "The Guide".

Your obedt. Servant,

(signed)

Hayter Reed,
Commissioner.

The Deputy
Supt. General
of Indian Affairs,
Ottawa.

Forget wrote to the Deputy Superintendent General of Indian Affairs about the scale of payment that could be used to compensate the Indian students training in farming. He noted that boys who did carpenter work got 25 cents each day. He suggested that boys doing school farm work might get 12¢ each day for six months, but preferred to pay farm students at 6¢ each day for the days worked during the year. Forget reasoned that payment for winter work, perhaps not always farm work, would keep up student interest in the performance of duties¹³⁰.

In another letter, Reed assured the Department officials that the payment, if sanctioned, would be confined to a limited number of students who were considered the best workers. They would be formed into a class and others would be promoted to the class as vacancies occurred either through the students departures or dismissal from school¹³¹.

Written on the side of Reed's memorandum, probably by Duncan C. Scott was a note:

It will be observed that the Commissioner does not say how many boys would be admitted to the proposed class. He did say ... a plan to pay them 6¢ per diem

¹³⁰ A.R. Forget, Letter to Deputy Superintendent General of Indian Affairs, August 7, 1891," *Annuities, B.S. (R.G. 10)*, Ottawa: P.A.C.

¹³¹ Hayter Reed, Letter to Deputy Superintendent General of Indian Affairs, February 9, 1892," *Annuities, B.S. (R.G. 10)*, Ottawa: P.A.C.

would hold good as the alternative plan." D.C.S.

Approved. (signed by initials, not identifiable).¹³²

Thus, the policy of paying students for services rendered instituted a new official attitude towards students. Not every one favored the policy, as McLean, an official in the government service wrote his protest.

Who proposed the shame for depositing money here for Indians of the North-West? Is there no way this work can be done by Agents who give proper service - ? It appears that now the Indians are constantly drawing out the pitance deposited which involves a lot of work.¹³³

Scott answered McLean's protest that the scheme had grown larger than was first imagined. He believed it worked well, for pupils took interest in the money funded for them. Scott would not recommend Agents nor Principals to take the annuity accounting responsibility since they had no facilities to do the work. The funds must be administered as they had been or the whole system must be cancelled. Scott would not consider having the system cancelled and he therefore recommended student accounts be taken into Indian funds effective on

¹³² D.C.S. "Notations on Reed's Memorandum" February 19, 1892, *Annuities, B.S. (R.G. 10)*, Ottawa, P.A.C.

¹³³ William McLean, "The Protest, May 10, 1897." *Annuities B.S. (R.G. 10)*, Ottawa: P.A.C.

June 30, 1897¹³⁴.

The selections of annuity deposits included in the appendix¹³⁵ reveal some pertinent comments. Since school registers were unavailable for this study, probably burned or destroyed by some other means, the annuity forms, in a limited way, show information on some of the pupils who had been enrolled.

April 2, 1892

Savings Bank Account No. 23070,

Credit Alex Sutton, formerly pupil of the Industrial School at Battleford, may be withdrawn and forwarded to this office and be handed over to the depositor who wishes tools in order to follow his trade as a carpenter.

*Signed: Hayter Reed.*¹³⁶

Clarke's Report to Ottawa for 1893 and 1894

In his tenth annual report, ending June 30, 1893, Clarke submitted an inventory of all Government buildings and properties. He also, with some degree of pride, reviewed the accomplishments of the Battleford Industrial School.

¹³⁴ D.C. Scott, "Memorandum for Acting Secretary, June 9, 1897," *Annuities, B.S. (R.G. 10)*, Ottawa: P.A.C.

¹³⁵ See Appendix K.

¹³⁶ Hayter Reed, Letter to "The Indian Department, April 2, 1892," *Annuities, B.S. (R.G. 10)*, Ottawa: P.A.C.

In reviewing the history of the school since its inauguration in 1883, I cannot but express a feeling of satisfaction and gratitude for the steady progress and advancement that has, from year to year, been made in each and every department.

There have been unlimited difficulties to surmount in the past, and there will necessarily be many more to overcome in the future, in dealing with the aboriginal races of the country, and in endeavoring to transform them into useful citizens.

*Any person who saw the Indians in their nomadic life sixteen years ago, when I first commenced work amongst them in this district, cannot but admit that Christianity and civilization, accompanied by divine blessing, have achieved wonders in improving the condition of the rising generations of Indians.*¹³⁷

Consistent with previous reports, Clarke made very brief reference to classroom studies and in general indicated the progress of pupils as satisfactory. He was pleased to see a beginners class commence as it meant fuller training for the students.

Clarke reported that the girls had become more like white children in dress and manner through training. They spoke in English exclusively. Their practical training included cooking, dairy-work, kitchen baking, sewing, knitting, washing, carding and spinning wool into yarn and all other household chores.

¹³⁷ T. Clarke, Principal, *Sessional Papers, 1894*, Paper 14, p. 100.

The farming operations were successful and sufficient vegetables were grown to meet the requirements of the school haying harvest was carried out by the students under the supervision of the farm instructor. The boys cultivated the land and seeded the grain. They also repaired the fences in different areas of the school grounds.

Gilbert Bear, a student in charge of printing the school newspaper, The Guide, had been selected to attend the Columbian Exposition where he would assist in the printing bureau under the Indian Department at the World's Fair.

The blacksmith's shop, being fully equipped, continued to do Agency and Reserve work. An amount of \$424.90 was realized from other work contracted with the students.

The boot and shoe shop, a training venture commenced the previous year, had developed very well. The boys repaired all the shoes for the school. Since there was no shoemaker in town, many citizens were having their footwear repaired at the school.

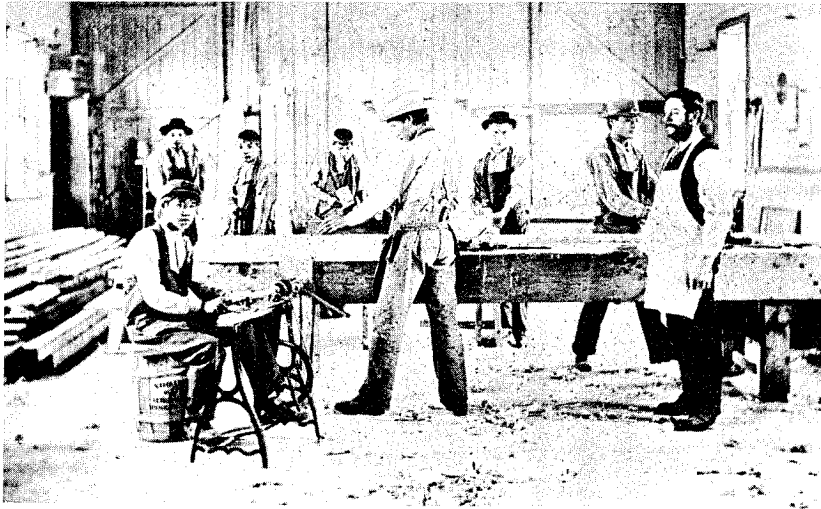
A new paint shop was instituted and placed under the direction of a student, Johnnie Wright. Clark took opportunity in this instance to present, bifocally, the value of the paint shops and what it has meant to the student.

He (Johnnie Wright) repainted and kalsomined the whole of the main building inside, and did all the painting required for the institution, as well as some wagons for the agency. When he first entered the school he was what we termed a very troublesome

boy, would run away and do many things he should not have done. I am pleased to report that he has already developed into a steady, painstaking and energetic young man. If half the younger boys turn out as well as he, our labours will be amply rewarded and the Government and people of Canada will have cause to know that the money expended in the education of the Indian youth has not been in vain. ¹³⁸

The carpentry shop continued to be a source of revenue to the school. The main work performed by the students could be listed as follows:

1. The boys constructed a blacksmith shop, 50 feet by 30 feet, a boot shop, a printing shop and a painting shop.
2. They travelled to Moosomin's Reserve where they built a house for the farm instructor.
3. The boys, at school, built a large root house to store produce next to the main school building.
4. They completed a variety of repairs to the main school buildings, outhouses. They constructed and installed new window sashes, doors and relaid the flooring.
5. In the spring, the students built fences, and extended the picket fence. They built a sheep enclosure and a pig pen.
6. The boys assisted in building a school hospital and a recreation room.



Carpenter Shop — Battleford Industrial School with shoemaker's sewing machine, prior 1900.



The police horse called Old Dick was about 30 years of age. Old Dick worked hauling wood to the school kitchen and woodshed. Harry Wuttunee holds the reins and the large boy standing beside him is George Stone. The little boy was nicknamed Chinam or Sackamen since he sang songs very well. Incidentally, the horse belonged to Rev. Matheson, school principal.



Threshing time at school

Clarke was pleased with the accomplishments and with the boys' abilities in carpentry.

*The boys showed great improvement in their workmanship and energy, and their obedience and promptness were marked, not an idle moment was spent.*¹³⁹

Standard Courses of Study

In the standard course of study for Indian Schools¹⁴⁰ outlined in the year 1889 by the Department of Indian Affairs, there are ten subjects listed. They cover the areas of English, arithmetic, geography, music and religious instruction. The brevity and quality of the programme seems not to have provided teachers with sufficiently specific guidelines.

However, along with a more specific and detailed listing of material to be taught, the programme of studies for 1894 makes four significant additions: that of courses in ethics, history, general knowledge and calisthenics. The ethics seems designed to instruct students in Canadian values, and living and working habits. For older students in standards five and six, ethics was directed to the special situation of Indians in Canada, including such topics as the citizenship of Indians, Indian and white life, the evils of Indian isolation,

¹³⁹ *Ibid.*

¹⁴⁰ *Sessional Papers, 1890*, Paper 12, p. 171, and *Sessional Papers, 1895*, Paper 14, pp. 246-249. See Appendix I.

and enfranchisement. Studies in general knowledge are fitted to provide students with information about such things as money, animals, government and law, all valuable to the students industrial training. The calisthenics is directed at providing a happy variation in studies.

It would seem from the brief notes accompanying the programme of studies for 1894 that the report by J. Ansdell Macrae dated December 12, 1886¹⁴¹ was influential to the revisions made to the programme of 1889. For instance, it is recommended that the unnecessary use of text books be avoided. This was a point stressed in Macrae's report. Also, there is a mention of teacher competency, another point stressed by Macrae, being measured by the Indian students comprehension of reading material. If the student read like a parrot, the teacher was considered incompetent.

Selected School Events in 1894

In 1894 Battleford Industrial School suffered a loss of the carpenter's shop due to fire. The Department of Indian Affairs had promptly provided new tools for the construction of a new building¹⁴².

With regard to other technical training, Clarke reported that Isaiah Bear, a young boy, was sent to the Columbian Exposition where he distinguished himself as a shoemaker. Isaiah Bear, on his return,

¹⁴¹ See Macrae's report in Appendix E.

¹⁴² T. Clarke, Principal, *Sessional Papers, 1895*, Paper 14, p. 150.

assumed instructing duties at Rupert's Land Industrial School. Meanwhile Gilbert Bear, due to his fine work in printing the "Canadian Indian" at the Exposition, was employed at the school. Johnnie Wright was kept busy painting and kalsomining the school and glazing broken windows.

Two girls also had attended the World's Fair and upon their return, one obtained employment as a seamstress at Rupert's Land Industrial School and the other as a nurse at Battleford Industrial School.

Clarke praised the students who attended the World's Fair for they won a medal for the school and diplomas for themselves¹⁴³.

A new industry was introduced at Battleford Industrial School, hog raising. It was begun as a project and Clarke assured the officials in Ottawa that hog raising would receive more attention in the future.

Important visitors to the school during the year included, among others from Eastern and Western Canada, the Superintendent General of Indian Affairs, Deputy Superintendent General of Indian Affairs and the Bishop of Saskatchewan¹⁴⁴.

Official Inspection of Battleford Industrial School 1894

As a result of the official visit, the Department of Indian Affairs documented in descriptive detail the condition and operations of the Battleford Industrial School. One of the main new buildings

143 *Ibid.*

144 *Ibid.*, p. 151.

added to the school premises was the recreation room, 60 ft x 24 ft, with a 12 ft. high ceiling. The recreation room built on a stone foundation was lathed, plastered, and sheeted with dressed lumber. The building was to be heated by stoves. The new hospital was nearly completed. It was a cottage style building 30 ft x 26 ft. The ground floor accomodated a nurses room 8 ft x 12 ft; boys and girls sick rooms, each 17 ft 6 in. x 17 ft with a 12 ft ceiling; a dispensary, 16 ft x 8 ft; hall 4 ft x 16 ft; a porch in back and a verandah in front.

The bakery and laundry buildings were in good order and had tidy appearances and upon inspection the officials stated:

*I visited and examined the bakery. I found two Indian girls, Marie Robson and Catherine Payack, doing the work. The place was perfectly clean. The girls had white aprons on and the bread made was first class. They make yeast themselves. This place was very satisfactory in every way. The laundry was also found to be in good shape. All the girls have to take a share in the work. Ironing is also done here.*¹⁴⁵

In the school yard the strongly fenced corral near the stables contained about seventy tons of hay. Near the corral were large piles of firewood and next to the wood was a small shed for storing oils. The windmill and garden were fenced. The spacious new blacksmith's shop contained four forges and other tools enough for twelve boys to learn

¹⁴⁵ *Sessional Papers, 1895, Paper 14, p. 104.*

the trade. The shoemaker's shop was a comfortable area where five boys worked. The materials and tools had been conveniently arranged. The inspector observed that slippers, long and laced boots, moccasins, were made in the shop and old boots repaired. The printing shop adjoined the shoemaker's and at the other end of the building was the paint shop under the care of Johnnie Wright. The inspector was pleased to see the paint shop clean and neatly arranged and he noted that Johnnie, an Indian boy, had become a good mechanic.

In reference to the carpenter's shop the inspector had made the following comments:

*This building has been removed on a line with other buildings. Twelve boys are learning this trade and they are capital workers. They have done most of the work on the new buildings, besides making window sashes, tanks, benches, doors and many repairs. The smaller boys were putting on laths in the recreation room and they were exceedingly expert at the work.*¹⁴⁶

The inspector was informed that the old blacksmith shop would be relocated in the school yard where it would be used as a storage shed.

The storehouse and coal shed were in good condition and would continue to be utilized. The inspector passed the flagstaff on his way to inspect the main school building.

I may begin by saying that I did not find a dirty or untidy spot in the whole building. There is the

¹⁴⁶ *Ibid.*

entrance from the side which leads to the boys wash room. There is the office and reception-room. Upstairs is No. 1 boys dormitory, eighteen beds. Six are wooden, the other beds are iron. Each bed has a hay palliasso, three blankets, two sheets, counterpane, pillow, and each boy has a nightshirt. Room clean, beds tidy and ventilation appeared to be perfect. Each boy has a neat little box at the head of his bed to hold his clothes, books, etc. The boys make their own beds. No. 2 dormitory (boys) thirteen beds, same as No. 1. Room nicely kalsomined and whitewashed. No. 3 dormitory (boys) ten beds, same as the others. Boys bathroom over the wash room downstairs. A stove has been supplied, as I asked last year, for this room.¹⁴⁷

The next areas of inspection were the boys and girls sick rooms which would not be required when the hospital construction was completed. Each sick room had four beds and only one sick girl occupied the girls room. The inspector noted that one boy had died a few days before his visit.

The girls dormitories Nos. 1 and 2 contained six beds each while dormitory No. 3 held ten beds. The furnishings were the same as the boys quarters. The girls dormitories were bright and cheerful and many girls hung several pictures, mottoes and penants on the walls. The heating and washing facilities in the dormitories were similar to the arrangements made for the boys.

¹⁴⁷ *Ibid.*, p. 105.

*The wash basins, taps, etc. were all shining bright, showing that these girls have the idea of cleanliness well instilled into them. No. 4 dormitory for girls, contains five beds for the older girls....The old sewing room, adjoining the dry goods store room upstairs, is now used as No. 5 formitory for girls. There are nine beds here.*¹⁴⁸

The inspector observed that the cooks bedroom was located at one end of the girls dormitory.

The sewing equipment was located in a small room downstairs and at one corner of the dining room. The Assistant Prncipal's office, Matrons and Governess' rooms and the large hall had been kalsomined. The dining and sitting room reserved for the staff was located opposite the Principals office.

The inspector next visited the classrooms. He observed that the walls and ceiling were sheeted with dressed lumber which gave a comfortable and cheerful place for pupils to study. He recommended that the kitchen also be finished in dressed lumber which was cheaper than and a better remedy to repair the fallen plaster.

*The meals were well cooked and were served hot, the matron, Miss Gibson, taking special personal supervision of the serving of them. The behavior of the pupils at the tables was good.*¹⁴⁹

The inspector turned his attention to the farming and gardening operations of the school. Twenty-seven acres were sown to crops.

148 *Ibid.*

149 *Ibid.*

Results were very little, only some fifty bushels of potatoes having been secured. Some grain was cut green for feed. One hundred and twenty loads of hay were cut on the school lands. Nine acres of new land were broken and five acres summerfallowed. The new root house kept potatoes and turnips very well during the severest weather. Eleven boys are following farm. The cattle were in fair order. There are: oxen, seven; bull, one; cows, fifteen; steers, one; heifers, two; bull calves, four; heifer calves, five; total, thirty-five. Horses and colts, three; sheep, nineteen; pigs, thirty-four. Seven cows were being milked, but not sufficient for the use of the house. I took inventory of the provisions and dry goods and of articles in use in the house, and of the tools and implements on the farm and in the work shops, and condemned what were worn out and of no further use and wrote the same off, balancing each account to the 31st October 1893. The various books were carefully checked. Mr. Parker was doing the office work in a satisfactory manner.¹⁵⁰

There were 108 students enrolled, fifty nine boys and forty seven girls and two were away on the outing system. The inspector noted that the Assistant Principal, Mr. Fenwick, held a M.A. degree, and a first class certificate from the Educational Board of Manitoba and the same for the North-West. Grade A. The girls teacher, Miss Smith, also was experienced. The inspector rated the academic work of the school as excellent. "The classes are well arranged and the work is thorough, discipline good and progress very satisfactory¹⁵¹."

¹⁵⁰ *Ibid.*, p. 105-106. ¹⁵¹ *Ibid.*



Note the number of chimneys, school bell, fire escapes. The roof is under repair.



A general view of a number of buildings that formed the Battleford Industrial School Institution.

Influence of Battleford Industrial School

The students which the Indian Agent of Carlton District had recruited in May 1894, had deserted school. Laurie explained that they were new students who were homesick, and who listened to an old Indian who said that education and changing life styles were not worthwhile. In September Clarke left for Sandy Lake to bring the boys back to school¹⁵².

Later that year the school newspaper, The Guide, published a list of Agencies from which the Battleford Industrial School had obtained students.

	<u>Boys</u>	<u>Girls</u>	
Battleford Agency	52	24	
Onion Lake Agency	13	4	
Duck Lake Agency	19	10	
Carlton Agency	22	16	
Cumberland Agency	9	6	
Qu'Appelle Agency	2	2	
	<hr/>	<hr/>	
Totals	117	62	153

In December, Clarke left the school on a recruiting mission in the western part of the agency "in an effort to get more aborigines to take advantage of free food, free clothes, free tuition which the institution offers."¹⁵⁴

¹⁵² *Herald*, Volume 16, No. 24, September, 1894

¹⁵³ *Herald*, Volume 16, No. 32, November, 1894

¹⁵⁴ *Herald*, Volume 16, No. 35, December, 1894.

A Parent Contests School Control

On March 16, 1895, Laurie published in the Herald a news item which was of eminent concern to all Industrial School officials, "to what extent have Industrial School authorities over the pupils?"

Laurie wrote that the question was the cause of much trouble for local school officials which had been instigated not so much by Indians but by others who, acting as reformers, opposed regulations governing the schools. Laurie assured his readers that pupils were admitted to Industrial Schools on conditions well understood by Indian parents or guardians. When children ran away or were taken away by guardians, the question on the powers of the School to reclaim them had become a point of law and an important case was before the Courts in Manitoba.

Chief Prince of St. Peter's Reserve had taken his son from St. Boniface Industrial School and the school officials sent a police constable to bring the boy back. Chief Prince resisted the police and as a result was summoned to Court for interfering with police work. The lower court had found Chief Prince guilty but bound him over to the Court of Queen's Bench. School authorities at Battleford, as elsewhere, believed that if school powers were not upheld, the usefulness of the Institution would be seriously weakened¹⁵⁵.

Battleford Industrial School had experienced several instances of concern which can be noted in Clarke's "Report on Pupil Discharges"

¹⁵⁵ *Herald*, Volume 17, No. 10, March, 1895.

"William Hope Incident" and "Lazarus Charles Dispute" mentioned earlier in this chapter.

Resignation of Principal Clarke

On July 1, 1894, the public became aware that Battleford Industrial School would soon change its administration to the per capita system. Other Industrial Schools also affected were at Qu'Appelle, Regina and High River. The schools would cease to be government operated institutions when the various religious denominations assumed the management of the Industrial institutions. At Battleford there was no immediate change of staff nor in the methods used in training Indian youth¹⁵⁶.

Archdeacon Mackay corresponded, in January, 1894, with senior officials in Ottawa concerning per capita arrangements and a strategy for Church take over of Battleford Industrial School. The plan affected Clarke's term as Principal of the school at Battleford. Mackay received a reply which initiated an agreement for the transfer of school management and the removal of Principal Clarke.

It has just occurred to me that I said nothing in answer to a remark made in one of your letters to the effect that your temporary charge of the Industrial School might pave the way to your Church taking it over on a per capita system of maintenance if the Department still desires that such should be done so. I now write to assure you that the Department is very pleased if the

¹⁵⁶ *Herald*, Volume 16, No. 14, July, 1894.

*Church will consent to the change.*¹⁵⁷

A few weeks later both the Archdeacon and the Bishop wrote to Ottawa urging the Federal officials to accept their endorsement of E.K. Matheson as Principal of Battleford Industrial School.

The Deputy Superintendent of Indian Affairs forwarded a reply to Archdeacon Mackay.

*... I may say that in view of so strong a recommendation of yourself and a cordial endorsement of the Bishop, I am not disposed to offer any objection to Mr. Matheson's appointment. While, however, I have no doubt that he is all you say of him, I cannot divest myself of some misgiving as to whether he may turn out the right man of the place nor of a feeling that someone who has had more extended opportunities of contact with latest educational and general views than the limits of Mr. Matheson's experience have afforded would be more likely to make a success of the work.*¹⁵⁸

The confidential plan for removing Clarke from Battleford Industrial School and appointing Matheson to the Principalship was initiated by senior Church officials and agreed upon by the authorities of the Department of Indian Affairs. For purposes of public relations,

¹⁵⁷ Initialed letter to "Archdeacon Mackay, January 23, 1894," B.S. (R.G. 10), Ottawa: P.A.C.

¹⁵⁸ Ottawa, Letter to "Archdeacon Mackay, March 1, 1895," B.S. (R.G. 10), Ottawa: P.A.C.

Mackay assigned both Matheson and Hogbin to temporary school management duties; but Matheson was assured of the appointment since he was favored by the Archdeacon and the Bishop.

Aside from Matheson's ambitious motivations and the Bishop's desire to maintain control in Indian education, it is necessary to examine other circumstances which contributed to Clarke's dismissal.

Clarke, throughout the years of work in building and developing the Industrial School institution, was obliged to give allegiance to the Department of Indian Affairs and to the Church of England in Canada. He did not meet the expectations of the authorities for he devoted much of his time and energy to his school according to his views. The Church officials may have considered Clarke a man highly influenced by the Indian Department, a man more concerned with developing secular rather than religious education.

He pressed for improvements in building facilities, for additional shops and equipment for various trades training. The costs were high. Clarke was considered by some Government officials as meddlesome and a poor manager of school accounts. He introduced innovations in Industrial training programs. In 1894 he promoted a hog raising project as an innovation for providing students with additional training and as a source of income to help the school meet the objective of self support.

¹⁵⁹ T. Clarke, Principal, *Sessional Papers, 1895*, Paper 14, p. 151.

Clarke wrote to the Commissioner in January 1894 suggesting a rearrangement of duties within the school. He recommended a greater emphasis on academic education, a proposal which was not in keeping with the current Industrial School philosophy of half day classes and half day work sessions for the pupils. He was thinking ahead of his times; and in his letter to the Commissioner he presented his views.

I beg to suggest that the duties and position of Assistant Principal and teacher be divided. After years of experience, I find it utterly impossible for one to teach school and to perform the duties of Assistant Principal with any satisfaction either to himself or to the Institution. Mr. Fenwick is a trained teacher and will possibly fill that position.

*By teaching six hours a day the pupils would receive greater advantage than at present and would undoubtedly make better progress in the classroom.*¹⁶⁰

The half day system remained unchanged for Matheson was prepared to follow the established scheme.

Unknown to Clarke, as he worked at school, Archdeacon Mackay was negotiating in January 1894 for his dismissal under the conditions set out in the per capita arrangements.

Reed, who was Deputy Superintendent General of Indian Affairs and who knew Clarke through official experiences in the North West Territories, was determined to document and build a case against the

¹⁶⁰ Clarke, Principal, Letter to "Commissioner Forget, January 23, 1894," *B.S. (R.G. 10)*, Volume 3911, Ottawa: P.A.C.

Principal. An incident which resulted in the destruction by fire of the carpenter shop at Battleford Industrial School was brought to Reed's attention. He was in possession of a letter written by the Assistant Principal which described the circumstances of the fire. Commissioner Forget was ordered by Reed to conduct an investigation according to instructions.

*... The Department requires a full and independent investigation into the most serious occurrence. It got the comptroller of the N.W.M. Police to order a board of police officers to make the necessary investigation and you learning this morning that the instructions had been wired to the commissioner of police. I sent you the following telegram "The Mounted Police are directed to appoint a board of officers to enquire into the Battleford School fire, instruct that all aid be given them.: Pending the result of the investigation nothing need be said about the contents of Assistant Principal's report which are noted for future reference if necessary."*¹⁶¹

Such a documentation against Clarke was unnecessary, for, no doubt, Archdeacon Mackay had informed Clarke about the arrangements negotiated by the Church to control the Industrial School under the per capita system. Included in the negotiations was the change of management and staff. Clarke was given a three months leave to visit England.

Clarke tendered his resignation as Principal of Battleford Industrial School to take effect December 31, 1894. On January 8,

¹⁶¹ H. Reed, Deputy Superintendent General of Indian Affairs, Letter to "Commissioner Forget, May 15, 1894," *B.S. (R.G. 10)*, Ottawa: P.A.C.

1895, Archdeacon Mackay and Mr. Fleetham, Clerk in the Commissioner's office in Regina, arrived by stage to take over the school. The public was informed that Mackay would remain as acting Principal for about one month or until a new Principal had been appointed.¹⁶²

Laurie had words of praise for Clarke who had successfully established and developed the Battleford Industrial School.

The Battleford School was organized by Mr. Clarke twelve years ago, the material at hand being the most ignorant and unpromising character, and the facilities for conducting an institution such as it was proposed to establish were of the scantiest character. The children were fresh from the plains, ignorant of everything that bore on civilization, accustomed to the wild freedom of the plains, and unable to understand a word of English. Only those who saw them at that time can form any idea of the tough nature of the job that lay before Mr. Clarke, who was for a long time both school teacher and superintendent of everything pertaining to the establishment

... Whatever improvement had been made amongst the young was lost at the time of the rebellion. Everything had then to be begun over again; but more ample provision was made for the school, and the advancement of the pupils soon became very noticeable. Once they had overcome their dislike to discipline and come to realize that their present and future comfort and usefulness were the objects of the

¹⁶² Herald, Volume 17, No. 2, January 11, 1895.

school, their progress was satisfactory and in many cases really wonderful. One of the greatest trials the young people felt was the change from teepee to house life, having to come under rules and regulations, and having to learn the English language. Patient perseverance and the gradual enlargement of the staff and school premises, with the example of the earlier pupils made the task of breaking in the new ones easier. The difference between the pupils now and what they were a few years ago is so great that critics will fail to realize the progress that has been made and may probably think Mr. Clarke and his staff had an easy task, or that things fell naturally into their present shape. 163

Laurie concluded his tribute to Clarke with an observation that changes in school administration and Principalship are not always an improvement..

CHAPTER V

THE DECLINE OF BATTLEFORD INDUSTRIAL SCHOOL

E.K. Matheson became the new Principal of Battleford Industrial School officially on April 1, 1895. His appointment was made possible due to the efforts of Archdeacon Mackay and Bishop Pinkham. The ecclesiastical authorities felt certain that Matheson would emphasize religious training at the Industrial institution. Due to the implementation of the per capita system at Battleford, Deputy Superintendent Reed, who wanted the new Principal to be a person with educational qualifications, reluctantly agreed to Matheson's appointment. Matheson supervised the program of academic studies and industrial training at Battleford Industrial School for the next nineteen years until the Institution was closed on May 31, 1914. Presented in this and the following chapter are the events which affected the school and students under Matheson's Principalship.

Edward K. Matheson

Edward K. Matheson was born in 1855 in the Red River Settlement and from the age of nine, when his father died, he was raised by his uncle Hugh Pritchard who adopted Edward and a nephew Samuel P. Matheson. He learned to speak the Cree language when he came west in 1877 at Sandy Lake and Snake Plains. He always spoke Cree in a very precise and scholarly way¹.

¹ Interview, Ruth Matheson Buck, at her home in Regina, 1969.

In 1882 Matheson graduated from Emmanuel College with a double distinction of being the first full time divinity student and winning the prize given by Lieutenant Governor Honorable David Laird, "for having the highest number of honor marks at the examinations each year."²

Over the next four years Matheson was in charge of small but widely scattered missions with headquarters in Prince Albert. He won the friendship and respect of the Indians. For a time, he served as chaplain and interpreter during the Rebellion of 1885 without fear for his own safety.

In 1886 Bishop MacLean sent Matheson to the mining town of Lethbridge where he worked until he received his first appointment at St. George's Church in Battleford. For more than four years he served well to fulfill the family traditions of "service in religion and education"³ for which his grandfather had received recognition, many years earlier, from the Hudson Bay Company.

In June 1892 Edward Matheson married Josephine Raymond from London, Ontario. Josephine Raymond, who joined the staff of Battleford Industrial School the year before, was a gentle body interested in art and music.

² Letticia Lester, *Autobiography of Canon Matheson*, unpublished writings. The notebook is in the possession of Mrs. Ruth Busk who is a sister to Mrs. Lester of Hainy, B.C. Both ladies had known their Uncle, Edward Matheson, very well.

³ *Ibid.*

Matheson returned to his former mission work near Prince Albert when in 1895, Bishop Pinkham and Archdeacon Mackay asked him to undertake the reorganization of Battleford Industrial School as Principal⁴. Due to the harsh demands of life in the North West Territories, the Mathesons suffered death of their three children who died either at birth or in early infancy. Mrs. Matheson died in 1903⁵.

In June, 1905, Rev. Edward Matheson married Eleanor Shipperd. The marriage was conducted by his brother Rev. John Matheson.

Matheson as Principal of Battleford Industrial School, was known by the pupils as "Red Beard." He was loved by little children who would catch at his clothes as he passed along the hallway of the school and outdoors during play. At the same time he would stand for no nonsense, although he was kindly and patient with Indian children⁶.

When the Battleford Industrial School was closed in 1914, Matheson continued to serve his Church in various capacities. In 1923 Emmanuel College conferred the degree of Doctor of Divinity to Canon Matheson in recognition of his faithful service.

⁴ Ruth Matheson Buck, "The Mathesons of Saskatchewan Diocese," in Evelyn Eager, Editor, *Saskatchewan History*, Vol. XIII, No. 2, Spring, 1960; p. 50

⁵ *Ibid.*

⁶ Ruth Matheson Buck, op. cit., interview.



Rev. Edward K. Matheson
Principal of Battleford Industrial School, 1895 - 1914

In the years that followed Matheson became an invalid.

Canon Ahenakew said of Matheson:

*Calm christian fortitude, the wonderful patience and the uncomplained attitude of mind which he shows are an example which is a hundred fold more eloquent and effective which mere words however sincerely uttered, can ever be. We have an object lesson before us in him which we can never forget, which cannot but influence us for good.*⁷

Matheson died on January 1, 1931, and he was buried in the Battleford cemetery. On October 17, 1945 Mrs. Eleanor Matheson died in Toronto and her body was taken back to Battleford⁸.

Per Capita System Negotiated for Battleford Industrial School

In 1894 the Deputy Superintendent requested information about Battleford Industrial School since the institution was being considered in an administrative shift to a per capita basis. Forget replied in accordance with the instructions and forwarded the following information to Hayter Reed who had been appointed Deputy Superintendent General of Indian Affairs.

Battleford Industrial School to April 25, 1894, Expenditures

Salaries	5,474.17
Groceries and Provisions	3,880.24
Fuel, Hay, Lime, Light	2,120.97

⁷ Letticia Lester, op. cit.

⁸ *Ibid.*

Clothing	1,610.62
Furniture	842.02
Livestock	230.00
Tools and Equipment	102.11
Seeds	45.00
Travelling expenses	131.65
Telegrams	5.95
Miscellaneous	<u>384.05</u>
TOTAL	\$ <u>14,818.38</u>

Requirements for June 30, 1894

Salaries	1,229.00
Beef	300.00
Hay	<u>50.00</u>
TOTAL	\$ <u>1,579.00</u>

Total for the year 1893-1894 \$ 16,397.38

Average Attendance 1893-1894

September quarter	91.80
December quarter	98.16
March quarter 1894	98.19
Average for three quarters	96.05

The per capita cost \$ 170.71 $\frac{3}{4}$ ⁹.

Several letters were exchanged between the officials of the Department of Indian Affairs and the office of the Bishop of Saskatchewan

⁹ A.R. Forget, Commissioner, Report to "Hayter Reed, Deputy Superintendent General of Indian Affairs, April 25, 1894", B.S. (R.G. 10), File 113860, Ottawa: P.A.C.

regarding the implementation of the per capita system for Battleford Industrial School. One letter written to Archdeacon Mackay stated that the Department would be pleased to have him take temporary charge of the Battleford school as a means to pave the way for Church take over on a per capita system¹⁰.

The next important matter in the negotiations for the per capita arrangements concerned the size of the grant the Department would provide for the operation and maintenance of the school.

Mackay wrote to the Departmental officials that the minimum acceptable grant must be \$150.00 per student. This was the amount which had been offered to Clarke the previous year. Mackay calculated that the Church of England in Canada could not take over the Institution in Battleford for less than \$150 per capita based on the pupils enrolled; he would consider an adjustment should the enrolment increase. He reminded the Departmental officials that there had been some difficulty experienced in procuring pupils in recent years. To assure the success of the Industrial School, Mackay wanted authorization to increase the number allowed for enrolment.

Mackay, who acted in a temporary capacity as Principal, further wrote that Rev. Matheson had been employed at the school on March 22, and took charge of the institution on April 22. He requested that Matheson's salary should start from April 1, 1895¹¹.

¹⁰ Unsigned letter to "Archdeacon Mackay, January 23, 1894," *B.S. (R.G. 10)*, file 113860, Ottawa: P.A.C.

¹¹ J.A. Mackay, Letter to "Ottawa, April 17, 1895," *B.S. (R.G. 10)*, File 126655, Ottawa: P.A.C.

In reply, the Departmental officials informed Mackay that the authorized number of pupils for Battleford Industrial School had been increased to and set at 135. They agreed to Matheson's appointment on a probationary basis and his salary was set at \$800.00 per annum. With the transfer to per capita system the matter of finances was given to the Auditor General to carry out the routine procedure.

The Auditor General's office had located information about earlier negotiations to transfer Battleford Industrial School to the per capita system. The transfer had been approved for July 1, 1893, by an Order-In-Council, October 22, 1892¹². The Deputy Superintendent was called to explain the reason for the delay in putting the transfer into effect. Reed explained that the order had not been carried out because the Church of England in Canada refused, at that time, to take over the school on the terms offered.

By mid-March, rumors became numerous that Rev. Edward Matheson had been appointed as the Principal of Battleford Industrial School. A number of citizens in Battleford preferred Rev. George Hogbin¹³, who had assisted Archdeacon Mackay at school as the Principal, but on May 10, 1895, confirmation of Matheson's appointment was published¹⁴.

¹² Auditor General, Letter to "Hayter Reed, December 10, 1895," B.S. (R.G. 10), File 135071, Ottawa: P.A.C.

¹³ *Herald*, Volume 17, No. 11, March, 1895.

¹⁴ *Herald*, Volume 17, No. 17, May, 1895.

On July 1, 1895, Battleford Industrial School officially passed from direct Government control to the control of authorities of the Church of England in Canada. However, the control of policy remained in the hands of the Government. The school would be supported after this date, on a per capita grant basis.¹⁵

The Bishop of Saskatchewan called a meeting, in October, during which he urged the clergy to put greater effort into their work among the Indians. In regard to the Battleford Industrial School his policy statement was that children must be trained in moral and spiritual matters in addition to secular instruction provided. Any vacancies must be filled immediately even if it meant closing some day schools on the reserves.¹⁶

By December 6, 1895, Clarke was assigned to tour the reserves in the Battleford Agency in search of Indian children for the school.¹⁷

REGULATIONS etc., Governing Per Capita Grant
to Industrial Schools.

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Purchases of outfit will be defrayed by the management. In case, however, of the number of pupils being increased, beds will be provided for the additional pupils in case they cannot be manufactured in the school.

In the case of new buildings being provided by the Government, heating apparatus will be furnished by it.

¹⁵ *Herald*, Volume 17, No. 23, June, 1895

¹⁶ *Herald*, Volume 17, No. 38, October, 1895.

¹⁷ *Herald*, Volume 17, No. 44, December, 1895.

Necessary repairs to buildings will be made by the Department and management jointly, the former supplying the material and the latter providing the labour. The Department undertakes to provide such lands in connection with the schools as may be considered necessary, also to defray the first cost of fencing the same, but the management will have to keep the fence in repair and renew the same, if necessary, at its own cost.

Implements condemned by an authorized officer of the Department may be dealt with at the discretion of the management.

Books, maps, globes, and similar necessaries in connection with the education of the pupils, also account books and stationery for the proper conduct of the business, to be supplied by the Department.

Medical attention furnished under the Indian Commissioner's direction will be paid for by the Department, but the management must provide medicine, &c.

For the transport of children to school to the number authorized by the Department in the first instance, in cases where it is found absolutely necessary to travel by rail, the Department will, on application, furnish requisitions to enable the children to travel at half rates and pay for the same, but the whole cost thereafter of transport to maintain the complement of attendance must be borne by the management.

All expenses of management and maintenance to be paid for by the management out of the per capita grant.

No child or parent of child on whose account a grant is paid by the Department is to be charged anything on account of admission into or maintenance at the school.

No child, whether grant be allowed on account of same by the Department or not, is to be admitted without the consent of the Indian Commissioner.

No agreement is to be with parents or guardians of any pupils that such pupil shall be allowed to leave the institution at the end of any specified term of years, other than shall have been sanctioned by the Indian Commissioner.

No pupil to be dismissed or allowed to leave the school without the consent of the Indian Commissioner.

Such books and records as the Department may deem necessary shall be kept by the management and shall include a record of the issue of clothing to individual pupils, regular debit and credit account on all receipts and expenditure in connection with the Institution.

Returns of attendance, admissions, discharges, &c., such as required from similar institutions by the Department shall be made.

The whole institution, including accounts, records, etc., to be open to inspection at any time to the Department, and the management will render all assistance necessary to facilitate the making of such inspection.

The management will conform to all rules laid down by the Department from time to time for the conduct of the institution.

The school to be kept up to a certain standard of instruction, dietary, and domestic comfort such as are required at kindred institutions.

Attached are scales of rations and clothing at present in use.

And recommendation for appointment of officers and employees made by the church will receive all possible consideration from the Department.

For your information the following rates of per capita grant given to the several schools mentioned, may be stated:

<i>Regina</i>	\$ 120
<i>Qu'Appelle</i>	115
<i>St. Joseph's</i>	130
<i>Elkhorn</i>	110
<i>St. Boniface</i>	105 ¹⁸

Reports Concerning Battleford Industrial School
in Sessional Papers

Introduction

In keeping with the implementation of the per capita system the Department of Indian Affairs issued a form guide for Principals to use in submitting annual reports. The Principals conformed to a routine of writing brief summaries under topical headings of the various school activities. Over the years, information submitted became quasi-statistical in nature. The topical headings most frequently used by the Principals were as follows: Location of Schools; Buildings; Grounds; Farm and Garden; Industrial Work; Religious Training and Discipline; Health and Sanitary Conditions; Water Supply and Fire Protection; Heating and Lighting; Recreation; Attendance; Accommodations; Food; Classroom Work; Grading; Admission and Discharges; and General Remarks. Samples of the reports are illustrated in Appendix J¹⁹.

¹⁸ "Regulations &c, Governing Per Capita Grant to Industrial Schools," issued by Indian Affairs Branch, 1895, *B.S. (R.G. 10)*, Ottawa: P.A.C.

¹⁹ See Appendix J, Annual Reports by Matheson for 1896 and 1897.

Matheson's Reports in Sessional Papers, 1896-1898

In his first annual report to Ottawa for the year ending June 30, 1895, Matheson referred to certain changes which had occurred at Battleford Industrial School.

The Rev. T. Clarke resigned the position of principal on the 31st December last.

*The school was then taken charge of the the following three months by the Venerable Archdeacon John A. Mackay of Prince Albert, whose ability, zeal and success in connection with Indian work are so well known to the Department, and for a portion of that period -- when his duties in connection with the work of Emmanuel College required his presence there -- the Rev. G.H. Hogbin acted for him here. My appointment to the Principalship dates from 1st April, last.*²⁰

Matheson reported that there had been a good deal of pupil illnesses during the year and the hospital was busy at all times. Two girls and two boys died at school and several others were classed as incurable.

The academic studies had been regularly conducted in two classrooms. The grouping of pupils was changed from sexes to standards or grades. After a few months of observation, Matheson concluded that the new arrangement appeared to be successful.²¹

A staff change in the blacksmith shop had temporarily disrupted the training program. For a large portion of the year, the pupils had

²⁰ E. Matheson, *Sessional Papers, 1896*, Paper 14, p. 49.

²¹ *Ibid.*

tried to perform the tasks by themselves until the school carpenter instructor took charge of instructing pupils in the two trades.

Matheson was optimistic about the program planned for the students training for the carpenter's trade; the instructor arranged that students were fully occupied, repairing the premises, erecting new buildings and annexes and making numerous articles for the school and agency. Matheson further remarked that if additional tools were provided for the school, the prospect of a greater variety of custom work could be explored. Over the past year several important new additions and renovations for the school were completed. A new kitchen and dining room were added to the hospital; a new carpenter's shop was built which accommodated in the upper story a shoemaker's shop and a printing shop; a new implement shed and an annex to the warehouse were also constructed. A new well was dug for the use of the hospital and the main well was deepened.

The boys and girls bathrooms were renovated and new taps and pipes were installed to replace the old useless fixtures. Matheson noted that the pipes which were connected to the main sewer insured cleanliness and was a major step toward guarding the general health of the pupils²².

Matheson reported that the school crops for the year 1894 were a total failure; but the conditions of current crops and garden appeared to promise a good yield²³.

²² *Ibid.*, p. 50.

²³ *Ibid.*

The report for the year ending June 30, 1896, (See Appendix J) as a sample of the form pattern which Matheson followed in the succeeding years of his Principalship. Under the heading of General Remarks for the report dated 25 July, 1896 Matheson fully endorsed the per capita system²⁴.

In the report for the following year Matheson drew attention to the location of the school, and the buildings which formed the institution. Under the topic of admission and discharges, Matheson mentioned four marriages. In this connection, the marriages may have taken place due to a Departmental policy for encouraging ex-pupils to marry each other²⁵.

*It is considered advisable where pupils are advanced in years and considered capable of providing for themselves, to bring about a matrimonial alliance either at the time of being discharged from the school or as soon after as possible; this course recommends itself for various reasons.*²⁶

In the report for the year ending June 30, 1898, Matheson stated that the school had accommodations for the authorized 150 pupils but he was disturbed by the fact he could not obtain sufficient pupils. He proposed a solution which Ottawa officials could implement-

²⁴ E. Matheson, *Sessional Papers, 1897*, Paper 14, pp. 325-326.

²⁵ E. Matheson, *Sessional Papers, 1898*, Paper 14, pp. 246-247.

²⁶ Reed, Deputy Superintendent General of Indian Affairs, *Sessional Papers, 1897*, Paper 14, p. XXXVIII.

--- a policy of compulsory attendance.

*... although there are more than enough children in this agency many of whom have not attended any school for years past. The policy of the Department, if judiciously put into effect all over, should serve to settle this question satisfactorily here and elsewhere.*²⁷

Reported were six boys and seven girls enrolled while twelve boys and six girls were discharged. The enrolment decreased further when four students died during the year. The school year ended with an enrolment of 109 and an average attendance of 103 pupils. There were 65 boys and 44 girls attending classes representing three tribes, Bloods, Crees and Stonies.

Matheson reported further innovations regarding classroom studies. The two classroom teachers performed their teaching duties as follows:

Standards I and II are in the "junior" room and Standards III, IV, V and VI, in the "senior". The course of studies prescribed by the department is well carried out, and a very marked improvement is noticeable all through. The hours are from nine to twelve and from half past one to half past four, with a quarter of an hour intermission in both forenoon and afternoon. All pupils, excepting the smallest or most backward, attend on the "half time" system. In order to equalize things and give the same chance to all, and also for the convenience in every way, the whole school is divided about equally into

²⁷ E. Matheson, *Sessional Papers, 1899*, Paper 14, p. 281.

two divisions, "A" and "B". One week "A" division attends class work, the next week the order is reversed. The system works well.²⁸

Convinced that moral and religious training was the only sure foundation upon which children may build a useful life, Matheson insisted upon daily prayers, morning and evening, Sunday services and Sunday School. He enlisted several staff members to teach lessons in Sunday School. Their valuable assistance in religious education, Matheson suggested, also resulted in better progress in class studies.

It may be observed here that in contrast to Matheson's direction in education, Clarke laboured to establish and build trades training programs for the students. Clarke was a practical administrator whose objective was to train students to become proficient in various trades and domestic duties. He believed this was the way Indian students could become self supporting citizens. One objective Matheson hoped to achieve, as will be noted in later parts of the chapter, was to educate a number of students to become missionaries and teachers. Matheson was more concerned about religious and academic training.

In his report for the school year ending June 30, 1898, Matheson assured the Department that the students were steadily acquiring knowledge about the English language; they were speaking out distinctly and many of them never spoke Cree at all. He credited the

²⁸ E. Matheson, *Sessional Papers, 1899*, Paper 14, p. 281.

accomplishment to the staff members and the more advanced pupils.

Following these remarks Matheson presented his views about Industrial education and Departmental policy which affected his management.

The boarding or industrial school system - away from the reserve, if possible - is the sure way to solve the long debated "Indian Problem". It is the way to civilize the Indian and merge him into the corporate life of the country - his true and proper destiny. He has given ample proof of this where he has had a fair opportunity. Most of those educated in these schools do not wish to return to reserve life, but to strike out amongst the settlers and make their own way. Where the way for this has been open the pupils have, in most cases, shown that they are capable of adapting themselves to the various requirements of modern civilization, and they are prospering.

*The policy of the department - that of insisting on the education of all children - is the proper one. But one thing remains, and that is to put the policy into force.
Until this is done, the full results desired cannot be shown.²⁹*

Certainly Matheson stated his impatience with the Department since he had requested implementation of the policy of compulsory attendance two years earlier. During this time, Departmental officials were preoccupied with problems posed by Indian superstitions, prejudices and fears that education would estrange their children from them. The officials debated whether or not to enforce the regulations governing compulsory attendance of students. It was finally agreed

²⁹ *Ibid.*, p. 282.

among the officials that a better class of teachers was required not only for class instruction but also, as Macrae had suggested much earlier, to popularize education and exert influence upon the parents to support schools. Their judgements were based on expenditures for Indian education and the small returns in relation to the goals they wished to see achieved. A change in policy was taking shape. Support was shifting from Industrial schools to boarding and day schools³⁰.

Appraisal of Industrial Schools by Senior Officials

As a result of a reevaluation of Indian education in Manitoba and the North West Territories in 1897, senior government officials had arrived at several conclusions in the explanation of the problems which had persisted over the years. The authorities were convinced that education for Indian children had experienced a healthy growth; but at the same time they were perturbed by the existence of Indian suspicion and hostility toward education.

*The influence at work to prejudice Indians against having their children educated are many and powerful. Among those who have not renounced paganism, the belief prevails that the children will be educated into other creeds, which will affect their existence in a future state, and separate them from their parents in the great hereafter.*³¹

³⁰ *Sessional Papers, 1898, Paper 14, pp. XXVI-XXVII, and Sessional Papers, 1900, Paper 14, p. XXXII.*

³¹ *Sessional Papers, 1898, Paper 14, p. XXVI.*

The officials also reasoned and explained that Indian heredity was a powerful factor which caused educational problems.

*Heredity has done much to overcome in white children the natural aversion to monotonous work and confinement of schools, but Indian children not only possess this in its strongest form, but receive much sympathy from their parents, who dislike to compel their inclination and to subject them to discipline, and the possibility of what (at any rate so far as boys are concerned) they regard as the great indignity of personal chastisement.*³²

This chief advantage of the Industrial schools, according to the assertion of the officials, was that they removed the children from the influences of the home in order to effect a "more speedy and thorough inclination of the habits, customs and modes of thought of the white man"³³. The schools stood to destroy all that existed in common between parent and child and the Indians believed this was a distinct disadvantage for the children who returned to live on the reserves.

The officials believed that education would be accepted, without prejudice by the Indian people, if it was available according to their necessities and in their struggle for existence. They believed that in their zeal for the education of the Indian youth, through boarding and Industrial schools, they had overlooked the value of day schools which had proven to be successful in Eastern Canada. The day schools would prepare the students for advanced studies in Industrial

³² *Ibid.*

³³ *Ibid.*

Schools. The shift of emphasis to day schools was made for the sake of financial economy and for the sake of the pupils who should not be over-educated.

*There certainly seems reason to pause before further extending these industrial schools, and before doing so the capacity of those already established should be utilized to the extreme limit. Education must be considered with relation to the future of the pupils, and only the certainty of some practical results can justify the large expense entailed upon the country by the maintenance of these schools. To educate children above the possibilities of their station, and create a distaste for what is certain to be their environment in life would be not only a waste of money but doing them an injury instead of conferring a benefit upon them.*³⁴

The Department of Indian Affairs provided information on the statistics and expenditures in order to justify some curtailment of its support to Industrial schools. In Canada, for the year 1897, there were 285 Indian schools in operation with a total enrolment of 9,628 pupils and an average attendance of 5,357, or 55% of the enrolment. There were 232 day schools with an enrolment of 6,877 pupils and an average attendance of 3,110 or 46% of the enrolment. There were 31 boarding schools which had accommodations for 1,180 pupils but only 874 pupils were enrolled with an average attendance of 697. Of the Industrial schools, there were 22 in operation with facilities to accommodate 2,034 pupils, but they had 1,877 enrolled with an average attendance

³⁴ *Ibid.*, pp. XXVI-XXVII.

of 1,550.

The total cost for education, including the contributions given from their own funds by the Indians of Quebec and Ontario, borne by the government, was \$306,953.55 of which \$212,645.00 was expended on Industrial schools and \$68,504.00 was provided to boarding schools. The amounts of the expenditures were calculated on a per capita grant basis. The rates for per capita grants varied from \$60.00 in Ontario to \$150.00 in the North West Territories³⁵.

The boarding schools exerted a tremendous impact on the decline and termination of Industrial schools. Boarding schools had two important advantages which assured their success as institutional schools. From the Indian point of view, the schools were located on reserves which provided easy opportunity for the parents to see their children, and for the children to enjoy an occasional visit home. From the official point of view, the schools maintained attendance, provided accommodations for pupils to counteract the influences of the home and offered programs comparable to the Industrial schools. The officials in Ottawa gave their interpretation of the situation.

This tends to enhance the difficulty of securing pupils for industrial schools, and the natural tendency of the policy to substitute boarding for day schools and of the preference of the parents for boarding schools rather than industrial schools, is to swell the enrolment for boarding

³⁵ Deputy Superintendent General of Indian Affairs, *Sessional Papers*, 1898, Paper 14, p. XXVII.

*for boarding schools at the expense of both day and industrial schools.*³⁶

The churches and government officials experienced increased difficulties in recruiting children for Industrial schools in Manitoba and still more in the North West Territories. The officials in Ottawa, after their re-evaluation sessions, were convinced that the role of the Industrial schools must soon end.

Meanwhile Matheson continued his round of duties at Battleford Industrial School. In the midst of his responsibilities to prepare and submit a variety of reports, including annual reports for Sessional Papers, and during his concern about such school problems such as dwindling enrolments of students, he hosted visitors and Departmental officials, who came at different times to see and inspect the school.

Tour of Battleford Industrial School

The Battleford Star reported a visitor's impressions during a one day tour of Battleford Industrial School. The visitor in the company of the Principal and some staff members, made the rounds visiting the various departments.

The tour commenced in the students dormitory where it was noted that the rooms were well ventilated. The bath and washrooms located near the dormitories on second floor, had a plentiful supply of cold and hot water. The next department visited was the sick room for the

³⁶ *Sessional Papers, 1900, Paper 14, p. XXXII*

non-contagious diseases. The visitor saw one patient neatly attired in a sickgown. The room was clean and comfortable. Also in the same area of the building were bedrooms for unmarried male staff. The Principal unlocked the door to make way for the visitor to see the girls' side of the house. The sewing and mending rooms were visited next. Miss Hays presided over a number of girls who rose respectfully to their feet when the Principal entered with the visitor. The visitor noted that the girls, though quite busy, were in excellent humor, chatting and singing as they plied their busy fingers. The Principal lead the entourage to the recreation room and the girls bathroom which were identical to the boys facilities. The fire escape served as a toboggan slide in the winter. The girls upstairs dormitory was the same as the boys in size and neatness. The visitor noticed several texts and mottoes on the walls in the girls sleeping apartments. Downstairs, the entourage entered the dining room and a comfortable sitting room for the convenience of the staff. The Principal explained that the entire building was heated by three furnaces.

*Further, it is said this is one of the best dressed Indian schools; the boys having three uniforms; one full dress of good serge with Scotch caps, and neat school uniform and a fatigue dress.*³⁷

There were good specimens of paintings, drawings and writings in the classroom. The classroom was presided over by R.F. MacDougall,

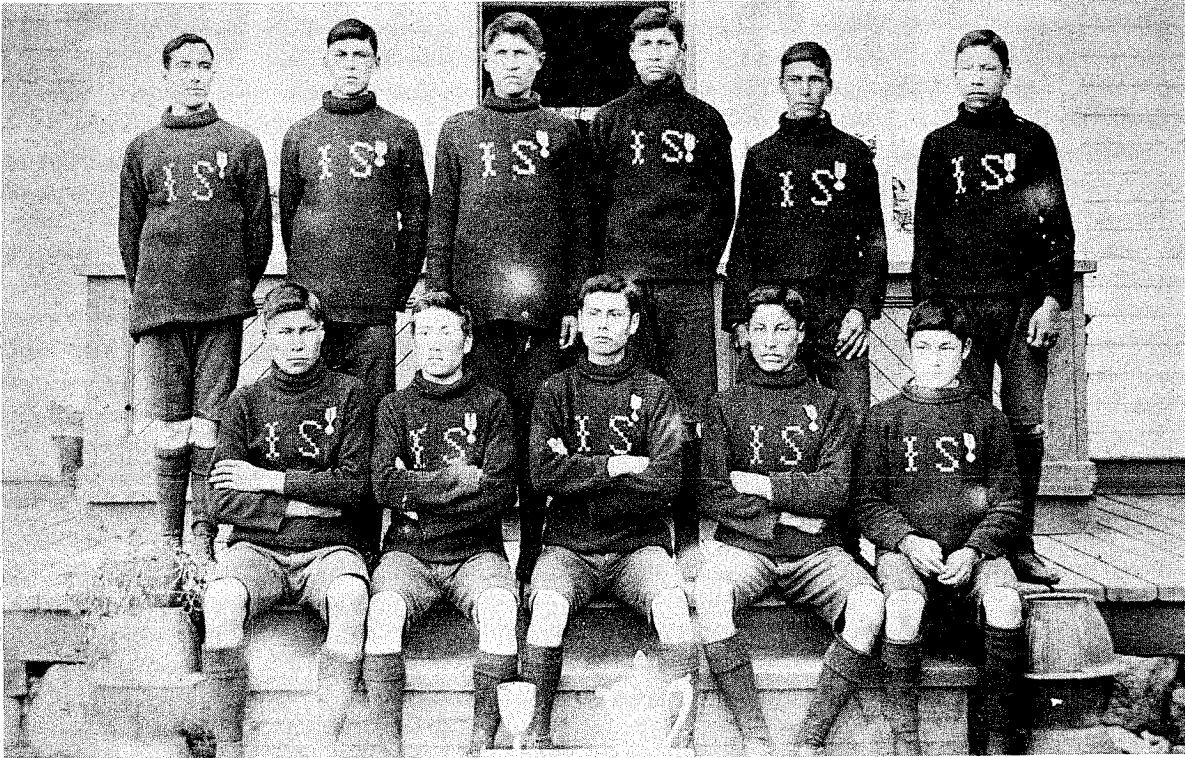
³⁷ "The Indian School, Battleford," *Battleford Star*, October 28, The newspaper clipping was located in the Public Archives of Canada.

the head teacher. With pride, he showed some of the children's work.

Leaving the school building the visitor visited some outside buildings. First, the piggery, a new building not yet completed, and adjoining it was a feed house. A well was being dug for future water to be used for boiling feed. The water would be raised by a windmill. The Principal pointed out there were one hundred hogs which would provide a meat supply for the school.

For the balance of the tour, the visitor had this to say:

From here was pointed out some excellent grain stacks, the farm work was done by the pupils working under the instructor. The next building was the stable accomodating twenty head of stock and the loft holding twenty tons of hay. This was under the supervision of Mr. Hull. Next visited was the Blacksmith shop classroom. There were two forges and one boy was hard at work. The visitors stopped by the paint shop where two boys were busy at their carpentry and Mr. E. Brown was the instructor. Above the carpenter shop was the printing shop where the boys are assisted by Mr. Hull who is a practical printer and gets out a monthly journal - 4 page, 3 column paper neatly printed. It is the first printing press brought west of Winnipeg. To the north of the printing is situated the Principal's residence, a fine frame building. They were laying pipes from the windmill at that time. Next came a hen house which many a settler in Manitoba and North West would be pleased to utilize as a dwelling. Passing down the yard the visitors took a peek in the bakery where it was noticed excellent buns baked by boys who have learned this trade. Last of all came the laundry where a number of girls were busy, it being washing day. In this building everything is conveniently arranged, a furnace



Battleford Industrial School Football Team — 1897
 Back row (left to right): Louis Laurent, Albert Peters, Fred Ballentyne, Tom Crow, William Drever, Aberdeen. Front row (left to right): Gilbert Bear, Benjamin Dakota, Robert Thomas, Edwin Harwin, Bobby Boots.
Confirmed by Mr. Peter Wuttunee and Mr. James Buller



Back row (left to right): Wm. Daniels, Harry Higgens, Alex Decoteau, James S. Buller, Peter Wuttunee, Peter Peterson. Front row (left to right): Pat Armstrong, Henry Gardner, Robert Thomas (capt.), Alex Lafleur, Adam Apple-garth. Year 1903.
Source — Mr. Peter Wuttunee, Red Pheasant Reserve, June 22, 1969. Confirmed in Canadian Soccer News Vol. 2, No. 3, 1967, Edmonton.

*and a drying room overhead and a good sewerage system. We know of a good many would envy these girls in their ability to put gloss on collars and cuffs, etc.*³⁸

Annuities of Students

Matheson was obliged to perform other official duties in accordance with the regulations laid down by the Department of Indian Affairs. It is necessary, therefore, to examine annuity reports. According to circumstances at school, Matheson submitted various annuity reports which dealt with several matters arising out of pupil annuities. The reports examined here date from 1897 to 1903.

With regard to the funding and withdrawal requests of pupil annuities, a Departmental policy was firmly established which required Principals, Commissioners, Agents and other field officials to submit accounts and data to headquarters. Specific forms had been devised to facilitate the work and to ensure paternalistic control over ex-students. The enforcement of compulsory savings and permissive withdrawal of annuities was founded upon the principle of teaching Indian students to work and save. The officials in Ottawa considered the system of controls successful and therefore the program was meaningful to them. They failed to realize the necessity for students to actively perform the process of saving and spending their earnings. The authorities in Ottawa would not permit any deviation from the regulations.

³⁸ *Ibid.*

Funding of Annuities

MacLean, Secretary for the Department in Ottawa, wrote to Battleford an inquiry about ex-student James Stanley. Indian Agent Daunais at Battleford had signed a request for withdrawal of annuities because the student wanted the money. The Secretary stated that the request for money was "no doubt in itself laudable"³⁹, but a reason was required. He informed the Agent that the purpose of the saving program was to enable students, who left Industrial schools, to purchase equipment for pursuing a trade or to commence housekeeping. MacLean reminded the Agent that the policy required adherence to established procedure. He wanted a full report about James Stanley. The Secretary's letter was initialled approved by Duncan Scott⁴⁰. The Secretary in due time received his reply as requested.

Illustrated copies shown in Appendix K⁴¹ indicate several reports used by Battleford Industrial School concerning annuities. It may be noted that the school and headquarters relied on numbers to identify students and there were occasions where confusion arose about a student identity. There were times when the Principal drew up his own form in order to expedite information about annuities to Ottawa.

³⁹ McLean, Secretary, Letter to "Indian Agent, O.K. Daunais, November 15, 1897," *B.S. (R.G. 10)*, Vol. 3885, File 95833, Ottawa: P.A.C.

⁴⁰ *Ibid.*

⁴¹ See Appendix K.

Sir:

I enclose herewith cheques from James Clinkskill amounting to \$94.50 to be funded to the credit of the following pupils of this school in the amounts opposite their respective names. The money was received by me only a few days ago.

No. 74	Baptiste Pooyak	\$15.00
No. 87	Edwin Harwin	17.70
No. 102	Benjamin Dakota	15.00
No. 103	Samuel Dakota	5.00
No. 117	Peter Macadam	17.10
No. 123	Thomas Crow	12.00
No. 125	Albert Peters	<u>12.70</u>
		<u>\$ 94.50</u>

Yours obediently,
E. Matheson,
Principal.

(Signed)

P.S. This letter may be considered as including the answer to your December 17 letter regarding pupils 103 and 117.⁴²

Withdrawal of Annuities

The form used for withdrawal of annuities provides for specific information about a student and reasons for requesting the money. Below are several examples of typical reasons gleaned from variously dated applications on behalf of different ex-students of Battleford Industrial

⁴² E. Matheson, Letter to "Ottawa, February 8, 1901", B.S. (R.G. 10), Volume 3885, file 95833-5, Ottawa: P.A.C.

School.

This young man is working steadily and the application has my approval.

The boy is delicate and lives with his father.

Favorably recommended, the boy is farming on Sweetgrass reserve.

This young man is a good worker and needs the money for harness to aid him in farming.

This applicant is industrious and needs the money.

This young man is now settling down to steady work and the money would be a great help to him. I therefore recommend.

I recommend withdrawal of her money to help her in house-keeping and furnishings.

Recommend withdrawal for James Thunderchild as it will help him in starting life for himself.

Antoine is a good steady young man and I would recommend that his money be sent to him.⁴³

McLean, Secretary in Ottawa, wrote to Indian Agent Daunais at Battleford requesting information about ex-student Ruth Bear. In looking over the correspondence, McLean noted that Ruth Bear married Iassic Wattancee and a letter had been sent addressed to the Commissioner requesting withdrawal of savings for housekeeping purposes. The Secretary was concerned why he had not received the application for withdrawal.

...but no application appears to have been received by the Department there being the sum of \$10.29 to her

⁴³ Various applications for Withdrawal of Savings, B.S. (R.G. 10), Volume 3885, file 95833-5, Ottawa: P.A.C.

credit. Kindly report whether you think it would be advisable to release this money now for the expenditure for the manner proposed and if so forward the usual application for withdrawal.

*The girl's school number was 05 and band number 61, Red Pheasant.*⁴⁴

Duncan Scott had initialled his approval on the margin of the file copy of the letter. The policy and the procedure once more had been preserved.

A memo written in reference to Nancy Hall of Battleford Industrial School stated she was recently married and living in the Battleford Agency. She had a deposit credit of \$5.22 and headquarters felt that she should be cautioned to spend her money in a wise and judicious manner.⁴⁵

The Indian Agent at Battleford wrote to his superiors in Ottawa asking that they approve the purchase of cattle or stock for the students of Battleford Industrial School rather than have "the money stay in the bank accounts where it lies idle. The heifers bring greater return and could be ready for students upon their discharge from school."⁴⁶

⁴⁴ J.D. McLean, Secretary, "Letter to Indian Agent Daunais, November 23, 1897," *B.S. (R.G. 10)*, Vol. 3885, file 95833-5, Ottawa: P.A.C.

⁴⁵ J.D. McLean, Secretary, Letter to "Indian Agent, Daunais, December 14, 1897," *B.S. (R.G. 10)*, Vol. 3885, file 95833-5, Ottawa: P.A.C.

⁴⁶ C.A. Daunais, Indian Agent, Letter to "Ottawa, March 28, 1898," *B.S. (R.G. 10)*, Vol. 3885, file 95833-5, Ottawa: P.A.C.

Daunais received his reply from the Secretary who stated that the Department could not see its way clear for "the indiscriminate purchase of cattle for all pupils who have \$15 or over in the savings account."⁴⁷

McLean added that the money did not lie idle in the bank but was accumulating interest which could be considered small when compared with the returns realized under the scheme proposed by Daunais. He questioned the success of such a scheme and he advised the Agent that "it is considered safer in the interests of the children to adhere to the method now in vogue."⁴⁸

On occasion students wrote to Ottawa requesting a withdrawal of their annuities.

May 31, 1898

I the undersigned Sophia Bright pupil No. 01, Battleford Industrial School regularly discharged from school make application to be paid over all annuity moneys and earnings now funded in my name in hands of the Indian Department together with interest thereon.

Kindly have cheque sent to Mrs. R.G. Hooker, care of Rev. John Hines, The Pas, Sask.

Signed -- Sophia Bright
*Witness - Rev. E. Mathson*⁴⁹

⁴⁷ J.D. McLean, Secretary, Letter to "Ottawa, March 28, 1898," B.S. (R.G. 10), Vol. 3885, file 95833-5, Ottawa: P.A.C.

⁴⁸ *Ibid.*

⁴⁹ Sophia Bright, Ex-pupil, Battleford Industrial School, Letter to "Ottawa, May 21, 1898," B.S. (R.G. 10), Vol. 3885, Ottawa: P.A.C.

Minnie Dakota Annuity Dispute

Matheson received a letter of inquiry from the Secretary about a former student, Minnie Dakota. The Principal's reply is shown on the following pages together with side comments written by Ottawa officials. Matheson established that Minnie was no longer a treaty Indian and since she was engaged to be married to Mr. D.G. Latta of Edmonton, she should be given her annuities⁵⁰.

On February 15, 1900, Minnie Dakota wrote a letter of inquiry directly to the Secretary, Department of Indian Affairs, Ottawa. She asked for an itemized accounting of the money deposited on her behalf and the amount credited to her⁵¹. The Secretary's immediate reply prompted Minnie Dakota to write again. She had pertinent questions for the Secretary to answer. Her caution was predicated on the belief that her Aunt Jessie had been defrauded of the rightful amount of her annuity. Minnie Dakota asked three questions which were important to her.

1. *Is a pupil of the school working in any staff position for which they were told they would draw pay entitled to draw that pay?*
2. *Does a pupil when being sent away from school to work in any position have to pay her own expenses by rail or otherwise?*
3. *Is a pupil leaving the school entitled to any privileges of any sort and if so what privileges?*⁵²

⁵⁰ E. Matheson, Principal, Letter to "Secretary, Department of Indian Affairs, February 5, 1900," *B.S. (R.G. 10)*, Vol. 3885, file 95833-5, Ottawa: P.A.C.

⁵¹ Minnie Dakota, Letter to "Secretary, Department of Indian Affairs, February 15, 1900," *B.S. (R.G. 10)*, Ottawa: P.A.C.

⁵² *Ibid.*, March 1, 1900.

Minnie Dakota informed the Secretary that she had written to the Principal but that he had not answered her inquiry. She complained that her Aunt, Jessie Scott, who had been pupil No. 4 at Battleford Industrial School, only received a part of her annuity and the Principal had no reason to withhold the money rightfully belonging to her aunt. Minnie assured the Secretary that she would be prepared to answer any questions he might ask⁵³.

The Secretary forwarded a copy of Minnie's letter to Matheson with a request for a full report on the allegations made by the ex-pupil. In reply, Matheson stated that he had sent a full accounting to Minnie and apparently she had not received his letter until after she had written to Ottawa.

With regard to Minnie's first question Matheson quoted from the letter he had written to her.

*One thing you ought to remember is that - legally - pupils in the school are not entitled to any pay; it is only of our own good will when we allow them anything - we do it to try and help them on a little more. You have been specially favored - more so than most of the others - in the amount that has been allowed to you, and you ought to be very thankful for what has been done for you.*⁵⁴

Matheson answered Minnie's second question by stating he had arranged for her to be employed in one of the best jobs available at

⁵³ *Ibid.*

⁵⁴ E. Matheson, Principal, Letter to "Secretary, Indian Department, April 17, 1900," *B.S. (R.G. 10)*, Volume 3885, file 95833, Ottawa: P.A.C.

\$12 to \$15 per month in a select location. Since this was the case, he felt she should pay her own expenses in view of the amount she had been given while attending school.

Regarding Minnie's third question, Matheson was not certain what she had meant by special privileges. He stated that she was provided with a good supply of clothing when she left school. She had had the privilege of attending school, particularly when she was not a treaty Indian. Her admission was made possible by approval of special authority by the Department, Matheson gave her extra consideration while she attended school because of the fact that she did not receive treaty annuity and because she was a capable worker.

Matheson had also indicated to Minnie that she had a credit balance of \$31.85. He had sent an application form for her to complete in order that she could obtain the money. He advised her that he would certify approval when she returned the application to him.

With regard to Jessie Scott, Matheson assured Minnie that if she could inform him who had wronged her aunt he would do his best to set the matter right. Matheson informed the Secretary that Aunt Jessie Scott was married at the school in the summer of 1896 to D.L. Latta of Edmonton and that she had died two years later. Minnie, who left her employment - Calgary to help her aunt during her last illness, decided to marry Mr. Latta and look after the two children.

Matheson enclosed a statement showing Minnie's finances. The amount allowed to her was \$89.00; she drew out \$23.80 at various

intervals; her transportation expenses were \$40.60 which left a balance of \$24.60⁵⁵.

While Matheson was forwarding his report, David G. Latta wrote, on behalf of Minnie Dakota, a five page letter of complaint and criticism to the Secretary in Ottawa.

Latta informed the Secretary that Minnie would sign the application and forward it to Matheson since it was apparent that she had no other alternative. Latta criticized both Matheson and the Secretary.

*...a pupil has no business to ask questions but just accept what they get, and do what the one told, and believe in their supervisors, and then get left as her aunt Jessie did, and it was on account of her getting beat out of her money supposed to have been put in the bank for her while at Rupert's Land school that Minnie asked for her account of her time, and had she got it the first or second time she asked for it and had been anything like correct she would unlikely never have said a word about it but when she could get no satisfaction from Mr. Matheson she wrote to you and asked a number of civil questions which you definitely omitted giving the slightest information about.*⁵⁶

Latta complained that Matheson's account was miserably incorrect since it made no allowance for all the work she did at school. Further Latta took exception to the charges made against her account for things

⁵⁵ *Ibid.*

⁵⁶ David G. Latta, Letter to "Secretary, Department of Indian Affairs, May 9, 1900," *B.S. (R.G. 10)*, Volume 3885, file 95833, Ottawa: P.A.C.

Indian Industrial School

at Battleford

1898

MEMO. of Expenses in connection with transport
of Minnie Dakota, pupil N^o 558,
from Saskatoon to Calgary
in 1898,

Ticket - Saskatoon to Calgary -	\$ 25.75
Telegram on way for party to meet her -	60
Hotel at Regina	75
Meals on the train	1.00
Ticket on sleeper	2.00
	<hr/>
	\$ 30.10

The above is a true copy of the
account I had to pay to the
gentleman in whose care I
sent her to Calgary,

E. Matheson

Principal.

Add to this - as per attached receipts -	10.50
for expenses from here to Saskatoon, & it makes	<hr/>
	\$ 40.60

Note Cash paid direct to Minnie is marked in other
statement - sent April 17th -

191a

Battleford, Sask, Dec 11 1908
209336

E. E. Matheson
Lord School

To THOS. DEWAN, Dr.

ivery, Feed and Sale Stables, opposite Presbyterian Church.

To stage fare and lodging
and meals for one school girl
Minnie Dahota from Battleford
to Saskatoon.

10 50
\$ 10.50

Received Payment
Thos Dewan

Minnie Dakotas etc.

		\$	Cts	\$	Cts
1897	Allowance for 2 years - 95 - 97			18	00
March	" for work			3	00
1898	" " "			5	00
January	" " "			5	00
Feb	" " "			5	00
May	" " "			5	00
June	" " "			3	00
July	" " "			5	00
Aug	" " "			5	00
Sept	" " "			5	00
Oct	" " "			5	00
	Total =			89	00
1895					
Decr	To Cash			4	00
	" Handkerchiefs			30	
	" 2 pro Stock Knives			1	00
1896					
March	" Cash			2	00
	" Flannel Knickerbockers			80	
	" " Chemise			45	
May 16	" Cash			25	
1897					
April 18	" 2 pro hose			1	00
20	" Cash			2	00
July 4	" " "			2	00
				13	80
	" Cash when leaving the School			10	00
	" Stage fare and expenses Battleford to Saskatoon			10	50
	" Railway " " " Saskatoon to Calgary			30	00
				64	40
	Balance due to you	\$	24	60	

pupils normally were given. She had been charged for clothing not provided by the Department. He enclosed Matheson's account and asked the Secretary to investigate the figures and compare them with those prepared in Ottawa. He insisted the Secretary check the transportation costs from Battleford to Calgary and explain why Minnie was obliged to pay for her fare. Latta contemptuously remarked that fare rates charged to students by the Department were biased.

*...when she left Battleford she left in care of Mr. Lindzey who also had a wife and child 4 in all and she was present when Mr. Lindzey paid the mail driver for their trip and he payed \$14 for the four, and now she is asked to pay \$10 as her share of it, that sounds very reasonable doesn't it.*⁵⁷

With regard to Jessie Scott's account, Latta denounced the Department as a powerful and deceitful establishment which preyed on student labour.

*Now about Jessie Scott's money the circumstances of which you are aware already I may say that I hold documentary evidence to show that she earned that money and was supposed to have it in the bank and she never got, now you are aware of this and in your position I think you ought to be able to find out who offered and where that check was offered for payment if ever it was issued, or if it was issued at all, or if it was ever in the bank.*⁵⁸

Latta stated he was not interested in obtaining the few dollars from the Department for he could earn his own living. Latta was inter-

⁵⁷ *Ibid.*

⁵⁸ *Ibid.*

ested in justice, at least a justice served according to his point of view.

*...I may also say that were I well enough fixed with all the time and money to see it through I would employ a Lawyer and compel some investigation to be made and not only amongst the financials but some other things which if proven would shame some people out of the country, but I will make no accusations whatever here.*⁵⁹

On page 3 of Latta's letter a Departmental official made the following comments about Minnie's transportation costs:

*Saskatoon to B'ford 90 miles by stage 1½ days - \$8.00
Regular stage rate. Expenses \$2.00 to \$2.50 for meals.
Saskatoon to Calgary Ry fare about \$30.00.*⁶⁰

The Secretary reacted immediately to Latta's letter by writing Matheson for full reports about Minnie Dakota and Jessie Scott annuities.

*...The Department has received from Mr. Latta, to whom this girl (Minnie Dakota) was recently married, your statement of the latter's account...You will be good enough to report specifically, on these points: and I may here state that the Department does not understand why the girl was charged for handkerchiefs, stockings and other articles of clothing which should apparently have been supplied by the Department gratis.*⁶¹

⁵⁹ *Ibid.*

⁶⁰ *Ibid.*

⁶¹ Secretary, Letter to "Matheson, May 23, 1900," B.S. (R.G. 10), Volume 3885, File 95833, Ottawa: P.A.C.

The Secretary wanted to know why no earnings were funded for Minnie, who earned money during 1896-97, until the spring of 1898. He warned the Principal to fund all pupil earnings either monthly or quarterly.

In reference to the late Jessie Scott, who may have been known as Jessie Bird and who was employed as a seamstress, the Secretary wanted the Principal to state the amount she had earned at the time she was married and had left school. Matheson was ordered to provide the number and description of the cheque issued in payment to Jessie Scott and whether or not she made a claim for her earnings while at Rupert's Land School⁶². The letter had been initialled by three senior Ottawa officials which included the Secretary, Duncan Scott.

At the same time, the Secretary forwarded a reply to Latta in which he stated that unless Latta submitted a sworn statement in detail about Minnie's account, it would be impossible for the Department to do anything in the matter. The Secretary informed Latta that the transportation charges were correct and the sums were legitimate. Minnie must have been under a misapprehension.

The Department, the Secretary explained, had no information on the late Jessie Scott concerning the payments made to her and if Latta would submit evidence, the Department then could take steps to settle the issue "as it is most desirable that all the wards of the department should receive fair treatment."⁶³

⁶² *Ibid.*

⁶³ Secretary, Letter to "Latta, May 23, 1900," *B.S. (R.G. 10)*, Vol. 3885, file 95833, Ottawa: P.A.C.

In reply to the Secretary's orders, Matheson simply wrote a candid and factual letter. At the outset in his letter he made it clear that the records for student annuities at that time and during Minnie's departure from school were kept by the "Department's own officially appointed accountant Mr. Fleetham, and I know the records are correct."⁶⁴

Matheson surmized that Latta wanted to collect wages for the full time Minnie attended school which had never been promised to her and which would be impossible since the school operated on a half time system. The other girls enrolled in the school had not received such a consideration for allowance. Matheson stated the charge for clothing was made for the extra things she wanted to have and to send to her relatives. Minnie understood that she had to pay for the articles.

*I may say, re these articles, that they were purchased and supplied out of private money, and were not purchased with school money ... which only amounts to the paltry sum of \$3.55--I am perfectly willing to have it deducted from the bill and nothing more said on the subejct. Will you kindly act accordingly when deciding what amount is coming to her?*⁶⁵

With reference to transportation charges, Matheson enclosed a certified statement. In regard to the rail expenses from Saskatoon to Calgary, Matheson had arranged to reimburse Mr. Lindzey who paid the

⁶⁴ Matheson, Letter to "Secretary, June 12, 1900," B.S. (R.G. 10), Volume 3885, file 95833, Ottawa: P.A.C.

⁶⁵ *Ibid.*

fare on Minnie's behalf.

*I asked him to pay all expenses from Saskatoon to Calgary, which he did. The charges are exactly what I had to pay him - I may say that I had no requisitions to use on the railway at that time, and consequently had to pay the full fare.*⁶⁶

Matheson stated that her allowance was not forwarded early because it was allowed to accumulate at school so that when she required a little spending money, it was available for her. He would in future comply with Departmental orders.

After Matheson had checked the school records, about Jessie Scott, he wrote that there were no annuities due to her from his school.

*...there was nothing due to her from this school at the time she married and left the institution - if there had been I do not think it at all likely that Mr. Iatta would have left it all this time without asking for it.*⁶⁷

Matheson stated that Jessie had worked for one month at Battleford Industrial School during his Principalship and that was in April 1896. She was paid \$3.00 for her services according to Cheque No. 96, dated April 30, 1896. It was cashed by Jessie. Matheson further added that Jessie had never been employed as a seamstress in his school but he had heard she held that position at Rupert's Land School. He advised the Secretary to check the records of that school for information.

⁶⁶ *Ibid.*

⁶⁷ *Ibid.*

Matheson asserted that Battleford Industrial School had treated both Mr. and Mrs. Latta generously and they had no reason for complaint. He left the decision about the dispute with Ottawa officials and asked them to regard the matter with "due care on the point of establishing precedents."⁶⁸

On July 9, Secretary McLean wrote to Mrs. Latta stating that the allegations had been checked and the Department was satisfied that she was mistaken about the transportation costs and the costs of clothing articles. He stated that she had received all that she had been promised. The Department was further satisfied that she had received fair treatment and had decided to pay her by cheque in the amount of \$32.78 which was the balance in her savings account. With the payment, the Department considered the matter closed.

A great deal of time was spent by senior officials in Ottawa and other employees in order to authorize or refuse withdrawal of annuities. The pettiness and puritan-like method as illustrated in the Minnie Dakota and Jessie Scott episodes were breeding frustration and distrust among Indians in their dealings with the Department of Indian Affairs.

Report of Pupil Deaths and Annuities

The deaths of Indian students attending schools throughout the North West Territories were reported to Ottawa under the annuity file.

⁶⁸ *Ibid.*

This procedure enabled the Secretary to close outstanding credit deposits by sending the few dollars to parents or other survivors. For the Indian parents and relatives, the deaths of the children brought them heartache and the annuity payments sent a short time later certainly left much to be considered by the Indians.

At the Battleford Industrial School death was not unknown. This writer took opportunity in 1969 to visit the site of the pupils cemetery located approximately one-half mile south of the buildings which were once known as Battleford Industrial School. The cemetery was enclosed by posts, painted white and spaced at intervals, with barbed wire stretched between to protect it from grazing cattle. The wooden crosses had fallen and were deteriorated and weather beaten. Between seventy and eighty graves appeared as mounds overgrown with weeds and wild grass.

Following below are some reports which indicate the administrative procedure for notifying the officials in Ottawa about the deaths of pupils and the subsequent action for terminating annuity payments. Included also, are several notices of student deaths as reported in the Battleford Industrial School newspaper, The Guide.

On Saturday, the 6th inst. William Chevasse, pupil No. 66, aged 18 years, died at the Industrial School hospital. He had been ailing for several months, and although efforts were made to cure him of the disease with which he was afflicted - Scrofulus Phthisis - it was beyond human skill; the poor lad gradually grew weaker until death put an end to his sufferings; he

was buried on Sunday afternoon the 7th in the Industrial School cemetery.⁶⁹

Died:

On Monday evening, Nov. 25th, Stephen Paul, pupil No. 110 of this school, aged 13 years.⁷⁰

On Tuesday morning the 7th of July, William Millie, pupil No. 107 of this school, aged 8 years.⁷¹

In December 1896 two deaths were reported by the school newspaper:

Joseph McKay, pupil No. 111 died on Monday, November 30, 1896 and Flora Dobbs, pupil No. 057 died on Sunday, December 6, 1896.⁷²

The school newspaper reported the death of Mary Ann Black on Wednesday, March 31, 1897. She was registered as pupil No. 028, aged 17 years.⁷³

⁶⁹ *The Guide*, Battleford: Indian Industrial School. Vol. 4, No. 1, July, 1895.

⁷⁰ *The Guide*, Volume 4, No. 6, December, 1895.

⁷¹ *The Guide*, Volume 5, No. 1, July, 1896.

⁷² *The Guide*, Volume 5, No. 9, April, 1897.

⁷³ *The Guide*, Volume 5, No. 9, April, 1897.

NOTE: See Appendix H, photocopies of the first editions were obtained from the Public Archives of Canada, Ottawa.

Photo copies of other editions were obtained by courtesy of Mrs. Ruth (Matheson) Buck, Regina, Sask. The Archives of Saskatchewan in Regina has microfilmed the available editions of the school newspaper.

June 30, 1897.

Sir:

I certify that Fanny Hall pupil No. 07 of Battleford Industrial School died of Phthisis on the 29th day of June, 1897.

Signed - S.T. Macadam, M.D.

*The above is a correct copy - E. Matheson, Principal.*⁷⁴

Fanny Hall's nearest living relative was a man named Baptiste who lived on Red Pheasant Reserve. On November 10, 1897, Baptiste made his mark on a paper which certified that he had received \$10 from the post office savings bank which had been funded in her name. The transaction was witnessed by T.I. Fleetham, a Departmental employee, Battleford Agency.⁷⁵

On February 28, 1898, Dr. Macadam certified the death certificate of Joseph, pupil No. 127 who died at Battleford Industrial School. His death was due to phthisis. Matheson certified that the above was correct.⁷⁶

On May 28, 1899, Dr. Macadam signed a death certificate which stated that Jane Parker, pupil No. 63 of Battleford Industrial School had died of phthisis on May 27, 1899.⁷⁷

⁷⁴ E. Matheson, Notice to "Ottawa, June 30, 1897," B.S. (R.G. 10), Vol. 3885, Ottawa: P.A.C.

⁷⁵ _____ "Notice of Annuity Payment, Nov. 10, 1897," B.S. (R.G. 10), Vol. 3885, Ottawa: P.A.C.

⁷⁶ E. Matheson, Notice to "Ottawa, February 28, 1898," B.S. (R.G. 10), Vol. 3885, Ottawa: P.A.C.

⁷⁷ E. Matheson, Notice to "Ottawa, May 28, 1899," B.S. (R.G. 10), Vol. 3885, Ottawa: P.A.C.

On June 26, 1901, Matheson reported the death of Joseph Howe, pupil No. 144 of Thunderchild Band, Annuity Pay Ticket No. 68 Battleford. The student died of phthisis. Matheson requested that \$28.22 be sent to his heirs⁷⁸.

Ottawa 28 June, 1901

*To: W.J. Chisholm, Inspector of Agency,
Battleford, N.W.T.*

Sir:

I beg to inform you that the Rev. E. Matheson Principal of Battleford Industrial School has reported the death at that institution of Hugh King, pupil No. 146. The deceased is said to be a member of Lucky Man's Band, Battleford Agency (Pay Ticket No. 211). There is \$21.21 standing at his credit in the books of the Department. I have therefore to request that you will kindly report as to his heirs and make the recommendation in regard to the disposal of the money.

Yours obediently,

*Signed - McLean, Secretary.*⁷⁹

On December 12, 1901, Matheson advised the Secretary in Ottawa that Edwin Harwin had died at school. Edwin Harwin was pupil No. 87 of Stoney Band, Pay Ticket No. 2, Battleford, Death was due to phthisis⁸⁰.

⁷⁸ E. Matheson, Notice to "Ottawa, June 26, 1901, B.S. (R.G. 10), Ottawa: P.A.C.

⁷⁹ J. McLean, Secretary, Letter to "W.J. Chisholm, Inspector, June 28, 1901", B.S. (R.G. 10), Vol. 3885, File 95833, Ottawa: P.A.C.

⁸⁰ E. Matheson, Notice to "Ottawa, Dec. 12, 1901," B.S. (R.G. 10), Vol. 3885, Ottawa: P.A.C.

On January 24, 1902, Jessie Chamberland, pupil No. 084 of Moosomin, Annuity Pay Ticket No. 84 was reported that she had died at school. Matheson requested that her credit of \$20.64 be sent to her heirs⁸¹.

In the early summer of 1902, May 26, John Moosomin pupil No. 135 died at school. Matheson notified headquarters about the pupil's death⁸².

On January 28, 1903, Matheson forwarded notice to Ottawa that Benjamin Crow had died on January 16, 1903. Benjamin was pupil No. 157 of Sweetgrass Band, Annuity Pay Ticket No. 53, Battleford Agency. Death was due to tuberculosis⁸³.

Views on Student Deaths

With the great death toll of students being reported from the schools in the North West Territories, it was not until 1907 that authorities in Ottawa became alarmed. They arranged for Dr. Bryce to tour the schools in the North West Territories and Manitoba and that he submit a comprehensive report. Bryce furnished statistics showing that of the 1537 pupils reported upon nearly 25 percent had died⁸⁴.

⁸¹ E. Matheson, Notice to "Ottawa, January 24, 1902," *B.S. (R.G. 10)*, Vol. 3885, Ottawa: P.A.C.

⁸² E. Matheson, Notice to "Ottawa, May 26, 1902," *B.S. (R.G. 10)* Vol. 3885, Ottawa: P.A.C.

⁸³ E. Matheson, Notice to "Ottawa, January 28, 1903," *B.S. R.G. 10*), Vol. 3885, Ottawa; P.A.C.

⁸⁴ P.H. Bryce, *Report on the Indian Schools of Manitoba and the North West Territories, 1907*, Ottawa: P.A.C.

In an interview with this writer, Mrs. Buck made available information from family papers which dealt with her uncle Edward Matheson and Battleford Industrial School. Some of the information has been mentioned elsewhere in this thesis. At the time of the interviews Mrs. Buck was working on a manuscript written by Rev. Edward Ahenakew. In one section of the manuscript Ahenakew expressed his distress over the deaths of Indian pupils who had been enrolled in boarding and Industrial schools. In defence of Battleford Industrial School and staff, Mrs. Buck felt compelled to speak about the deaths of the pupils. Mrs. Buck maintained that Rev. Ahenakew spoke about early school conditions in the light of 1923. He understood the necessity for boys to sleep in big dormitories and as the girls did also but what he objected to was the herding of the well with the diseased, the scrofulus children and consumptive children sleeping in the same room as the others, using the same towels and basins. Mrs. Buck stated if such a thing was allowed, it was not understood in their days.

*...a severe epidemic of measles to which they were not immune; it was a great killer amongst them. They didn't need to be tubercular to die of measles, they just died of it.*⁸⁵

Mrs. Buck felt very deeply about the subject and she wanted to explain the circumstances in the context of the times.

⁸⁵ Ruth Buck, Tape Recorded Interview with the writer, June, 1969.

*The Indians don't need to think that these conditions were only for them. They were the general conditions of the time. It was not just Indian children who died like this. I don't know why the rest of us had always to pray, I should die before I wake, I pray the Lord my soul to take -- and I was in the cemetery in Fredericton and saw there grave stones of whole families.*⁸⁶

Mrs. Buck then quoted from Rev. Ahenakew's manuscript where he criticized the circumstances in which the children found themselves at school.

*I have never seen an effort made to supply the sick with their own cups and saucers and plates. The chance is not lessened as it should be and considering the usual living conditions of limited accommodations and money it is indeed difficult to take stringent precautions. The matter seems easier to plan than to carry out. The natural consequences is not difficult to see; the rooms in time are saturated with germs and the result is what has made these schools a source of fear to the Indians in general.*⁸⁷

Ahenakew expressed the Indian point of view and quite rightly. He maintained that schools such as Battleford Industrial School enforced a life of strict barrack discipline, thwarting the natural desire in the child of activity, freedom and self expression.

Is it a wonder that there is such a high percentage of deaths in tuberculosis in these schools. From our reserve there went a great many children, healthy ones, boys and

⁸⁶ *Ibid.*

⁸⁷ *Ibid.*

*girls to certain boarding schools (Ahenakew refrained from identifying specifically the Battleford Industrial School) today not a single one of them is alive.*⁸⁸

Ahenakew wrote with great emotion and feelings from the heart. His criticism is well taken but in 1923 there were ex-students of Battleford Industrial School living in the various parts of the country and there are still a few living today who attended, but those from his reserve may have all died. Ahenakew believed the purpose of the school was good but living conditions for pupils could not be defended.

*I ask any sane man would it not have been better if those children stayed home rather than go to that (Battleford Industrial School) school? I have seen again and again child come home from school - the last stages of consumption, come home to die after having lost the natural joy of association with their parents, brothers and sisters, victims of well meant but not overwise educational policy. I am not here speaking of the silent heartache of the stoic fathers, nor of the childlike moaning sobs of the poor helpless Indian mothers unheard by the world. I use not these to prove my contention.*⁸⁹

Mrs. Buck stated that sanitation, ventilation and other known and proven practices today were not understood during the pioneer life in the North West Territories.

⁸⁸ *ibid.*

⁸⁹ *ibid.*

NOTE: Rev. E. Ahenakew, an Indian from Atahtakoops Reserve, who attended Emmanuel Boarding School in Prince Albert, was ordained for the ministry. Rev. Ahenakew died in 1961. Mrs. Buck received Ahenakew's manuscript in 1962 from the Department of Cultural Affairs. She was assigned to edit and revise the manuscript without altering its intended meaning.

*But you see it wasn't understood at that time and certainly it was not done because they were Indians. It was accepted - the way or the mode workhouses and and orphanages in those days.*⁹⁰

Many former students would not agree that sanitary practices were not understood. Presented in Appendix L are interviews held with some former students who recalled their experiences while attending Battleford Industrial School. Among the many topics discussed the former students criticized the health procedures enforced by school officials⁹¹.

There was an inadequate supply of toweling, washing basins and water. Healthy and sick children used the same toweling day after day, after they washed in the same water in the basins. This routine procedure was carried over to bathing. Toilet facilities were inadequate and unsanitary. Children were obliged to use the two or three pails for night toilet. The pails were filled and overflowed. Detailed for work duties the pupils were obliged to do clean up chores. Stories of such situations, which are vividly told in the interviews, were heard and frowned upon by parents. Parents knew that they could not make changes at school since the procedures adopted were approved by school and Departmental officials.

Children who were ill with tuberculosis or other sickness lived in dormitories occupied by healthy children. No effort was made

⁹⁰ *Ibid.* See Appendix L.

⁹¹ Recollections and reminiscences by former students.

to remove the sick until they were dying. Some boys were allowed to care for their dying friends and build coffins for those who died at school. It is not surprising that many parents feared to send their children to Battleford Industrial School.

Such school practices contributed to declining enrolment which forced the curtailment of trade teaching because of lower per capita grants. Capital funds for school facilities became scarce due to low pupil enrolment which forced Matheson to employ strict economy measures. The round of problems increased each year for students and for the school.

Reports Concerning Battleford Industrial School 1899-1912

Before continuing with Matheson's annual reports for the next decade, it should be mentioned that the Department of Indian Affairs utilized the services of Inspectors of Agencies to inspect and report upon schools in the North West Territories. It was an expression of authority and control established under the "Regulations Governing Per Capita Grant to Industrial Schools". Inspectors' reports, routed through the Commissioner's office, reached Departmental officials where they were reviewed prior to publication in Sessional Papers. For Battleford Industrial School, as for other schools, the Department presented two views of the school; the Principal dealt with the operation and management aspect; and the Inspector reported upon the condition of education and institutional properties. Problems encountered at school, such as annuities, were not published in Sessional

Papers, but were reported to and acted upon by the officials, and then put in the Departmental files.

Matheson's and Chisholm's Reports in Sessional Papers 1900-1909

For the year ending June 30, 1899, Matheson repeated much of the information submitted in the annual report of the previous year. Matheson reported an enrolment decrease and was troubled by the Department's inaction in this matter.

The school was inspected by Inspector Chisholm in June and on other occasions during the year. His official report noted that Matheson experienced a difficult and challenging task in management since there was a lack of permanency of staff. The results of class examinations, however, were most satisfactory. Two boys in Standard VI had surpassed the academic requirements for Indian schools and one had passed a public school leaving examination. Chisholm considered Battleford Industrial School had reached the apex of educational progress.

*Among the features of the examination, a general knowledge test was employed, in which the pupils of Standard VI and several of those in Standard V took highly creditable marks, showing that their information was by no means limited to bare contents of their text-books.*⁹²

⁹² W.J. Chisholm, Inspector of Agencies and Reserves, *Sessional Papers, 1900*, Paper 14, p. 367.

NOTE: In subsequent references to Inspector of Agencies and Reserves, the shortened title Inspector will be used.

Chisholm reported that farming and gardening were too limited, and could not supply the needs of the institution, food for pupils and feed grain for livestock. Although training of students in various trades was well taught, he recommended that the boys should be trained in a system similar to that of the girls. Rather than train the boys for one trade, such as farming or carpentry, they should be given an opportunity to learn a little of all nine trades taught at school. He was concerned about the lack of opportunities in the Battleford settlement and elsewhere for students who desired to find employment. Chisholm advised that the Indians, in the present generation and for the next generation, should not be induced to go abroad to compete with skilled workmen in the various trades.

The end of Chisholm's report referred to the school premises. The report assured the senior officials that good care was maintained. The school yard was improved with the planting of trees, the gravelling of the walk, the fencing and levelling of the grounds.

For the school year ending on June 30, 1900, Matheson repeated information, in accordance with previous reports, about school location, buildings, and classroom procedures. Matheson again pointed out there was room at school for one hundred fifty students, but problems remained in recruitment and employment of necessary staff to care for students if they could be enrolled.

The trades taught to boys included farming and gardening, care of livestock and poultry, dairy work, blacksmithing, carpentering, painting and glazing. The girls learned to do general housework, baking,

sewing, cooking and washing.

Matheson stressed the development and expansion of moral and religious training for pupils. Certain staff members and older students took leading roles at prayer meetings.

*A circle of the "King's Sons" among the boys, and of the "King's Daughters" among the girls and a "Daily Scripture Reading Union," including both boys and girls, have been organized and carried on for sometime past.*⁹³

Matheson was aware that pupil deaths at school was a matter seriously regarded by both Indian parents and senior Departmental officials. He reported that a record had been set of one year and four days of no pupil deaths. It was broken when one pupil died at school on May 31, 1900.

In another section of his annual report Matheson stated that three ex-pupils were teaching school, one each in Ontario, Manitoba and Athabasca. An ex-pupil was attending St. John's College, Winnipeg, where he was studying for the ministry. Two girls were employed as servants at a boarding school. It was Matheson's opinion that students who went away from the reserves did very well for themselves, and when failures occurred it was due to the influence of non-progressive Indians⁹⁴.

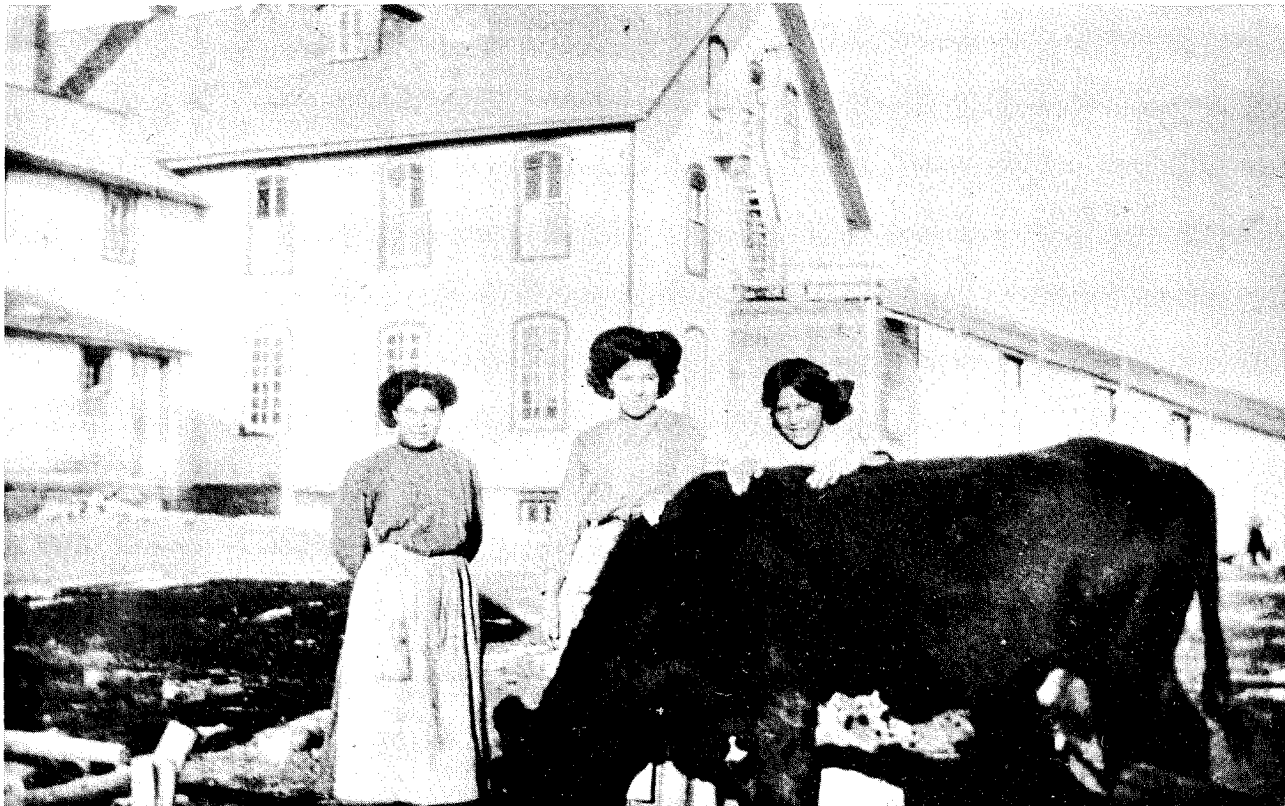
The following year Matheson reported under the heading of Attendance that there were five admissions, nine discharges and deaths

⁹³ E. Matheson, Principal, *Sessional Papers, 1901*, Paper 27, p. 362.

⁹⁴ *Ibid.*



Laundry and dairy girls pose with their pompador hair style. Pictured are Back row (left to right): Edith Blackstar, Flora Flett, Evelyn Bigears, Ellen Applegarth, Sarah Wuttunee, Esther Bigears. Front row (left to right): Caroline Bignell, Dinah Buglar.



(from left to right): Charlotte Benson, Ellen Applegarth, Esther Bigears.

which left an enrolment of ninety pupils in June. The average attendance for the year was ninety-three pupils⁹⁵.

Matheson extolled the perseverance of the pupils in their desire to succeed in the face of obstacles from all quarters.

*...they have a great deal to fight against; many of the old people are still bitterly opposed to any change from former customs, and so constantly work against all progress on the part of the rising generation in the direction of civilization and its methods. The strength required on the part of the young Indian to enable him to row successfully against this current of old prejudices and fixed habits is what we white men very inadequately, if at all, realize. It is, therefore, all the more pleasing to see, as we often do see, such perseverance in the case of the young who are educated at these schools, signs of better life, evidence that the efforts made on their behalf are not in vain. By and by old things will pass away, and all things will become new, and will fall into line with the newer order of things which this country is destined soon to see.*⁹⁶

In May 1903 the Inspector wrote a frank and forthright report on the conditions of the school. The report categorically states the first signs of decline of Battleford Industrial School as an educational institution. The position of vice-principal was vacant at the time of inspection but it was filled before the school year ended by a teacher who in addition had knowledge of military drill and

⁹⁵ E. Matheson, Principal, *Sessional Papers, 1903*, Paper 27, p. 356.

⁹⁶ *Ibid.*, p. 358

successful experiences in the care and discipline of boys⁹⁷.

The area of school influence had shrunk to embrace mainly the Battleford Indian Agency, but within the Agency, there were four Church of England in Canada day schools in operation. The day schools became a source of concern to Matheson since they did not relieve the enrolment problem at his school.

Chisholm also commented on the problem.

*Though these in theory are feeders to the larger institution, yet in practice the case is quite different, for when boys or girls have attained the age or advancement to begin attendance profitably in an industrial school, Indian parents are very reluctant to part with them, and be deprived of their occasional help at home.*⁹⁸

School population began with ninety-one pupils and during the year it increased to ninety-six. However, by June, the enrolment had decreased with eight discharges and three pupil deaths to leave a balance of eighty-five pupils.

Matheson, at the same time, reported in his annual report that sixteen pupils had been enrolled, nine discharged and three died, which left an enrolment of one hundred seven pupils. The discrepancy with Chisholm's report was due to the fact that Matheson never turned away a any needy children even if they were not classified as Indian according

⁹⁷ W.J. Chisholm, Inspector, *Sessional Papers, 1904*, Paper 27, p. 460.

⁹⁸ *Ibid.* Compare Bishop's remarks, p163Footnote 16.

to the Indian Act⁹⁹.

Chisholm conducted an examination of pupils and he found the results to be less than satisfactory among the senior students when compared with the results of the previous year. He noted that the classrooms were not conducive to study and they were poorly furnished for desks and blackboards. The practical training had been reduced to farming, care of livestock, dairying, gardening and carpentry. The farming enterprise was small but well done.

Other problems beset the school such as the destruction of the laundry building by fire. Matheson was obliged to establish a makeshift laundry room in another building. It was not feasible, in the winter, to build a new structure. Further, according to Chisholm's report, the financial records of the school indicated a deficit of \$300 which was an increase over the deficit of \$214.75 in the previous year¹⁰⁰.

Matheson, who was in charge of a large establishment, faced the problems of maintaining the institution in all of the physical needs as well as meeting the costs for academic and industrial training. The decrease in enrolment of Indian pupils, which became progressive as each year passed, meant a proportionate decrease in per capita grant. Battleford Industrial School depended entirely upon the per capita grant for its successful operation. No aid was provided by the Church

⁹⁹ Ruth Buck, op. cit. *Saskatchewan History*, p. 39.

¹⁰⁰ Chisholm, op. cit. p. 461.

Missionary Society who had implemented the policy of gradual withdrawal of financial support to Indian Missions. The problems, compounded by a lack of finances, forced a reduction of staff and a large staff turnover. Highly qualified personnel became too expensive to employ and it was not surprising that Chisholm reported above that academic progress was unsatisfactory and classrooms were cheerless.

In Matheson's annual report for 1904, he reported that the teachers had reverted to the old procedure where the female teacher taught the girls in one room and the male teacher taught the boys in the other room. The course of studies was followed and the pupils were graded from the alphabet to Standard VI¹⁰¹.

Matheson reported that religious teaching was continued with the same diligence and organization as in previous years. He believed that without this education pupils could not rise in character nor become good and useful citizens. It was Matheson's aim, which he emphasized over the years, to combine "true religion and honest industry."¹⁰² But problems were growing, not only at Battleford Industrial School, but at similar institutions across Canada. The struggle between the government and the Church of England is reviewed here briefly in order to place Battleford Industrial School in the setting of the times of changing policies.

¹⁰¹ E. Matheson, Principal, *Sessional Papers, 1905*, Paper 27, p. 372.

¹⁰² *Ibid.*

The Church of England in Canada and the Indian Schools Dispute

The crisis, which missionaries in the North West Territories had faced in 1889 concerning the withdrawal of financial and personnel support by the Church Missionary Society¹⁰³ was being compounded by two series of circumstances, one contained in the resolute non-support of Industrial Schools by many Indian parents, and the other prescribed by the changing attitude of the policy makers in the Indian Department toward Industrial Schools. Framed by these circumstances, there developed conflicting and opinionated ideas among the senior representatives of the Church of England in Canada about Indian schools. Clearly something was wrong in missionary education. The Church accountant, F. Van Thill, discussed the difficulties in his report for 1899.

The original object of the Mission work was to teach the Gospel to the adult Indian, but the Missionary soon found it necessary to add the education of their children to the teaching of the Gospel to the adult and day-schools were established. It was, however, soon obvious that the influence of camp life undid all the good the children received during the few short hours they attended school. For this reason, it was decided to change the day schools into boarding schools.....

Since the Government decided to give its grants to the boarding schools on the basis of attendance of children, that is to say seventy-two dollars per child, per annum, it has been the aim of those interested in the work to

¹⁰³ *The Fourth Meeting of the Synod of the Diocese of Saskatchewan, Prince Albert: Prince Albert Times Print, 1889, p. 18.*

*increase the number of the children at the schools, not only for the good of the Christian work, but also to increase the assets.*¹⁰⁴

The lack of financial resources was a matter of constant concern among the missions. The missionaries also realized the dire need for institutionalized Indian education. With decreasing enrolments brought about by the Indian attitude of non-compliance in support of Industrial schools, the Principals were forced to impose harsh economy measures. The revenues decreased, the number of pupils enrolled slowly declined, expenses mounted and accountability pressed by the Department pointed to the inevitable change in Indian education.

The Indian Department authorized Dr. P.H. Bryce, medical officer, to tour the schools in the North West Territories. He was alarmed about the poor health of the pupils who attended the schools. He admitted Government responsibility for the health of the pupils but at the same time he criticized those responsible for admitting unhealthy children to school. Dr. Bryce furnished statistics showing that of the 1537 pupils reported upon, nearly 25 percent had died. He inspected the school buildings and found them lacking in adequate facilities for proper ventilation. He criticized the careless attitude and low standards set by the teachers¹⁰⁵.

¹⁰⁴ Maurice H. Lewis, "The Anglican Church and its Mission Schools Dispute," in *Alberta Historical Review*, Vol. 14, No. 4, Autumn, 1966, p. 8. The underlined words were added by Lewis to the accountant's report.

¹⁰⁵ P.H. Bryce, *Report on the Indian Schools of Manitoba and the North West Territories*, Ottawa, 1907, p. 17.

The annual reports, submitted by school Principals to the Indian Department in Ottawa, described no alarm in the deaths of the pupils. In fact, the Principal's reports usually contained only a sentence or two regarding the health of the pupils. If Dr. Bryce correctly assessed the condition of the schools, there was nothing to encourage Indian parents to entrust the care of their children to European missionaries and teachers.

By 1907 the Indian Committee of the Missionary Society of the Church of England in Canada no longer could consider the decadence of Indian Industrial Schools as a temporary condition which could be easily remedied. The Indian Committee of the Society had knowledge of Federal reports. The variance of information between the reports submitted to the Society by missionaries and those submitted to the Indian Department, stirred the Committee to investigate the conditions of Indian Schools in Western Canada. Samuel Hume Blake, a Toronto layman of the Church of England in Canada and a prominent member of the Indian Committee of the Missionary Society spearheaded an inquiry into the conditions at Blackfoot School. The inquiry erupted into a dispute of such proportions as to alter the course of Church administration in Indian education.

At the Blackfoot school, Dr. Bryce noted that the source of water was from wells, "all bad"; the quality of ventilation was "very defective"; the school had no provision for fire protection and "only three pupils not under the care of physician. Most are tuberculized. So many were sick at the hospital that the classes were

*interrupted.*¹⁰⁶

Blake was aware that Indian Schools, at least those administered by the Church of England in Canada, were operating well below capacity and at unacceptable standards. He was convinced that the uneconomical uses of human and financial resources could be checked only by radical changes in school administration and operation. Appointed as convenor of a Special Committee on Indian Work, Blake energetically examined governmental proposals and, through questionnaires, conducted extensive inquiries. He wrote 154 letters and received a similar number of replies from various sources¹⁰⁷.

Archdeacon MacKay of Saskatchewan Diocese replied to Blake's questionnaire regarding the 'Indian Problem'. He blamed the influence of Indian home environment and inefficient teachers for the poor achievements in day schools. There were a few day schools doing good work but they were the exceptions. Any value which might be credited to day schools could be rated on the amount of religious instruction which was provided. In a terse reminder, MacKay informed Blake that when changes are being considered in education, the Church of England must remain in control.

*I should never be a party to any scheme of secularizing the schools and abandoning the control that we are allowed to exercise.*¹⁰⁸

¹⁰⁶ Lewis, loc. cit.

¹⁰⁷ Lewis, op. cit. p. 10.

¹⁰⁸ J.A. MacKay, "Letter to Hon. S.H. Blake, March 2, 1907, *MacKay Papers*, Saskatoon: Archives of Saskatchewan.

Mackay defended the work accomplished in Industrial Schools and he criticized the government for allowing ex-pupils to shift for themselves. Compared with the boys who remained home on the reserves, the trained pupils, who returned empty handed, were unable to make a living. It was time, Mackay contended, that someone did something to assist the students "without making them dependent on the government"¹⁰⁹.

Commenting on missionary work in various districts in the North West Territories, Mackay discounted as invalid any comparison made between the Diocese of Calgary and other dioceses since conditions were so different. The Swampy Cree in the Moosonee Diocese, without schools, readily received Christian instruction. The Blackfoot near Calgary had schools but were either indifferent or opposed to Christianity and any progress noted must be credited to the influence of the schools. Mackay's defence of the Diocese of Calgary is significant since he was aware that Blake was critical of this Diocese and of the growing feud between Blake and Archdeacon Tims¹¹⁰.

Mackay's report did not sway Blake who was aware of the deteriorating conditions in Indian education. Blake maintained correspondence with Department officials. On January 14, 1908, the Superintendent General of Indian Affairs replied to Blake's letter stating that he was not ready to accept the Committee's suggestions which meant inflating the current system of Indian education.

¹⁰⁹ *Ibid.*

¹¹⁰ *Ibid.*

*If there had been no doubt that the educational system heretofore maintained was best calculated to further the civilization of the Indian the increased appropriations might be justified and probably an extension of educational work along the same lines; but I gather from your late correspondence that it is clear to your mind that the present system with its relatively large expenditure has not operated as it should have done towards the civilization of the aborigines. The high rate of death in the schools, and the adverse influence of the reserve environment on discharged pupils has tended with other causes to minimize the effect of educational advantages.*¹¹¹

He took the opportunity to divulge the Department's plan in support for the new improved day schools. He also required certain conditions be met before an increase per capita grant could be considered.

*It would seem to be a good policy at this juncture to attempt to devise a better system of Indian education and to apply to each locality methods which would achieve the desired results. It may safely be postulated that the same educational system cannot apply to all the persons or localities, and that in some locations day schools of an improved type would be more serviceable than boarding or industrial schools and it has occurred to me that an experiment along these lines would be useful to demonstrate whether a new type of school might not be found to be a very strong factor in Indian improvement.*¹¹²

¹¹¹ Frank Oliver, "Letter to S.H. Blake, Esq. K.C., 14th January, 1908, Ottawa," Saskatoon: *MacKay Papers*, Archives of Saskatchewan, p. 2.

¹¹² *Ibid.*

Oliver announced a program of retrenchment by the Department which included the closure of Industrial Schools at Calgary, Middlechurch and either at Brandon or Elkhorn and Regina. He calculated that during the coming summer the following boarding schools might be closed; Crowstand, File Hills, Round Lake, Peigon, Old Sun's, Sarcee, Emmanuel College, Gordon's, Onion Lake, Morely and Blood. Oliver proceeded to outline for Blake's information the plan favoring the establishment of new improved day schools on Indian reserves.

*The staff would consist of a married teacher and on large reserves, of a nurse also; and a nutritious and simple noonday meal might be served to the pupils at the school. The nurse might be occupied in house-to-house visitation, directing sanitary measures; and the wife of the teacher should have domestic qualifications which would make her useful in instructing the Indian women in the ordinary domestic employment. Such a system might be given a trial for four or five years.*¹¹³

If the proposals mentioned above were carried out in agreement with Protestant schools and certain Roman Catholic schools, the Department then could consider increasing per capita grants to the existing Institutional schools without requesting Parliament to approve additional appropriations.

Blake was eager to consider Oliver's proposals and to expedite the plan as early as possible. On January 28, 1908, the Superintendent General replied to Blake's letter stating that he preferred the religi-

113 *Ibid.*

ous delegation be given the opportunity to consider the educational proposal which Blake should place before them. In addition, Oliver wrote the clinching argument against industrial and boarding schools. He appealed to Blake's humanitarian zeal and at the same time delivered a scathing attack on the clergy. He believed that the policy of separating children from their parents in order to educate the children as British Canadians had "turned out to be a deplorable failure"¹¹⁴.

In other words, that a good day school on a reserve is a better means of improving the conditions of the Indians than the industrial or even the boarding schools

The mutual love between parent and child is the strongest influence for betterment in the world, when that influence is absolutely cut apart as in the education of Indian children in industrial schools the means taken defeats itself. Children must love and therefore respect parents or they cannot or will not respect themselves. To teach an Indian child that his parents are degraded beyond measure, and that whatever they did or thought was wrong could only result in the child becoming, as the ex-pupils of industrial schools have become, admittedly and unquestionably very much less desirable elements of society than their parents who never saw the schools.

I hope you will excuse me for so speaking but one of the most important commandments laid upon the human by the divine is love and respect by children for parents. It seems strange

¹¹⁴ Frank Oliver, "Letter to S.H. Blake, Esq. K.C., 28th January, 1908, Ottawa," Saskatoon: MacKay Papers, Archives of Saskatchewan.

*that in the name of religion a system of education should have been instituted, the foundation principle which not only ignored but contradicted this command.*¹¹⁵

In order to consider Oliver's proposals, the New England Company convened a Conference on Indian Education in Canada, in London, England, on April 15, 1908. The various religious and Company representatives who attended the conference favored a revision of the Indian educational system. The representatives adopted a resolution which supported the immediate implementation of Oliver's proposals¹¹⁶.

In May, 1908, Blake published a pamphlet, "Don't you Hear the Red Man Calling", which contained copies of letters written by Indian Department officials, information about the proposed new improved day schools, the Government's generous but conditional plan to increase per capita grants to schools, and allegations against the Old Sun School which had been condemned by the Medical Officer. Blake was appalled by the methods and motives used for enrolling pupils in schools.

*The competition of getting pupils to earn the government grant seems to blind the heads of these institutions and to render them quite callous to the shocking results which flow from this most highly improper means of adding to the funds of their institutions.*¹¹⁷

Blake saw himself as the champion of the Indian cause; "he also believed any dissent from his opinion bordered on heresy"¹¹⁸.

¹¹⁵ *Ibid.*

¹¹⁶ Lionel G. Marshall, *The Development of Education in Northern Saskatchewan*, Master's Thesis, University of Saskatchewan, 1966.

¹¹⁷ Maurice H. Lewis, in *Alberta Historical Review*, p. 11

¹¹⁸ *Ibid.*

The charges levelled by Blake aroused the ire of Archdeacon Tims of the Diocese of Calgary. Tims, in defence of the Diocese and the missionaries, challenged the truth of Blake's charges.

The dispute between Blake and Tims flared and soon involved the clergy who represented other Dioceses of the Church of England in Canada. The Bishop of the Diocese of Saskatchewan rallied to Tims' support. In an undated letter he wrote to the Board of Management of the Missionary Society of the Church of England in Canada.

*As regards Saskatchewan certainly, and probably the other dioceses where Indians are gathered on Reservations, the blame of mismanagement, extravagances and comparative failure, not only in the matter of schools but the whole economy of the Indian Department i.e. the whole management and treatment of our treaty Indians, lies at the door of the Indian Department, not upon the Church. This has been conclusively shown lately with facts and figures to the Heads of the Department at Ottawa, by the Rev. James Taylor, and could be ever more strongly shown by our missionaries. Hon. S.H. Blake would be doing more real service to the Indians and furthering their real interest by taking up this side of the question and agitating for reforms in Departmental methods.*¹¹⁹

In the next portion of the letter, the Bishop, in plain language, elaborated on his views about the prejudices of petty Departmental officials. He questioned the qualifications of Indian Agents and

¹¹⁹ J.A. Saskatchewan, "Bishop of Saskatchewan's remarks on the memorandum to the Board of Management of the M.S.C.C.," Saskatoon: *Campbell Innis Papers V Indian Schools, 1908*, Archives of Saskatchewan, p. 1.

claimed that the agents, in many instances, were guilty of hindering the Indians advance in agricultural pursuits. The Bishop branded the whole system in the Saskatchewan District as one which destroys Indian ambition.

The Bishop proposed that the Government and Church could save money and employ less personnel if the reserves were re-arranged to bring Indians to one location. He considered it an outrage that the Department spends huge sums of money on Indian officials and only "a little goes to the benefit of the Indians"¹²⁰.

Blake was responsible for a resolution passed by the Missionary Society of the Church of England which expressed approval to cooperate with the Government's proposal. The Government meanwhile implemented the second strategic move toward control and policy change in Indian education.

Although the government obtained the approval of the Anglican Church in Toronto, if not its members in the west, for the 'new improved schools', it used the dissent within the Church as an excuse for non-compliance. The Government also pleaded that the Roman Catholics should be consulted since "any new arrangements to be made must be the same for both interested parties (Roman Catholics and Protestants)".

.....
The Government, which held the purse strings, enforced the delay and both Timms and Blake had time to work out a rapprochement. But this was not to be since Blake felt that Old Sam School must close. Meanwhile the Government continued stalling, except for instituting more stringent

¹²⁰ *Ibid.*, pp. 1-2.

*medical examinations of would-be pupils for Indian schools.*¹²¹

If the harsh realization of children's death in various schools throughout the North West Territories remains purely a statistical fact and if the revealing mercenary version of missionary attitude is accepted as universal, then the grave blot in Canada's educational history is enlarged by the injustice committed against the missionaries, who devoted themselves to the care and welfare of Indian pupils.

The events cited above highlight the struggle for control and change in Indian education. In the final stages of the struggle, the Government's influence upon certain clerical and lay representatives of the Church of England in Canada, and the Government's strategy to maintain its paternalistic control, were major factors for the decline of Church authority in education and for the closures of Industrial schools. Lewis expresses the Government's strategy.

The Government's involvement is by no means exemplary. Considerable neglect of its responsibilities occurred in the early years, and when it did evolve an appropriate policy it refused to implement it. Even more regrettable is the fact that there is no evidence that the views and wishes of the Indian population were ever obtained. A paternalism existed that pervaded the minds of most bureaucrats as they determined the fate of the Indian. The Indian was merely looked upon as a "heathen" or a "pagan" without a culture, without morality, and hungry for the "blessing" of the white man's ways. The manner in which these "blessings" were implemented has left a shadow on the history

¹²¹ Maurice H. Lewis, in *Alberta Historical Review*, p. 12.

of the Canadian West.¹²²

Matheson's Management Problems

Frank Pedley, Deputy Superintendent General of Indian Affairs, had received a letter of complaint in 1905 from Mr. Underwood, Vice Principal, Battleford Industrial School. Pedley who had been considering the problems brought to his attention about the school, decided upon receipt of the Vice Principal's letter to initiate an investigation. He wrote the following letter to David Laird, Commissioner, in Regina.

I have been considering the state of affairs at Battleford Industrial School and the charges which have been made by Mr. Underwood as to the financial management of the institution. Would it be possible for you to investigate this matter personally? I do not think it would be well again to take evidence of the question of immorality at this school, but you should make careful inquiry as to what steps the principal adopted and is now enforcing for the prevention of such acts. If you do not find it possible to undertake this work for any reason kindly advise me and I will make some other arrangement.

*As I think you may not have a copy of financial charges made by Mr. Underwood I enclose a copy herewith.*¹²³

¹²² *Ibid.*, p. 13.

¹²³ Frank Pedley, Deputy Superintendent General of Indian Affairs, Letter to "David Laird, February 25, 1905," *B.S. (R.G. 10)*, Vol. 3922, file 116820, Ottawa: P.A.C.

Laird, who had been on a tour of inspection in the Territories, was not able to investigate the school situation until later. He forwarded his reply from Winnipeg in September, 1905.

Laird judged Matheson to be an economical manager and added that perhaps he was a little too austere in regard to the students bedding and clothing. He endorsed the Principals attitude which was preferable to a large deficit as was the case with some other institutions. Laird stated that he was pleased with the appearance of the school and with the industrial training provided for the students. In regard to allegations about immoral behavior by certain students, Laird had this to say:

*I made careful inquiry about immoral practices said to exist among some of the boys at the school I was glad to find that the ringleaders of the boys said to be guilty had been discharged or dismissed, that a new supervisor of experience had been secured, and that effort is being made (hereafter to be doubled) by the principal and his supervisor to stamp out said practices.*¹²⁴

Laird stated that financial management charges were unfounded as far as misappropriation of funds was concerned. However, the book-keeping system was incomplete and therefore unsatisfactory. Laird believed the faulty system of record keeping lead to question and suspicion. The Inspector had earlier examined the records and found the accounts to be correct. Laird informed the Deputy Superintendent that

¹²⁴ D. Laird, Letter to "Frank Pedley, Deputy Superintendent General of Indian Affairs, September 15, 1905," *B.S. (R.G. 10)*, Vol. 3922, file 116820, Ottawa: P.A.C.

he had instructed Inspector Chisholm to visit the Battleford School and improve the method of financial record keeping.

In regard to other matters about returns from farm and industries, he was satisfied that the Vice Principal had grossly exaggerated his charges about the Principal's business ventures. Laird assured the Deputy Superintendent that Matheson had no private farm nor business. Matheson did buy the right to cut some hay in a field and employed a man for that purpose. Laird felt that Matheson had erred in this instance for "as a principal of school has enough to do without dabbling in outside work"¹²⁵.

Laird had cleared Matheson from the allegations and he had arranged matters which would improve the school administration according to Departmental requirements. Officials in Ottawa were, temporarily satisfied; but Matheson had fallen out of their favor.

A Misunderstanding About Matheson's Resignation

Martin Benson, a Department of Indian Affairs employee at Prince Albert, wrote to the Deputy Superintendent in Ottawa about the events which occurred involving Emmanuel College in Prince Albert and Battleford Industrial School.

In his letter Benson reviewed the situation stating that the Bishop had written earlier to Ottawa concerning the reorganization of the staff at Battleford Industrial School. The Bishop, in the same letter, reported that Matheson claimed his resignation was forced upon

¹²⁵ *Ibid.*

him and that Matheson objected to the shortness of time allowed him to make other arrangements. The Bishop informed Agent Benson that if Matheson had contemplated resigning his Principalship and had informed the Department in Ottawa about it, his office had no knowledge of it.

The second matter of Benson's letter dealt with Archdeacon Lloyd's proposal to the Department. Archdeacon Lloyd had proposed the Department give up its possession of Emmanuel College to the Church by October 1, 1907 and transfer students and staff to Battleford Industrial School. This arrangement would reduce costs for operating two institutions and improve the conditions at the school in Battleford. Benson was aware that the Departmental authorities had considered the proposal and they would agree to the arrangement provided certain conditions were fulfilled. The Deputy Superintendent insisted that there should be a radical change of staff beginning with the dismissal of the Principal at Battleford Industrial School. According to the officials in Ottawa, Matheson's management of that institution was far from a success. Agent Benson was aware of Archdeacon Lloyd's correspondence with Ottawa. He knew that students could be transferred, without difficulty, from Emmanuel College to Battleford Industrial School. Benson also knew that the per capita grant would be extended to the latter school. This arrangement was acceded to by the Bishop in his letter to the Department.

Benson noted that both schools were under the immediate control of the Church of England in Canada, and he thought it fair that the Church should bear the responsibility of settling with those staff

members who would not be retained. He assured the Deputy Superintendent that it was not the fault of the Department if notice of termination to certain school staff members seemed short since Archdeacon Lloyd had set October 1 as the date for evacuating Emmanuel College. A new Principal of Battleford Industrial School should take charge on the date of the amalgamation of the two schools. It was Church responsibility to settle a compensation for Matheson.

Benson believed that since the Church of England in Canada had practically withdrawn from the industrial aspect of education and had placed the costs upon the Department to bear, it would not be unreasonable for the Department to exercise some influence in the appointment of the Principal and staff of Battleford Industrial School¹²⁶.

Frank Pedley replied immediately to emphasize the position of the Department.

The action which Mr. Matheson complains of must be the action of the Church because we did not tell him to resign.

*Our views as to the Battleford school staff were expressed in a Departmental letter of the 15 July last and it was presumed that the action was taken by the church on this letter.*¹²⁷

Meanwhile the Bishop had called his executive committee to consider the circumstances involving Matheson. After considering the

¹²⁶ Martin Benson, Letter to "Frank Pedley, Deputy Superintendent General of Indian Affairs, August 28, 1907," *B.S. (R.G. 10)*, Volume 3922, file 116820, Ottawa: P.A.C.

¹²⁷ Frank Pedley, Letter to "Martin Benson, September 4, 1907," *B.S. (R.G. 10)*, Volume 3922, file 116820, Ottawa: P.A.C.

exchange of correspondence and consulting with Matheson, the committee unanimously passed the following resolutions which were forwarded to Frank Pedley, on August 24, 1907.

1. *That the committee having learned that Mr. Matheson does not desire to resign from Battleford Industrial School in the present, withdraws acquiescence given under a misunderstanding, to be with the Department's proposal, insofar as the changing of the Principal of the school is concerned and particularly requests the Department to the proper changes and continuing Mr. Matheson as principal.*¹²⁸

The Bishop added that he heartily endorsed the resolution and he requested that the Department accede to its request. On behalf of his committee, the Bishop expressed regret for their mistake in thinking that Matheson wanted to resign his position. Matheson had been away on holiday and his request for this holiday had been misinterpreted as a resignation.

2. *That neither he nor we find it probable that we can reorganize completely at such short notice, but that if Mr. Matheson be retained the reorganization which he has already commenced can be completed.*

3. *The deficiency in number of pupils is, as Mr. Matheson points out, not his fault, but the fault - if any - of a change of methods of the Department and the entire lack of effort on the part of the local Department officials.*

4. *He has just sought and received more than twenty new pupils from the Pas and is promised more.*

¹²⁸ Bishop Saskatchewan, "Letter to Frank Pedley, Deputy Superintendent General of Indian Affairs, August 24, 1907," *B.S. (R.G. 10)*, Volume 3922, file 116820, Ottawa: P.A.C.

5. I would ask you how the Department proposes to transfer pupils from Emmanuel to Battleford.

a) Will they insist on it and carry it out if the parents object?

b) Who is to bear the expense of the transfer?¹²⁹

The Bishop cautioned the Department that both the Church and the Government were in a difficult position and the whole question must be considered carefully.

*We are just as anxious as the Department to do the best for the Indians, we wish also to do justice to the faithful servant Mr. Matheson. An early reply is desirable, the work is likely to suffer from delay.*¹³⁰

On the same date the Bishop forwarded the resolutions to Ottawa, Matheson wrote to the Deputy Superintendent to complain that the decline in student enrolment at Battleford Industrial School was due to the attitudes of local officials. They denied him permission to visit the reserves and recruit pupils. Matheson stated that his school was not in debt and the Department had not been asked to make up any deficit in all the years that he had administered the school¹³¹.

Meanwhile Benson, having obtained information about the exchange of correspondence between the Bishop of Saskatchewan and Ottawa as

¹²⁹ *Ibid.*

¹³⁰ *Ibid.*

¹³¹ E. Matheson, Principal, "Letter to Frank Pedley, Deputy Superintendent General of Indian Affairs, August 24, 1907," *B.S. (R.G. 10)*, Volume 3922, file 116820, Ottawa: P.A.C.

well as Matheson's letter to the Commissioner, wrote to Frank Pedley to express his views. He noted that the Bishop admitted his mistake and had asked the Department to help him out of the difficulty. Benson took an uncompromising stand, when he wrote on September 4, 1907.

The complication which has arisen is none of the Departments seeking or making. As I have before stated, its hand was forced by Archdeacon Lloyd and I consider the church authority should get out of the difficulty in the best way they can. Although Mr. Matheson has managed the finances of the school economically, he has been a failure in other directions, if the school is to be filled up to its full complement on October 1, it seems to me that it would be the proper date to make the change of principals and the church should compensate Mr. Matheson for any inconvenience he has put to, owing to the short notice. ¹³²

Benson advised the Deputy Superintendent that Matheson had written to the Commissioner to explain a new situation which had developed. Rev. James Taylor, Principal of Emmanuel College, had informed Matheson that the Bishop and his Executive Committee expressed the wish for Taylor to take charge of Battleford Industrial School. Benson added:

If Mr. Matheson should be retained, what do they propose to do with Mr. Taylor, who has a good claim for consideration as Mr. Matheson? The whole transaction has

¹³² Martin Benson, Letter to "Frank Pedley, Deputy Superintendent General of Indian Affairs, September 4, 1907," B.S. (R.G. 10), Volume 3922, file 116820, Ottawa: P.A.C.

*been bungled by the church authorities, and I think there is no responsibility attached to the Department to the tangle they have got into.*¹³³

Benson informed Pedley that the Department had never asked for Matheson's resignation and had it not been for the amalgamation of the two schools, Matheson probably could have remained to the end of the fiscal year. Since conditions were forced upon the Department by Archdeacon Lloyd, Benson maintained that a complete staff change at Battleford Industrial School was essential. The success of the school depended upon the administrative ability of the Principal and Benson felt that Matheson should be able to find a place for which he was better suited.

In regard to the costs for transferring the school Benson referred to the letter of July 15 to Archdeacon Lloyd which stated that the Department would bear the expenses. Should Taylor be given the Principalship at Battleford Industrial School, there would be no problems about obtaining parental consent for student transfer. Benson was concerned to finalize the arrangements since there were pressing administrative matters such as closing the accounts, disposing of Government property, arranging student transportation and closing Emmanuel College¹³⁴.

Pedley immediately wrote to Benson to inform him that the Department had taken a conciliating stand.

... it may not be unreasonable for the church to arrange to continue Mr. Matheson's service for such a time as may

133 *Ibid.*

134 *Ibid.*

*be necessary to make the change of staff without serious inconvenience and as I understand the church has not withdrawn from its position re Emmanuel College.*¹³⁵

Meanwhile on the same date McLean, Secretary for the Department of Indian Affairs, wrote to the Bishop of Saskatchewan that the Department would not object to having Matheson continue as Principal of Battleford Industrial School for such a time as required to re-organize the staff. Inspector Chisholm would travel to Prince Albert to handle the transfer of Emmanuel College¹³⁶.

It is significant to note here that the dispute between Blake¹³⁷, who favored governmental policies for new improved day schools, and Archdeacon Tims, who held the support of Western Bishops for institutional education, had a profound effect on Indian education. In the round of negotiations the authorities in the West representing the Church of England in Canada won a negotiated victory which postponed, for a time, the closure of Battleford Industrial School.

Matheson remained as Principal of the school due to the efforts of the Bishop of Saskatchewan. It was a small victory against the Government's overall sweep for change. The church victory did not warm the cold attitude of the Department of Indian Affairs toward

¹³⁵ Frank Pedley, Letter to "Martin Benson, September 6, 1907," *B.S. (R.G. 10)*, Volume 3922, file 116820, Ottawa: P.A.C.

¹³⁶ J.D. McLean, Letter to "Bishop of Saskatchewan, September 4, 1907." *B.S. (R.G. 10)*, Volume 3922, file 116820, Ottawa: P.A.C.

¹³⁷ Maurice H. Lewis, "The Anglican Church and its Mission Schools Dispute," in *Alberta Historical Review*, Vol. 14, No. 4, Autumn, 1966.

Matheson and the victory did not allay any problems which had confronted Matheson nor those which would continue to increase with each passing year. The Department held the money for per capita grants and the authorities could afford the few years it would take to promote the policy for changed educational program.

Diary of E.K. Matheson: Trip for Recruiting Children

The diary written in a pocket size black notebook explains a little of the natural beauty of the Saskatchewan country and some trials encountered on the trip to recruit children for the Battleford Industrial School. Matheson also wrote brief remarks about his duties performed as a clergy member of his church. Mrs. Matheson and Miss Edwards accompanied him on the trip.

Matheson and his companions left Battleford at about 8 o'clock in the morning of Monday, July 1, 1907, in order to board the train in North Battleford bound for Prince Albert. After a delay at Warman of some six hours, the train arrived in Prince Albert at nine-thirty in the evening.

Thursday, July 4,

Matheson and his companions boarded the Hudson Bay Company steamer "Saskatchewan" which steamed away from the dock at eleven o'clock and by one o'clock in the afternoon it had passed two "cove rapids" about sixteen miles from Prince Albert. The steamer stopped at a regular coaling station to take on a wad of dry poplar cord wood. A strong cross wind from the south east forced a delay. After "tacking

down" the crew was able to set sail when the wind abated.

Matheson observed that in the following days the weather worsened which made the trip tortuous.

Saturday, July 6,

At three o'clock in the morning the steamer resumed its trip on the Saskatchewan River. There was excitement aboard when about nine o'clock a moose was sighted rambling up the steep bank. Matheson described the banks as being lined with large cottonwood trees.

*We arrived at Cumberland House at noon, this was one of the mission stations in the lower Saskatchewan. It is a pretty setting on the south shore of Cumberland Lake.*¹³⁸

Sunday, July 7

Matheson held services in the afternoon and evening. Rev. J.R. Settee also preached the gospel. The Cree services had about 100 people in attendance who sang heartily without organ accompaniment.

Tuesday, July 9

*Thirty years ago today I joined the Deaconship brigade at Headingly, Manitoba. Thirty years of mercies and blessings to be thankful for.*¹³⁹

Matheson noted the almost daily changes in weather which affected the progress of the steamer "Saskatchewan". The eleventh, rough and tortuous; twelfth, quiet, lovely white cliffs on the north bank and

¹³⁸ E.K. Matheson, *Diary of a Trip to Recruit Children, July, 1907.* Regina: The diary is in the possession of Mrs. Ruth Matheson Buck, niece to Rev. Matheson.

¹³⁹ *Ibid.*

pretty scenery; thirteenth, quiet; fourteenth, rather rough.

Sunday, July 14

Matheson recorded that the rain had poured all night and all day Sunday. He held three services in church and nearly 100 people had attended.

Tuesday, July 16

There was a rough passage experienced as the steamer passed "Crooked Rapids".

*In these rapids the steamer took on a large boulder which gave her quite a tilt on the left side, but no damage was done.*¹⁴⁰

Thursday, July 18

After having passed the ravines the day before, Matheson observed that as the steamer approached a river fork, they were about 60 miles from Fort a la Corne. The country appeared flat and the low river banks were about four to five feet above the water. They arrived about ten miles west of Sturgeon River which branched off to the south-east to join Carrot River. At this point Matheson made a small drawing of the direction and flow of the river and the terrain of the land.

*After taking on wood we returned up the stream about three miles to where the original branch of the Saskatchewan River turns east. Here we tied up for the night and after making some fruitless attempts to find a place deep enough to cross the bar. This place is called Mosquito Point.*¹⁴¹

¹⁴⁰ Ibid.

¹⁴¹ Ibid.

Friday, July 19

Matheson decided to leave the steamer "Saskatchewan" and portage to Chenawawin. A settler named Simon Bell, from The Pas, accompanied Matheson. At six o'clock in the early evening they headed toward Moose Lake, and later they camped at Potato Portage on the north side of Moose River about twenty miles from The Pas.

Sunday, July 21

Matheson walked over to a settler's cabin, that of T.H.P. Lamb, to baptize a daughter.

The next day he visited a school where twenty-two children were present. Two boys were signed over to Matheson.

Wednesday, July 24

Matheson left the little mission called Moose Creek at eight o'clock in the morning, and by canoe he travelled to Cedar Lake and Chenawawin.

Saturday, July 27

The steamer "Saskatchewan" arrived at Chenawawin where Matheson joined his companions to continue the trip to High Portage. They remained there until three o'clock Sunday afternoon.

Monday, July 31

The travelling party boarded the tug "Lotta S" which steamed out towing a barge, "Skylark", loaded with fish. One of the boys Matheson had recruited, Cornelius Bignell, fell from the barge into the lake which was about ten feet deep. The boy swam to shore and was back on board after his unexpected bath.

*The lake was very rough when we started going from the north with a heavy gale and it continued all night. The little tug tossed about like a cork on the water. About 5 a.m. the barge broke loose from the tug. This happened 5 times in succession. The last time being in the afternoon. There was considerable danger in turning around and getting near enough to the barge to make a rope fast to the barge.*¹⁴²

Tuesday, August 1

Matheson described a dangerous moment on the lake when the barge struck the tug and luckily it was only a light blow. There were several people sea sick. They arrived at Mossy River where at ten o'clock in the evening Matheson and his party boarded the C.N.R. train from Winnipegosis. At midnight they arrived at Dauphin where they changed cars taking the mainline bound for Battleford.

Friday, August 2

With fifteen students for Battleford Industrial School, ten boys and five girls, Matheson and his companions were thankful to be back in Battleford. Matheson had not recorded in his diary where he had obtained the students. It would appear that this trip served a dual purpose, one to recruit children and two, to serve the church.

Matheson, having returned from his recruiting trip, was out of touch with the dispute that involved him and which became a tangle of misunderstandings between Church and Departmental officials. He learned that he was under attack and the school was threatened.

¹⁴² *Ibid.*

Matheson joined his Bishop in formulating counter negotiations with the Department and through the united effort of his Church, he retained his position at Battleford Industrial School.

The educational work continued at Battleford Industrial School under an uneasy calm. Matheson obtained Departmental permission for a leave of absence to attend a Pan Anglican Conference in London, England. This was considered a holiday, the first, officially, in thirteen years of service at the school¹⁴³.

Paget's Inspection

On July 18, 1908, the Deputy Superintendent wrote to the Secretary in Ottawa to confirm arrangements for Mr. Paget, a Departmental employee, to visit the reserves and schools in the Northwest. The purpose of Paget's tour of inspection was to provide him with knowledge about local conditions as he would deal with matters presented to headquarters from the region. Paget was assigned to instruct Agents on methods of keeping cash books, vouchers and other administrative procedures during his tour¹⁴⁴.

In November, Paget submitted his report of the tour to the North West. His observations on Battleford Industrial School were favorable. Paget provided a narrative description of the institution

¹⁴³ J.D. McLean, Memo to "Matheson, June, 1908," *B.S.* (R.G. 10), Volume 3922, file 116820, Ottawa: P.A.C.

¹⁴⁴ Frank Pedley, Memo to "J.D. McLean, July 18, 1908," *B.S.* (R.G. 10), Volume 4041, file 334503, Ottawa: P.A.C.

and students as they were in 1908.

*This school is situated at the confluence of the Battle and North Saskatchewan Rivers, an ideal location, and is quite an extensive establishment. The older portion of the main building was formerly the Council Chamber of the North West Territorial Government when Battleford was the capital of the North West Territories. The main building was found to be in good repair as also the out buildings except for the cottage and carpenter shops which require reshingling. The out buildings comprise; principal's dwelling, apparently a very suitable one, farmer's cottage, laundry, bakeshop, work shops, stables, hen house, piggery and a root house, and all presented a neat and clean appearance. There is also a large refrigerator or cold storage room for keeping meats, dairy products, etc. Some repairs are required to the furnaces.*¹⁴⁵

Paget included comments about the treatment of the pupils and he offered his opinion about the health and stamina of the students.

There were 74 pupils on the roll and those seen looked healthy, clean and well clad. Many of them had been visiting their parents and the change had done them good. Those who remained at school were employed - haying and at other work which keeps them out of doors during the summer. Indoor life is hard on many who take a course at school, the last three years being the most trying period and in many instances it is then that the constitution of the pupils begins to break up. The food supply is wholesome and each pupil is given plenty of it. Vegetables, bread, fresh meats, soups

¹⁴⁵ Paget, Departmental Employee, "Report to Deputy Superintendent General of Indian Affairs, November 25, 1908," B.S. (R.G. 10), Volume 4041, file 334503, Ottawa: P.A.C.

*and milk are the chief articles of diet. The kitchen is well equipped with a good range and other conveniences and everything was neat and clean.*¹⁴⁶

Paget observed that the Principal was concerned about the well being of the institution. A number of improvements in the ventilation system had been made such as shafts passing through the ceiling and windows which could be lowered from the top or raised from the bottom. The Principal's supervision maintained clean and tidy dormitories, laundry work well done and bedding aired outside.

*Altogether this is a very well conducted school and reflects creditably on the Principal, Rev. Mr. Matheson.*¹⁴⁷

Paget did not blame the Principal for the great change over of staff. The members who were employed appeared to be interested in their work but the frequent changes of staff hindered the program of the school. Paget attributed the trouble to the more profitable employment available in the district. The salaries offered at Battleford Industrial School were not as much as were paid in other public institutions.

The report submitted by Indian Agent Day at Battleford on March 8, 1910 did not agree with Paget's estimation of the school. Day stated that the school institution was situated in a position to exclude sunlight from the classrooms and dormitories. He believed this was the reason for the prevalence of tuberculosis germs. The Agent requested

¹⁴⁶ *Ibid.*

¹⁴⁷ *Ibid.*

that the Department should insist upon a medical officer making monthly examinations of all Industrial school pupils. Where a case of illness was noted, it should be isolated to protect other pupils from the menace of the disease. Day reported that three students had died at Battleford Industrial School in one month¹⁴⁸.

Chisholm's Reports

In 1907 Inspector Chisholm reported to Frank Pedley, Deputy Superintendent General of Indian Affairs that Battleford Industrial School had a staff which included the Principal, teacher, matron and nurse, seamstress, cook, laundress, baker, farmer, general assistant, carpenter and night watchman. This staff cared for and guided the education of young Indians.

The enrolment had dropped considerably during the past year with discharged pupils exceeding admissions. The source for recruiting pupils, restricted to Battleford Agency, was found in Red Pheasant's and Moosomin's bands who contributed approximately one-half the attendance at the Battleford Industrial School. The Inspector warned that if the school was to be maintained, it would be necessary to recruit pupils from distant areas. The enrolment was as follows:

	Boys	Girls	Total
Standard I	1	9	10
Standard II	2	4	6
Standard III	5	14	19

¹⁴⁸ J.G. Day, Indian Agent, Battleford, "Letter to Ottawa, March 8, 1910," *B.S. (R.G. 10)*, Volume 4041, file 334503, Ottawa: P.A.C.

	Boys	Girls	Total	
Standard IV	8	2	10	
Standard V	8	-	8	
Standard VI	2	-	2	
	<hr/>	<hr/>	<hr/>	
Total	26	29	55	149

While the instructors provided the boys with a systematic and a satisfactory training in farming and in the care of livestock and the girls responded well in their training through the firm and kind guidance of the instructresses, the classroom work suffered. The Inspector made the following important pronouncement.

During the past two years there have been six different teachers in charge of the classroom, some of them but poorly qualified, while others appear to have taken but slight interest in the success of their work. In consequence of this mainly, the condition of the class work is not at present very satisfactory.

*There is a great difficulty in obtaining properly trained teachers, and still greater in securing teachers who are not interested in a homestead or some other interest and impairs their usefulness.*¹⁵⁰

Chisholm noted that no drill and calisthenic of any description was taught at school and this aspect of training was neglected.

On inspecting the bathroom facilities Chisholm reported a great improvement and they were as comfortable as could be desired. The bathrooms, conveniently located near the dormitories, were well

¹⁴⁹ W.J. Chisholm, Inspector, *Sessional Papers, 1908*, Paper 27, pp. 317-318.

¹⁵⁰ *Ibid.*

heated, clean and dry. The floors in the bathrooms were oiled.

The next item under inspection was the fire fighting equipment in the school. Chisholm noted that the equipment was well distributed throughout the building. On hand for emergency use were " 12 axes, 17 buckets, 18 handgrenades, 17 extinguishers, a McRobie chemical enging and 500 feet of hose"¹⁵¹.

It was Chisholm's opinion that Matheson had administered the school well and maintained a good record of accounts. Aside from Departmental grants, the chief source of revenue was the school farm. For the period ending December 31, 1907, the farm revenue of \$1250 was applied to school maintenance and only \$200 was expended on its operations.

Chisholm concluded his report with the remarks that many ex-pupils of Battleford Industrial School formed a considerable element on reserves in the Battleford Indian Agency. They were a credit to the Institution¹⁵².

The following year Matheson submitted the customary and routine annual report. With regard to attendance there were three boys who died; eight other boys and three girls were discharged, and thirteen boys and eight girls were enrolled. For the school year commencing September 1908, sixty nine students would be in residence at school.

The recreation provided for the students included swings, football, hockey, other games and outdoor exercises. The staff instructed boys in the exercise and use of the bucksaw on the wood pile¹⁵³.

151 *Ibid*

152 *Ibid*

153 E. Matheson, *Sessional Papers, 1909*, Paper 27, p. 355.

Matheson explained at some length that many of the ex-students who had returned to the reserves had done well in spite of the environment. There was a marked difference in the tone of the reserves where ex-pupils lived compared with those reserves who had no ex-pupils among the people. Many other ex-students lived and worked among Canadian settlers, and some had been hired as teachers or helpers in Indian Schools.

*Nearly all the girls that have been discharged are married, most of them on the reserves, to ex-pupils and others, but several of them are married to white settlers and are keeping their homes in a creditable condition.*¹⁵⁴

Statement of Receipts and Expenditures, 1909

In the statement of receipts and expenditures recorded for the fiscal year ending March 31, 1908, Battleford Industrial School had an excess of expenditure of \$423.50. This compared well with the Qu'Appelle Industrial School (Roman Catholic Industrial Institute), \$7,003.73, and with Regina Industrial School (Presbyterian) with a balance on hand of \$825.89¹⁵⁵.

Departmental Reports in Sessional Papers, 1910-1912

The officials in Ottawa realized the powerful influence of the parents in their non-support of Industrial Schools.

The preference which the Indians in recent years have evinced for boarding schools in the vicinity of reserves

¹⁵⁴ *Ibid.*

¹⁵⁵ Statement of Receipts and Expenditures, *Sessional Papers, 1909*, Paper 17, pp. 28-29.

seems to increase. This preference begets interest, and the interest of the parents is a large factor in the success of the school.

.....

*Of Industrial schools we have one less, the Calgary school having been closed on December 31 last.*¹⁵⁶

In accordance with Departmental duties the Inspector diligently inspected Battleford Industrial School for the fiscal year ending March 31, 1909.

At the outset of his report, the Inspector summarized the staffing situation.

There continues to be great difficulty in securing competent male assistants owing to the Superior inducements offered by other occupations throughout the district.

.....

*The salary paid was \$50 a month, with board and lodging which is as high as the revenue of the school would admit of; but in spite of this it was found impossible to retain the services of a well qualified teacher.*¹⁵⁷

The attendance register revealed that there were enrolled on January 1, 1907, fifty five students and admissions since, twenty one students for a total of seventy six. Nine students were discharged by authority of the Commissioner, two students were struck off as

¹⁵⁶ *Sessional Papers, 1909, Paper 27, p. 197*

¹⁵⁷ *W.J. Chisholm, Inspector, Sessional Papers, 1910, Paper 27, p. 349.*

deserters; three died. The net enrolment as at April 1, 1908 stood at sixty two students.

The day schools on the reserves managed to hold their students and it became necessary for Battleford Industrial School to recruit students from Saddle Lake in the west, and from The Pas in the east¹⁵⁸.

The hardworking teachers strove to maintain a spirit of cheerfulness in the classrooms. Chisholm observed that the pupils, in response, tried to do things that would make the teachers pleased. However, Chisholm saw that academic advancement was rather poor. The pupils frequently wrote meaningless statements in their notebooks which also were poor attempts at copying. The lessons did not assist the children to reason out what had been taught. The senior students were well behaved and submissive to authority. Chisholm was disturbed when he learned that the pupils were left mostly on their own to organize and play games.

*...but of systematic physical exercise, drill and calisthenics, breathing exercises and chest expansion, there was none, though badly needed. At a subsequent visit I learned that such exercises were being taken up by the new teachers.*¹⁵⁹

The next matter under inspection were the buildings, which were heated by hot air furnaces and stoves. Chisholm tested the condition of air in various rooms, particularly in the four dormitories. Samples were taken at 6:00 a.m. at the time of pupils arising and it

158 *Ibid.*

159 *Ibid.*

was found that the air at no time contained more than .06 percent of carbon dioxide, but the weather had been warm and the windows had been open all through the night.

The Inspector also observed that the floors, windows and woodwork were washed regularly; the laundry of childrens clothing and school linen were carefully done. The blankets, mattresses and mats were frequently aired out of doors¹⁶⁰.

Chisholm reported his investigation on the farm and garden. The yields over the past two years were very poor. He attributed this unsatisfactory state of affairs to unfavorable weather and to change of instructors¹⁶¹.

The state of Battleford Industrial School as an institution for academic and industrial training had deteriorated. Matheson submitted the report of the school year ending June 30, 1910. He routinely repeated information given in previous reports. The variation was noted in the enrolment. Matheson reported that three boys and two girls had died, four pupils were discharged and nine new pupils enrolled. There were, according to Matheson's accounting, seventy seven students enrolled.¹⁶²

Chisholm, in his accounting of students, excluding those who were classified as non-Indians, reported sixty eight pupils¹⁶³.

¹⁶⁰ *Ibid.*

¹⁶¹ W.J. Chisholm, Inspector, *Sessional Papers, 1910*, Paper 27, p.37-38.

¹⁶² W.J. Chisholm, Inspector, *Sessional Papers, 1911*, Paper 27, p.390.

¹⁶³ E. Matheson, Principal, *Sessional Papers, 1911*, Paper 27, p.448.

In his remarks under the heading of ex-pupils, Matheson spoke highly of the achievements which many ex-pupils had accomplished. One former student of Battleford Industrial School had earned a Bachelor of Arts degree at the University of Manitoba; two students had been ordained to the ministry at St. John's College, Winnipeg; and several others found employment as teachers or helpers in Indian schools. Most of the girls discharged were married mainly to ex-pupils and they lived on reserves¹⁶⁴.

In Sessional Papers the Indian Department reported its changed attitude regarding Industrial schools. The Superintendent of Indian Education denied that the Department promoted a policy of assimilation in the education of Indian pupils.

*It was never the policy, nor the end and aim of the endeavour to transform an Indian into a white man. Speaking in the widest terms, the provisions of education for the Indian is the attempt to develop the great natural intelligence of the race and to fit the Indian for civilized life in his own environment.*¹⁶⁵

The Superintendent of Education, in a one sentence report, wrote that Battleford Industrial School was no longer functioning as an Industrial school.

¹⁶⁴ E. Matheson, *Ibid.*, P. 449.

¹⁶⁵ D.C. Scott, Superintendent of Indian Education, *Sessional Papers*, 1911, Paper 27, p. 273.

*This school has apparently outlived its period of usefulness as an industrial institution for teaching trades, as for some time past it has been nothing more than a boarding establishment, where children are taught, in addition to the ordinary rudimentary school courses, house-keeping in its various branches, and a limited amount of farming and care of stock.*¹⁶⁶

Inspector Chisholm had visited the Battleford Industrial School three times during the year and made an inspection in January, 1911.

At the time of the inspection he noted that the staff was incomplete and some members were new. The cold weather increased difficulties in caring for the health of the pupils; "so that altogether the conditions were about the most unfavourable that could occur during the year"¹⁶⁷.

The enrolment of 57 pupils remained unchanged, but the difficulty of maintaining attendance increased year by year. The reluctance of Indian parents to send their children away from home to Battleford Industrial School gradually changed over the years to resistance. Four teachers had been in charge of the classroom at different intervals during the year and due to repeated interruptions the children made poor progress in academic studies¹⁶⁸.

¹⁶⁶ D.C. Scott, Superintendent of Indian Education, *Sessional Papers*, 1912, Paper 27, p. 352.

¹⁶⁷ W.J. Chisholm, Inspector, *Sessional Papers*, 1912, Paper 27, p. 476.

¹⁶⁸ *Ibid.* p. 477.

The old buildings, poorly adapted for use as a school, were in a bad state of repair. The Inspector saw a large expenditure if the buildings were to be renovated to make them safe and sanitary for large numbers of Indian students. The buildings did not comply with current Departmental standards. The facilities for classrooms, dining room and dormitories, however, were large enough to accommodate additional students. In regard to industries, the revenue obtained continued to contribute some assistance to the school while the training was only sufficient in scope to train the few pupils. The Inspector concluded that with diminished attendance and increased costs, the school could not operate within the revenue provided from per capita grants and school industries. He believed there would be a deficit to defray at the end of the year¹⁶⁹.

169 *Ibid.*

TABLE I

Battleford Industrial School 1889 - 1915****

Ending June 30	Salary Grant	Reserve School and Fund Paid	Pupils Enrolled	Average Attendance	Standards						Denomination of school	Remarks
					1	2	3	4	5	6		
1889	\$1200	Treaty No. 6	50	50	50							
1890	\$1200	Treaty No. 6	55	55	13	16	13	9	4	0	Episcopal	
1891	\$1200	Treaty No. 6	94	82	33	23	17	14	7	0	Episcopal	
1892	\$1200	Treaty No. 6	109	101	29	31	21	17	11	6	Episcopal	Expenses paid
1893	\$1200	Treaty No. 6	109	95	14	34	25	19	12	5	Episcopal	by Government

Year Ending	Salary Grant	School Appropriation	Boys Roll	Girls Roll	Total Roll	Average Attendance	Class of studies standards						Industries													
							1	2	3	4	5	6	Carpenter	Farmer	Shoemaker	Blacksmith	Printer	Painter	Teacher	Tailor	Baker	Engineer				
1894	*	Voted	63	50	113	78	21	31	24	21	11	4	12	13	5	12	3									
1895	*	Voted	73	47	120	100	36	23	21	18	10	3	27	17	9	12	4	2								
1896	*	Voted	70	44	114	101	24	27	16	16	6	-	13	-	9	4	5	2								(Ottawa omitted far:
1897	*	Voted	72	44	116	102	39	13	23	19	17	-	14	-	3	4	2	4								
1898	*	Voted	73	42	115	103	41	12	29	18	15	-	13	-	2	3	2	1								
1899	**	Voted	63	44	107	100	27	10	42	17	5	6	11	4	3	3	4	1								4
1900	**	Voted	61	43	104	99	23	16	36	22	4	3	12	-	-	3	3	-								3
1901	**	Voted	55	44	99	97	23	20	22	18	15	1	5	-	-	2	1	-								3
1902	**	Voted	51	46	97	92	27	20	20	18	12	-	5	-	-	2	-	-								4
1903	**	Voted	46	47	93	85	15	5	39	17	11	6	12	-	-	1	-	-								4
1904	**	Voted	41	49	90	86	11	11	33	23	8	4	9	-	1	-	-	-								6
1905	**	Voted	40	45	85	80	6	12	27	21	15	4	17	-	-	-	-	-								4
1906	**	Voted	38	39	77	71	8	11	21	15	16	6	13	-	-	-	-	-								4
1907	***	Voted	32	32	64	55	7	3	27	12	9	6	9	-	-	-	-	-								-
1908	***	Voted	35	32	67	63	18	4	24	11	8	2	6	-	-	-	-	-								-
1909	***	Voted	30	39	69	66	27	8	7	16	7	4	12	-	-	-	-	-								3
1910	***	Voted	33	39	72	63	21	9	13	12	8	9	9	-	-	-	-	-								-
1911	***	Voted	31	41	72	61	31	9	11	10	7	4	10	-	-	-	-	-								-
1912	***	Voted	29	36	65	45	22	12	11	12	6	2	-	-	-	-	-	-								-
1913	***	Voted	17	25	42	37	15	8	7	5	6	1	-	-	-	-	-	-								-
1914	***	Voted	17	23	40	30	16	8	7	3	5	1	-	-	-	-	-	-								-
1915	***	Voted	11	19	30	17	9	9	-	6	6	-	-	-	-	-	-	-								-

*Maximum enrolment allowed 150 pupils at \$150 per capita grant
 **Maximum enrolment allowed 120 pupils at \$145 per capita grant
 ***Maximum enrolment allowed 100 pupils at \$145 per capita grant
 ****Information compiled from Tabular Statements for the Years Indicated, Sessional Papers. Authorized: John McGirr, Clerk of Statistics and L. Vankoughnet, D.S.G.I.A., Department of Indian Affairs. NOTE: 1889-1894 -- Rev. T. Clarke, Principal
 1895-1915 -- Rev. E. Matheson, Principal

CHAPTER VI

CLOSURE OF BATTLEFORD INDUSTRIAL SCHOOL

This chapter will examine Departmental and ecclesiastical measures affecting the closure of Battleford Industrial School. In conjunction with the closure of the institution a study is made of the disposal of school assets.

In the years following 1907, the number of pupils enrolled and staff employed declined which resulted in the curtailment of several practical training programs. Per capita grants, reduced in accordance with enrolment, were insufficient to defray the operational costs of the school. The deficits increased each year, a condition contrary to policy of Industrial school self support.

The Deputy Superintendent General of Indian Affairs determined to close the Industrial school at Battleford, was prepared to establish new improved day schools. The Departmental officials took advantage of every opportunity to force the clergy to abandon the institution. Events which followed forced the ecclesiastical and Departmental authorities to negotiate the closure of the Industrial school. An examination of the disposal of school land concludes this chapter's study of Battleford Industrial School as an educational institution.

Negotiations For Closing Battleford Industrial School

Matheson was faced with a number of problems. He could not retain the staff for the reasons mentioned in Paquet's report. He could not maintain adequate pupil enrolment since Indian parents preferred the new improved day schools and boarding schools on reserves. Recruiting pupils without the consent and support of local Departmental officials forced Matheson to think about taking long and dangerous journeys to find children for his school. The operation expenses of the school mounted and as pupil enrolment decreased the revenue of per capita grants decreased proportionately.

In 1912 Matheson was obliged to write to Ottawa for financial assistance. He asked for a grant of \$2500 to defray a deficit of \$2634.20. He explained that the school had suffered two years of poor crops and since farm revenue was reduced he was obliged to buy vegetables for the school. For nearly two years the church had contributed \$600 per year and various smaller donations from private sources had helped hold down the deficit. He noted that school livestock could be sold to cover the debt but they were required for school purposes¹.

In 1912 Duncan Scott wrote to Frank Pedley, Deputy Superintendent, his assessment of and proposal about the Battleford Industrial

¹ E. Matheson, Letter to "Ottawa, January 29, 1912," *B.S.* (R.G. 10), Volume 4041, file 334503, Ottawa: P.A.C.

School. In this letter Scott revealed that negotiations had taken place between the Church and Departmental authorities and apparently both sides had waited until Matheson made his appeal for assistance.

The Rev. Principal of the Battleford Industrial School has applied for financial assistance to enable him to wipe out a deficit incurred in the management of the school amounting to \$2634.20.

The average attendance at this school has decreased within the past two years from 62 to 35. It is not possible for the principal to conduct his school with such a small pupilage. The closing of this school and the erecting in lieu thereof a boarding school at The Pas to accomodate 75 pupils and at a later date one at Montreal Lake as well as of one or two improved day schools has been agreed upon between the Department and his Lordship H.N.L. the Bishop of Saskatchewan and there is an item in the estimates for 1912-1913 for funds for The Pas School.

In view of the proposed closing of the school I think the Department should take into consideration the paying of the deficit upon the condition that the school is closed next summer - say at the end of June quarter. Almost half the pupils at the present in attendance come from Red Pheasant Band and it would be necessary to provide an improved day school on this reserve during the coming summer which the Department is prepared to do.

If the condition above stated is satisfactory to the Church authorities, Mr. Chisholm might be asked to make a thorough audit of the books and to submit such

*statements which are usually required in cases of this kind.*²

In September 1912, Bishop Newnham of Saskatchewan wrote to Ottawa an urgent request that a grant of \$2000 be made to defray some expenses at the Battleford Industrial School since the Bank refused to have any further business dealings³.

A month later Frank Pedley replied by telegram

Rt. Rev. J.A. Newnham, D.D. at Prince Albert

*Department proposes paying deficit at Battleford School after proper audit which will be made at once.*⁴

Meanwhile Matheson wrote to Robert Rogers, Minister of the Interior stating that both the Department of Indian Affairs and his Church planned to close Battleford Industrial School. He wished to buy a portion of school land between 2nd and 3rd Avenues, from 5th Street to 2nd Street⁵.

² Duncan Scott, Chief Accountant, "Letter to Frank Pedley, February 19, 1912," *B.S. (R.G. 10)*, Volume 4041, file 334503, Ottawa: P.A.C.

³ Bishop of Saskatoon, Letter to "Ottawa, Sept. 25, 1912," *B.S. (R.G. 10)*, Volume 4041, file 334503, Ottawa: P.A.C.

⁴ Frank Pedley, Deputy Superintendent General of Indian Affairs, Telegram to "Bishop of Sask., Oct. 26, 1912," *B.S. (R.G. 10)*, Vol. 4041, file 334503, Ottawa: P.A.C.

⁵ E. Matheson, Principal, Letter to "Robert Rogers, Minister of Interior, Oct. 28, 1912," *B.S. (R.G. 10)*, Vol. 4041, file 334503, Ottawa: P.A.C.

Matheson offered \$2500 with terms suitable to the Department. This offer was not acted upon since the buildings were sold later to the Battleford Academy of Seventh Day Adventists.

Inspector Chisholm complied with instructions from headquarters and had completed a thorough audit of the financial standing of the Industrial School at Battleford. In April 1913, Scott received the details of Chisholm's report which he passed on to the Deputy Superintendent. The school deficit as at December 31, 1912 stood at \$5069.43. Chisholm had discovered several errors in the school records which accounted for the increased deficit.

I think that this account might now be paid. It is understood that the school will be closed as soon as we succeed in erecting a school on Little Pine and Red Pheasant reserve so that the life of the school will not be a long one.⁶

The Departmental authorities were anxious to close Battleford Industrial School but the delays were due to the building of new improved day schools, and to further negotiations by Church officials. Finally in January 1914, Duncan Scott who had become Deputy Superintendent General of Indian Affairs, wrote to Rt. Rev. Newnham, Bishop of Saskatchewan, asking when he might fix the exact date of the closure of Battleford Industrial School since the Little Pine and Red

⁶ Duncan C. Scott, Chief Accountant, Memo to "Frank Pedley, Deputy Superintendent General of Indian Affairs, April 13, 1913," B.S. (R.G. 10), Volume 4041, file 334503, Ottawa: P.A.C.

Pheasant schools were being built⁷.

The Bishop replied that he had conferred with Archdeacon MacKay who stated that Red Pheasant school was not in good working order and very few pupils were attending. Bishop Newnham would not consider closing the Industrial school in Battleford until Red Pheasant school operation was more successful. He noted that a hasty closure of the institution might deprive children of their education.

*I am quite prepared to approve the closing of Battleford School as soon as it can be done justice to the Indians. Red Pheasant School is built in such a place as to be very far distant from a great many pupils' homes. It was understood that the children should be conveyed to school daily. Somehow this has not yet been done and Mr. Chisholm seems to be unduly slow in getting this started. I do not think I am unfair in requiring that all should be done that is necessary to make Red Pheasant a success before Battleford School is closed.*⁸

Bishop Newnham suggested that when the date for closing Battleford Industrial School was fixed it should be sufficiently far off to give the staff an opportunity to make their plans for the future.

⁷ Duncan C. Scott, Deputy Superintendent General of Indian Affairs, "Letter to Rt. Rev. Newnham, Bishop of Saskatchewan, January 15, 1914," *B.S. (R.G. 10)*, Vol. 4041, file 334503, Ottawa: P.A.C.

⁸ J.A. Saskatchewan, Bishop, Letter to "D.C. Scott, Deputy Superintendent General of Indian Affairs, February 3, 1914," *B.S. (R.G. 10)*, Vol. 4041, file 334503, Ottawa: P.A.C.

He advised Scott that he planned to obtain a financial standing of the Industrial School from Matheson and that the Deputy Superintendent could correspond with Matheson on this matter⁹.

Scott replied to Bishop Newnham that the Department wished to close the Battleford Industrial School on March 31, 1914, which ended the quarter year. Scott was firm and direct in his stand about the date for the closing of the Institution and he would not accept any further hedging in bringing the matter to an end.

*Your Lordship will be good enough to advise the staff accordingly. We are now at much expense for salaries at Red Pheasant School and in providing a mid-day meal. Mr. Chisholm will be directed to make arrangements for the transport of children during the winter months at least.*¹⁰

The Church continued to negotiate minor matters on behalf of the Industrial School staff. Bishop Newnham wrote to Scott asking that Matheson be allowed to remain in the Principal's house after the school was closed. Matheson, if allowed to remain there, could keep watch on government property. The arrangement would give Matheson the time he needed to make other plans.

Bishop Newnham wrote on behalf of Miss Nellie Hays who had given the best years of her life in the long and faithful service at

⁹ *Ibid.*

¹⁰ Duncan C. Scott, Deputy Superintendent General of Indian Affairs, "February 10, 1914," *B.S. (R.G. 10)*, Vol. 4041, file 334503, Ottawa: P.A.C.

Battleford Industrial School to recognize her services and grant some allowance.

Bishop Newnham requested that the closure of the Industrial School be delayed until arrangements concerning the destination of the pupils could be finalized¹¹.

In his reply, Scott advised the Bishop of Saskatchewan that he planned, by Order-in-Council, to transfer the buildings and land upon the closure of the school to the Department of the Interior. Matheson could make his arrangements for staying on in the Principal's residence with that Department. With regard to Nellie Hays, Scott preferred the Church undertake to transfer her to The Pas. The Department could not grant her an allowance except for the services she performed.

Scott was quite prepared to allow an extension asked for and the school would not be closed until May 31, 1914.

*With regard to any children from destitute homes at present enrolled in Battleford, arrangements have been made to transfer them to Elk Horn Industrial School. The matter has been taken up with Mr. Wilson who is in communication with Mr. Matheson.*¹²

¹¹ J.A. Saskatchewan, Bishop, Letter to "D.C. Scott, Deputy Superintendent General of Indian Affairs, February 20, 1914," B.S. (R.G. 10), Volume 40441, file 334503, Ottawa: P.A.C.

¹² D.C. Scott, Deputy Superintendent General of Indian Affairs, Letters to "Bishop of Saskatchewan, February 27, 1914," B.S. (R.G. 10), Volume 4041, file 334503, Ottawa: P.A.C.

On March 2, 1914, Martin Benson wrote to the Deputy Superintendent that he agreed with Chisholm's recommendation to give the employees required to leave Battleford Industrial School one month's salary in lieu of one month's notice. The payment of Nellie Hays salary was authorized later in a Departmental letter of May 14. The employees who would not be retained on staff were as follows:

Rev. E.K. Matheson, Principal, 5 months salary in arrears January 1, 1914 @ \$50	\$ 250
Mrs. E.S. Matheson, Matron, 11 months salary in arrears, July 1913, @ \$25	275
Miss M.E. Coates, Laundress, 2 months salary in arrears, April, 1914, @ \$20	40
Miss M.A. Robinson, Cook, 2 months salary in arrears, April, 1914, @ \$20	40
Miss Norma Moody, Nurse, 2 months salary in arrears, April, 1914, @ \$10	20
F.G. Barnes, Farmer, 2 months salary in arrears, April, 1914, @ \$40	80
Alex Lafleur, Carpenter, 1 month's salary in arrears, May, 1914, @ \$30	30

The obligation for the payment of the salaries was taken up by the Department of Indian Affairs¹³.

School Cemetery

Matheson, as Principal of Battleford Industrial School, wrote his final official letter on May 25, 1914, about a small portion of

¹³ Martin Benson, Letter to D.C. Scott, Deputy Superintendent General of Indian Affairs, March 2, 1914," *B.S. (R.G. 10)*, Vol. 4041, file 334503, Ottawa: P.A.C.

school land which had been set aside as a cemetery.

*There are now between seventy and eighty bodies buried there - mainly former pupils of this school. During the time I have been in charge of this school, I kept the fence in repair but the posts are now old, getting rotten and require to be renewed throughout. Now that this School is soon to be closed, I do not know who will look after the cemetery' and if it is not properly cared for the fence will soon fall, or be broken down, and the place will be trodden over by stray cattle and horses pasturing around the place; and I am sure the Department would like to prevent this.*¹⁴

Matheson volunteered to obtain the required materials and to supervise the repair and improvement of the cemetery if the Department would forward a fifty dollar grant¹⁵.

Disposal of Assets of Battleford Industrial School

In a lengthy report submitted by Chisholm and Matheson, an inventory of all equipment and materials on hand at the Industrial School described the numbers and types of articles and their intended destination.

With reference to the balance of the property at school which had been listed on the last page of the inventory, Chisholm recommended

¹⁴ E. Matheson, Principal, Letter to "The Secretary, Department of Indian Affairs, Ottawa, May 25, 1914," *B.S. (R.G. 10)*, Vol. 3923, file 116820-22, Ottawa: P.A.C.

¹⁵ *Ibid.*

that the Department should approve Matheson's offer to purchase 60 cords of wood at three dollars per cord which was a better price than the current market price.

The equipment, furnishing articles and the disposition of them were classified for distribution. The Pas Boarding School received classroom furniture and material; house furniture and equipment.

The Battleford Indian Agency obtained some house furniture. The carpenter's and blacksmith tools, drugs, fire extinguishers, and cord wood were transferred for Agency use.

Discharged pupils and parents received some beds, bedding, house furniture and kitchen utensils. Pupils who were returning home were given clothing, bedding, travelling and night clothing.

Red Pheasant's new improved day school obtained school furniture, materials and textbooks and a bath tub for the teacher's residence. Consigned to the old school on Red Pheasant's reserve were some furnishing for the teacher's residence.

Little Pine's new improved day school obtained similar equipment and materials which were allocated to Red Pheasant's new school.

The complete inventory is included in Appendix M.¹⁶

With the writing of the report which described the disposal of school property on July 10, 1914, the final administrative act was

¹⁶ E.K. Matheson and W.J. Chisholm, Report to "Secretary, Department of Indian Affairs re Battleford Industrial School Inventory, May 31, 1914, July 10, 1914," *B.S. (R.G. 10)*, Vol. 3922, file 116820, Ottawa: P.A.C. The full report is included in Appendix M.

completed. Battleford Industrial School was closed.

Disposal of School Land

An Order-in-Council, published in The Canada Gazette, stated that the lands reserved for Battleford Industrial School were controlled by the Superintendent General of Indian Affairs. Under authority of "The Dominion Lands Act, and with advice from the Queen's Privy Council for Canada, the Superintendent General declared a list of lands in Township 43, Range 16, West of 3rd Meridian and certain lots in the Town of Battleford as being under his control for purposes of Battleford Industrial School¹⁷.

In 1902 the Bishop asked for grant free control of certain portions of school land for church purposes in connection with Battleford Industrial School. Lyndvade Pereira, Assistant Secretary, replied to his Lordship, with a copy to J.D. McLean, Secretary for the Interior, stating that the land had been reserved for school purposes and no approval could be given¹⁸.

However, in 1905, the Department wrote to Matheson that a portion of school land was required for a roadway. Matheson then informed the Indian Department that he had no objections. The Department of

¹⁷ J.J. McGee, Clerk, Privy Council, "Order-in-Council," *The Canada Gazette*, Saturday, October 1, 1890.

¹⁸ Lyndvade Pereira, Assistant Secretary, Letter to "The Bishop of Calgary, September 11, 1902," *B.S. (R.G. 10)*, Vol. 3923, Ottawa: P.A.C.

Indian Affairs proceeded with road construction¹⁹.

The next school land transfer occurred in 1911 when the Indian Department requested Matheson to state what use he had made of a portion of land in the north-east corner quarter of Section 15. The Indian Department planned to transfer the land to the Department of the Interior as it was required "for the establishment of an institution of insane persons"³⁰.

Matheson replied that the school did not use the land and he had no objection to the transfer of land for that purpose²¹. The negotiations for the land transfer were completed which permitted the construction of the institution.

Also in 1911, the Grand Trunk Pacific Railway, with head office in Winnipeg, was interested in extending its line. Agent George Hope Supervisor of Right-of-Way, made inquiries about obtaining right of way through school land. Matheson was aware of the railway company's interest and he had made discreet inquiries about the price of land in the Battleford area. Land prices ranged from \$25 to \$75 per acre. The Principal suggested that Departmental officials should allot about four acres of land to be transferred to the railway company. In the

¹⁹ E. Matheson, Principal, Letter to Deputy Superintendent, October 28, 1905, " *B.S. (R.G. 10)*, Vol. 3923, Ottawa: P.A.C.

²⁰ J.D. McLean, Assistant Deputy and Secretary, Letter to "E. Matheson, January 23, 1911," *B.S. (R.G. 10)*, Vol. 3923, Ottawa: P.A.C.

²¹ E. Matheson, Principal, Letter to "J.D. McLean, January 31, 1911," *Land, B.S. (R.G. 10)*, Vol. 3923, Ottawa: P.A.C.

agreement the railway company should be responsible to build a fence inside the right of way in order to prevent animals from straying on school property.

Agent George Hope agreed to purchase the right of way through the north west quarter of Section 17, Township 43, Range 16, west of 3rd meridian. He issued vouchers for payment of the land right of way valued at twenty-five dollars per acre amounting to \$113.25 on one portion, and \$297 for the land between 4th and 7th Streets. The total was \$410.25. Hope considered the deal closed²². However, Ottawa had overlooked issuing a Letters Patent for land cutting through the Battleford Industrial School reserve. This oversight was finally cleared in September 1922 when the General Solicitor, on behalf of the Canadian National Railways and Grand Trunk Pacific Railways, issued a cheque for \$261.

In 1914 when it became known that Battleford Industrial School would be closed, J.A. Roland, Indian Agent, Battleford, reported to his senior officials that a delegation of citizens had interviewed the Honorable Dr. Roche regarding an experimental farm. They hoped to gain possession of all the buildings that comprised Battleford Industrial School. Roland considered their plans as ambitious and he felt that Battleford Agency should have priority. He stated that the Agency required a number of buildings to house the employees and ten acres as

²² George Hope, Right of Way Agent, Grand Trunk Pacific Railway, Letter to "J.D. McLean, June 19, 1911," Land, B.S. (R.G. 10), Vol. 4054, file 379950, Ottawa: P.A.C.

pasture for the Agency driver horse. Roland suggested that the balance of land and buildings could be available to assist the citizens who favored establishing an experimental farm²³.

The Government decided to sell a portion of the school property and buildings to the Battleford Academy of Seventh Day Adventists. The Department of Indian Affairs transferred the balance of the school land, namely, North-west of the river of Section 15, Township 43, Range 60, west of 3rd meridian to the Lands and Timber Branch. This final disposal of property ended this aspect of the story of Battleford Industrial School.

²³ J.A. Roland, Agent, Battleford Agency, Letter to "Ottawa, April 16, 1914," Land, *B.S. (R.G. 10)*, Vol. 3923, Ottawa: P.A.C.

CHAPTER VIII
SUMMARY AND CONCLUSIONS

Summary

Government Patronage of Industrial Schools

The signing of Treaty No. 6 in 1876 formally committed the Government of Canada to provide education for Indians living in Forts Carlton and Pitt, and Battle River Districts, North West Territories. But the Government moved very slowly to comply with treaty obligations. Spragge, Deputy Superintendent General of Indian Affairs, early proposed Industrial Schools as the chief means to solve Indian problems which were troublesome to the Government. In 1879 Davin reported to Parliament on the feasibility of Industrial Schools in the North West Territories, and the matter was set aside for several years. Indian Agents believed Industrial Schools were the means to change the young generation of Indians from useless and dangerous factions to contributing farmers in society. They expressed the convictions held by many field officials that mission and day schools were inefficient. Any progress noted in these rudimentary schools were due to indefatigable labors of few dedicated teachers. The solution advocated was to separate the children from their parents and train the youth in Industrial Schools. Commissioner Dewdney confirmed the total inadequacy of the rudimentary schools in the wilderness of the Territories. Teachers and Indian Agents had experienced very little success in persuading parents to send their children to school. Dewdney also advocated establishment

of Industrial Schools; these institutions, he believed, would bring permanent benefits to Indians.

The Government, pressed by field officials of the Department of Indian Affairs, and at the insistence of Church leaders, passed legislation which provided for the establishment of Industrial Schools in the North West Territories. The Government believed Industrial Schools were the means by which to assimilate generations of Indian children into a Canadian civilization. Battleford Industrial School was established in 1883, the first of a number of such schools in the North West Territories.

The City of Battleford had been chosen for several reasons. Available Government buildings could be converted for institutional education and the school could be conveniently supervised by Departmental officials located in Battleford or from the Commissioner's office in Regina. Battleford Industrial School, located in the area embraced by the treaty, could without difficulty draw from the reserves the required number of children.

At the outset, Indian parents were suspicious of the intent of Industrial Schools. They objected to long years of estrangement from their children and to the conditions laid down for Industrial Schools. Indian parents believed that such an educational arrangement was not intended in the original treaty agreement. Slowly parents yielded to coercion and Industrial Schools flourished. The Indians feared that the Departmental officials would enforce the regulation of compulsory

attendance. This regulation was never enforced for the officials feared Indian reaction. Principals became alarmed when enrolments began to decline after the turn of the century. They objected to the laggard attitude Departmental officials assumed towards maintaining high enrolment of children in schools.

In the beginning Industrial education was aggressively promoted and as a result, the Department of Indian Affairs in Ottawa enlarged its offices in order to implement educational policies and process increased administrative data received from schools and field officials. Macrae influenced early policies affecting the direction and management of Industrial Schools. As a school Inspector, he wielded personal influence at many Industrial and other schools in the North West Territories and Manitoba. He was particularly influential in the educational affairs at Battleford Industrial School. By 1890, after promoting a policy of expansion, the Deputy Superintendent General of Indian Affairs learned through reports that operational costs for Industrial schools were high and steadily increasing. In 1878-79, the entire appropriation for Indian Schools for Canada was about \$16,000 and in 1889-90 the expenditure was \$172,980.43. For the year 1903-04 the expenditure was \$393,221.48¹.

The per capita grant system was instituted as a means to control educational expenditures of Industrial and boarding schools.

¹ D.C. Scott, "Indian Affairs," in Short and Doughty, *Canada and its Provinces*, Volume 7, p. 614.

The conditions laid down in the per capita grant regulations provided for Departmental control over school administration and operation without having government employees in the front line of accountability. The Church authorities assumed the responsibility for Indian education in the schools. While appropriations increased annually due to increasing enrolments, the per capita costs remained fairly fixed.

Through school Inspectors and other governmental employees the Department of Indian Affairs exercised its influence in education. The early days of school administration in the North West Territories was a new venture and the system was both praised and criticized. There were insufficient safeguards employed for the protection of students' health in Industrial schools which resulted in a high percentage of deaths among pupils due to tuberculosis. Children, the well and the sick, were grouped together in buildings poorly designed for school purposes.

No realistic programs were provided for pupils who left Industrial schools and returned to reserves. The senior authorities of the Department of Indian Affairs learned that many ex-pupils retrograded, some of whom became leaders in Indian life². The outing system and the File Hills Colony did achieve a limited measure of the objective for independence among the pupils. The programs were inadequate preparations for the competition in a Canadian civilization.

² *Ibid.*, p. 615

Industrial schools gave practical training in manual trades and work for both boys and girls. For many years students contributed to the success and financial well being of the schools and Indian agencies. Marriages were arranged between former pupils; the young students were given their earned annuities with which to start their livelihood.

By 1907 a scheme for improved day schools, which would replace Industrial schools, was favored by Departmental authorities. In 1910 Duncan Scott had begun to sweep in the reform for new improved day schools across Canada. It was his task to close Industrial schools. The policy of the Department of Indian Affairs recognized that academic studies must be given greater emphasis; but it included instruction whereby students could gain a livelihood as farmers, and ranchers, and in industries as workers and clerks. Scott believed it was imperative to substitute Christian ideals of conduct and morals in the Indian youth for the aboriginal conceptions of both³. Scott summarized the schools supported by the Department of Indian Affairs and controlled by the Department of Indian Affairs and controlled by Churches in 1910-11, and these are shown in the tables on the following pages⁴.

Church of England in Canada: Its Educational Role

Church organization in the ecclesiastical province of Rupert's Land was established in 1873, and among others, it included the diocese

³ *Ibid.* p. 616

⁴ *Ibid.* p. 614-615.

TABLE II
 CLASSES OF INDIAN SCHOOLS IN CANADA
 FOR THE YEAR ENDING 1911

Province	Day	Boarding	Industrial	Total
Ontario	84	4	5	93
Quebec	24			24
Nova Scotia	11			11
New Brunswick	10			10
Prince Edward Island	1			1
British Columbia	46	8	8	62
Manitoba	41	9	2	52
Saskatchewan	19	13	2	34
Alberta	8	16	2	26
North West Territories	2	3		5
Yukon	5	1		6
TOTAL	251	54	29	324

TABLE III

INDIAN SCHOOLS CONTROLLED BY VARIOUS RELIGIOUS DENOMINATIONS IN CANADA 1911.

Province	Undenom- inational	Roman Catholic	Church of England	Methodist	Presby- terian	Salvation Army
Ontario	41	26	17	9		
Quebec	5	14	2	3		
Nova Scotia		11				
New Brunswick		10				
Prince Edward Island		1				
British Columbia	2	20	18	17	3	2
Manitoba	3	11	23	10	5	
Saskatchewan		11	16		7	
Alberta		12	8	6		
North West Territories		2	3			
Yukon			6			
TOTAL	51	118	93	45	15	2

of Saskatchewan. By 1870 the administrative network of the Church of England in Canada was well developed. The missions and missionaries were supported by important church organizations such as the Church Missionary Society in England and other auxiliary religious organizations.

At the fourth meeting of the Synod held at Prince Albert in 1889, Bishop Pinkham announced his support of a policy resolution adopted by the Church Missionary Society for a gradual withdrawal of aid from Indian missions. However, the objectives of self support in the missions were not being met and the matter of Church survival became a serious problem. The Bishop attempted to reverse the policy resolution of the Church Missionary Society. It was too late.

Church authorities in the North West Territories were convinced that missionary work could be sustained through education. The Church of England in Canada having developed mission schools, wished to maintain control in Indian education. According to Archdeacon Mackay, there could be no withdrawal from the mission field while other Churches were active. In his concern over the crisis facing the missions, the Bishop criticized the Government's lack of concern for Indian education. Bishop Pinkham proposed a solution to the problems, by entering into an agreement with the authorities of the Department of Indian Affairs which would permit the Church to control Indian education.

In 1895, the Bishop and the Deputy Superintendent entered into a per capita grant agreement whereby Battleford Industrial School came

under the direct control of the Bishop. Church authorities regarded the arrangements as beneficial and the Bishop urged his missionaries to promote a drive for Indian support in industrial education. The non-support of Indians gradually jeopardized the future of missionary work in the educational field since the success of Industrial Schools depended upon large enrolments. The per capita grants based on enrolment decreased annually until the Principals could not meet their obligations for operating expenses. In 1899 Van Thill, a Church accountant reported the difficulties. Church leaders were forced to impose harsh economy measures at the schools which in turn threatened their security when parents generally refused to allow their children to enrol.

Meanwhile the Department of Indian Affairs became alarmed about the high death rate of pupils at Industrial Schools. In 1907, Samuel Blake, a leading member in the Committee of the Missionary Society for the Church of England in Canada undertook to investigate the reports. Blake advocated support for the Government's plan to close Industrial Schools and build new improved day schools on reserves. Church leaders in Western Canada could not agree with their colleagues in Eastern Canada. The inquiry conducted by Blake sparked a dispute which changed the role of the Church in Indian education. Archdeacon Tims with the support of Bishops in Western Canada led the attack on Blake. The Western leaders lost the battle for the Church of England in Canada passed a resolution in support of the Government's proposal. Although

the Government attained its goal for change in Indian education, it did so by taking advantage of the dissent among Church officials.

Battleford Industrial School

In 1883, Rev. Thomas Clarke, under direction of the Department of Indian Affairs established Battleford Industrial School. The school premises comprised of the former Government House buildings. Commissioner Dewdney issued specific instructions for Clarke to follow. At the outset the rules for the school were based on the military plan which required a strict enforcement of duties. The children were required to do much of the work to make the institution self-supporting. Clarke submitted reports and requisitions for approval by senior officials.

The Riel Rebellion in 1885 completely disrupted Battleford Industrial School. Pupils were scattered over the country side and the buildings were damaged as a result of the rebellion. Clarke, under difficult conditions, tried to promote Industrial education when the rebellion was over. The immediate outlook was bleak. The Departmental officials in Ottawa decided to have the school premises repaired. J.G. Oliver was awarded the contract for the work at \$8,536.50.

Immediately upon taking possession of the school in October 1886, Clarke turned his efforts to increasing the enrolment and to expanding the trades training programs. In his annual report to the Department of Indian Affairs for the year ending 1887, Clarke reported

that the educational progress of the students had reached beyond his highest hopes. Students, however, were reluctant to speak English. Clarke proposed that pupils having different Indian languages be enrolled as a way to overcome the problem. He advocated the purchase of a printing press to foster the English language at school. The press was purchased and a school newspaper, The Guide, was regularly published.

In the early years of Battleford Industrial School, expenditures were large. Government appropriations covered school development: \$22,958.28 for the year 1886-87; \$23,795.81 for the year 1888-89; and \$22,434.68 for the year 1889-90. These were the years of growth and capital investment in buildings and equipment, and in salaries and material goods.

Commissioner Reed and other field officials made regular inspections of the school plant and its operations. In his reports and letters to senior officials in Ottawa Reed submitted his recommendations as well as comments and judgements about school operations and student progress. The Department of Indian Affairs maintained control in all phases of school life.

Clarke experienced problems during his Principalship. George Drever, Headsman of Mistawsis Band, personally inspected the school to learn about the conditions under which the children lived. Rumors of mal-administration were disproved. Clarke was subjected to frequent inspections by Government officials. School Inspector Macrae exerted his influence in school matters. He exercised his authority in the punishment of Lazarus Charles, a matter which was later brought to the attention of Parliament.

Dewdney and Reed were instrumental in establishing compulsory student savings. The annuities were earned by students for services performed. When students were discharged from school, they applied according to prescribed procedure, for their savings to help them make a start in their living. The officials in Ottawa controlled the deposits and withdrawals of annuities.

The standard course of studies for Indian schools in 1890 listed ten subjects which did not include the programs for trades training. The brevity and quality of the programs did not provide teachers with sufficiently specific guide lines. The course of studies for 1895 was in improvement wherein some details of the studies were outlined. Included were four additional studies; in ethics, history, general knowledge and calisthenics. For students in Standards Five and Six, studies of Indians in Canada were introduced which stressed citizenship, evils of Indian isolation and enfranchisement. Since Battleford Industrial School operated on a half day system for trades training and academic instruction, such studies could not be taught in depth.

In 1894 a confidential agreement between the Bishop of Saskatchewan and the senior authorities of the Department of Indian Affairs was made for the Church to take over the Industrial School at Battleford under a per capita grant system. A condition in the agreement required a new Principal for the school. Archdeacon Mackay and the Bishop of Saskatchewan supported Rev. E. Matheson as their choice for Principal. In 1894 Clarke, at the direction of the Bishop's office,

submitted his resignation and resumed his duties as a missionary in the Diocese. The Government officials reluctantly agreed to Matheson's appointment.

Battleford Industrial School formally came under the per capita grant regulations on July 1, 1895. Since the school was under direct control of the Bishop, he convened a meeting of missionaries in October when he urged them to exert greater effort in soliciting Indian support of the school. The Bishop visualized the Industrial School as the centre for the moral and spiritual training of Indian youth. He was determined that the new arrangement with the Government would be a success even if it meant closing some day schools on reserves. In conjunction with the transfer of school operations, the Department of Indian Affairs developed a form report for Principals to use when submitting annual reports. The report form was organized under topical headings and space to allow for brief summaries of all aspects of Industrial School operations. Matheson in completing the annual reports, submitted standard information each year.

Enrolment decreased annually, which distressed Matheson. Departmental field officials hindered rather than helped him with recruiting pupils from reserves. The per capita grants were based on pupil enrolment which the Department recognized for treaty Indians. Matheson urged the senior authorities to enforce the regulations for compulsory attendance. The regulations were not enforced. Matheson was obliged to make long and dangerous recruiting trips to maintain the enrolment at school. He accepted non-treaty Indian students but no grants

were allowed for them. In accordance with decreased enrolments, Matheson was forced to implement economy measures to control operational expenses. A number of programs in trades training were curtailed and the teaching staff was reduced. He worked under conditions that were changing rapidly due to industrial and technological advances.

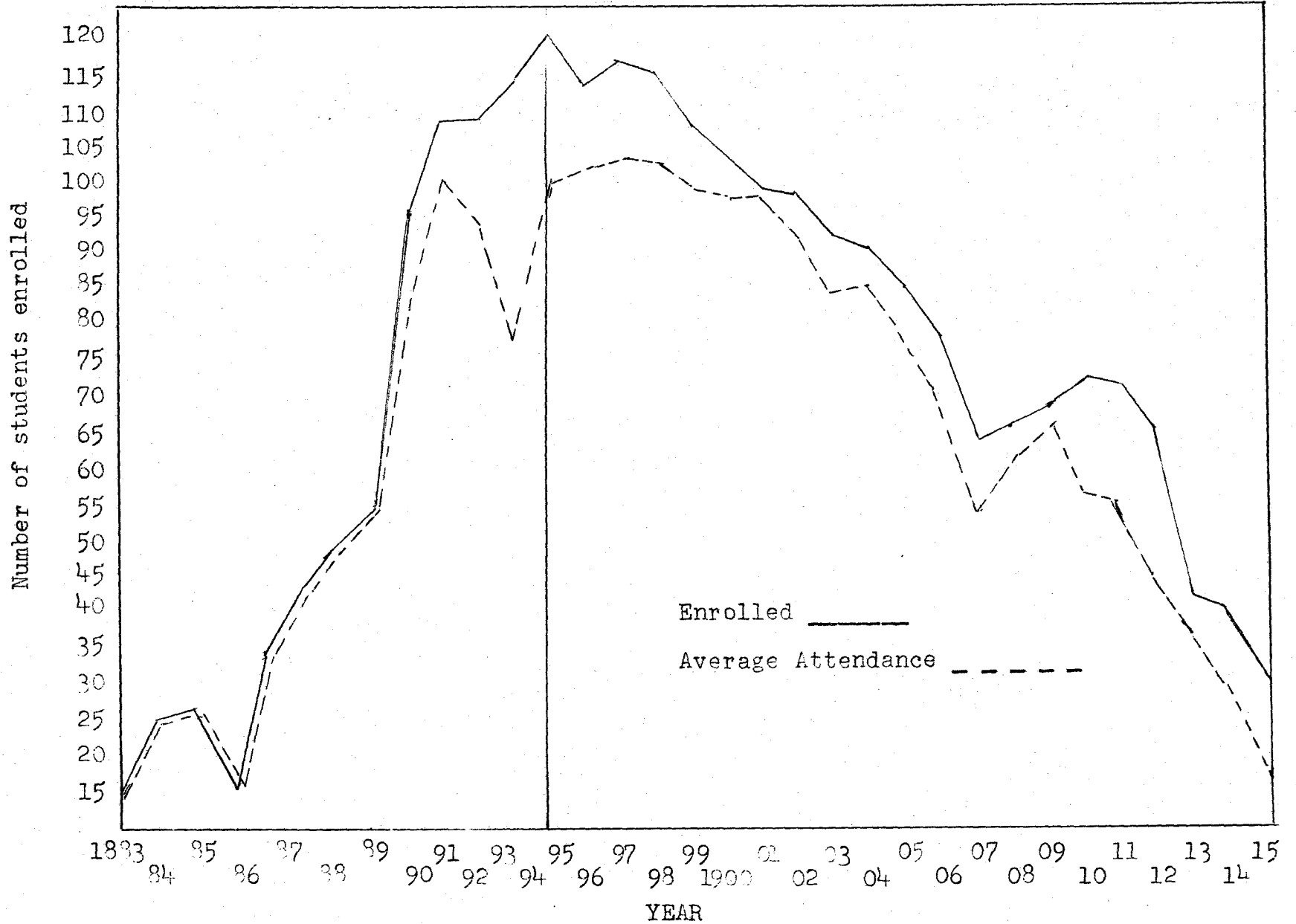
Education goals were being re-examined by Departmental authorities and a transfer of support from Industrial Schools to new improved day schools was contemplated.

Matheson was plagued with administrative problems. Minnie Dakota's inquiry about her annuity credits precipitated a Departmental investigation in which Matheson was obliged to provide his accounting in the matter. He was completely above suspicion but the incident did not gain for him an understanding and favored relationship with senior officials in Ottawa.

At the time of the dispute between Samuel Blake and Archdeacon Tims, in 1907, about the usefulness of Industrial Schools and the future role of the Church of England in Canada in Indian education, Matheson faced a crisis about his future. The authorities in the Department of Indian Affairs took advantage to make an issue over Matheson's alleged resignation as Principal of Battleford Industrial School. The outcome of the events which followed left Matheson to continue his work as Principal at the Battleford Industrial School but Emmanuel College in Prince Albert was closed and given to the Church authorities. While the enrolment at the Industrial School was increased partly due to the transfer of pupils from Emmanuel College, it again declined

each year as is shown by the graph on the following page.

Duncan Scott, as Chief Accountant for the Department of Indian Affairs, submitted his report to Frank Pedley, Deputy Superintendent, in which he stated that for financial reasons the Industrial School at Battleford must close. The school was no longer functioning as an Industrial institution but as a boarding school which required Departmental funds to keep it in operation. The school had accumulated debts which the Department was obliged to honor. Scott pointed out that since the Department had built a boarding school at The Pas to be operated under the auspices of the Church of England in Canada and since two improved day schools also were built at the request of the Bishop, there was no need to carry the Battleford Industrial School. On July 10, 1914, the Battleford Industrial School was closed.



Students enrolled and average attendance
Battleford Industrial School

Conclusions

If education as a social institution is in a broad sense the totality of human learning, it would include formal education and all other influences affecting the individual. Institutions may be considered as patterns of folkways, norms and laws developed in accordance with social functions. The institution of education transmits and extends the culture of society which supports it.

Since education is institutionalized, it is necessary to look at policies and practices, at a specific time and place, formulated by various political and economic forces and social attitudes. These involve the character of the school organization and its relationship to Church, community and family.

At the time of the establishment of Battleford Industrial School the notion of culture was not as richly studied nor understood as it is today. The social sciences such as sociology and psychology were in their infancy. Curricula guides for 1889 and 1894 were not as detailed as those used in academic and technological education today.

Early Canadian educators and officials of the Department of Indian Affairs were aware of the existence of Indian culture, but their views of this culture were simplistic and their attitude towards it was generally unfavorable. Thus, we encounter such terms as, for instance, "Indianism", coined in Macrae's report, and no doubt widely used as a blanket term to cover the whole area of what we, today, understand Indian culture to be.

Regarding "Indianism" or Indian culture, there are many intrinsic features, the awareness and understanding of which, would have been invaluable to educators. Perhaps occupying the most prominent position in the Indian culture, and any culture for that matter, was the language. The mentality of the people, their points of reference, and their common values and goals were built into the native tongue. Daily rounds of activities and common practices and habits were inherent in the colloquy of the Indians. The Indian language was a specialized emotive conveyance and reflected the traditional roles of male and female, and of individuals of special standing in the tribe. The language not only grew out of the culture of the Indian people, but preserved it and influenced it to a great extent.

Another important feature of what Macrae termed "Indianism" concerned the religious beliefs of the Canadian Indians. The function of religion, as practiced by prairie Indians, was to provide a certain ethical view of the world. Religious activities were based on myth and magic and were functional in that they provided occasions for large gatherings, and means through which health and success could be sought. Missionaries from Europe believed Indian religion was paganistic worship governed by superstitions, magic and myth and it had to be replaced by Christianity.

The more mundane features of Indian culture included their dress, their food and their habitation. Traditionally, leather clothing was worn by both sexes. A meat diet was basic, and was prepared and

eaten at odd hours. Shelter was simple and portable, expedient to the nomadic life of the people.

Canadian authorities could recognize Indian customs, but they did not understand them nor appreciate them, and thus "Indianism" was unacceptable and had to be changed. Indian culture was much in disfavor at Ottawa.

The goals of the Federal Government concerning the Indian people across Canada were ambitious. The Indian was to become a useful citizen in the life style of the British Canadian civilization. Of primary importance was the policy that the Indian should become self sufficient, not in the way he maintained himself in the wild, but self sufficient in an industrial and agrarian world. Accomplishing this involved changing the entire pattern of the Indian way of life. The Indian was required to change his values. The image of the hunter and warrior was to be replaced by the model of a productive agent in an increasingly mechanized society. Social and legal norms of Canadian society required the Christianizing of the Indian in order that he properly be assimilated. The moral principles and theological doctrines of Christianity were believed to be necessary. Thus, the Governmental goals were aided in an essential way through missionary activities of various Christian sects. Christianization was no doubt considered by the Government to be a good in itself.

To achieve Indian assimilation into Canadian society, secondary objectives were set. The most effective way to accomplish the prime goal was through education of the youth who were the basis of the

Indian's future in Canada. Patterned on British and American schools, Industrial schools for Indians seemed to be the best means of preparing Indians for modern society. Industrial schools had three prime advantages; first, they separated youth from the influence of "Indianism" through parental contact and reserve life; secondly the language, customs and habits of nineteenth century civilization could be given the Indian through close and constant contact; thirdly, the Industrial schools would provide basic essential training in trades necessary for the Indian's role as a self sufficient and productive member in his new society.

The Governmental goals stated above were not fully achieved for at least two basic reasons. Assimilation of the Indian, as the Government viewed the matter, involved an imposition of the technical order of an industrial society on the Indian without regard for the moral order implicit in the Indian culture. Canadian authorities were not fully aware of the strength of Indian cultural traditions which have enabled the Indian to withstand such pressures from the outside society. Secondly, the Government tried to achieve its goals too rapidly because they sought a quick transformation of the Indian. Governmental facilities and experience were not extensive enough to allow a rapid completion of such a project. The cost of mass education of Indian youth throughout Canada was prohibitive. Funds were sufficient only to maintain the operations of widely spaced institutions providing a quality education. Although Industrial schools were designed to be

self-supporting, the cost of these schools alone increased annually.

The specific policies of the Government at Industrial schools were designed for the achievement of its goals for the Indian people in general. English was to replace the native tongue to as complete an extent as possible. Strict imposition of the English language would teach Indian youth not only to speak fluently, but to adopt the attitudes of an Englishman through actually thinking in terms of the English language. To speed and strengthen the adoption of English mentality, a vigorous training pattern was enforced. Times were allotted for studies, work and recreation. Deviations from either the use of English or routine were punished severely. Canadian dress and hygiene were also strictly enforced. Industrial training such as carpentry, shoemaking, blacksmithing, printing, and practical housework and farmyard chores received high priority in Industrial schools. The operations of all these policies toward school self sufficiency was intended to make the Industrial School a microcosm of the projected goal for all Indians across Canada.

The Church's role at the Industrial School, besides the obvious one of providing sound moral example and instruction, was primarily to maintain the strict routine demanded by the Government and be responsible for the teaching of industrial crafts and standard academic training. Complete reports on expenditures, activities, and, above all, progress of the students toward assimilation and self sufficiency were another duty of Church officials as guardians of the Government's interest in the Indians. The Church was also perhaps the best instrument

to carry out Government policies, for besides being competent and trustworthy, it had its own missionary interests involved through its educational activities.

The effect of policies of the Federal Government in regard to Battleford Industrial School were initially successful in terms of Government goals. As enrolment increased the school did become nearly self supporting since teachers' salaries were considered apart from the usual school expenses. The feasibility of the plan seemed to be proving itself on a balance sheet. However, success measured in terms of a balance sheet did not, in the long run, prove to be an adequate measure. The true measure, an appreciative Indian attitude, did not mature as quickly as was hoped for. There are several reasons accounting for the "deplorable failure" that Battleford Industrial School became. The school was a limited enterprise in two senses; it touched only a small part of the Indian population, and those whom it did influence were in contact with industrialized society for a limited time. Very few students ventured into the society outside the reserves. Another factor which contributed to the eventual closure of the school was its isolationist policy which alienated Indian people from it. Visits by parents were restricted. Many students died during their stay at Battleford Industrial School. The Government had been too confident of Indian support of the school. Indian parents were not adequately informed about Government goals for them, and the procedure through which these goals were meant to be achieved. Indian people

never had a voice in formulating regulations for the education of their children. Government paternalistic domination dictated what was taught, by whom, and how. Consequently, although there were many drives to recruit children and to popularize Industrial education, the Indians grew increasingly suspicious of the Industrial institution which alienated their children from them. The resistance against the school grew among the Indians until it became impossible for the school to continue. The Government, although not questioning its goals for the Indian people, became disillusioned about the effectiveness of Battleford Industrial School. Between the Indian and the Government the school was forced out of existence.

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APPENDIX A

STATEMENT OF THE GOVERNMENT OF CANADA
ON INDIAN POLICY, 1969.

Foreword

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

This proposal is a recognition of the necessity made plain in a year's intensive discussions with Indian people throughout Canada. The Government believes that to continue its past course of action would not serve the interests of either the Indian people or their fellow Canadians.

The policies proposed recognize the simple reality that the separate legal status of Indians and the policies which have flowed from it have kept the Indian people apart from and behind other Canadians. The Indian people have not been full citizens of the communities and provinces in which they live and have not enjoyed the equality and benefits that such participation offers.

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

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

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

A forceful and articulate Indian leadership has developed to express the aspirations and needs of the Indian community. Given the opportunity, the Indian people can realize an immense human and cultural potential that will enhance their own well-

being, that of the regions in which they live and of Canada as a whole. Faced with a continuation of past policies, they will unite only in a common frustration.

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

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

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

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

Summary

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

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

I Background

The Government has reviewed its programs for Indians and has considered the effects of them on the present situation of the Indian people. The review has drawn on extensive consultations with the Indian people, and on the knowledge and experience of many people both in and out of government.

This review was a response to things said by the Indian people at the consultation meetings which began a year ago and culminated in a meeting in Ottawa in April.

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

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

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

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

This belief is the basis for the Government's determination to open the doors of opportunity to all Canadians, to remove the barriers which impede the de-

velopment of people, of regions and of the country.

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

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

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

2 The New Policy

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

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

- 1 that the legislative and constitutional bases of discrimination be removed;
- 2 that there be positive recognition by everyone of the unique contribution of Indian culture to Canadian life;
- 3 that services come through the same channels and from the same government agencies for all Canadians;
- 4 that those who are furthest behind be helped most;
- 5 that lawful obligations be recognized;
- 6 that control of Indian lands be transferred to the Indian people.

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

- 1 Propose to Parliament that the Indian Act be repealed and take such legislative steps as may be necessary to enable Indians to control Indian lands and to acquire title to them.
- 2 Propose to the governments of the provinces that they take over the same responsibility for Indians that they have for other

citizens in their provinces. The take-over would be accompanied by the transfer to the provinces of federal funds normally provided for Indian programs, augmented as may be necessary.

3 Make substantial funds available for Indian economic development as an interim measure.

4 Wind up that part of the Department of Indian Affairs and Northern Development which deals with Indian Affairs. The residual responsibilities of the Federal Government for programs in the field of Indian affairs would be transferred to other appropriate federal departments.

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

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

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

3 The Immediate Steps

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

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

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

APPENDIX B

REPORT OF DR. RYERSON ON INDUSTRIAL SCHOOLS

EDUCATION OFFICE, TORONTO, 26th May, 1847.

SIR,—I have the honour to acknowledge the receipt of your letter of the 18th March, requesting such suggestions as I might be able to offer as to the best method of establishing and conducting Industrial Schools for the benefit of the aboriginal Indian Tribes, and after a longer delay than I had at first anticipated, I find myself at length able to command the time from necessary official duties to comply with your request. I shall have great pleasure in stating to you, in as few words as possible, what occurs to me on this most important subject.

The first thing to be considered, is the precise objects and designation of such establishments, secondly, the extent and manner of Government control respecting them; and then the general regulations under which they should be conducted.

1. In regard to the designation and objects of such establishments, I would suggest that they be called Industrial Schools; they are more than schools of manual labour: they are schools of learning and religion; and industry is the great element of efficiency in each of these. I should, therefore, prefer the designation of industrial school to that of manual labour school.

As to the objects of these establishments, I understand them not to contemplate anything more in respect to intellectual training than to give a plain English education adapted to the working farmer and mechanic. In this their object is identical with that of every good common school; but in addition to this pupils of the industrial schools are to be taught agriculture, kitchen gardening, and mechanics, so far as mechanics is connected with making and repairing the most useful agricultural implements. It is, therefore, necessary that the pupils should reside together. Hence the necessity of providing for their domestic education, and for every part of their religious instruction. This last, I conceive to be absolutely essential, not merely upon general Christian principles, but also upon the ground of what I may term Indian economics, as it is a fact established by numerous experiments, that the North American Indian cannot be civilized or preserved in a state of civilization (including habits of industry and sobriety) except in connection with, if not by the influence of, not only religious instruction and sentiment but of religious feelings. Even in ordinary civilized life, the mass of the labouring classes are controlled by their feelings as almost the only rule of action, in proportion to the absence or partial character of their intellectual development. The theory of a certain kind of educational philosophy is falsified in respect to the Indian: with him nothing can be done to improve and elevate his character and condition without the aid of religious feeling. This influence must be superadded to all others to make the Indian a sober and industrious man. Even a knowledge of the doctrines and moral precepts of orthodox Christianity, with all the appliances of prudential example and instruction, is inadequate to produce in the heart and life of the Indian, the spirit and habits of an industrial civilization, without the additional energy and impulsive activity of religious feeling. The animating and controlling spirit of each industrial school establishment should, therefore, in my opinion, be a religious one. The religious culture in daily exercises and instruction should be a prominent object of attention; and besides vocal music, generally, sacred vocal music should form an important branch of their education.

Then in respect to secular learning, I conceive there is, and ought to be, a wide difference between the objects of these schools, and what are usually termed manual labour schools. In the latter, learning is the end proposed; manual labour is the means to that end, and subordinate to it. The chief prominence is, therefore, given to learning, and labour is pursued only two or three hours a day, and more as a recreation than as employment, as a means of aiding the pupil to support himself, by reducing the ordinary charges of the school or of providing additional resources for its support. In the con-

3. As to the general regulations on which the Government should insist in the management of these industrial schools, the following remarks and suggestions are respectfully submitted:—

1. The religious character of these contemplated schools and the religious influence which must pervade all departments of their immediate management, in order to their efficiency and permanent success, have been sufficiently remarked upon in the former part of this communication.

2. It follows as a necessary consequence, that everything as to human agency in regard to the success of these schools, depends upon the character and qualifications of the superintendent and agents employed to conduct them. It was the piety and judgment and example of the late excellent Mr. de Fellenberg, more than any code of rules, that rendered his agricultural school for the poor, at Hofwyl, near Bern, in Switzerland, a blessing to hundreds of peasant youth, and a model of all similar establishments as it still continues to be under the direction of his sons and son-in-law. I visited that establishment in the autumn of 1845, and found it the *beau idéal* of what I would wish our Indian industrial schools to be. On my visiting the celebrated Normal School at Haarlem, and after conversing a long time with the head master, the venerable Prinsen (who for more than twenty years has stood at the head of the school teaching system of Holland, and whose system is adopted in Belgium), I asked him for the printed rules and regulations of his establishment; he replied (pointing to himself) "I am the rules of the school. If the master of a school has not the rules in his head and heart (pointing to his head and heart) they will be of little use on paper." But I do not think we can altogether dispense with rules in our Indian industrial schools, yet the rules however carefully prepared and excellent, will be of little advantage unless they are exemplified in the character, example and spirit of the instructors and assistants, and the task of selecting and overseeing such agents can be much more effectually performed by the authorities of a religious body than by the Government.

3. As to the number of agents to be employed in each establishment, that must depend on circumstances. I do not think any rule can be laid down on this point. As labour and instruction must be carried on together, under a paternal discipline, it would be desirable that the master of the school should also be the farmer and the pupils be members of his family. But it is seldom that such a variety of rare qualifications is found in one person: Mr. de Fellenberg could, during his whole life, meet with but one such person; his son-in-law now sustains this three fold office with great piety, and zeal and efficiency. But, I think in general, it will be found necessary to employ at each of the establishments, a superintendent who ought to be the spiritual pastor and father of the family; a farmer and a schoolmaster.

Perhaps a person may be found for each of these establishments who will combine in himself the qualification of farmer and school teacher. I think it will also be found necessary to employ occasionally a mechanic and one or more labourers.

4. In regard to the pupils, I think the time occupied in labour should be from 8 to 12 hours a day during the summer, and instruction from 2 to 4 hours, and that during the winter the amount of labour should be lessened, and that of study increased. During two or three weeks of planting in the spring, of harvest in the summer, and of seed-sowing, &c., in the autumn, it may, perhaps, be well to omit instruction altogether. Gymnastic exercises in the winter may replace the agricultural labour of summer, but the time and kinds of recreation must depend upon circumstances.

5. In respect to the division of time, perhaps something like the following may be advisable. To rise at five in the summer, attend to the police of the house, and have prayers and lessons in the school until seven, breakfast at seven, labour from eight until noon; dinner and intermission from twelve until one, labour from one until six, supper at six, lessons until eight, have prayers and retire to bed between eight and nine. On Sunday the hours of rising, prayers, meals and retiring to bed the same as on other days. The pupils belonging to the religious persuasion by whom the school is managed should attend to its public services, pupils of any other religious persuasion should attend their own place of worship, if there be any in the neighbourhood, otherwise attend the worship of the school. In the intervals of public service, both in the morning

templated industrial schools, I understand the end proposed to be the making of the pupils industrious farmers, and that learning is provided for and pursued only so far as it will contribute to that end.

I believe the educating of the pupils as mechanics as well as farmers has been spoken of; but however imposing such a proposal may be in theory, however pleasing may be the thought of thus training up the Indian youth as carpenters, cabinet-makers, shoemakers, tailors, &c., I think it is neither expedient nor practicable with the probable resources available to provide for educating them in the industrial schools to any other pursuit than that of agriculture. The following are my reasons for this opinion:—

1. To employ tradesmen in order to give instruction in each of those branches of labour will require a large expenditure, besides the heavy expense of erecting buildings for their accommodation and stock of tools for them to work with.

2. The management of schools including so many departments and so many agents, in connection with each establishment, will be very difficult at best, and will often be attended with perplexing embarrassments.

3. I do not think a sufficient number of tradesmen will be required or find continuous employment among the Indians to justify the expense of thus providing for the teaching of trades in the industrial schools. In any instance in which an Indian youth may evince an inclination and genius for a particular branch of mechanics, I think it will be better to apprentice him to some competent and trustworthy tradesman than to incur the expense and difficulty of teaching various trades in the industrial schools.

Agriculture being the chief interest, and probably the most suitable employment of the civilized Indians, I think the great object of industrial schools should be to fit the pupils for becoming working farmers and agricultural labourers, fortified of course by Christian principles, feelings and habits.

2. Such being, as it appears to me, the appropriate objects of the industrial schools, it now becomes a question of great practical importance, how far Government can advantageously interfere in their management and control. I think that any attempt to carry on these establishments by providing merely for secular instruction, and that any attempt to separate the secular from the religious instruction, will prove a failure; and that any attempt on the part of the Government to provide religious instruction will be found equally impracticable. I think, therefore, the interference or control of the Government should be confined to that which the Government can do with most effect and the least trouble, namely, to the right of inspecting the schools from time to time by an agent or agents of its own, to the right of having detailed reports of the schools as often as it shall think proper to require them, at least once or twice a year, and the right of continuing or withholding the grant made in aid of these schools. It is this power over the grant, the exercise of which will be determined by the inspections made and the reports given, that the paramount authority of the Government, in respect to these schools will be secured, while the endless difficulties and embarrassments arising from fruitless attempts to manage the schools in detail will be avoided.

I think there should be a mutual understanding, and, on the following points, concurrence between the Government and the religious denomination through the agency of which each of these schools is to be conducted: 1. The appointment of the superintendent. 2. The buildings to be erected. 3. The conditions on which pupils shall be received into the schools. The appointment and dismissal of the other assistants and labourers at the industrial school establishment, can be most beneficially left with the authorities of the religious persuasion having charge of the majority of the Indians where each school may be established. Such religious persuasion contributing part of the funds necessary to support the school and being the spiritual instructor of the Indians concerned, will have a direct interest in the most economical management of it, and in the employment of the best agents, and will have much better opportunities of doing so than the Government. Even in the common schools in England, the Government lays down general principles and regulations and claims the right of inspection in granting aid to religious denominations complying with those regulations in the establishment and support of such schools, but does not otherwise interfere with the local management of them.

and in the afternoon, they should have lessons in sacred music, the catechism, &c. The hours of rising might be made an hour later in winter than in summer.

6. The course of instruction should include reading and the principles of the English language, arithmetic, elementary geometry, or knowledge of forms, geography and the elements of general history, natural history and agricultural chemistry, writing, drawing and vocal music, book-keeping (especially in reference to farmers' accounts) religion and morals. The instruction during the summer should, I think, be connected with the agricultural employments of the pupils, including exercises in reading and vocal music, natural history of the plants, vegetables, trees, birds and animals of the country in the first place, together with its geography and history, book-keeping and farmers' accounts. The pupils should be taught natural history by means of drawing as well as by oral instruction, and lessons from books in regard to the character and habits of birds and animals, and the growth, qualities and culture of plants, vegetables, &c. Each pupil should be taught and required to keep a cash, a real, and, after a time a personal account, the first including the little money that he may receive and spend, the second, the clothes as well as money and any other articles that he may receive, his boarding and lodging, school teaching, school books, &c., at a fixed price; then crediting himself with his work at a certain valuation, entering it daily or weekly into his waste book or journal. He should be required to post and balance his accounts monthly. After a time he might be taught to adopt the form of personal accounts with the superintendent, schoolmaster, farmer, &c. I think it would be beneficial to allow each pupil, say a penny or so per day, for work, allowing twelve hours' labour for a day's work; and paying him the sum thus earned at his leaving the school to set up for himself. This gratuity might be increased during the last year or two of his remaining in the school. His receiving it should be made dependent upon two conditions, his good conduct and correctness in keeping and posting his accounts from time to time according to the system laid down. In this way the head master of Hofwyl Agricultural School requires each of his agricultural pupils to keep accounts: he devotes half an hour each day during the summer, immediately after dinner, to teaching his pupils how to enter into their waste books or journals the items above referred to, and how, from time to time, to post and balance their accounts; and he informed me that he considered all his labour fruitless if he did not teach these young farmers to keep correct, detailed accounts.

7. In connection with the above methods of teaching book-keeping and farmers' accounts, I think the superintendent of each industrial school should be required to keep a journal, a cash, a real and a personal account, together with the proper ledgers. The journal should include the transactions of every day. The cash account, the money that he receives and pays out. In the real account, there should be an account opened for clearing land, for each field, each kind of grain, each kind of stock, for farming implements, for the boarding hall, the school, fuel, &c. There should be also an account for capital or stock, and an inventory of it made once or twice a year, and the superintendent should be held personally responsible for every article not accounted for by being worn out, broken, &c. Thus the expense, the profit and loss, not only of the whole establishment could be ascertained from time to time, but also the expense of every department of it, of every kind of grain, stock, &c. The keeping and posting of these several accounts might after a time be assigned to the more advanced pupils, and should in due course be taught to them all, so that they might thus advance from keeping accounts involving a few pence or a few shillings and few articles, to keeping accounts embracing every branch of agriculture and to the amount of hundreds of pounds. The Government Inspector would, of course examine these accounts and the proper vouchers with the greatest care, and the Government might require an abstract of them from time to time.

This system of accounts, it appears to me, will be one of the most effectual means of securing correctness and economy in the management of these industrial schools, of checking extravagance, preventing injudicious expenditures, and of suggesting from time to time the means and subjects of retrenchment and improvement, while it will train up the pupils to habits of order and business, that will render them objects of desire by

proprietors, as overseers of farms, should they not settle on farms of their own, as many of the pupils of the Irish National Agricultural School, near Dublin, are to proprietors in different parts of Ireland. It would be a gratifying result to see graduates of our Indian industrial schools become overseers of some of the largest farms in Canada, nor will it be less gratifying to see them industrious and prosperous farmers on their own account.

8. Of course no age can be prescribed at present for the admission of pupils into the industrial schools. In general, I think they should remain there from four to eight years, according to the age of entering and according to attainments and capacity to manage for themselves.

I think with judicious management, these establishments will be able in the course of a few years very nearly to support themselves, besides enabling the industrious and prudent pupils to accumulate considerable sums for their assistance in commencing business for themselves. But, of course, considerable outlays will be necessary in establishing these schools.

I make no remark on plans of buildings, systems of agriculture, nor on numerous details as to modes of transacting business and teaching. I fear, indeed, I have entered too much into details already. But I submit these observations, suggestions and hints, such as they are, to the indulgent consideration of His Excellency and the Indian Department.

If I have omitted to notice any points which you think of importance, I will readily supply such omissions, and will be ready at any time to do what I can to promote the objects of these contemplated industrial schools.

I have the honour to be, sir, your obedient servant,

E. RYERSON.

GEORGE VARDON, Esquire,
Assistant Superintendent General,
Indian Affairs,
Montreal.

TO WHOM PAID.	SERVICE.	\$	cts.	\$	cts.	\$	cts.
INDUSTRIAL SCHOOLS.							
Legislative appropriation under 46 Vic., c. 2							
44,000 00							
EXPENDITURE.							
<i>Industrial School, Battleford.</i>							
Rev. T. Clarke	For Salary as Principal, from 1st Aug., 1883, to 30th June, '84	1,100	00				
T. Chambers	Wages as Instructor, from 28th May, 1883, to 14th June, '84	753	48				
do	Board allowance, 30 days, to 11th Aug	27	14				
do	Travelling expenses from Winnipeg to Battleford and return	110	68				
Mrs. E. A. Nash	Wages as Matron, from 8th Jan. to 31st March	90	31				
E. A. Nash and Mrs. E. A. Nash	Wages as Instructor and Matron, one month, to 30th June, '84	94	16				
R. Carney	do Cook	30	00				
Mrs. Calder	do do	10	77				
Susan	do do	10	00				
Waychan	Labor	86	00				
Cameron	do	80	00				
J. Gillies	Repairing building	108	50				
W. Smart	Making laths, forms and desks	75	25				
A. Macdonald	Repairs to stove	12	00				
A. Sufferin	do building	28	00				
One Ear	Ploughing	17	00				
A. Cole	Repairs to stove	5	00				
Caroline Ballentine	Making clothing for children	196	62				
H. H. Bain, M.D.	Medical attendance	15	00				
Indian	Hauling wood	7	50				
Little Pine	Cutting rails	3	66				
L. Melver	Wages as cook	10	00				
W. Latour	Sharpening plough point	1	50				
A. H. McKenzie	Blacksmithing	8	25				
D. Taylor	Supplies	237	65				
N. W. M. Police	do	105	84				
Carried forward		3,224	31			44,000	00
A. Macdonald		590	63				
G. W. C. Reiffenstein	For Supplies	114	50				
Moosomin	2 Babcock extinguishers	20	00				
Rev. T. Clarke	Freighting	15	00				
Mullholland Bros	Potatoes	13	75				
Mahaffy & Clinkskill	Stove furniture	56	18				
G. Marchand	Supplies	45	00				
Hudson Bay Co	1 pair bobsleighs	452	79				
Maschunas	Supplies	5	50				
W. Lightfoot	do	50	00				
Indians	Hay	36	87				
Sibbald & Lindsay	Barley	33	00				
Indians	Pair of bobsleighs	54	00				
R. Evans & Co	Potatoes	21	15				
A. H. Snyers	Seeds	57	13				
C. H. Black	Beef	1	95				
E. A. Nash	Marking ink	34	50				
J. M. Garland	Hay	31	50				
Fannie Stevens	36 hats	12	75				
Mrs. Calder	School books	0	50				
W. J. Daniels	Needles	3	00				
Richardson & Macdonald	Dressing one hide	0	50				
H. Richardson	Telegrams	18	00				
P. G. Laurie	Transport of school children	12	25				
Sundry persons	Printing forms	119	21				
A. Macdonald	Freighting	16	39				
Hudson Bay Co	1 per cent. commission on advances	0	57			5,040	93
do							
<i>Qu'Appelle and High River Schools.</i>							
J. M. Garland	For 36 hats for High River	31	50				
do	do Qu'Appelle	31	50				
French & Smith	30 tons hay for High River	450	00				
Public Works Dept.	Expenses in construction of industrial school buildings at Qu'Appelle and High River	6,465	00			6,978	00
Total Expenditure						12,018	93
Unexpended Balance						31,981	07

L. VANKOUGHNET,
Deputy Supt.-General of Indian Affairs.

DEPARTMENT OF INDIAN AFFAIRS,
OTTAWA, 30th June, 1884.
ROBERT SINCLAIR,
Accountant.

TO WHOM PAID.	SERVICE.	\$ cts.	\$ cts.	\$ cts.	\$ cts.
	Brought forward.....	1,224 46	9,862 39	22,614 34	62,151 84
	<i>Miscellaneous—Continued.</i>				
R. W. Warner.....	Coal.....	393 13			
P. Porteous.....	Wood.....	2 50			
J. Blagnon.....	do.....	10 00			
S. Hamelin.....	do.....	20 00			
J. A. Kerr.....	do.....	41 55			
J. Portras.....	3 barrels coal oil.....	32 50			
L. Flammand.....	Wood.....	37 50			
Indians.....	do.....	75 35			
J. Bellegarde.....	Potatoes for seed.....	10 10			
A. Stewart.....	do.....	49 40			
B. Dauphinais.....	do.....	39 75			
J. Desbelsais.....	do.....	34 50			
D. Fitzgerald.....	Wood and posts.....	15 00			
Sundry persons.....	Wood.....	531 03			
Hudson Bay Co.....	Freighting.....	25 01			
Bank of Montreal.....	1 per cent. commission on advances.....	24 07			
S. H. Caswell.....	do.....	5 81			
Crawford & Robertson...	do.....	0 02			
J. Clementson.....	do.....	0 01			
		2,561 69			
	Refund of value of books purchased without authority.....	3 90		2,557 79	
	Total Expenditure Qu'Appelle Industrial School.....				12,420 17

BATTLEFORD INDUSTRIAL SCHOOL.

Salaries and Wages.

Rev. T. Clarke.....	For Salary as Principal for 12 months to 30th June, 1885.....	1,200 00			
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Mr. and Mrs. E. A. Nash	Wages as Farming Instructor and Matron from 19th May, 1884, to 30th April, 1885.....	995 05			
A. Dobbs and wife.....	Wages as general servants.....	405 38			
J. Potter.....	do tailor.....	74 00			
O. Smith.....	do night watchman.....	40 00			
— Cameron.....	Wages.....	20 00			
A. McDonald.....	do.....	22 00			
A. Longmore.....	do.....	20 00			
A. S. Couzens.....	do.....	70 00			
J. Potter.....	do.....	105 75			
E. H. Rouleau, M.D.....	Medical attendance.....	94 75			
N. Todd.....	Wages.....	13 00			
A. Todd.....	do.....	28 00			
Susan Baptiste.....	For Washing.....	45 00			
Indians.....	Cutting wood.....	18 50			
Mahaffy & Olinkskill.....	Wages paid.....	25 50			
				3,176 93	
	<i>Food.</i>				
Mahaffy & Olinkskill.....	For Supplies.....	87 93			
A. Macdonald.....	do.....	588 50			
Hudson Bay Co.....	do.....	181 42			
do.....	do under contract.....	2,243 64			
Indian.....	Potatoes.....	16 90			
J. Daniels.....	do.....	42 24			
R. Wyld.....	Beef.....	1,300 08			
N.-W. Mounted Police.....	do.....	73 76			
				4,531 47	
	<i>Clothing.</i>				
Mahaffy & Olinkskill.....	For Supplies.....	125 96			
A. Macdonald.....	do.....	183 65			
Hudson Bay Co.....	Clothing.....	295 41			
J. Y. Gilmour & Co.....	Contract supplies.....	582 03			
J. M. Garland.....	Yarn.....	14 40			
S. & H. Borbridge.....	Moccasins.....	42 34			
				1,243 79	
	<i>Outfit and Furnishing.</i>				
F. Otton.....	For 2 oxen.....	195 00			
Sweetgrass.....	2 pair bobsleighs.....	15 00			
A. Macdonald.....	Supplies.....	91 43			
N. L. Piper & Son.....	1 cook stove.....	150 00			
do.....	Contract supplies.....	228 85			
	Carried forward.....	680 28	8,952 10	35,031 51	62,151 84

TO WHOM PAID.	SERVICE.	\$	cts.	\$	cts.	\$	cts.
	Brought forward.....	680	28	8,952	19	35,034	51 62,151 84
	<i>Outfit and Furnishing—Continued.</i>						
T. Clark	1 cow	70	00				
A. Dobbs	do	65	00				
Mahaffy & Olinkskill	Supplies	21	45				
Hudson Bay Co.	do	167	70				
J. M. Garland	Window holland	13	94				
F. F. Tims	1 waggon	80	00				
J. R. Esmonds	Washing machine and wringer	47	00				
S. & H. Borbridge	1 set harness	24	00				
J. Y. Gilmour & Co.	Blankets and napery	929	90				
R. W. Martin	Knitting machine	28	00				
J. Clementson	2 pigs	50	00				
T. Clarke	1 table	17	00				
Macdonald & Sully	Lumber	28	00				
Moore & Macdowall	do	39	40				
A. Macdonald	Sundries	41	10				
D. Taylor	1 cow	70	00				
J. A. Kerr	Stoves and fittings and sundries	200	75				
T. Barton	Furniture, carpets, &c	431	18				
				3,004	70		
	<i>Expenses of Management.</i>						
Rev. T. Clarke	For Travelling expenses	102	50				
H. Richardson	Telegrams	12	23				
J. S. Macdonald	Telegrams	24	37				
A. Macdonald	Ink	2	65				
P. G. Laurie	Printing and advertising	11	00				
Richardson & Macdonald	Postage and telegrams	16	20				
				168	95		
	<i>Miscellaneous.</i>						
Indians	For Seed wheat	16	00				
B. Lafond	Hay	60	00				
E. Bourk	do	70	20				
S. Warden	do	80	00				
H. Nash	do oats and potatoes	447	50				
W. Lightfoot	Barley	11	50				
Sibbard & Lindsay	Feed for pigs	0	36				
G. H. Glauston	1 water barrel	5	00				
J. A. Kerr	Coal oil	41	17				
J. M. McGregor	To aid in erecting a bridge	10	00				
N.-W. Transportation Co	Passage of Mr. Dobbs and wife, from Prince Albert to Battleford	35	00				
Macdonald & Sully	Excavating and completing well	89	10				
S. & H. Borbridge	Packing and freight	2	78				
J. Y. Gilmour & Co.	Linen bales	7	00				
W. Williams	Repairing boots	7	75				
Big Bear	Compensation for trip to Edmonton for scholars	25	00				
A. McKenzie	Blacksmithing	19	75				
W. Laurie	1 foot ball	5	00				
G. Pembridge	Attending lame ox	5	00				
J. A. Bruce & Co.	Seeds	7	30				
J. A. Simmers	do	15	50				
H. Parker	Cutting ice	20	00				
C. Ballendine	Making clothes	65	50				
Mahaffy & Olinkskill	Sundries	61	85				
do	Hauling wood	477	75				
A. Macdonald	Sundries	37	66				
Hudson Bay Co.	do	177	33				
do	Contract supplies	124	32				
Sundry persons	Freighting	336	24				
Hudson Bay Co.	1 per cent. commission on advances	0	88				
A. Macdonald	do	22	33				
Mahaffy & Olinkskill	do	23	33				
Bank of Montreal	do	10	17				
				2,306	24		
	Total Expenditure, Battleford Industrial School.....					14,432	08
	<i>HIGH RIVER INDUSTRIAL SCHOOL.</i>						
	<i>Salaries and Wages.</i>						
Rev. A. Lacombe	For Salary as Principal for 8 months, to 30th June, 1885	800	00				
J. Little	do Assistant do	533	28				
L. Slaterry	For Salary as Farming Instructor, for 8 months, to 30th June, 1885	480	00				
Sister Guenette	Salary as Matron, for 8 months, to 30th June, 1885	268	84				
Sister Thiffault	Wage as Cook do	160	00				
	Carried forward	2,239	92			49,466	59 63,151 84

X
 CAJVS
 1885

APPENDIX D

CONTRACT BETWEEN J.G. OLIVER

AND

DEPARTMENT OF INDIAN AFFAIRS

A
Copy
File 651
53

This Indenture, made this tenth day of September, A.D. 1885

Between John G. Oliver, of Battleford, in the North West Territories, Contractor, of the First Part, and the Superintendent General of Indian Affairs, represented by Hayter Reed, of the Town of Regina in the North West Territories, Assistant Indian Commissioner of the Second Part.

Witnesseth, that the said party of the first part, in consideration of the sum of eight thousand five hundred and thirty-six ⁵⁰/₁₀₀ dollars of lawful money of Canada to be paid to him therefor on the days and at the time and in the manner hereinafter stated, doth hereby, for himself, his heirs, executors and administrators, covenant and agree with the said party of the second part, and his successors in office, that he, the said party of the first part, his heirs, executors and administrators, shall and will execute and perform, all the works of every kind required in the alterations, repairing and re-building of the Indian Industrial School at Battleford, and attached building, together with the stable and other out-buildings, which

which said alterations, repairs and other works are represented and specified in the specifications prepared therefor, and signed by the said John G. Oliver and Hayter Reed, which said specifications are annexed to this Indenture, and are hereby expressly declared to be incorporated, and to form part of it, as if the same had been embodied therein; and the said works shall in all things be performed according to the said specifications, after the manner therein set forth and explained, and shall be in all things to the entire satisfaction of the Indian Commissioner, or such other person as he may appoint, and be completed by the first day of December next, that being the time agreed to by and between the said parties for the completion of the said works.

And that the said party of the first part, his heirs, executors and administrators, and every one of his workmen, agents and servants, shall in all things concerning the performance of the said works obey, abide by and keep all the several conditions contained in the said specifications.

And the said party of the second part hereby agrees ~~agrees~~ and promises to pay

to pay to the said party of the first part, his executors, administrators or assigns, the sum of eight thousand five hundred and thirty-five dollars: to be paid at the times and in the manner following, that is to say: eighty per cent on the price and value of the work done and material on the ground, for the first two weeks, and afterwards for the work done and material on the ground, monthly, and the balance on the completion of the said works: the estimate of the work done, to be certified to, before payment by the person appointed by the said Indian Commissioners to purchase the same.

On witness whereof, the parties hereto have presents set their hands and seals the day and year first above written-

Signed, sealed and Delivered
 in presence of

2.5
 2.5
 signed Wm. Taylor Reed 2.5

APPENDIX C

ITEMIZED EXPENDITURES
BATTLEFORD INDUSTRIAL SCHOOL

Authorized: 46 Victoria Chapter 2, 1884-1885

C. J. ...
1885

Know all men by these presents that we, John G. Oliver of Battleford in the North West Territories, Contractor; Thomas E. Mahaffy, of the same place, Merchant, and Robert C. Wyld of the same place, Rancher

Are held and firmly bound unto the Honorable the Superintendent-General of Indian Affairs in the penal sum of Seventeen thousand and seventy-three dollars of lawful money of Canada, to be paid to the said the Superintendent-General of Indian Affairs, or to his successors in office, for which payment, well and truly to be made, we bind ourselves, our heirs, executors and administrators, and every of them for ever, firmly by these presents.

Sealed with our seals and dated this tenth day of September, A.D. 1885.

Whereas the said John G. Oliver has this day entered into a written agreement with the said Superintendent-General of Indian Affairs, for the doing and completing of certain works, improvement alterations and additions to the Industrial School building at Battleford, and the erection of a stable and other buildings

buildings, has promised and agreed to complete the said work in accordance with the specifications attached to the said agreement in a good and workmanlike manner and within the time specified.

Now the condition of this bond or obligation is such, that if the said John S. Oliver, or on his failure to do so, the said Thomas B. Charaffy and Robert E. Wight or either of them, do and shall carry out the said work in accordance with the terms of the agreement herein annexed within the time therein specified, then this bond or obligation to be null and void, otherwise to remain in full force and office

Signed, sealed and
Delivered

In Presence of

L.S.

L.S.

L.S.

Of the various works in connection with the repairing of the building used as the Industrial School at Battleford and out-buildings to be erected.

Blocking up. The building to be raised up level and firmly blocked up.

Roof -

Strip off all old shingles and repair sheeting where required, putting it on close, then lay a coating of Tar-paper and shingle with XX shingles $4\frac{1}{2}$ inches to the weather.

Outside walls. Take off all old clapboards and take out all windows and door-frames, and plaster between logs where found, sheet up with 1ⁱⁿ rough sheeting boards, ship-lapped $\frac{5}{8}$ of an inch; repair all window and door-frames; put a strip of tar-paper round all openings, and refix frames; put angle strips up all angles 1x6 inches; lay on one thickness of Tar-paper on sheeting and cover with 1ⁱⁿ matched siding; free from shakes or knots, and properly fitted round windows and angle

Attic

Attic

Lay a floor of one inch matched and planed flooring on the ceiling joists in Attic; also provide and fix in each of the three gables, one window of four lights 14×26 in. glass and build a stair from second story to Attic where directed. Sheeting to be continued on the inside - up to top of studding from where it now leaves off.

Dormitory

Extend a floor in old Council Chamber from and level with the gallery to north end of room. The centre to be supported by 7×7 in. posts, and 7×8 in. beams; joists to be 2×8 in. put at 16 inch centres, and bridged; flooring to be matched and planed $\frac{1}{2}$ inch thick, and lathed and plastered on lower side of joists. The walls on both floors as well as the room adjoining on ground floor, to be wainscoted three feet high with 1 inch matched lumber, and planed and beaded, and to have a neat cap. To have 5 windows in second story to correspond with the side windows now in the building; also two inside four-panel doors $2-8 \times 6-8$ placed where directed; also to have one stair to approach upper or second story. A chimney for stovepipes to be built in brick and grouted or concreted in upper flooring.

Partition

To have one partition put up in the room over kitchen where directed, and to be lathed and plastered.

Wash-house
Laundry

Take down shed now in rear, and build on the place an addition 16ft x 30ft with 11 $\frac{1}{2}$ feet studs x 4 inch plates to extend over the well; ceiling to be 8ft 6in. Sills 6x8; lower joists to be 2x8" placed at 20 inch centres and bridged; upper joists 2x8", 16 $\frac{1}{2}$ inch centres, and bridged; studs and rafters 2x4" placed at 16in. centres; to have two four-panelled doors 2 $\frac{1}{2}$ -8" x 6 $\frac{1}{2}$ -8" and one four-panelled door leading from second story in main building; six windows four lights each 14" x 26" glass, and frames to correspond with main building; walls and roof to be same as main building, and painted in same manner; also all wood-work inside to be painted except floor; all inside walls to be wainscotted four feet high with 1 $\frac{1}{2}$ inch matched planed and beaded cap; walls and ceiling to be lathed and plastered 2 coats; fix properly around pump, and build chimney from three feet below ceiling joists to three feet above ridge of roof; also thimble in second story floor; also a staircase to approach second storey - the flooring of which is to be 1 $\frac{1}{4}$ inch matched lumber. A long bath properly fitted into wood, of the ordinary size to be built upstairs, with a waste pipe running to an outside receptacle also wash stands 2ft wide; three feet high, eight feet long, made in such a manner as will not permit water running out, and sloping to one end with a waste pipe as from the bath.

Sashes

2
 Sashes. - Repair all sashes and fit into frames with proper parting slip and stop beads.

Plaster. Rake out all loose and cracked plaster, and re-plaster and fill in with Plaster of Paris, and face off smooth. Paper all walls of main building and kalsomine rest; also ceilings of approved color, and leave all clean for painters.

Glazier & Painter. Glaze all broken windows. Paint roof two coats of fire-proof paint; paint all outside woodwork two coats of best oil and lead paint; clean all glass and leave the whole free from any defects, and paint any new wood-work inside of building, except floors.

Cistern
 and
 Pipes.

All water troughs and down pipes to be repaired, and made of the same material as now on building, so as to conduct water to tanks: 6 ft deep and 7 ft in diameter, made of $1\frac{1}{2}$ " spruce and have not less than four hoops, and the top to be at least three feet under ground, and properly covered, with a man-hole left, and to have two proper covers to each. Tanks to be placed where directed.

Locks & Glass. Replace all locks, and all broken windows,
 and

and storm sash, and make any new ones required; supply lost keys.

Porch. Build a neat porch on west side 6^{ft} by 8^{ft} of 1ⁱⁿ matched and planed lumber, to have one door properly hung, with spring to close it, and one two-light 10 x 12" glass.

Cellar & Seal the under part of lower floor joists with rest of building ship-lap lumber and paper.

Office. Fill in the fireplace with bricks, and plaster over, and fill in behind mantel-piece; repair and replace it.

Chimneys To have hoods, to be two feet high, made of Russian iron, on chimneys as directed, also to make any necessary repairs.

Stable. Building to be 24^{ft} x 45^{ft} with 14^{ft} posts; the
Drive-shed building to be divided for the three above
& Storehouse purposes; sills to be 8ⁱⁿ x 8ⁱⁿ, joists 2ⁱⁿ x 8ⁱⁿ placed at 18ⁱⁿ centres, on sleepers not less than 6ⁱⁿ in diameter, at small end, and in either case to have a centre sill, not less than 8ⁱⁿ x 8ⁱⁿ, and all set on good sound blocks; upper joists to be 2ⁱⁿ x 8ⁱⁿ at 2^{ft} centres and supported by a 7ⁱⁿ x 8ⁱⁿ beam; studs 2ⁱⁿ x 4ⁱⁿ, placed at 2^{ft} centres;
 rafters

rafters 2ⁱⁿ x 6ⁱⁿ at 2^{feet} centres; outside walls to be 1ⁱⁿ boards, paper and matched lumber: and also roof shingled and Tar-paper to correspond with main building, and all outside painted the same; ceiling to be 8^{ft} clear; stable to be divided into 7 stalls of 1¹/₂ⁱⁿ plank with proper mangers and feed boxes; flooring to be 2ⁱⁿ higher at the mangers than the rear; loft floor to be 1ⁱⁿ boards; to have one batten door 3^{ft}-6ⁱⁿ x 6^{ft}-8ⁱⁿ with fanlight above for 12ⁱⁿ glass; a door leading to drivehouse to be same as outside one, to have one 4 light diamond shaped window, and trap door in gable.

Drive-house to have floor as stable, and one 12 light 10ⁱⁿ x 12ⁱⁿ window, and one double batten door. Storehouse floor 1¹/₂ⁱⁿ Tongued and Grooved; upper floor 1ⁱⁿ boards; partition between storehouse and Drive-house to extend from lower floor to rafters; all partitions to be 1ⁱⁿ ship-lap boards and 2ⁱⁿ x 4ⁱⁿ scantling to have two 12 light 10ⁱⁿ x 12ⁱⁿ glass in window and one double 1ⁱⁿ batten door, proper hinges and locks; a plain stair to upper story; to have a neat plain cornice on whole building, and all divided according to plan. Storehouse to have two windows 12 light 10ⁱⁿ x 12ⁱⁿ glass, and one window same size in second story; a good strong dead lock to be on storehouse, and pad-locks on stable and Drive-house.

Banking. The whole of main building and addition to be
banked

banked up in a neat and substantial manner, and on completion all refuse and pieces of lumber to be cleared away.

Back Kitchen The back kitchen to be removed to such a place as may be directed, against the main building, and properly replaced and shingled so as to be weather tight. Steps to be made into main building.

Water Closet To be built near stable according to plan 17^{ft} x 6^{ft} - three compartments; fan-light over doors; a hole to be dug and planked 4^{ft} x 16^{ft} and 6^{ft} deep; one lock and two latches for doors.

All material now in possession of the Department to be taken over at a valuation

Foregoing to be finished by the first December next.

Tenders to show cost of stable and storehouse separately from pest; also extra cost of ceiling the whole building underneath lower joists, exclusive of cellar.

The lumber to be used to be best dry lumber; - all material taken off building not to be considered that of Contractors.

The Contractors whose tender may be accepted, will have to sign a bond with

two -

two good securities in double the amount of the contract, as to its due fulfilment.

The whole to be done in a neat and workmanlike manner to the entire satisfaction of the Indian Commissioner or anyone he may appoint to supervise the same.

signed Hayter Reed:

APPENDIX E

MACRAE REPORT - DECEMBER 18, 1886.

APPENDIX E

MACRAE REPORT - December 18, 1886.

In the correspondence addressed to the Right Honourable Superintendent General of Indian Affairs, dated March 30, 1886, Dewdney recommended the appointment of a School Inspector for Indian schools, including Industrial Schools in Manitoba, Keewatin, and the North-West Territories. Every attempt was made by the agency and other officials to comply with headquarters' requirements, but the field officers were not competent to the task of carrying out school reform. Their pressing duties in all the other matters affecting Indians demanded their full attention. In view of the increasing number of schools, Dewdney recommended that J.A. Macrae, an employee in the Commissioner's office, be appointed as Inspector of Schools.

Vancoughnet, Deputy Superintendent General of Indian Affairs in Ottawa, corresponded with John A. Macdonald in regard to Dewdney's recommendation. It was agreed initially that Macrae should attend a normal school in Toronto, Ontario, to qualify for the position. However, Dewdney persuaded his superiors to accept a modified requirement concerning Macrae's qualification for the position. Macrae, who had formerly been an Indian school teacher, was permitted to spend some time studying the successful educational methods practiced in day and Industrial Schools in Ontario and in the United States.

Macrae Report

As a result of the arrangements, Macrae submitted a fifty six page hand written report of recommendations for the education of Indian youth in Manitoba, Keewatin and the North-West Territories, and was appointed Inspector of Schools.

The observations contained in the report are a commentary on educational thinking and, in some respects, the report influenced the direction of Indian education. After having observed the operation of the school programs and having studied the administration of current regulations, Macrae consolidated issues in one report which were touched on in previous ones. The essential information contained in Macrae's report, which has direct bearing on this study, is presented to convey his views on education.

The basic policy of the Government toward the Indian, as Macrae reasoned, were to change the state of a nomadic race from the condition of the hunter to that of civilized man. The great transition could be accomplished through instruction of the Indian Youth, a fact recognized by most officials, teachers and others who had dealing with Indians. Macrae believed that a complete change in the mode of living was impossible for adult Indians to achieve.

Macrae underlined the importance of education and control over the lives of the Indian youth. He was convinced that Indian children must be removed from their homes and all influences of "Indianism" and be trained in the setting of civilization.

In order to train the Indian youth to become self sufficient citizens, the aim of education was to teach the lessons of life, rather than a knowledge of books. Macrae cautioned the Government against allowing trained students to return to their reserves where they would revert to Indianism.

Macrae referred to the circumstantial deprivations which the Indian child suffered from birth to youth when compared to the white child. To train the Indian children was not a matter of expediency only but also a matter of national economy, duty and humanity. In order to implement measures for improved education, Industrial Schools were the best means. Regarding support of the Industrial Schools, the expenses which would be incurred were dismissed as a minor consideration if the school institutions were established in settlements developed by Canadian settlers. The Indian children had a great deal to learn from such a setting.

In Macrae's estimate, there were approximately 8000 school-aged Indian children who could be trained in sixteen Industrial Schools, if it was possible to gather all the children. Through this system, a change of the Indian character could be affected in ten years. The work of mass education was indeed possible. In Philadelphia, 105,000 children were being trained, and at Carlisle Industrial Institution in Pennsylvania, about 5,000 children were enrolled annually. However, Macrae proposed a modified and a practical approach (to cultural genocide).

Elementary education, obedience to school regulations and the English language could be taught more inexpensively in day schools since the children could reside in their homes. The day and residential schools would serve as preparation for the Industrial schools. This arrangement would shorten the term of enrolment at Industrial schools as well as overcome the objections of parents at being separated from their children. The cost of such a scheme would be approximately:

212 Day schools of 25 pupils each educating 5,300 pupils, costing	\$ 106,000
14 Reserve boarding schools of 50 pupils each educating 700, costing	56,000
4 Industrial Schools of 5000 pupils each, educating 2,000, costing	<u>200,000</u>
TOTAL	<u><u>\$ 362,000</u></u>

Mass education could train Indian children quickly and effectively, but it required a large and immediate expenditure. The alternative approach, that of a slow and piecemeal education, such as mission schools offered, would entail less immediate expenditure, but also would entail an inferior result. Macrae cautioned his superiors against the random, slow-planned approach in Indian education.

In his review of the present state of Indian schools, two types of school management were noted; where day and industrial schools were controlled by Churches and Government, Macrae urged that the arrangements

be altered to favor Government control, since Departmental officials were often prevented from providing supervision. Administrative requirements suffered due to lack of school reports. Suggested was a review of teachers' salaries in order to compensate those teachers who achieved a success in teaching and maintaining good pupil attendance.

Macrae repudiated old fashioned methods of teaching and he criticized the teachers who insisted upon requisitioning text books. He believed that text books were responsible for insufficient teaching.

The next portion of Macrae's report dealt with the establishment and implementation of a systemized control of schools and administration. An overall pattern of school management was proposed, including the centralization of compilable statistical material and the establishment of a more standard curriculum. The area of firmer Government control also included more detailed conditions of teacher employment. Important among these proposed conditions were mandatory examinations set by the Government to test competence, and a special duty of attendance officer to be taken on by the individual teachers to deter truancy. Teachers would also be obliged to popularize education and its objectives among the Indians. A comprehensive list of duties would be available to every teacher. To assure the implementation of the above proposed requirements, schools were to be under frequent Government inspection.

The following list, presented not necessarily in the order of importance, highlights some of the major areas of control which the

Government, Macrae advocated, must develop appropriate policies and set up a decision-making machinery.

- 1) School location - control and maintenance of expenditures.
- 2) Overall uniform system of management
 - (a) Curriculum
 - (b) Educational objectives
 - (c) Text-books and courses (industrial)
- 3) All schools under Departmental inspection.
- 4) Develop and implement school regulations.
- 5) Compile statistical data.
- 6) Employ, and dismiss teachers
- 7) Prescribe conditions in teachers' contracts
 - (a) Examinations for competency
 - (b) Enforce Departmental regulations at school
 - (c) Maintain and submit reports to the Department
 - (d) Popularize educational objectives among Indians
 - (e) Utilize the monitor system at school
 - (f) Act as attendance officers in order to deter truancy.

There was a need to emphasize the teaching of the English language in schools. Although English was taught in the classroom, greater emphasis had to be placed on English usage on the playgrounds and in other areas of the school. Disciplinary action would be necessary to prevent students from speaking their native language.

Macrae proposed that when the time was suitable, local school boards be established.

APPENDIX F

ITEMIZED EXPENDITURES
BATTLEFORD INDUSTRIAL SCHOOL
FOR YEAR ENDING JUNE, 1890.

NORTH-WEST TERRITORIES SCHOOLS—DETAILS—Continued.

To whom Paid.	Service.	\$ cts.	\$ cts.
	Brought forward	5,380 61	18,709 16
QU'APPELLE INDUSTRIAL SCHOOL—Concluded.			
<i>Miscellaneous—Concluded.</i>			
A. J. Osment	1,062 feet lumber	23 25	
Brett & Kinis	Repairs to buildings	150 00	
Keith & Fitzsimmons	Plumbing and material for fire protection and other supplies	259 27	
C. Holden	Repairs to wells, fire protection and other services	54 00	
R. McDougall & Co.	1 force pump and handle bracket for pump	18 05	
P. V. Hickey	Subscription to "Catholic American"	3 00	
"Angelus" Pub'g Co.	1 years' subscription to Weekly "Angelus" to Dec. 1, 1890	0 75	
Crooked Legs	Wintering 1 yoke oxen	10 00	
G. Goffic	Services of animal	2 00	
W. R. Ott	Sharpening clippers	1 50	
J. McDonnell	Services of animal	10 00	
A. C. Patterson	Freighting	18 18	
T. Redmond	Paid for freighting	5 80	
C. Robillard	Freighting	14 70	
Rev. J. Hugonnard	Paid freight and express charges	113 44	
Indian	Freighting	96 13	
G. Asham	do	11 93	
Dom. Express Co.	Express charges	2 40	
Canadian Express Co	do	0 75	
Can. Pac. Ry. Co.	Transport and freighting	47 62	
J. H. McCaul	Plumbing material supplied, freight charges on plumbing material	149 51	
			6,372 89
Total Expenditure, Qu'Appelle Industrial School.			25,082 05
BATTLEFORD INDUSTRIAL SCHOOL.			
<i>Salaries and Wages.</i>			
Rev. T. Clarke	Salary, 12 months to the 30th of June, 1890	1,200 00	
Mrs. T. Clarke	do 12 do 30th do 1890	400 00	
J. E. Ashby	do 12 do 30th do 1890	600 00	
Edith Ashby	do 12 do 30th do 1890	240 00	
J. Gatley	Salary for 9 months to the 30th June, omitting August, September and October	450 00	
S. S. Simpson	Salary for 12 months to the 30th June, 1890	420 00	
E. Gilbert	do 12 do 30th do 1890	455 00	
Annie Speers	do 4 do 31st October, 1889	80 00	
Lizzie Latimer	do 3 do 30th June, 1890	60 00	
Susan Baptiste	do 12 do 30th do 1890	240 00	
M. McKinnon	do from 19th July, 1889, to the 30th of June, 1890	512 30	
Sarah	do 10 months to the 30th June, 1890	147 09	
Annie Simpson	do 5 do 31st March, 1890	100 00	
H. Bosquet	do 7 do 31st May, 1890	168 00	
Papasis	Wages as nurse	5 00	
Walecowigan	do for February	20 00	
R. Lawrie	Running lines round hay reserve	5 00	
C. Lewis	Wages for June	45 00	
LaKemnan	Draining hay lands	14 00	
			5,161 39
<i>Food, Clothing and Furnishings.</i>			
G. F. & J. Galt	1,525 lbs. evaporated apples, 17 lbs. mustard, 41 lbs. pepper (Under contract.)	181 10	
Carried forward		181 10	5,161 39

NORTH-WEST TERRITORIES SCHOOLS—DETAILS—Continued.

To whom Paid.	Service.	\$ cts.	* cts.
	Brought forward.....	181 10	5,161 39
BATTLEFORD INDUSTRIAL SCHOOL—Continued.			
<i>Food, Clothing and Furnishings—Continued.</i>			
Hudsons Bay Co.... (Under contract.)	78 iron pails, 162 sacks flour, 80 lbs. coffee, 348 galls. syrup, 11 galls. vinegar, 12 axe handles, 6 hay forks, 6 spades, 36 milk pans, 25 lbs. staples, 1 set single harness, 2 pole straps, 1 surcingle, 2 carving steels, 6 boxes stove polish, 2,350 lbs. oatmeal, 1 hay knife, 27 lbs. baking powder, 10 galls. fish oil, 1 gall. machine oil, 50 galls. boiled oil, 2 galls. sewing machine oil, 25 galls. turpentine, tine, 1 gall. varnish, 110 lbs. putty, 8 boxes axle grease, 2 curry combs, 6 carving knives and forks, 6 chamber pails, 150 lbs. manilla rope, 20 stovepipe elbows, 1 cruet stand, 12 bake pans, 12 lbs. solder, 5 lbs. wire, 15 lbs. hops, 4 dippers, 4 teapots, 2 sieves, 2,862 lbs. beans, 810 lbs. salt, 1 adze, 2 ox bows, 1 posthole auger, 1 fanning mill, 1 horse brush, 3 tins blacking, 12 hoes, 6 spades, 3 shovels, 2 scythes, 8 rakes, 36 brooms, 6 washboards, 1 pump, 75 feet zinc, 6 stand lamps, 100 lamp chimneys, 2 scythes.....	1,807 10	
A. Macdonald..... (Under contract.)	2,160 lbs. bacon, 7 gross matches, 1,400 lbs. rice, 750 lbs. sugar, 482 lbs. tea, 400 lbs. nails, 160 galls. coal oil, 30 galls. linseed oil, 200 lbs. whitelead, 100 lbs. whiting, 128 lbs. butter, 48 lbs. candles, 100 lbs. currants, 100 lbs. lard, 5 lbs. peel, 116 pairs moccasins, spice, almonds, emulsion, 310 lbs. fish, 1,444 lbs. soap, 2 box stoves, 45 lbs. zinc, 2 pints shellac, 5 lbs. glue, 4 tins paint.....	1,070 54	
N. L. Piper & Son... (Under contract.)	4 lanterns, 6 boilers, 6 milk pails, 6 wash tubs, 8 axes, 24 scrub brushes, 12 loaf pans, 15 boxes glass, 1 sheep bell, 60 pairs knives and forks, 6 bread pans, 12 cattle ties, 4 butcher knives, 6 dust pans, 2 manure forks, 50 yds. wick, 6 waterpots, 125 stovepipes, 3 milk strainers, 10 coal hods.....	195 12 20 55	
S. & H. Borbridge... (Under contract.)	1 whip, 30 pairs slippers.....		
I. G. Baker & Co.... (Under contract.)	48½ lbs. rope, 6 scythestones, 378½ yds. grey flannel, 30 yds. duck, 96 coloured handkerchiefs, 12 pairs scissors, 117 yds. shirting, 144 yds. braid, 107 yds. silesia, 6 gross dress buttons, 60 doz. ivory buttons, 90 pairs cotton hose, 507 yds. cotton, 60 pairs boots, 1 pair slippers, 12 hair brushes.....	335 28 63 51	
Slingsby Bros..... (Under contract.)	60 blankets (174 lbs.).....		
J. M. Garland..... (Under contract.)	140 yds. sheeting, 30 Scotch caps, 30 lbs. yarn, 18 yds. table cloth, 58 yds. towelling, 7½ lbs. thread, 6 stove brushes, 120 knitting needles, 125 darning needles, 80 papers needles, 90 lbs. yarn, 45 pairs braces, 60 pairs drawers, 60 night shirts, 33 gross boot laces, 6 gross shirt buttons, 40 suits, 52 yds. flannel, 300 yds. ribbon, 60 linen collars, 40 girls' hats, 40 boys' hats, 50 coats, 60 trousers, 198 yds. etoffe, 90 doz. cotton spools, 60 fur caps, 30 hoods, 30 clouds, 1 gross hairpins, 30 gross hooks and eyes, 60 yds. cotton, 50 comforters, 15 hair brushes, 30 towels, 36 papers pins, 5½ gross coat buttons, 4 gross overcoat buttons, 8 gross trouser buttons, 36 yds. elastic, 30 gross thimbles, 176 yds. tweed, 60 combs, 112½ yds. etoffe, 330½ yds. druggat, 175½ yds. shirting, 157 yds. ticking, 20 lbs. yarn.....	1,337 34 1,016 65	
R. Wylde..... (Under contract.)	14,734 lbs. beef at \$0.90.....		
J. D. Sibbald & Co... Mahaffy & Clinksill	1 geared mill, 1 Curtis pump, 2 tanks, 60 feet piping..... 200 lbs. fish.....	403 00 25 00	
	Carried forward.....	6,455 17	5,161 39 151

[PART II]

NORTH-WEST TERRITORIES SCHOOLS—DETAILS—Continued.

To whom Paid.	Service.	\$ cts.	\$ cts.
	Brought forward.....	6,455 17	5,161 39
BATTLEFORD INDUSTRIAL SCHOOL—Continued.			
<i>Food, Clothing and Furnishings—Concluded.</i>			
Curry Bros.....	2 prs. blankets, 1 rubber blanket and freighting.....	29 00	
J. B. Mercer.....	Medicines.....	22 75	
W. G. Pettingill....	do.....	16 25	
Dawson, Bole & Co..	do.....	104 56	
			6,627 73
<i>Expended in Erection of New Building.</i>			
R. C. Macdonald....	Wages.....	152 70	
J. G. Oliver.....	do.....	325 25	
J. K. Sully.....	do.....	136 95	
W. Smith.....	do.....	85 55	
E. Sayers.....	do.....	15 00	
D. Pruden.....	do.....	6 00	
D. Arcand.....	do.....	136 20	
J. H. Storer.....	do.....	106 75	
W. Dillon.....	do.....	294 05	
Indians.....	do.....	147 50	
P. F. Fameau.....	do.....	18 00	
H. Bosquet.....	do.....	86 50	
W. H. Meredith....	do.....	107 75	
J. Hamault.....	do.....	8 00	
J. Gatley.....	do.....	200 00	
A. Sutton.....	do.....	24 75	
J. Taylor.....	do.....	19 75	
A. Armstrong.....	do.....	24 75	
L. C. Larkins.....	do.....	62 50	
J. H. Clouston.....	do.....	133 68	
A. Suffern.....	do.....	368 95	
J. Leatham.....	do.....	7 00	
J. Browne.....	do.....	7 80	
T. Clouston.....	do.....	129 50	
C. Cook.....	do.....	4 05	
W. Surtee.....	do.....	5 25	
W. J. Hope.....	do.....	3 00	
G. Taylor.....	do.....	5 00	
A. W. Dulmage.....	24 feet lead pipe.....	5 00	
A. Macdonald.....	1 box glass, 2,484 feet lumber, 100 lbs. hair, 16 lbs. zinc, 25 lbs. shingle nails; 600 lbs. white lead, 60 galls. oil, 10 galls. turpentine, 400 lbs. nails, 100 lbs. fireproof paint, 14 pairs hinges, brads, brushes and other supplies of hardware, and freighting.....	431 68	
Prince Bros.....	42,618 feet lumber, 45½ M. shingles, 28 M. laths, 6,050 feet shiplap.....	2,787 54	
Mahaffy & Clinkskill	1,915 lbs. tar paper, 3,940 feet lumber, 8,200 laths, 2 boxes glass, 49½ lbs. zinc, 15 bush. lime, 7 kegs nails, 300 lbs. white lead, 325 lbs. paint, 15 lbs. umber, 205 lbs. putty, 44½ galls. oil, 2 packages tacks, 1½ doz. sand paper, 33 lights glass, 250 lbs. nails, 2½ lbs. rope, 4 prs. hinges, 2 doz. screws, 1 doz. pencils, 13 doors, 5½ bush. lime, 2 jet glaziers, 4 panes glass, 3 locks, 2 latches, and other supplies.....	586 59	
F. Otton.....	2,004 feet logs for cribbing cellar.....	60 00	
Hudson's Bay Co....	900 lbs. nails and freighting.....	213 00	
Moore & Macdowall.	3,400 feet lumber.....	319 20	
T. Dewan.....	3,187 brick, 60 bush. lime.....	99 74	
J. R. Reilly & Co..	24 doors.....	94 75	
E. Gilbert.....	20 bush. lime.....	10 00	
Indians.....	215 do.....	107 50	
	Carried forward.....	7,337 18	11,789 12

NORTH-WEST TERRITORIES SCHOOLS—DETAILS—Continued.

To whom Paid.	Service.	\$ cts.	\$ cts.
	Brought forward.....	7,337 18	11,789 12
	BATTLEFORD INDUSTRIAL SCHOOL—Continued.		
	<i>Expenditure in Erection of New Building—Continued.</i>		
B. Prince.....	600 feet lumber.....	24 00	
P. G. Laurie.....	Printing order forms.....	5 00	
	<i>Miscellaneous.</i>		7,366 18
Hudson's Bay Co....	10 door locks, 65 lbs. raisins, 84 lbs. butter, 5 galls. varnish, 20 pairs moccasins, 24 feet pipe, 1 cylinder and freighting.....	104 26	
A. Macdonald.....	18 bracket lamps, 17 lbs. butter, 2 oxen, 1 wringer, 50 yds. wire cloth, 4 bottles ink, hardware.....	231 80	
T. Dewan.....	1 lumber waggon.....	50 00	
Rev. T. Clarke.....	1 large bell.....	50 00	
J. A. Kerr.....	4 doz. fine combs, 1 blacksmith's drill.....	15 25	
J. Robertson & Co..	266 lbs. lead pipe, blacksmith's tools and supplies, 47 lbs. iron and steel, and freighting.....	115 74	
C. E. Black.....	1 croquet set, 5 balls and 3 bats, and freighting.....	21 47	
P. Lamont.....	2 rubber stamps.....	4 00	
Smith & Ferguson...	510 lbs. blacksmith's coal, 3 sacks and freight.....	6 50	
J. W. Smith.....	3 registers and borders, 1 furnace.....	134 08	
Dawson, Bole & Co.	36 sponges and postage.....	3 77	
Merrick, Anderson & Co.....	1 platform scales and freighting.....	33 05	
B. Prince.....	2 tons. bran, 2,100 feet lumber, 3 M. lath.....	118 00	
W. F. Buchanan.....	2 bush. seed pease.....	2 70	
B. Prince.....	10 do barley.....	15 00	
A. Macdonald.....	10 do oats.....	15 00	
Prince Bros.....	3,385 feet lumber.....	126 25	
Indians.....	Transport of Indian children to school.....	18 00	
Rev. T. Clarke.....	Travelling expenses.....	8 00	
Leeson & Scott.....	Transport of Mrs. Cameron.....	4 00	
Dom. Land Agent...	Timber dues.....	11 25	
T. Clouston.....	Painting old buildings.....	100 00	
H. Bosquet.....	Horse hire.....	8 00	
Rev. T. Clarke.....	Paid transport of Indian girl from Battleford to Swift Current.....	11 00	
W. A. Burman.....	Advertising for cook.....	2 75	
Bell Telephone Co..	Telephone.....	36 00	
Govt. Telegraph.....	Telegrams.....	10 19	
J. Sully.....	Removing two stables and bakery further from school building.....	60 00	
Rev. T. Clarke.....	Collecting seed.....	5 00	
Keith & Co.....	Seeds supplied.....	7 05	
Parrish & Lindsay..	50 bush. potatoes.....	97 50	
H. Richardson.....	Postage.....	20 17	
W. Salisbury.....	Lodging 3 boys.....	5 00	
Indian.....	316½ bush. charcoal.....	79 13	
do.....	Wages while burning 105 bush. charcoal.....	17 75	
do.....	117 bush. lime.....	58 50	
do.....	29½ tons. hay.....	156 50	
R. G. Speers.....	21 do.....	105 00	
Indians.....	Tanning 6 hides.....	12 00	
do.....	211½ cords wood.....	323 25	
A. Macdonald.....	61½ tons coal.....	679 25	
R. W. Dulmage.....	17 thimbles for chimneys and bath pipe.....	4 75	
Curry Bros.....	Freighting.....	103 34	
A. Macdonald.....	do.....	40 00	
Can. Pac. Ry Co....	Transport of officials and freighting supplies.....	39 92	
A. E. Fenton.....	Freighting.....	6 97	
Dom. Express Co....	Express charges.....	2 05	
			3,279 19
	Total Expenditure, Battleford Industrial School.....		22,434 49

APPENDIX G

THE GUIDE

THE GUIDE.

"The same road leads to Virtue and Success."

Vol. I. BATTLEFORD INDUSTRIAL SCHOOL, JULY 25, 1891. No. 1

PROSPECTUS.

This little paper is our own. It holds our School news and is to come out once a week. When we get it we shall know all that is going on in and near the school. Our officers will use it to tell us news from afar. For this we have to thank the Government.

HOLIDAYS now.

WANTED, a piano.

Boys do not salute well yet.

Some boys want school again.

Bad weather for Mrs. and Miss Cameron's holidays.

Some girls do not mend their clothes enough.

ENGLISH SPEAKING.

The School is divided into ENGLISH SPEAKERS and Indian speakers.

Indian speakers eat by themselves and are treated differently to the rest.

The English speakers in the School have a Literary and Musical Society now.

This Society has given two lectures already—one on "Law in School;" the other on "Eating, Drinking, and Sleeping."

On the first subject Gilbert, Edgar, Joseph, and Robert, spoke. On the second, Susette, Lizzie, Joseph, and Gilbert. All did well.

The Inspector, Principal, and Assistant Principal spoke too.

Next Tuesday's lecture will be on "English Speaking." Johnnie Wright is to speak. Joseph and Susette will recite in dialogue.

OUR GARDEN.

Maria Robson has the best garden. Go and see her pumpkin.

A better garden is wanted for the girls' plots.

Girls are eating their own lettuce.

A girl asked whether "lettuce" and "let us pray" were the same.

Weed well, or you will have to weed much next year.

The girls say some of the boys are still so rude as to wear their hats in the house.

RUTH BEAR says: "I hope the boys enjoyed their good dinner, pea soup and roast beef, because I was cook this morning (Wednesday)."

JESSIE SCOTT writes: "Sarah Badger and Edgar Bear's parent's left to-day. They stayed here about a week. They came to see their children."

GILBERT BEAR remarks: "We are glad to see Mr. Gatley and his boys back. They have finished the Roman Catholic school house at Thunderchild's."

LIZZIE BADGER writes: "I like to hear Mrs. Ashby singing. I was glad when I heard her singing last night with other sweet voices. Mrs. Cameron was playing the piano."

LIZZIE BADGER says: "It is better for us to talk English all the time. We come to this School to talk English like white people, not to talk Indian. When we grow up to be men and women we will know something good for us."

Lizzie seems to be thoughtful.

1st Issue

How much better the windmill looks since the carpenters painted it.

MESSRS. BRAR and Badger said they were much pleased with the School.

WHEN are the sports to be? Sam Sharp will find it hard to beat some of the boys that are training.

THE boys think they will all speak English before the girls do; but the girls think that they will win.

It is a new plan to clean clothes by baking them. Have you seen the big oven that the men are making?

AARON ARMSTRONG has gone to Onion Lake to work at the Indian Department mill. He is a good worker.

How pretty the tables look on which the girls have put flowers. They make the dining-room look very nice.

THE farm boys think that they will have enough vegetables this year to feed more than one hundred pupils.

WORD comes from Mr. Blair that Joseph Taylor is working very steadily and well at the Onion Lake mill.

THE hospital ward looks bright and clean now that it has been painted and kalsomined. Harry likes it better.

THE blacksmiths like to repair machinery for the reserve Indians. It gives them practice, and helps the Indians a great deal.

AARON ARMSTRONG sent word from Onion Lake on Friday that he feels "homesick" and wants to come back to his friends at the School.

WHERE is the new cook?

THE Synod of our Church meets at Prince Albert on the 6th of next month. All our good missionaries will be together trying to decide what is best for the reserve missions.

WE are waiting for the town boys to play another cricket match. They can have their "revenge" if they can get it.

As our paper is being printed a cricket match is going on between our cricketers and the Police team. We shall be glad if our team wins.

Mr. Ashby held service for the townspeople last Sunday night. We always like to listen to him, and hope that the townspeople like to hear him too.

MAJOR PERRY left for the east yesterday. He was at the School in the morning saying "goodbye." We are always sorry to see those we have known going away like this.

WE learn at the last moment that we have a new speaker for next Tuesday's lecture. P. G. Laurie, Esq., has promised the Inspector to make some remarks on English speaking. He has said so many kind things of our School that we shall be glad to hear him.

Did you ever see things like these in a copy book?



They look very much like ink spots or blots.

THE GUIDE.

"The same road leads to Virtue and Success."

VOL. I. BATTLEFORD INDUSTRIAL SCHOOL, AUGUST 1, 1891. No. 2

EDITORIAL.

The names of those that give items are not printed this week, as nearly all the news has been supplied by the girls and boys. The editors of *THE GUIDE* are Gilbert Bear, Susette Suckamen, Edgar Bear, and Lizzie Badger.

The Editors thank Gilbert Bear. He has found much of the news for this week's paper.

The Editors wish each boy and girl in the school would write down something during the week and put it in the "News Box."

GENERAL NEWS.

There will be so much grain in the North-West this year that it will take ten trains a day, on the railroad, running every day, to carry it away.

Rumor saith that a new blacksmith shop may be built at the school soon.

Mr Simpson is going to leave soon, we hear, and we feel very sorry. He has been a long time with us, and everyone likes him very much indeed. He is kind, and has taught us many sports.

The "Negro Show" on Thursday by the "Goodall-Drever Troupe" was a very great success.

WEE-SARK-A-CHARK.

Weesarkachark says the loafers on the bridge ought to starve. They work so little that they do not deserve to eat.

Weesarkachark sees many holes in boots that might be mended.

He does not like to see a lot of Half-breed boys playing baseball on Sunday on

the hill. They would be better at Sunday school, like our boys and girls.

He wants to know why the school has the advantage of anything evil? Someone says it's because it is on the top of the 'ill (hill.)

He thinks that the Moosomin Indians who wanted \$5 to put George Bear and Joseph Badger across the Saskatchewan the other day were fearful wolves. The ferry belongs to the Indian Department, and very little pays the Indians for their labor.

When Weesarkachark saw Mr. Goodall dancing on the cricket field he whispered to somebody that his feet should be tied down for fear he kicked his own eyes out.

Weesarkachark was at church with us last Sunday evening. He was sorry to hear the boys and girls so little. A chik-a-sis-sis would make more noise. This may be, he says, because they have not prayer and hymn books.

FROM THE BOYS.

Gilbert says, "It never blows now, as the windmill has used all the wind up."

What the girls would be glad to see, is Miss Hayes with her crutch put away.

New cricket bats are wanted. The old ones are badly broken.

Joseph Charles is with the boys again. Lazarus is still under punishment. These are two of the runaways.

We miss the carpenter boys when they go away to the reserves. There is much more work for them to do for the instructors. What would the reserves do if our boys did not build for them?

The boys are sleeping out in tents for a

change. It is doing them much good, and they like it.

There are forty-four "English speakers" and twenty "Indian speakers" on the boys' side.

Paul Bear told a visitor that "the quickness of the hand deceived the eye." They put on the gloves and Paul proved it.

The boys go down swimming three times a week. They like to be clean, and enjoy the water—and mosquitoes.

FROM THE GIRLS.

The girls went down to see the cricket match, and enjoyed it very much.

On the girls' side there are 32 English speakers and 14 Indian speakers.

We do not understand what is the matter with the boys. They always want to have a good dinner, and we girls have to be very careful how we cook it, or the boys look very sad.

We shall hear Susette speak again next week. We are glad of this because we can hear all she says, and she only says what is good.

The girls that are staying in the tents are all black with sunburn.

The girls want the picnic. They are always talking about it and won't be happy till they get it.

Lizzie says: "I was indeed very much pleased to hear the girls talking English when playing. Very little Indian is spoken now by anyone. All that is done is for the good of the boys and girls."

LECTURE ON "ENGLISH SPEAKING."

The lecture on Tuesday night was a great success. We all liked Mr. Laurie's speech very much. The subject was "English Speaking." Edgar's speech was written wholly by himself. It is printed below. His ideas are good. Susette, Lizzie, Ruth and Joseph spoke, too. They all did very well indeed.

After the lecture, Susette and Joseph

Drevor acted a little piece called "Courtship." They acted as if they meant it. Susette was very good.

Edgar Bear read his address as follows:

Mr. Chairman, Ladies and Gentlemen—I have a little to say about English and Indian speaking. We are to do the best we can to try and speak English. No matter if we can't say it properly. And try, you boys and girls, not to speak Indian any more.

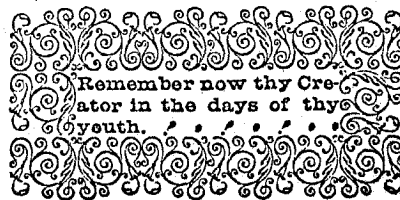
It is for our own good, not for the good of the Principals, masters, and the Government. Some of us can talk good English. We must try to make the Indian speakers talk English. We must teach them to help the Inspector, the Principal, and our masters.

It is a good thing for us to speak English, because if we were to meet an Englishman somewhere and he asked us something in English we would not know what he said or what he meant, but if we learn to speak English we can speak to any Englishman that comes across us.

And there is one thing I want to tell you about. The Principal does not want you not to speak, but he wants you to speak English. There are some boys I see that don't talk at all. At work hours they don't open their mouths at all.

So, boys and girls, the best thing for us to do is to speak English all the time, not to speak one word of Crée, and I want you all to remember that.

We will have to keep the score of the cricket match and some other news over till next week. We have not room for it to-day.



Remember now thy Creator
in the days of thy
youth.

"The Same Road Leads to Virtue and Success."

VOL. IV

BATTLEFORD, SASKATCHEWAN, JULY, 1895.

No 1

THE GUIDE is issued monthly under the auspices of the Indian Industrial School, Battleford.

Registered in the office of the Minister of Agriculture.

All the mechanical work in connection with THE GUIDE is performed by our pupils.

ALL communications and remittances in connection with our paper to be addressed: THE GUIDE, Battleford Industrial School, Sask., N.W.T., Canada.

Truth.

To speak the truth is always right,
And therefore always best;
'Tis sinful in our Maker's sight,
To tell a lie in jest.

Nor should we seek a fault to hide
By any false pretence;
The truth must never be denied,
Whatever the consequence.

Falsehood can never prosper long,
Its triumph soon is past;
But truth, howe'er opposed, is strong,
And will for ever last.

There's One above doth all things know,
And a strict reckoning keep;
God is not mocked; and as we sow,
So shall we surely reap.

While lying lips, and all deceit,
Are hateful in His sight,
Uprightness will His favour meet,
And truth is His delight.

Build for Eternity.

"The Angels from their thrones on high
Look down on us with pitying eye:
That where we are but passing guests
We build such strong and solid nests;
And were we hope to dwell for aye,
We scarce take heed a stone to lay."

LOWDER.

THE SCHOOL.

The Battleford Industrial School has been formally taken over by the Church of England, on what is called the per capita system, the transfer dating from July 1st.

This is the oldest school of its kind in the Territories, having been established in 1883—twelve years ago.

During that period 186 pupils have been admitted—122 boys and 64 girls, and these have been taken from more than a dozen reserves scattered over a stretch of country about 250 miles long, from East to West.

At the present time there are over a hundred children connected with the school—many of those who have been discharged at different times, are doing well in the different parts of the country where they reside.

Besides the class work in the school rooms, where regular instruction is given by the two teachers, in all the ordinary branches, the boys are taught blacksmithing, carpentering, kalsomining, painting, printing, shoemaking,

farming and gardening; while the girls are instructed in baking, cooking, washing, mending and all kinds of general household work.

But while all these are being carried on, they are not all that is being done. Care is also taken to impress upon the young minds the higher moral and spiritual truths which are so necessary for the pupils' truest welfare. Sunday services, Sunday school, singing practices, morning and evening prayers are conducted regularly, and all the good reading matter we can procure is given to them. They are very fond of reading—and, in fact are very teachable all round.

A number of the older girls are out at service as what is called "Out Pupils," and according to the written reports received from their employers, they are giving good satisfaction.

The following persons are at present on the staff in connection with the school.

Principal, Rev. E. Matheson.
Asst. Principal, Mr. J. M. R. Neely.
General Asst., Mr. W. H. Wheatland
Carpenter, Mr. S. Loughhead.
Shoemaker, Mr. D. J. McKenzie.
Farmer & Blacksmith, H. McKenzie.
Matron, Miss. C. A. Gibson.
Governess, Miss M. M. Smith.
Seamstress, Miss N. Hayes.
Instructress, Mrs. S. Loughhead.
Hospital Nurse, Miss R. Weightman.
Cook, Miss V. Taylor.
Laundress, Miss L. McDonald.

Three of the girls are also employed regularly on wages, one as general servant, and the other two as bakers. While of the boys one is in charge of the printing shop, a second in charge of the paint shop, and a third fills the position of Nightwatchman.

The training given to all the pupils is one calculated to fit them for a useful position in years to come, to make them wholesome examples should they go back to live and work on any of the reserves, to fit them for the high and noble work of raising their fellow natives to a higher and better plane of manhood and womanhood, and to enable them to take their proper place side by side with the other settlers of the country as useful, law-abiding citizens.

We venture to ask of those who have the welfare of the Indian at heart, an interest in their prayers for the guidance and blessing of God on the work of this school, which we firmly believe is destined to become, with the Divine blessing, a power for good in "the land we live in."

This has been a very good year with us, a large acreage has been under cultivation, and there is a bountiful yield of wheat, barley and other crops.

The gardens are also doing splendidly, we have had a fine crop of the vegetables and fruits of the month. We have had a fine crop of and everything looks well.

A new dining-room has been built on to the main building, a new well dug these things are done properly, with pump, pipes, etc. There is a plentiful supply of water. A new carpenter's shop has been fitted up but is not finished yet. A new building has been put on to the main building which is a great convenience for the improvement, while the old building upstairs in the main building has been fitted up as a dormitory for the girls. The new cottages just recently completed, and the material for a new pigment shed is on the ground. A great number of other improvements have been made in and around the school.

The Battleford Industrial School present a collection of exhibits to the Territorial Exhibition at Regina, of which the pupils may well be proud.

The articles give the strongest proof of the fact, that Industrial Schools are of the greatest use in drawing out the talent, taste, and neatness, that we know is latent in the children for whom these schools are intended.

The officials of the school can give nothing but praise to the pupils for the excellence of their exhibits, both for quality and quantity, and all must reflect the highest credit on the efforts of the various instructors.

Each girl has worked her hardest, and has given up much of her spare-time, in order that her particular work might be, at least, up to the general standard of excellence.

Special mention must be made of the quilt, which is decidedly unique, the centre contains a large square with the front view of the school embroidered on it, this is surrounded by squares and diamonds, each bearing the name of one of the girls, in most cases worked by the girl herself. This article will certainly attract much attention at Regina.

The boys have not sent as many articles as the girls have; but those who have seen the work that has been done in and around the school by the carpenters, farmers, and others during

the last few months, are only surprised that so much could be sent away, and it is greatly to the credit of the boys that they have worked early and late, and have snatched every moment in order to have their exhibits ready.

The best exhibit of all has to be kept at the school; we refer to the pupils themselves who would if placed on exhibition, by their neatness, industry and intelligence, do credit to the institution where they are being trained and leave no doubt in the mind of any thinking person as to the usefulness of Indian Industrial Schools.

The following is the list of articles sent:—

NAME.	EXHIBITS.
Fannie Hall.....	Crochet Jacket.
Nancy Pruden.....	do do
Louisa Badger.....	Baby's socks, stockings, Baby's mittens.
Flora Dobbs.....	Knitted lace.
Sarah Smith.....	Toilet cushion, Knitted cloud, Baby's socks.
Sarah Bank.....	Crochet muff,
Nellie Whitehead.....	Bedroom slippers
.....	Knitted vest, Text.
Emma Suckerman.....	Double mittens, Tray cloth.
Minnie Dakotah.....	Knitted gloves.
Nancy Hall.....	Baby's boots, Dress.
Mary Wachan.....	Lamp mat, Text.
Susan Jane New.....	Tam O'Shanter.
Lisette Parker.....	Work bag, Bracket drape, D'oyley.
Ida Graff.....	Muffetees.
Sophie Bright.....	Knitted Tuque.
Lucy Grey.....	Mittens, Shawl, Embroidered apron.
Eliza Smith.....	Carvar's cloth.
Marie Cardinal.....	Work bag.
Jessie Scott.....	Crochet lace.
Susan Knife.....	D'oyley, Hood.
Mary Hardisty.....	Braces, Knee-caps.
Alice Stanley.....	Knee-caps.
Matilda Black.....	Pincushion.
Topsey Trenton.....	Blind cord.
Jennie Lane.....	Knitted lace.
Frances Bear.....	Embroidered dress, Dress, Lace.
Mary Ann Black.....	D'oyley, Neck scarf.
Pollie Head.....	Hair-pin-work Tidy.
Jane Parker.....	Sideboard scarf.
Annie Graff.....	Knitted Veil.
Eva Dobbs.....	Dress, Bracket drape, Sofa cushion.
Jessie Bird.....	Urnstand.
Catherine Pooyak.....	Baby's petticoat
Caroline Briton.....	Tea cosy.
Robert Bear.....	Bedroom suite, Trunk.
James Brown.....	Armchair, and specimens of turning and other work.
Albert.....	Centre table, Bookshelf and window sashes.
George Bear.....	Boots, Slippers.
Joseph McKay.....	Longboots, Shoes, etc.
Jas. Stanley.....	Boots.
Edwin Harwin.....	do
John Wright.....	Specimens of Blacksmiths' work.
James Paul.....	Specimens of painting on glass.
Adolphus Briton.....	Specimens of blacksmiths' work.
John Wachan.....	Horse Shoes.
Robert Bear.....	Specimens of blacksmiths' work.
The Girls.....	Quilt, the names on the squares.

Girls and Boys..... Specimens of
writing, maps etc.
Josephine Moochokan..... Shoulder
braces.

The pupils and staff also desire to acknowledge with thanks the receipt of some parcels of Sunday school papers sent to them lately by the children of Holy Trinity Sunday school Winnipeg. Also parcels from the Aberdeen Association, through the kindness of Miss M. W. Ritchie of Halifax, and we have just heard of some more that is on the way from Hamilton, and is expected soon.

The children are very fond of good reading matter, and those friends of the work who wish to help us, could do so by providing a regular supply of good literature, and what we are very anxious to establish a good library for the use of the pupils.

On Saturday the 6th inst. William Chevasse, pupil No. 66, aged 18 years died at the Industrial School Hospital, he had been ailing for several months, and although efforts were made to cure him of the disease with which he was afflicted—Scrofulus Phthisis—it was beyond human skill; the poor lad gradually grew weaker until death put an end to his sufferings; he was buried on Sunday afternoon the 7th. in the Industrial School Cemetery.

Death is that honored messenger who brings
The proof of God's remembrance. In his hand
He bears an invitation from the King.
They only weep who wait the summons hence
Those glad souls basking in the light of God
Forget that tears and sin e'er dimmed their
sight.

Try, try, Again.

There is a little word
That never should be heard,
Those who are brave and good,
Never say "can't"
What if the task is long,
What if the sums go wrong
If at first you don't succeed,
Try, try, again.

One hasty word 'twixt friends
Oft in a quarrel ends,
Then try to make amends,
Never say "can't"
If you have given pain
Try to make friends again,
Kind words are ne'er in vain,
Try, try, again.

Try to be good and true,
Quick and obedient too.
"What thy hand finds to do
Do with thy might."
Try then with patient care,
Try, till the task seems clear,
Try, and no failure fear,
Try, try again.

The above little song appears in the Strand Musical Magazine for April. The words are by Jan. L. Lawson, whose photograph appears in the June number.

The children were very pleased to see the picture, as they are very fond of the bright little pieces written by this lady, and, by general consent, have adopted "Try, try again" as the school song.

TEMPERANCE.

The fourth monthly meeting of the Battleford Branch of the C. E. T. S. was held in the class room of the Industrial School on Thursday evening, April 10th.

In the absence of the President, the chair was occupied by Archdeacon Mackay.

The meeting was opened with the singing of Hymn 274, A&M, and prayer by the Chairman.

After the reading of the minutes of the previous meeting, the song "Never Forget the Dear Ones" was sung by all the children. Then followed recitations by Jessic Lane, Mary Hardisty, Alice Stanley, Louis Laronde, Lucy Grey, Polly Head, Phebe Kakasoo and Susette Suckaman. The girls sang without organ accompaniment the song "Little Sister's Gone to Sleep." Readings were given by Robert Bear and George Fiddler.

At the close of the proceedings the Chairman commended the pupils for their efforts and said a few words of encouragement for future occasions.

Miss Smith also gave a recitation, "Simon the Cyrenian" a beautiful piece, and Miss McDonald gave a recitation "Have Courage My Boys to Say, No," very appropriate to the occasion. On the whole the pupils acquitted themselves very creditably, but some of them were naturally a little nervous, and it would be a great improvement if they spoke more distinctly. However they did very well and they will do better next time.

OUR BOYS AND GIRLS.

Gilbert Bear is our printer.

Jessie Scott is out on service at Major Cotton's.

Annie McKay is working for Mrs. Mercer.

Phoebe Kakasoo is with Mrs. Hoggbin.

All our girls are doing well and are liked by their employers.

Poor Isabella Armstrong was allowed to leave with her father and mother on account of ill health. She has been ailing for a long time, but we hope the change may do her good and we shall be glad to see her back again.

We are all glad to see Louisa Badger well again. She has been very ill.

Eliza Drever has gone to Regina to stay with Mrs. Mitchell. She carries with her the best and kindest wishes of her teachers and school mates. We all miss Eliza and we hope she will do well and be happy in her new place.

He that does good for good's sake, seeks neither praise nor reward, but he is sure of both in the end.

If we would only try to be pleased with the present circumstance of our surroundings, how much more true happiness would flow from such an effort than from constantly striving after changing condition, with problematical results.—Our Boys.

The Cree Syllabics.

In these days, when so many Indian-children are enjoying the advantages that are offered, not only by day schools, but especially by the Boarding and Industrial Schools, where they can learn English so as to have the gates of knowledge, as it were, thrown open to them, it is interesting to look back and think of the work that has been accomplished in the past, by earnest and devoted men, who labored under great disadvantages for the good and advancement of the Indian race, long before railroads were even thought of, and while this country was not known as anything but the abode of wild beasts and savage Indians. Among those pioneers of the Cross, none has done more, or is more deserving of honor, than the man who invented the syllabic system of the Cree language.

In the early days of missionary work in this country, the only white men were the missionaries and the fur traders. The Indians lived entirely by hunting, and only visited the trading company's posts occasionally for purposes of barter. None understood any English, and we can easily understand how helpless a missionary must have felt when he first came among them. He longed to deliver his message, and he has at first to do it in a lame and halting way through an interpreter, if he could get one. He had to wait and learn the language; but he was able to speak to them about what he would soon find that his opportunities were few and far between, and he would wish that his hands could carry with them, in their wanderings in the wilds, something that would remind them of the truths that he had endeavored to make known to them, or from which they could go on learning and also teach others. He would, as soon as he knew enough of the language, commence to teach such portions of scripture, hymns, prayers, etc., and then the next thing would be to teach the Indians to read. It was impossible to teach an Indian to read? It certainly was no easy matter. We all know how long it takes to teach most children to read even English. The spelling is the great difficulty, especially with the long words. But what are long English words compared with Cree words? Take the simple sentence, "God is love"—in Cree "Aaneto sakhiwiniwew." What hope was there that an untutored Indian, with opportunities of receiving instruction few and far between, could ever learn to spell out words of eight, ten or twelve syllables? Some method other than the English must be devised to enable him to read in his own tongue, and it fell on the lot of the Rev. James Evans, missionary at Norway house, of the Wesleyan Missionary Society, to be privileged to confer the boon of a written language on the Cree nation, by his invention of the Syllabic characters. The Cree syllabics are so simple and so suited to the language, that any intelligent Indian can, in a week, acquire a sufficient knowledge of them to be able to perfect himself without any further instruction.

It was over fifty years ago that Mr. Evans invented the Cree Syllabics, and all other religious bodies, laboring among the Indians, soon availed themselves of the use of the system. The late Bishop Horden of Mooseport was an enthusiast in favor of

the Cree Syllabics. He adapted them to the Esquimaux language also. Mr. Evans' own connection with the work was brought to a close by a somewhat tragic occurrence. He was on his way up to Churchill river, they had reached a point about midway between where the Church of England Mission at Stanley, and the Roman Catholic Mission at Isle-A-la-Croix are now situated. The accidental discharge of a gun in his hand caused the death of one of his canoe men, an attached and faithful follower, and the shock of this accident affected Mr. Evans so greatly, that he not only felt unequal to continuing that arduous voyage, but shortly afterwards returned from the mission field altogether.

The exact spot where the accident occurred, was pointed out to the writer more than thirty years ago, by an Indian who was one of the canoe men at the time.

J. A. MacAvoy.

"I made my first long Indian literary journey with Bishop Horden to the Arctic; After that journey I say to you, 'What are the Indians like anyway?'"

I replied, "They are heavier than I am, though not much, but otherwise they are just like us."

"What do you mean?" she said.

"They eat the same as we do when they get anything to eat, they dress the same as we do when they get anything to wear, they like the same things, and they need the same things; and the great thing they need is work."

"When I was going to Washington a woman came to me and said:

"When you go to Washington, you ask Government help me?"

"The Government help you?" I said.

"Why should the Government help you? What do you want?"

"Me want money. Ask Government give me some money."

"What you want money for?" I asked.

"Buy things, help along."

"Well," I replied, "I have lived fifty years and the Government has never given me a penny. Why should it help you?"

"Government not help you? Government not give you money?" she cried in surprise.

She thought, and the most of them thought, that the Government supported us all only that we were greater favorites with it than they are.

No, they are not lazy. They will work if you give it to them; but it goes a great way with them if you can let them see that you work, too."

—MISS SYBIL CARTER in The Red Man.

In speaking of Indian education, Thomas J. Morgan, United States ex-commissioner of Indian Affairs says that one reason for retaining the pupils in Industrial Institutes for a considerable length of time is that the influences of the school which are necessarily cumulative, may have their full force in breaking up the bad habits acquired on their Reservation and in establishing correct habits of regularity, industry, thrift etc. in their stead. It is no easy matter to change the habits of any class of people after they have become at all fixed, and it is particularly difficult in the case of those who, like the Indians, have been accustomed to ways so entirely foreign to those which it is desirable for them to adopt as they pass from heathenism to civilization.

A Knowledge of Indian Character

What is the expression made by the people of Indian character? "He knows how to do things," and so on. Indian character is simply human nature, and the man who knows best how to deal with it is he who endeavors to understand the principle that is of as wide application as the salvation offered by the gospel. He uttered the words, "Whatsoever ye would that men should do unto you even so do ye unto them."

We make a mistake when we fail to make an element of Christianity part of our civilization.

To ensure a safe dwelling place: Let Prayer be the key of the morning, and the bolt of the evening.

What is worth doing at all is worth doing well. Do everything well: make that the rule of your life, and live up to it.

Idleness is a great curse, Industrial education is a remedy for idleness. Life does not consist in mere pleasure, but we must live to improve ourselves and try to make the world better.

AN UNTRUTH.

Two young masons were building a brick wall—the front wall of a high house. One of them, in placing a brick, discovered that it was a little thicker on one side than the other. His companion advised him to throw it out. "It will make your wall untrue, Ben," he said.

"Pool!" answered Ben, "what difference will such a trifle as that make? You are too particular."

"My mother," replied he "taught me that the truth is truth, and ever so little an untruth is a lie, and a lie is no trifle."

"O!" said Ben, "that's all very well; but I am not lying, and have no intention of lying."

"Very true; but you make your wall tell a lie, and I have read that a lie in one's work is like a lie in one's character—it will show itself soon or late, and will bring harm, if not ruin."

"I'll risk it in this case," answered Ben, and he worked away, laying more bricks, and carrying the wall up higher till the close of the day, when they quit work and went home.

The next morning they went to resume the work, when, behold! the lie had wrought out the result of all lies. The wall, getting a little slant from the untrue brick, and more and more untrue as the wall got higher, and at last, in the night, had toppled over again. Just so with ever so little an untruth in your character; it grows more and more untrue, if you permit it to remain, until it bring sorrow and ruin. Tell, act, and live the exact truth always.

An amusing story of Gladstonolatry is told of a man, one of the tourists who visited Hawarden in the summer, and picked up a splinter of a tree as it fell from Mr. Gladstone's axe, with the remark that it should be buried with him in his coffin. To which his wife retorted "If you'd worship God half as much as you worship Gladstone, you'd stand a better chance of not getting your chip burnt."

China has lost her only sailor. May

INDUSTRIAL TRAINING OF INDIANS.

The question is repeatedly asked, "What is going to be done with the graduates when they have finished their education at the Industrial schools?" Another one: "What are those doing who have already been educated, upon whom so much money has been spent, what benefit has been derived?"

To reply to these questions, we must first convince the questioners of the magnitude of the task. In these go-ahead times people get the impression that what has occupied centuries, viz: the civilization of a nation can be accomplished in a few years; that the whole habits, modes of life, of thought, the hereditary inborn nature, can be changed in two or three years of school life. Except in a few cases we must not expect more in this generation than to make them think, to get them to accept the theory of work, to be accustomed to restraint, and to work out this problem for themselves; therefore the process must be necessarily slow, but it is none the less sure. As the human body, tissues, and tastes change every seven years, the environment, discipline, and board of the schools, will in this time have an effect which can never be eradicated, but the longer they stay at them the better. It is then to be assumed that if they return to their homes, and marry girls also trained, these habits and influences will be manifested.

It is to be feared that if they are sent as servants or laborers among white citizens—among those who are ignorant of their habits and thoughts, they are very likely to deteriorate, and their worst qualities develop; therefore it is to be hoped that on their own reserves, amongst their own people the greatest benefit will be derived. One successful specimen by his example will do more good in his own band, with this object in view, than half-a-dozen isolated cases, who have left their reserves and been successful in the cities.

Seven years at school, seven years an apprenticeship to a trade, were thought necessary by our forefathers, even when the English were so far advanced as the last century, and even the beginning of this, and until our graduates have passed through this stage for two generations, at least, we cannot be prepared to give results. As far as can be seen under the influence of the school, they are most promising. Even where pupils have returned home after three or four years training the difference is most marked in, at least, habits of cleanliness, smartness and willingness to work. The expense cannot be deplored in

view of the results which have gained, and the responsibility which is laid upon us by our treaties, and the object of making the original owners of the soil our fellow citizens able to exercise equal rights in all spheres of life.
—The Aurora.

NOTES FROM THE GIRLS.

We are very sorry Miss Smith has gone away to leave us. I hope we will see her again.—Nellie Whitehead.

The boys were not in school for two or three days because they were working in the gardens.—Bliza Smith.

I hope we will go out camping this year; we would like to go very much.—Agnes.

I hope the gardens will grow nicely. The boys did not come to school for three days because they were busy in the gardens.

Our governess has gone away to Pasqua, and we are very sorry.—Susan Knife.

I hope the gardens will grow well this year because there has been plenty of rain this summer.—Mary Ann Black.

I should like to help the seamstress all the time.—Jennie Lane.

We all like our Principal because he is very kind to us.

I am sorry that Miss McDonald is going away soon.—Pollie Head.

I should like to mend all the boys clothes every afternoon.—Susan Jane.

I should like to make girls' stockings and boys' socks all the time.

I hope the people will like the pretty things we sent to Regina.—Minnie Dakotah.

We are all sending some little things to Regina Exhibition. I hope some of us will get prizes.—Matilda Black.

Nearly every evening we go down to the river to swim; it is great fun, and we like it very much.—Lisette Parker.

The flowers are growing well in the garden. We are very fond of flowers. Fannie Hall.

I am very sorry that Miss McDonald is going away next Monday.—Nancy Pruden.

We are all sorry that Miss McDonald is leaving next month.—Frances Bear.

We are all very sorry that our Laundress is leaving next week.—Nancy Hall.

I got a letter from my mother last mail. I was pleased to hear from her. We are always glad to have our letters answered by our friends.—Matilda Black.

We are very sorry that Miss Smith is going away next Tuesday. I hope she will write to us presently.—Lucy Gray.

The girls are very sorry that Miss Smith is going away to leave us, because she is very clever, she taught us how to do lots of things for the Regina Fair.—Mary Waychan.

We all like our Principal because he is very kind to us, and our teachers too; they are both very kind.

Mrs. Neely and her children and some people from the town went to camp at Jack-fish Lake last week. We hope they enjoyed themselves.—Sophie Bright.

I am very sorry that Miss Smith is going away next week. We hope she will get better if she goes away.—Sophie Bright.

I should like to be a sewing-room girl all the time because I like it very much indeed.—Sarah Bank.

I am a kitchen girl. I get up before the big bell rings in the morning; sometimes I feel lazy.

I like our teacher because he is very kind to us, when we don't know anything he explains to us and then we know it afterwards.—Louisa Badger.

It is very nice to go for a walk in the evenings. We all like to walk over town to Church on Sunday evenings.—Sarah Smith.

Louisa and Catherine had their photographs taken on Monday, and I hope they will be nice.

I am very glad to say that Mr. and Mrs. Hogbin went out camping at Jack-fish Lake with Mrs. Neely and her two children and Phoebe. They were out for a few days, but one thing we missed and that was little baby Esther.—Eva Dobbs.

NOTES FROM THE BOYS.

We are glad to see our friends from Snake Plain.—William Drever.

The boys were working hard in the gardens for three or four days and did not go to school. The girls came to school every day.—John Scarlet.

We were working hard in the gardens for about four days this week. We are glad to see everything growing nicely this year.

The boys have been working hard for the last few weeks at work for the Exhibition. I hope they will get some prizes.—Adolphus Briton.

I wish the weeds would not grow so fast.—Alexander Child.

I am glad to say that the grain is growing well.—Solomon Briton.

It rains plenty now, but it is good for the gardens.—Patrice Puchetoo.

I was glad to see the people from Snake Plain the other day.—Robert Boots.

I like to play foot ball and cricket; some boys would like to go out from this school and work. I work in the morning and I go to school in the afternoon.—Patrick Briton.

I would like all the boys and girls to grow up good men and women.—Benjamin Dacotah.

Some of the boys are fond of growing nice flowers.—Albert.

We like to play cricket sometimes. I work in the morning.—Samuel Benson.

We like to play cricket very much. We were glad to see the cricket match the other day, we are all fond of cricket.—William Bear.

I like to work and play very much. I go to school in the morning and work with the farmer in the afternoon.—Robert Knife.

The Guide.

Motto. "In all thy ways acknowledge Him, and He shall direct thy paths." Prov. III, 6.

VOL. IV.

BATTLEFORD, SASKATCHEWAN, MARCH, 1896.

No. 9.

THE GUIDE is issued monthly under the auspices of the Indian Industrial School, Battleford.

Registered in the office of the Minister of Agriculture.

All the mechanical work in connection with THE GUIDE is performed by our pupils.

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Battleford Industrial School, under the auspices of the Church of England, Established 1883.

Over one hundred pupils.

The boys are instructed in the following trades:—Blacksmithing, Carpentering, Farming, Kalsomining and Whitewashing, Painting and Glazing, Printing, Shoemaking.

While the girls are instructed in Darning and Knitting, Making and Mending clothes, Sewing, Cooking, Baking—and all kinds of general housework—

PRESENT STAFF.

Principal.	Rev. E. Matheson.
Asst. Principal.	Mr. J. M. R. Neely.
Matron.	Miss C. A. Gibson.
Governess.	Edith Skelton.
Genl. Assistant.	Mr. W. H. Wheatland.
Seamstress.	Miss Nellie Hayes.
Instructress.	Mrs. S. Loughheed.
Cook.	Miss V. Taylor.
Hospital Nurse.	C. A. Yeomans.
Laundress.	Rosa Weightman.
Carpenter.	Mr. S. Loughheed.
Farmer.	H. H. Hull.
Blacksmith.	(none at present.)
Nightwatchman.	Mr. H. C. Taylor.

In addition to these, several of the pupils are employed in various capacities.

Mr. T. J. Fleetham, who holds the position of Agency Clerk, is also Accountant for the School.

SCHOOL NOTES.

The Epiphany offertory in this School, in aid of the Indian Mission Fund, amounted to seven dollars and fifty cents—quite a few of the boys and girls contributed their portions from their slender purses.

The partition between the front hall and the dark room through which the girls always had to pass on their way to and from the school-room, has been taken away—thus extending the hall beyond the girls entrance, which is now entirely separate from that for the boys; light has been let in to this room over the door of the "back office;" it is a decided improvement in every respect. A proper entrance to the basement on the boys' side has also been made.

The farmer and his boys, have cut and hauled up a good supply of ice from the Battle River, for summer use.

The weekly literary meetings have been held every Friday evening during the month, and have been a source of mutual entertainment and instruction. The papers of the pupils on the different subjects, though necessarily short, have steadily improved in style and interest, while the reading is considerably better; there is, however, much room for improvement in the latter direction.

The subject on 7th. Feb. was "The advantages of writing."

The papers at this meeting were, perhaps, the most interesting ones read during the month, probably because the subject is so very attractive and practically inexhaustible, however, a keen interest was evinced in the subject of "Reading," which was presented on the 14th. Feb.

On the 21st. Feb. the subject chosen was that of "Books." We hope to return to it at some future meeting, as, although a great number of papers were read, yet the time was much too short for the proper consideration of the subject, some of the papers having to be omitted.

It is impossible to over estimate the advantages gained by these weekly meetings; the children are led to express their ideas concerning the various subjects, while the teachers see in what direction their efforts should be exerted to lead individual children toward correct reasoning.

The following pupils took part at these meetings:—

Emma Suckuman, Louisa Badger, Caroline Briton, Frances Bear, Phoebe Kakasoo, Eva Dobbs, Mary Waychan, Sophia Bright, Sarah Bank, Nancy Hall, Annie Graff, Jennie Lane, Sarah Smith, Fannie Hall, Susan Knife, Pollie Head, Eliza Smith, Mary Ann Black, Susan New, Maggie Bird, Lucy Gray, George Bear, James Brown, Louis Laronde, William Wright, James Paul, Joseph Green, George Fiddler, William Drever, Albert, Patrice Pachetoo, Benjamin Dacotah, and William Robinson.

"Blessed be the gracious Power that taught mankind
To stamp a lasting image of the mind.
Beasts may convey, and tuneful birds may sing
Their mutual feelings in the opening spring;
But man alone has skill and power to send
The hearts' warm dictates to the distant friend,
'Tis his alone to please, instruct, advise,
Ages remote, and nations yet to rise."—Crabbe.

Extracts from Papers read at the Literary meetings.

"If you read good books you will be sure to learn something. The Bible is the best book, and will teach you, and do you more good than any other."—Frances Bear.

"If we did not know anything about writing, we could not send our thoughts and wishes to our friends who live far away from us." "We ought to be thankful we have so many good books, for if we had none we should know very little, and would have hard work to learn."—Nancy Hall.

"We cannot talk to people who are far away, but we can write to them, say what we want to, ask them questions, or tell them anything we wish, just as easily as I can talk to you now."

"A long time ago people had books that were written, because they had no printers or type-writers then, it all had to be done by hand, so you see what a hard work it must have been long ago to make books."—Mary Waychan.

"If we had no books, we would know nothing about the early history of the world, but by them we learn what was done hundreds of years ago." "The Holy Bible is one of the oldest, and is the greatest book in the world; more good has been done by this one book than all other books together."

"If any one laughs at you while you are reading, don't care much, but just try to do the best you can."—William Robinson.

"There are many people who write their thoughts and wishes down on paper, and send them away to any other country, where they will be read and understood, as if the persons were speaking."—Phoebe Kakasoo.

"When I came to this School I did not know a word, or even a letter, and I thought I should never learn how to read and write, yet I tried hard and soon I was able to."

"If we did not have Bibles we should know nothing about the religion of Christ, the creation of the earth, or about the good men of old; but now we can learn something from our Bibles."—James Brown.

"There are some people who live far away from here who know nothing about books, just as there are people near here who are the same, these people can learn very little, while we, who can read can learn much if we try."—Fannie Hall.

"Our friends find it difficult to talk to white people, and when we go among them they will expect us to help them; if we don't learn well now, this will be hard for us, and will cause them trouble."—Albert.

"We must learn all we can about reading while we stay in the school, so that when we leave here we can still read good books, and so go on learning things as long as we live."—Jennie Lane.

"We learn from the Bible how to be Christians, how to be wise, and how to do things right."—William Wright.

A great deal of time and study have been given of late years to the subject of Compulsory Education of Indians; Ordinances have been framed—Acts of Parliament have been passed—many opinions have been expressed on the subject, and it has been looked at in various lights, and from different points of view. The following extracts from an address on this topic delivered before the El Reno Indian Teachers' Convention last August, by Dr. W.N. Dougan, who has been for nearly twenty-five years a servant of the United States' Government in the Indian cause, may be helpful, whether we agree with every sentence or not. It is, of course, primarily applicable to the United States, but may have some point bearing on the whole question of Indian Education.

"I have heard so many pretty things said of Indians this morning that I would conclude our own civilization has been a farce and that the Indian should be let alone, if I could forget my own observations. I hold in my hands a few pages which are desitute of varnish. I do not expect their contents to please many present, and they were not prepared for that purpose, but to express convictions of my own instead.

Indians have but little knowledge of civilization today, and desire no greater conception of it. They would gladly see the whites swept from the continent and have the traditional environments of their ancestors re-established. It is our duty, nevertheless, to prepare them as fully as possible for self-supporting industry, for equal citizenship with the other people of our country, and then invest them with its rights and its responsibilities. Many people think the only good Indian is the dead Indian, and that as a race Indians cannot be civilized; and it is true that the Indian problem has been a perplexing one, and that the Indians are not yet civilized, but they are now in the transition period from savagery to civilization, and the work will finally be completed. The Negro is from as low a state of savagery as the Indian, and by association with white people he has lost his language and acquired ours; he has laid aside his former savage life and has adopted characteristics of the most advanced nation on earth. This wonderful change was wrought wholly by contact with civilization, unaided by schools. Similar treatment will civilize the Indians, and by experience they will learn citizenship.

Intellectually they are inferior to our race. They are many centuries behind us, and for long years to come they will not contribute much to our national life: nor is it necessary that they should. They must, however, become

self-supporting citizens or seriously increase the pauperism and lower morals vast communities. And in our efforts of elevate and perpetuate the Indian race we should keep steadily in view the welfare of our own race, and give our best efforts for the good of our country and all its people.

When the Indians shall have become self-supporting, and are found living in orderly obedience to the laws of the country, Indian reservations will have been abolished and the ghost dance will be remembered only as of the past. But until tribal socialisms are broken up and the influence of the old camp Indian over the Indian tribe be in some way counteracted, it is not probable that many Indians will endure contact with modern civilization. And in view of this conviction it seems to me that the process of civilization should not be prolonged for any reason whatever, but that it should be accomplished with all possible speed. Their transition from savagery to a higher plane of life is perilous, and for many of them it is destructive. And while undergoing this change they should have as much protection as possible, and thus rescue the greatest number at smallest cost, though not upon the ground of humanity to the Indians alone, but in the interest of our own race as well. Time and effort have demonstrated the difficulty of making sturdy farmers and devout church members of adult and aged Indians. It now seems that our hope lies wholly in the proper education of the Indian youth, with proper environments for them after school days are over; and the experience of a quarter of a century demonstrates the fact that this cannot be successfully accomplished on the reservations. Hereditary habits and inclinations which have been transmitted through lines of progenitors which are greater in length than the written history of man have become almost as thoroughly fixed in them as their color, and cannot be effectually eradicated while in the presence of those from whom they descend. You may continue to fill reservation schools with pupils whose future seems fullest of promise, and let them continue to mingle with their people as they always have and thus perpetuate tribal slavery, and in the light of the past what greater degree of success than has already been accomplished can we hope for?

Reservation Indians are indolent by nature and feel degraded when compelled to labour. They look down upon a labouring white man, and never fail to impress their children with the beauty of paint.

During the many years in which the government and the churches have conducted schools and workshops on

the reservations thousands of pupils have received more or less instruction which most of them would deny to a stranger to-day, because barbarism is more popular with them than civilization. On the other hand a much larger percentage of pupils who have returned from non-reservation schools with outing privileges evidence training by whites. In the absence of home influences the civilization which surrounded them while out gave the opportunities which cannot by any possibility be afforded them on a reservation. Many of those returned students now live in houses like white men; and they cultivate farms and raise families as citizens. It is true that they do not fully keep up the habits acquired while at schools because reservation influences are antagonistic to progress and to civilization, AND THE INDIAN YOUTH MUST BE TAKEN AWAY FROM THE RESERVATION HOME, AND BE PUT INTO THE FAMILY LIFE OF THE PEOPLE WHOM HE IS TO IMITATE before we can hope for the best results.

Congress should be induced to repeal the law which forbids the transfer of pupils without the consent of the parents. Our friends who make objection to the separation of parent and child in this instance make a mistake. Not being so highly organized it is impossible for them to know pain, grief or pleasure, as we do. As affectionate mothers as ever kissed a babe "Good night" live beyond the oceans while their sons and daughters are in America fighting the battle for life's necessities and some of its luxuries, and our own families are scattered all over the civilized globe.

Take the Indian youth away from the reservation and his people; surround him with the influences of civilization; train him for persistent toil, and if need be keep him in the east where the sound of the sorcerer's drum can never again reach his ear. Such music, crude though it is, costs too much.

I confidently believe that in outing we have the complete solving of the Indian problem.

I would teach Indians how to labor first, because they must live before they can die. And the outing system of Indians brings them into close relationship with civilization where their barbarous habits are destroyed by the substitution of civilized manners and moral thought.

While outing among white people they are free from the down pull of the reservation, and the very atmosphere about them is uplifting. As Capt. Pratt once said:

"Outing Indians helps them to die as 'helpless Indians, but it helps them to 'rise up among us as capable individuals and citizens. The outing system

"helps the outing pupil of the present generation to escape the power of tribal thralldom and become self-supporting, and self-respecting, not by reason of religious experience, and literary attainments alone, but also by his ability to work with his hands for a living. The spirit of citizenship cannot be transfused into a group of reservation ghost dancers but the outing pupil, in the absence of tribal socialisms, will find attractions in his opportunities for engaging in the industries of the country, he will ultimately merge into the body politic and disappear. But while he is herded on a reservation it matters not how great may be your effort to awake his sluggish mind familiar only with the traditions of his people, he knows nothing and is an Indian still because he has never felt contact with the best kind of civilization."

SOME OF THE RESOLUTIONS ADOPTED AT THE EL RENO CONVENTION OF INDIAN TEACHERS, LAST AUGUST.

Resolved, That we urge upon Congress the necessity of a compulsory education law requiring the Indian children to continue at school between the ages of four and sixteen.

Resolved, That we deprecate the present indiscriminate returning of trained children to the reserve and its enforced idleness and attendant evils, instead of urging them to become self-supporting citizens by finding employment away from the tribe, and further urge that the various Boarding Schools in connection with the associations interested in the Indian education establish Bureaus of Employment to assist such young people in finding employment and to live moral upright lives.

Resolved, That we deem it of the utmost importance to the success of our work that steps be taken to abolish the tribal relations of the Indians and the antiquated customs connected therewith, and to induce the Indians to live on allotments and to do away with the fatal influence of the ration system which has a tendency to undermine the health of both minds and bodies of the Indian, and further, that the money held by the government in trust for the various tribes be distributed per capita and expended under the supervision of the Secretary of the Interior for the payment of their allotments, thus forever the last vestige of tribalism.

Resolved, That it is the sense of this convention that social dancing should be prohibited in the Indian Schools.

Resolved, That we urge upon all the Indian teachers the necessity of a law prohibiting the sale of liquor to Indian youths.

THE SECRET.

...to him, and were
...Psalm 138: 5.
...I grew
...and bright;
...and the light,
...of mine;
...bright,
...Light,
...Gates.

The English language is a very expressive language, as witness the following quotation:

"Write we know, is written right,
When we see it written write,
But when we see it written wright,
We know it is not written right,
For write, to have it written right,
Must not be written right, nor rite,
Nor yet must it be written wright,
But write, for so 'tis written right."

Reginald Heber wrote the hymn, "From Greenland's Icy Mountains," in the year 1812. Eleven years after its composition, Heber was consecrated the second Bishop of Calcutta, his vast jurisdiction embracing British India, Ceylon, Mauritius, and Australia. After a marvelous and brilliant episcopate of only three years, he died of overwork. Now, in this jurisdiction, where only seventy years ago toiled a single bishop and a tiny staff of clergy, we have more than a score of bishops, hundreds of clergymen, and some thousands of communicants.

THE SECRET OF POWER.

The Bishop of Ripon, in a sermon on "The Clergy and all Fellows," writes:

"Is it too much to say that the reputation of our own day is fast being taken confidences which the products of old denounced? We are an organization as based on its horses and on its clergy and its allies. We rely on our own plans, our noble lineage; and we are that these are merely external advantages—valueless unless filled with the loving power of God. We must remember the apostle's words: 'The second Adam made a goodly spirit.' The realization of this is to be like from false confidence in the confidence—on the one hand from the danger of imagining that we can do everything without Him, and on the other from that of thinking that even with Him we can do nothing. To realize that our means are inadequate is to learn humility. To realize we can do all things through Christ which strengtheneth is to learn faith. Our step, like that of the disciples, is ever unequal to the demands made upon it. In His hands the scanty supply becomes enough—we may, in His might, grow equal to the burden which is put upon us—when we are weak we are strong—joy and courage enter with us into our work, the task become easier, for He is at hand: the difficulties disappear, for He makes a way for us. As saintly Henry Vaughan sang:

"Lord! with what courage and delight
I do each thing
When Thy least breath sustains my wing
I shine and move
Like those above,
And with much gladness
Quitting sadness,
Make me faire dayes of every night!"

—Church Guardian.

True Measure of Riches.

Riches are to be measured by what a man is, and not by what he has. He whom the world calls poor may be rich in God's sight; and he who is fully satisfied with God's gifts to him may have nothing to show for it by Wall Street standards. "Godliness with contentment is great gain;" and contentment is more likely to be the possession of the poor than of the rich, as men count poverty and riches.

Mr. H.
...the world preach
...from the text
...He argued that
...for a man ought
...before preaching.
...they would not put up with
...and insisted upon his preach-
...immediately, (in a hollow tree
...stood by the roadside) from the
...malt." He then began: "Beloved,
...crave your attention. I am a
...little man, given but short notice to
...preach a short sermon, from a short
...text, to a thin congregation, in an un-
...worthy pulpit. Beloved, my text is
...'Malt.' I cannot divide it into sen-
...tences, there being none; nor into
...words, there being but one. I must,
...therefore, of necessity divide it into
...letters, which I find in my text to be
...these, M-a-l-t.

"M is Moral; A is Allegorical; L is Liberal; T is Theological. The Moral is to teach you rustic good manners; therefore, M, my Masters; A, All of you; L, Leave off; T, Tippling. The Allegorical is when one thing is spoken of, and another meant. The thing spoken of is malt; the thing meant is spirit of malt, which you rustic snake—M, your Meat; A, your Apparel; L, your Liberty; and T, your Trust. The Liberal is according to the letters, M, Much; A, Ale; L, Little; T, Trust. The Theological is according to the effect it works; in some, M, Murder; in others, A, Adultery; in all, L, Looseness of life; and in many, T, Treachery. I shall conclude the subject, first by way of exhortation; M, my Masters; A, All of you, L, Listen; T, to my Text. Second, by way of caution; M, my Masters; A, All of you; L, Look for; T, the Truth. Third, by way of communicating the truth, which is this: A drunkard is the annoyance of modesty; the spoiler of civility; the destruction of reason; the robber's agent; the ale houses' benefactor; his wife's sorrow; his children's trouble; his own shame; his neighbors' scoff; a walking swill-bowl; the picture of a beast; the monster of a man."—Penny Magazine, 1832.

The superintendent asked the Sunday school: "With what remarkable weapon did Samson slay the Philistines? For a while there was no answer. The superintendent, to revive the children's memories, commenced tapping his jaw with the tip of his finger, at the same time saying, "What's this? what's this?" Quick as a thought a little fellow replied quite innocently, "The jawbone of an ass, sir."

We quote the following from "The Mission Field" for January last:—

The Telugu Missions continue their rapid growth; one of them, that at Kalsapad, showing in ten years an increase from 1,572 to 3,710 in the number of the baptized, and from 430 to 1,505 in the number of communicants. In all parts of the Telugu country there are villages where the natives ask for teachers to be sent to them, and where there is every reason to believe that genuine conversions to Christianity and wholesome extension of the Church would result from compliance with the petitions.

At a place called Mesaleithalei, in the Puthiamputhur district, one of the simultaneous movements towards Christianity that from time to time occur has taken place. Eighty families, or more than three hundred souls, have sought to be treated as candidates for baptism. Apart from these details relating to particular Missions, we find that for the previous year the Society's Madras Committee record (as in the ordinary course) no less than 629 adult baptisms. There are now about sixty thousand baptized Christians and catechumens in the Society's Madras Missions alone.

When Bishop Hale went out to Australia in 1847, the colony of South Australia had only been founded ten years, other colonies there were yet unborn, and Australia and New Zealand, as we know them now, hardly can be said to have existed. With their one-and-twenty dioceses and nearly one thousand clergymen the Church is firmly planted and almost entirely independent of all external assistance. In the West Indies, too, five dioceses have been founded since Bishop Jackson's consecration, and the Church in nearly all the islands has repaired the withdrawal of State subventions and multiplied her children.

Fifty years hence, what will be the conditions of the Missionary problem? No one, of course, can foretell, but everyone can see that they will be enormously changed. It can scarcely be doubted that the colonial side, as distinguished from the Evangelistic side, of the work will be, so far as the Mother Church is concerned, fully finished long before. The network of Missions stretching up from Cape Town beyond the Equator, it would be almost faithless to doubt, will have subdued heathenism, however many actual heathen may then remain. In India something must have by that time happened on a large scale—what, we cannot pretend to say. But the forces already at work, the attraction of the brightest minds of the rising generation to Christianity, the working of the heaven, and the irresistible

tendency of the faith to spread, must—even if nothing approaching to a general conversion of India has taken place, and there are good grounds for anticipating that—materially change the position, and make Christianity one of the main factors in Indian life. In Japan, the critical period may almost be said to have arrived; political development having given the country such receptivity for Western ideas. Recent events have given even to the hard problem of China a changed aspect, which has many new elements that encourage a sanguine anticipation.

Never has the Church in past generations stood on the threshold of such a period as is before her now. Everything points to advance alike extended and rapid. Everything points to it, and yet on every hand there are all sorts of dangers. Maimed presentations of the faith, or a hybrid combination of Christian elements with heathen and atheistical philosophies, may cause mischiefs which many centuries could scarcely repair. The call on the Church to supply the pure doctrine which is entrusted to her, and to train in the fellowship of the Holy Ghost those who cannot but admire what they see of the fruits of His grace, is a call surely irresistible for all who love their Lord in sincerity.

Covenants

Agreements between parties (Gen. 26 : 28 ; Dan. 11 : 6).
Written and sealed (Neh. 9 : 38 ; 10 : 1).
Witnessed (Gen. 23 : 17, 18 ; Ruth 4 : 9-11).
Confirmed by oath (Gen. 21 : 23, 31 ; 26 : 31).
Unalterable after confirmation (Gal. 3 : 15).
Salt signified perpetuity (Num. 18 : 19 ; 2 Chr. 13 : 5).
Commemorated by a pillar (Gen. 31 : 44-46).
Perpetuated by a name (Gen. 21 : 31 ; 31 : 47-49).
Held as sacred (Josh. 9 : 16-19 ; Psa. 15 : 4).

A writer in the Missionary Review says that out of the 3,000,000 converts in all the foreign mission fields, 30,000 have gone as workers into the fields, or one out of every 100, while Protestant Christendom has sent forth but one out of 5,000. These converts serve as native preachers, teachers, catechists, and lay helpers, and often prove most effective allies to the regular missionary force.

There is a little church, said Mr. Fox, of Durham, "which, compared with ours, is in numbers utterly insignificant. Its membership is less than thirty thousand, but one in every sixty is a missionary. Their converts are already more than three times as many as the mother church. Of the £70,000 which is spent each year on missions, two-thirds are contributed by these converts themselves. Conceive what the condition of the world would have been to-day, had we, the Church of England, with all our resources, been as faithful to our Master's charge as our Moravian brethren. Even in the same proportion as theirs, we should have more than 200,000 missionaries in the field. Our contributions would be over £20,000,000 a year, and 40,000,000 of souls would be walking in the light who, through our selfishness and unbelief, are still in the darkness and shadow of death."

Dr. Strong, editor of the Missionary Herald, Boston, the organ of the American Board of Foreign Missions, has completed a summary of the statistics of Protestant missions.

It appears that there are 5,055 principal missionary stations and 17,813 outstations, occupied by 37 evangelical missionary societies in the United States, 28 societies in Great Britain, 6 in Canada, 17 in the Netherlands, 19 in Germany, 3 in Denmark, 2 in Finland, 6 in Sweden, 8 in Norway, 3 in Switzerland, 2 in France, 19 in India and Ceylon, 2 in Burmah, 4 in China, 38 in Australia, 14 in Africa, 1 in Central America, and 13 in the West Indies.

These Protestant foreign missionary societies have sent out 6,355 male missionaries and 5,219 female missionaries: a total of 11,574. They are represented by 70,033 native labourers, 1,577,688 communicants, and have an income of \$14,441,807. The income of the societies is \$5,006,809.

A Word to Teachers.

The Sunday school is one of the strongest aids in the growth of the parish. The teacher's position is therefore a most responsible one, and calls for faithfulness in the fullest sense of the word. Scholars are sometimes very quick-witted, and the teacher's influence can be lost very easily and possibly never be regained. Do not think, therefore, that your duty is a secondary one, for the teacher holds one of the important posts in the Church. Do not shirk your duty, but build up your class by faithful, persistent, self-denying work. Be present always in your place, or else be sure to have some one to take your place. Be on time with your class, and stay with them till the session closes.

The discipline of the class, once relaxed, is hard to be recovered.—Parish Churchman.

A saloon-keeper, who had ruined a great many lives and had been the cause of innumerable crimes in the community where he lived, was dying. He knew it, and in his agony tried to cry to God for pardon. But the hearts he had broken, the souls he had sent to perdition, seemed to rise up before him, protesting against his forgiveness. How could he go into the presence of his Judge with all his years of sin upon his soul? At last, in despair, he called for the license that had protected him in his work of destruction, and grasping it tightly, he cried out: "This must plead my cause at the bar of God. Those who helped me to sin must help bear the responsibility of my crimes. Bury my license to ruin homes, break hearts, and destroy souls in the grave with me, and God must judge who was most to blame in the destruction I have wrought." A moment more, and he was dead; dead, with his sins upon his soul, and nothing between him and his crimes but that bit of paper, certifying, that by the payment of a certain amount of money, he had the privilege of making criminals, of desolating homes, of filling drunkards' graves.

The Guide.

Motto. "In all thy ways acknowledge Him, and He shall direct thy paths." Prov. III, 6.

VOL. IV.

BATTLEFORD, SASKATCHEWAN, JUNE, 1896.

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Battleford Industrial School, under the auspices of the Church of England, Established 1883. Over one hundred pupils.

The boys are instructed in the following trades:—Blacksmithing, Carpentry, Painting and Glazing, Printing, Shoemaking.

While the girls are instructed in Darning, Knitting, Making and Mending clothes, Sewing, Cooking, Baking,—and all kinds of general house work.

PRESENT STAFF.

Principal,	Rev. E. Matheson.
Asst. Principal	Miss C. A. Gibson.
Matron,	Edith Skelton.
Governess,	Mr. W. A. Wainland.
Genl. Assistant,	Miss Nellie Hayes.
Seamstress,	Miss S. Louheed.
Instructioness,	Miss V. Taylor.
Cook,	C. A. Yeomans.
Hospital Nurse,	" Rosa Weighman.
Laundress,	Mr. S. Louheed.
Carpenter,	" H. H. Hull.
Farmer,	" G. Woolley.
Blacksmith,	"

In addition to these, several of the pupils are employed in various capacities.

Mr. T. J. Fleetham, who holds the position of Agency Clerk, is also Accountant for the School.

DIOCESAN NOTES.

Diocese of Saskatchewan.

The Synod of the Diocese of Saskatchewan is called to meet at Prince Albert, on Wednesday June 17th.

The proceedings will begin with a celebration of the Holy Communion in St. Alban's pro-Cathedral, at 10.30 a.m.

The Rev. John Hines C.M.S. missionary at the Pas, and Rural Dean of Cumberland, has recently returned from an extended visit to England. While there he succeeded in raising funds for new churches at the Pas, Moose Lake and Pas Mountain. The new church at the Pas, to accommodate 280 persons, in a church population of 450, will be built at once. Mr. Hines takes with him from Prince Albert material and skilled workmen, who will begin work at once. The old church now in use has stood about fifty years. The other two churches will be erected during 1897.

New churches will be erected at once at Lily Plain, in Rev. H. Foote's district, and at Duck Lake, where Rev. T. E. Chilcott resides.

The Bishop—after consultation with Archdeacon Mackay and Rev. J. Hines—has decided to postpone for the present the visit to the Cumberland Deanery, which he intended to make this year.

The Rev. C. J. Pritchard who did excellent work as teacher and lay-reader under Rev. J. Hines before his ordination, and since then has been stationed at Grand Rapids, the most easterly mission in the Diocese, has been transferred to the Nepowewin Mission, Fort a la Corno.

On Sunday May 17th. the Lord Bis-

hop of the Diocese held an ordination in St. Alban's pro-Cathedral, when Rev. Harold Foote, Curate of St. Paul's and St. Catherine's, Prince Albert, was admitted to the Priesthood, and Messrs. James Taylor and J. F. D. Parker were ordained Deacons. The Candidates were presented by Ven. Archdeacon Mackay D.D. who also preached the sermon. The Gospel was read by Mr. Taylor. The Rector, Rev. G. Moore, and Rev. John Hines also assisted at the service.

Diocese of Calgary.

On Wednesday, May 6th. the Bishop of Calgary opened and dedicated the new church which has just been built near the forks of Sheep Creek, and of which the Rev. R. M. Webb-Peplow is the Incumbent. Unfortunately the weather was far from being fine, and the rain poured down incessantly almost the whole afternoon, thus preventing very many from attending the service as they had hoped. In spite of this, however, some 60 or 70 people were present, thus showing that a real interest exists in the neighbourhood in the new building and its associations. The service was at 3 p.m. and was short but hearty, the singing being particularly bright. The Bishop in his address, described how he had for years been looking forward to the opening of a Church in the Sheep Creek District, and how Mr. Webb-Peplow had been led to come a year and a half ago to take up the work in the parish. The collection was a very good one, amounting to \$33.25, and by its means the total amount required to meet the bills connected with the building of the church was reached, and thus, to the great pleasure and satisfaction of everyone concerned, the church was opened entirely free of debt.

After the service, and the inspection by those present of the building and the pretty decorations, the whole party adjourned to the house of Mr. and Mrs. Webb-Peplow, called "The Vicarage," not a hundred yards away, for refreshments and music, and a happy afternoon of social intercourse was spent till seven o'clock, when the company dispersed, the rain still pouring down. Unhappily, the performers who had kindly promised to contribute to the musical part of the programme were all prevented by the weather and other causes from being present, but, notwithstanding, much local talent was developed and a good "scratch" musical entertainment was arranged. The new church is an interesting building, being (like "The Vicarage") built of upright logs on a stone foundation. It has a high belfry at the west end and a good bell would be a very desirable addition. Risk of fire is minimized by means of a brick chimney. The chancel consists of a five-sided apse, and the upright logs, of which the entire church is built, have the very pleasing appearance of pillars. The building is 50 feet long by 25 feet broad without the porch or vestry, and is capable of easily seating 120 people

It has been built entirely by free labour given by the settlers of the district, with the exception of the carpentering which was the only paid work; but even the carpenters themselves, who were employed, in each case gave some free work. The church is distinctively a Church of England church, but the good feeling and harmony of the settlers in the district were manifested by the fact that almost everyone for several miles around, helped in one way or another, irrespective of denomination. It is the earnest hope of the Incumbent that the new church may prove to be the centre of usefulness and spiritual blessing throughout the widely scattered district of Sheep Creek.—Calgary Herald.

SCHOOL NOTES.

MAJOR MCGIBBON arrived here on Thursday, May 7th, on a tour of inspection.

Rev. J. R. Matheson of Onion Lake spent Sunday May 10th with us, and preached in the school at the evening service.

A COAT of Kalsoline all through the plastered part of the main building has given a fresh appearance to the place.

THE removal of some partitions in the lower portion of the boys' part of the main building makes a large, useful, cheerful room of that portion of the house.

THE farmers have finished sowing the grain and putting in the garden seeds. Owing to the splendid rains and growing weather with which this district has been blessed, the fields and gardens are coming along splendidly.

ARBOR DAY, was spent profitably in the planting of maple, poplar and other trees around the premises.

A PRAYER meeting was held in the Principal's residence on Monday evening, May 11th, when the condition and necessities of the work here and at Onion Lake were discussed. A mutual agreement was then made between the members of the staff in this school and those in our boarding school at Onion Lake that a regular prayer meeting would be held every Tuesday evening from 7 to 8 o'clock to pray for the Holy Spirit, and the blessing of God upon the work in both places. The meetings will be held simultaneously. Will any of our friends, though far away from us in the body, join with us in spirit and in prayer on each of those weekly occasions in future? "If two of you shall agree on touching anything that they shall ask, it shall be done for them by My Father who is in Heaven." "Ass of Me and I shall give thee the heaven for thine inheritance, and the uttermost parts of the earth for thy possession."

ON Monday, May 25th, we celebrated the Queen's Birthday in a manner worthy of the day. Our flag was hoisted in the morning, and a general holiday was given. In the afternoon the staff and pupils went out a couple of miles to a level piece of ground by the side of a running stream, where a first-class picnic was held. The first event was the election of two girls to the honorable position of "May Queens." The two elected were Sophia Bright and Nancy Pruden, who were immediately crowned in proper form. After this racing, jumping, skipping, tag-of-war, cricket, May-pole and other games were the order of the day, until, just before tea time when the two May Queens presented the prizes to the successful contestants. Then came the supper, a liberal spread on the green grass—when all partook to their satisfaction of bread, cakes, pies, eggs, coffee, tea, &c.

Contributions from Major McGibbon and the members of the Staff, made up what was required for the prizes—amounting to a few dollars—while the stores donated a supply of nuts and candies, most of which were sown broadcast by a member of the Staff, much to the delight of the children who quickly gathered them in a general scramble like a flock of birds in feeding time. The weather was nice and cool, the proceedings passed off to the satisfaction of all concerned, with not a hitch to mar the pleasure of the day. All returned to the School about eight o'clock in the evening, feeling that if the Queen enjoyed this her 77th birthday as well as our little Cree children out here enjoyed it, she must have been a very happy woman.

INDUSTRIAL TRAINING AS APPLIED TO INDIAN SCHOOLS.

No system of training or education is right that does not seek to enlarge and develop all the abilities and open the way to widest opportunities for the individual, to remove prejudice against labor, and to give the courage to compete.

The school can be just as potent an engine to create prejudice, stifle ability and narrow opportunity as it can be to extend these qualities. This needs no argument.

We have an Indian problem because the Indian is ignorant of the language of the country and industrially untrained to take his place among our other people. The problem will remain as long as the Indians are continued in masses apart from our other people, because by such massing they are held to their industrial inability and their ignorance of our language. Having for generations failed to induct them into the nation by our attempts to educate and train them separately in tribes and having fully demonstrated that that method only leaves them tribes, we should now make all our future attempts at education and industrial training for them positive influences to bring them into the nation through giving them the full use of the language of the country, and the full ability to meet and compete industrially with the other inhabitants.

In justice to itself, the Indians and all the people, the Government should have but one aim in all it may do for them, and that aim be to transform them individually into worthy, productive citizens. The Indian is a man like other men. He has no innate qualities that condemn him either to prolonged separation from other men, or to generations of slow development. He can acquire all the qualities of good useful citizenship in about the same time that other men acquire them. He is hindered or facilitated in acquiring them only by conditions and environments that would equally hinder or facilitate other men in acquiring the same qualities.

If the Indian has not had the same chance to acquire industrial knowledge and the language of the country, he is not to be blamed for not having these qualities equally with us. If he is not acquiring these qualities now as rapidly as he might and ought, it is because the contrivances we force upon him hinder. In all we do for him, we must consider first, the English language quality, for without that he is condemned to perpetual disability. How is a usable knowledge of any language to be quickest and best gained? Manifestly, through association with those who use it. Neither books nor a special teacher are necessary. The subject, placed where he can hear the language constantly in use, gets the language.

Wise parents desiring their children to learn a foreign language, send them into the foreign country or into constant association with that language. Why not, then, when the school is so wide and free, contrive that the Indian have this same opportunity to learn the almost universal language of the country in which he lives, and which he must learn in order to be at one with the great body of its people?

Upon his having a usable knowledge of the English language hinges all his success in his industrial training. Ignorant of the language, he is walled out industrially and in every other way. Successful industrial training flows

in the same line. His industrial needs are nothing more and nothing less than sufficient skill in some industry to enable him to successfully compete with other people. How is this competitive skill to be acquired? There seems no other proper way but to follow exactly the same line indicated to be necessary in acquiring the language. The best agricultural school is the agriculturalist on his own farm, where the daily pressure of necessity to get the work done, and where the living and something more hinge upon industry, skill and intelligent management.

In the same way, to make a blacksmith or a carpenter, the blacksmith shop and the carpenter shop with a competent head and surrounded by competent workmen, is the true place. Working with the farmer and the mechanic, the Indian learns what a real day's work is, and becomes in every way a part of the situation. He acquires another most essential quality seldom or never taken into consideration in estimating his needs, and that is the courage of civilization, the courage of language, the courage of industry.

At his home in his tribe, he measures himself and his needs only by the condition of progress there, simply because he has no other experience or observation to guide. Gauging his needs by these weak examples, he is in no sense prepared for competition with the more skillful, aggressive and productive race. This is why he goes to the wall when brought into such competition. The courage and ability for the higher competition are only to be acquired by actual experiences in that competition. There is therefore all the greater need that every part of the education of the Indian should be carried forward under the association and competition indicated. The tribe and all tribalizing influences are the enemies of the individual if he is to become a citizen for, immersed in the tribe, how is the individual to take on anything foreign to the tribe?

The Indian is to be merged into our national system. The Indian is to save his life by being consumed and lost in the nation, which is comparatively a simple matter. In other words, the best way to get civilization into the Indian is to get the Indian into civilization; ergo, the best way to get industry and industrial skill into the Indian is to get the Indian into industry and industrial skill. Attempting to get civilization, competitive industrial skill and the English language into the Indian by keeping him out of and away from there, is the cause of all failures.

We must not depend too much on industrial training in Indian schools, however practical or however promising the condition. The best Indian Industrial School can only inaugurate the industrial idea and give a smattering of industrial usefulness. The bone and sinew of real industrial worth come only through actual competition with the real industrial bread-winner. In order that we may not, in our industrial training of the Indian, get too far away from this vital principle, the most practical real mechanics and farmers are our best industrial school instructors. All the school shops should be like the shops of regular every-day mechanics. The best division of time is half day at industries and half day at books. One recompenses the other and saves from weariness.

The subject should generally be held to one trade, so that there may be something of the old apprenticeship

system through which the greatest skill will be reached. The largest results that may be secured through industrial school training for the Indian youth will only be obtained through locating the schools in our civilized and industrial communities, so that the examples of our own industry and skill may be always before the pupils. There need be no limit to the variety of industries taught. Distribution of occupation will aid to distribution of Indians and the consequent breaking up of Indianism and tribalism.

The question is often asked, "Can the Indian acquire mechanical skill and habits of industry?" and too often is answered in the negative by self-constituted judges who are without experience and generally with little or no observation. A man of 60, born and raised on the borders of an Indian reservation in western New York, who had seen Indians almost every day of his life, on visiting Carlisle, said to me, "You may be able to do something with the western Indians, but the Indians of New York are utterly worthless and incompetent. They can pick a few berries, dig a little sassafras root, make a few beaded articles and some baskets to sell, but that is about the extent of their industries. You cannot educate them nor can you train them to trades." The man was a jeweler. He had been on the educational board in the large town in which he lived for 35 years. I said to him, "Has there ever been any attempt in your town to take young Indians into your public schools to try and find out what they are capable of in the contest for knowledge with children of your town?" He said that he did not know of any young Indian ever in the public school system; that the state had given them a public school system of their own on their reservations and paid the teachers; that the great difficulty was to keep up the attendance in these schools. I asked if there was any prejudice against Indians attending the public schools. He said he thought not, but that the state had been paying to keep up these Indian schools and they were conceded to be failures. I said, "You have no right to judge of the possibilities of the Indian for education until you have given the young Indians the same chance to get an education that you give the white youth. Now you are a jeweler. You have had many apprentices in the years in which you have carried on business. Did you ever take a young Indian as an apprentice to see whether if he had a really good chance as he would have in your store, he might not learn to be a jeweler? Have the other business men of your town taken young Indians into their shops and business, and attempted to teach them as they do white youth?" He admitted that no such attempt had been made by any of the artisans or business men of his town, and that he himself had never once thought of doing such a thing. "Then," I said you have no right to condemn the young Indian as incapable. He is entitled to just the same opportunity to acquire an occupation that the young people of our race have, and if he then fails there may be some show of justice in sending him to the rear."

Greater thoroughness in teaching and more prolonged effort may be justly considered as necessary when the individual has had a bad start. Very little is to be conceded to generations of savage ancestry. Weaknesses do come from associating in the begin-

ning years of life with a savage ancestry. But these acquired weaknesses are not insuperable, and those who have reached maturity under savage environments, if properly handled, may be made of some industrial worth. Heredity of birth has not much to do with it. Heredity of environment is the potent factor. Carefully raised and civilized white men, through savage and worthless environment, easily become degraded, savage and worthless. So too, savage born and rudely raised red men become civilized, enlightened, useful, through well civilized and enlightened environments. It is but a step either way. From long experience and wide observation I have come to have little patience with the science or ethnology that consigns any man or race of men to generations of slow development. The world is full of evidences to prove the contrary. To make an independent and industrious individual man, the individuality and personal responsibilities of the subject must be recognized in every part of his preparation. He must not, because of birth or for other reasons, be tied to any set of minor individualities.

Thank God for the principle which recognizes the independence and individuality of every man and does give to so many of our savage and vast population such individual opportunities; and for that great typical American and poet who so quaintly and truly stated it all when he said, "The great American is a free man; a man is a man and that is that."—Capt. Peck.

MISSIONARY ITEMS.

THE WORLD FIELDS.

"ALL NATIONS SHALL CALL HIM BLESSED."

INDIA.—The Danes were the first Protestants to send missionaries to India. The pioneers, Ziegenbalg and Plutsehau, began work in 1706 and organized the first Protestant church 14 months later. Owing to sickness Plutsehau left the country in 1711 and Ziegenbalg for the same reason was ordered home in 1715, leaving 355 converts and numerous helpers. The work was resumed in the middle of the century by Schwartz. Then followed that trio of noble Christian giants, Carey, Marshman and Ward. With Carey began the progressive march of missions in India and the organization of the first Protestant missionary society. With the motto: "Expect great things from God and attempt great things for God," Carey landed in India in 1793. After seven years of faithful and trying labor, he baptized his first Hindu convert, Krishna Pal. The influence of Carey's thirty years' service no man can estimate. In 1812 his printing press, founded in 1800, had printed the Bible in eight different languages, while it was working in this century. To-day India has the whole Bible in 13 languages, and portions of it in 30 dialects. With his band of helpers Carey translated the Gospel into nearly a score of different dialects and thus brought it within the reach of 200,000,000 souls to whom it had been hitherto unknown. Where 95 years ago Carey was practically the only ordained Protestant missionary, there are now more than 900 ordained and lay missionaries and 800 missionary ladies. In addition there are at least 900 native ordained preachers and more than 17,000 male and female teachers and other helpers. Carey's first convert is now followed by a host of church members numbering over 190,000, with three-quarters of a million Protestant adherents. There were two missionary societies at work in India in 1813, and in 1830 there were but nine. In 1887 there

were 57, and these have now increased to 65 separate missions. Since 1851 the native churches have increased forty-fold and native helpers fifteen-fold.

There are now in India 130,000 schools, colleges, and institutions of learning where 3,900,000 of the youth in India are being taught. Upward of 15,000,000 persons are now able to read. In the 6,737 mission day schools are gathered 240,000 pupils, and in the Sabbath Schools more than 150,000 receive Christian instruction. Fully 42,000 Zenanas are visited every year, and 35,000 women and girls are taught by mission workers in their homes.

Medical missions in India are a powerful evangelizing agency. They rapidly disarm the people of their caste prejudices; and while the recipients of their benefits, the patients, in addition to the living lesson of a Christianity which they can see, are attentive and receptive listeners to the Gospel message. There are now 87 male and 10 female medical missionaries, who, with their 168 native medical assistants, treat in their 48 hospitals and 87 dispensaries, more than 400,000 patients annually. Many thousand villages are yearly represented in the mission dispensaries in India. Thousands of homes, and many districts have been opened to the Gospel message, and scores of stations planted as the direct result of, or by the aid of this Christ-like pioneer agency.

So apparent had been the progress of the Gospel in India that the Hindu Tract Society says of missionaries: "They have cast their nets over our children by teaching them in our schools, and have already made thousands of converts, and are continuing to do so. They have penetrated the most out-of-the-way villages and built churches there. If we continue to sleep as we have done in the past, not one will be found worshipping in the temples in a very short time; nay, the temples will be converted into Christian churches. Do you know that the number of Hindu religionists is decreasing every year? How long will water remain in a well that constantly lets out, but receive none in?"

THE ISLAND OF CEYLON, an Indo-English dependency.—This "Mecca of the Buddhists," has a population of 2,750,000. Protestant missionary work was originated in Ceylon by the English Baptists in 1812, Rev. Mr. Chater being the pioneer. Now there are four large societies at work, in addition to the Salvation Army. A large number of the churches are self-supporting and industrial missions have been remarkably successful.

There were, in 1890, in the three oldest societies working in the island, namely, the English Baptists the Wesleyans and the American Board of foreign Missions (Congregational), 211 stations and sub-stations, with 80 male and female missionaries. There were 127 churches, with 8,450 church members, 105 ordained preachers and 2,368 teachers and helpers. These three missions had also 657 schools, with 43,672 pupils. Jaffna alone has 9 self-supporting churches and 125 mission schools.

BURMAH AND ASSAM.—The pioneer missionary was Adoniram Judson, "the Apostle of Burmah," who arrived in the East in 1813. He soon afterwards suffered imprisonment, through the conspiracy of unscrupulous heathen rulers. But God remembered him in prison, from which he was released to give the Bible in 1834, to

the Burmese in their native tongue, which he did after 20 years of arduous toil. Together with Mason, "the Apostle to the Karens," he gave the Gospel to that people, seeing them converted by the thousands.

Judson baptized his first convert after six years; and when 76 years ago there was not a Christian, now out of a population of 8,000,000 there is a Christian community numbering 100,000. There are now in Burmah 7 separate missions and 25 principal stations, with 45 foreign workers. The churches number 575; many of them are self-supporting; they contain 33,000 communicants, of whom 1,936 were received in 1891. The adherents number more than 200,000. The native helpers number 650; the schools 550, with over 12,000 pupils; while the majority of the Christian churches maintain their own schools. Multitudes are sharers of the Gospel's benefits. Already one-third of the Karen people are said to be Christians, and probably 20,000 persons have fallen asleep in Jesus.

To the missions in Burmah may be added the contiguous mission in Assam, where there are 8 stations, with 30 missionaries and 3,000 converts.

SIAM AND LAOS.—"The Land of the White Elephant."—The medical mission was the golden key in opening Siam to the Gospel. The first missionary was a physician, Dr. Karl Gutzlaff, of the Netherlands Missionary Society. He visited Siam for the first time in 1828, and remained 3 years. Dr. Bradley of the American Board, and Dr. House, of the American Presbyterians, were, however, the principal medical pioneers, and for their sakes missionary work was not only tolerated but encouraged. Siam as a mission field seems now providentially committed to the American Presbyterians, the American Baptists and Congregationalists having withdrawn. The Presbyterian is now the only Protestant mission working for the Siamese, and it has been most successful. The work of medical missionaries has always been both prominent and fruitful in opening the way for the direct preaching of the Gospel. Eight of the missionaries are physicians, located one or more in each of the stations. Their work of healing has resulted in many conversions, it has destroyed prejudice and won friends to the cause all over the land. The King of Siam is a progressive sovereign. He favors the work of missions, and his gifts of money and land for hospital and school work have amounted to many thousand dollars. 60 years ago Siam was a secluded country; now she bears treaty relations with all Christian countries. In 1878, the king of Siam proclaimed religious liberty in Laos, where the newly planted stations have been full of encouragement to the converts gathered. The Presbyterian mission in Siam and Laos have now 29 male and female missionaries with 90 native helpers. There were 19 churches, with a membership of 2,133. Last year there were added to the churches 30 members for each ordained missionary in the Laos presbytery, which is twice the average of the most active presbyteries in America, and four times the average of that church at large. There are now 15 day schools, into which 1,300 children have been gathered, and there are 1,250 children in the Sabbath School. There is also a seminary with 24 students in training for the ministry. W. J. Wanless.

"BRING YE ALL THE TITHES."

Some years ago, I recollect reading a striking sermon, the subject was Christian Liberality; but what most forcibly struck my mind was a passage quoted from Malteï iii. 10—'Bring ye all the tithes into the storehouse,' &c. I cannot describe how my mind was impressed with the manner in which JEROVAH here condescended to challenge His people, when He says, 'And prove Me now herewith,' etc. Suffice it to say, that the subject made such an impression, I found it my duty to do more for the cause of GOD than I ever had done. I did so, and on closing that year's accounts, I found that I had gained more than in any two years preceding it.'—Anon.

What Makes a Boy Popular.

Chief Justice Waite, in his boyhood, was very popular among his associates. He had no money, but had what was better than a golden purse—a heart that could feel. He sympathized with everybody, with even the beasts and birds. This sympathy with others grew. Once walking under the shadows of the elm trees at Maumee, in company with some friends, he heard some birds crying, and found that a young bird had fallen from the nest. He stopped and replaced the bird in the nest. That instinct of universal sympathy made him a popular boy, and a yet more popular man. There are many Toledo lawyers who recall the warm word of advice he would cheerfully give to his clients, and many troublesome cases submitted to him were amicably settled without a lawsuit.

Popularity is the recognition that the world gives to sympathy and unselfishness. It cannot be bought with money. Politeness makes a boy popular. A gentleman knows another gentleman by instinct, and nothing pleases a true gentleman more than to recognize a gentleman in the soul and manners of a boy.

A popular boy is a lover of sports, of out-door exercise. That is right. But he looks upon the playground as a place for the pleasure of his fellows, and he goes there to the end that he may help them enjoy themselves. A kind boy is always popular. Affection is a manner of expressing sympathy with others. A generous boy is popular, while a spendthrift proves himself in time to be very unpopular. A boy whose high sense of honor is a regard for the rights of others, is always popular. Manliness, in all its true meaning, makes a boy popular. The boy who is careful of his sister is popular. The boy who will never violate his word, and who will pledge his honor to his own heart and change not, will have the confidence of his fellows.

The boy who defends the weak will one day become a hero among the strong. A boy who loves, honors and obeys his parents will always be popular among all classes of men.

All that tends to promote the good that is in our boys and to lift the ideas of our youth above the level of mere physical success and happiness contributes to their well-being and to the public welfare.—The Pathfinder.

WHY I GO TO CHURCH ON RAINY SUNDAYS.

Frances Ridley Havergal's admirers, whose name is legion, will read with interest the following lines from her pen:—

I attend church on rainy Sundays because,

1. God has blessed the Lord's day and hallowed it, making no exceptions for rainy Sundays.

2. I expect my minister to be there. I should be surprised if he were to stay at home for the weather.

3. If his hand fail through weakness, I shall have great reason to blame myself unless I sustain him by my prayer and presence.

4. By staying away I may lose the prayers which may bring God's blessing, and the sermon that would have done me great good.

5. My presence is more needful on Sundays when there are few than on those days when the church is crowded.

6. Whatever station I hold in the church, my example must influence others. If I stay away, why may not they?

7. On any important business rainy weather does not keep me at home, and church attendance is, in God's sight, very important.

8. Among the crowds of pleasure seekers I see that no weather keeps the delicate female from the ball, the party or the concert.

9. Among other blessings such weather will show me on what foundation my faith is built. It will prove how much I love Christ. True love rarely fails to meet an appointment.

10. Those who stay from church be it is too warm, or too cold, or too rainy, frequently absent themselves on fair Sundays.

11. Though my excuses satisfy myself, they still must undergo God's scrutiny, and they must be well grounded to bear that. (St. Luke xiv. 18.)

12. There is a special promise that where two or three meet together in God's name He will be in the midst of them.

13. An avoidable absence from the church is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then, like Peter, do not know Him.

14. Such yielding to surmountable difficulties prepares for yielding to those merely imaginary until thousands never enter a church, and yet they think they have good reason for such neglect.

15. I know not how many more Sundays God may give me, and it would be a poor preparation for my first Sunday in heaven to have slighted my last Sunday on earth.

REVERENCE FOR THE BIBLE.

There is a sin prevalent in our households of which we take little note, which, in fact, we encourage either by an indifference to it, or by an active participation in its folly and wickedness: the use of the Word of God for the purpose of making riddles, conundrums, puzzling questions, anagrams, etc., etc., out of it. If we really believe in the Divine origin of the Bible can it be right to give it to children that they may construe its words into odd connections, and make sport and laughter and mental legerdemain from its pages? Is it likely they will reverence on other occasions what has previously been food for their amusement? It is not, and we need not be astonished if the boys and girls who have been permitted to turn the leaves of their Bibles for past-time and entertainment, turn them in after years to find pretext for their infidelity.—Amella F. Burr.

Mr. Hall Caine, speaking of the Bible, says "There is no book in the world like it, and the finest novels ever written fall far short in interest of any one of the stories it tells. Whatever strong situations I have in my books are not of my creation, but are taken from the Bible. 'The Deemster' is the story of the Prodigal Son, 'The Bondsman' is the story of Esau and Jacob, though in my version sympathy attaches to Esau. 'The Scapegoat' is the story of Eli and his sons, but with Samuel as a little girl. 'The Manxman' is the story of David and Uriah. My new book also comes out of the Bible, from a perfectly startling source.

PEOPLE with a taste for statistics may be interested to learn that there are 773,746 words in the Authorised Version of the Bible, and 3,566,482 letters, including two diphthong capitals Æ's (John iii. 23 and Acts ix. 33). These figures relate to a text Bible and are independent of verse-figures and figures (if used) in chapter headings. To estimate the totals number of separate bits or pieces of metal which together make up the types of an Oxford Reference Bible there may then be added, Mr. Frowde calculates, fully 1,100,000 letters, figures, points, spaces, etc., in the text, and 900,000 in the marginal notes, making a total of 5,566,482 in all.

The letters in the text of the Bible may be divided as follows:—

Capitals	106,992
Small caps	6,897
Lower case	3,452,593
	3,566,482

And if the total number of such letters which were issued in complete Bibles from the Oxford Press Warehouse during the year 1895 were to be enumerated one by one, at the rate of a letter per second without intermission, the process would occupy a period of upwards of 110,000 years! These figures overwhelm the imagination.

March 1897

Motto. "In all thy ways acknowledge Him, and He shall direct thy paths." Prov. III. 6.

VOL. V.

BATTLEFORD, SASKATCHEWAN, 1897.

No. 8.

THE GUIDE is issued monthly under the auspices of the Indian Industrial School, Battleford.

ALL the mechanical work in connection with THE GUIDE is performed by our pupils.

ALL communications and remittances in connection with our paper to be addressed: THE GUIDE, Industrial School, Battleford Sask., N.W.T., Canada. Subscription—Fifty cents per year.

Battleford Industrial School, under the auspices of the Church of England. Established 1883. Over one hundred pupils.

The boys are instructed in the following trades:—Blacksmithing, Carpentering, Farming, Kalsomining and Whitewashing, Painting and Glazing, Printing, Shoemaking.

While the girls are instructed in Darning, Knitting, Making and Mending clothes, Sewing, Cooking, Baking,—and all kinds of general house work.

PRESENT STAFF.

Principal.	Rev. E. Matheson
Head Teacher	Mr. R. G. Hooker
Matron.	Mrs. M. A. Ward.
Second Teacher.	Miss Edith Skelton.
Genl Assistant.	Mr. W. H. Wheatland.
Scamstress.	Miss Nellie Hayes.
Instructress.	Mrs. S. Loughheed.
Cook.	Miss V. Taylor.
Hospital Nurse.	" C. A. Yeomans.
Kindergarten Teacher.	" Rosa Weightman
Laundress.	Mr. S. Loughheed.
Carpenter.	" H. H. Hall.
Farmer.	" G. Woolley.
Blacksmith.	" J. A. T. Long.
Nightwatchman.	

In addition to these, several of the pupils are employed in various capacities. Mr. T. J. Fleetham, who holds the position of Agency Clerk, is also Accountant for the School.

School Notes.

Miss Skelton has the sincere sympathy of the School in her sorrow over the death of her mother who died suddenly on Tuesday, March 9th.

During the month the Rev. E. Matheson (Principal) has made several visits to the Reserves and our numbers are consequently steadily increasing; on the boys side we number close upon 70.

We have had a cold snap of 40 below this month and many of us fondly hoped that it would be the breaking up of winter, but no—there are still no signs of spring, perhaps some of us are too impatient, for surely spring can't be long now.

Every Wednesday evening during the month the pupils have been gathered together to listen to a "Bible Talk" from Mrs. Ward. Mrs. Ward's lectures are very interesting and instructive, and both members of the staff and pupils have greatly appreciated them, and we may safely say that many have profited by them.

The following promotions have been made during the month:—

Maggie Girard, Mary Hardisty and Alice Stanley have been promoted from the Kindergarten School to Miss Skelton's room, while Marie Cardinal, Thomas Crow, Edwin Harwin, David Clark and Baptiste Pooyak, have been promoted from the latter to the large class room.

At the end of the month the Quarterly examinations will be held; we hope in our next to give details concerning the marks and positions obtained by the pupils in the various standards.

Notes from the Pupils.

I am glad that summer is coming because it is nice to work outside.—Joseph Parker.

I am sorry I can't play football well yet, I hope my leg will be better soon. Peter Macadam.

We had a game of football with the town boys on Thursday and we got one goal.—Baptiste Pooyak.

I am a sewing room girl this month, I like it very much, we all like Miss Hayes.—Lisette Parker.

Summer will soon be here now, and then we shall be able to work on the farm again.—Robert Knife.

The weather is beginning to get fine, so the farmers will soon get their tools fixed for the coming summer.—James Paul.

Last Thursday the medium sized boys played against the town boys, and the School boys won by 1 goal.—Eliza Smith.

Last Saturday we played the Police, but they could not make a goal; next time I think we will beat the Police.—David Clarke.

We are all very fond of seeing the boys and Police play together, they look so funny when they "thump down."—Marie Cardinal.

Miss Taylor was out for a visit on Stoney's Reserve last Sunday, and the kitchen girls had to attend to all the cooking. Louisa Badger.

Spring is coming now, and we are all very glad, we will be able to get out and have good exercise.—Sarah Smith and Susan Jane New.

"I came to this School a good while ago; this is a good school for anyone who behaves well; but it is a bad school for one who will not behave well."

We are having a great time in the sewing-room trying on the girls summer dresses, we can't get any to fit them, they have all grown too tall or too fat.—Eliza Drever.

Two more boys are going to learn carpentry this week and I hope they will work well while they have the opportunity of being taught by Mr. Loughheed.—Fred. Ballendine.

Last Saturday while we were out for a walk we saw a dead cat, when Polly saw it she picked it up and took it into the bushes; poor Polly, she seemed very sorry for her poor cat.—Caroline Briton.

We all know that kittens are smart for catching mice, and last week we had a mouse in the Laundry and Banjo came to my mind, so I told the girls to fetch the kitten, but Miss Weightman and the girls were too smart, they killed the mouse before Banjo arrived.—Mary Wachan.

It is well known that the boys like to play football, and its effect is good upon them; some of our boys are active as mice, and that's just what we want to play against other teams, because most of them are too fat to move about actively, they soon get tired out.—Solomon Briton.

All the boys and girls like the weather, because it is getting a little warmer every day.—George Fiddler.

The girls are all very sorry for Mary Ann Black because she is very sick, but we hope she will get well and strong again.—Jennie Lane and Annie Graff.

People from the Reserves have brought in their children frequently since last fall, fourteen have been brought in altogether.—Aldolphus Briton.

On the 29th of this month we had another match with the Police, but I am sorry to say that no one got what they wanted. As there were lots of spectators both teams tried hard to score but failed.—Robert Thomas.

Last week the girls were playing football and we try all sorts of games with it; at last one of them said, "Let us try knocking the ball with our heads;" so Polly tried it first and she fell right down on the hard ground.—Eva Dobbs.

I am very glad that spring will soon be here now, the winter has seemed so long; as soon as the snow goes away the farm boys will begin planting the seeds and corn, and we shall once more be able to go for nice long walks in the evenings.—Josephine.

Football Notes.

On Thursday, March 18th, the return match with the town second eleven, took place on our ground and resulted in a win for the School by 1 goal to nil. One couldn't have wished for a better day, and many visitors took advantage of the fine weather to see the game. During the first half matters were fairly even, until, when near the interval Patrice scored, the game seemed to go all against the town; but though the school forwards kept the ball down in their opponents "twenty-five's" nearly the whole of the second half, they failed to score on account of erratic shooting and the game ended as above.

On Saturday, March 20th, the fifth match between the Police and ourselves took place, and much to everybody's chagrin ended in a draw—no goals scored. From the outset it was pretty evident that the game would not go strongly in favor of either side, and this was fully borne out as the game progressed; there was a strong side wind and this certainly had an effect on the play of both teams; the Police seemed to be under the impression that they were not fated to score and so played a defensive game—and well too; and when time was called both captains mutually agreed to play for another 10 minutes either way, but it was of no avail and the game eventually ended in that most unsatisfactory condition—a draw.

In all we have now played 9 matches, of which we have won 4, lost 3 and drawn 2. There have been only 3 goals scored against us, while we can register 7 against our opponents.

FOOTBALL.

Reprinted from the "SASKATCHEWAN HERALD."

Saturday afternoon, February 27th, the Industrial School journeyed to the Barracks and were defeated by the red-coats by one goal to nil. The game was fast from beginning to end, and replete with brilliant plays on both sides. Too much praise cannot be extended to the School boys, who have sometimes to struggle with opponents nearly twice their own weight. But still they are right there as the smallness of the score shows. The goal in this match partook very much of the nature of a fluke, as it was shot across the goal and was apparently going past, but striking the post, glanced through.

The teams lined up as follows:

SCHOOL.		N. W. M. P.	
G. Woolley	Goal	G. W. Currier	
F. Ballendine	Backs	T. W. Searle	
R. Thomas		W. H. Conway	
E. Harwin	Halfbacks	J. Boyle	
A. Briton		S. Carter	
J. Brown		D. H. Heason	
S. Briton	Forwards	A. H. Richardson	
W. H. Wheatland		H. A. Seymour	
H. H. Hull		F. S. Brautley	
R. G. Hooker		— Buchanan	
J. Paul		K. Leach	

Referee—Rev. W. R. Beal, Town.

Saturday afternoon, March 6th, the Industrial School second eleven played the Town second eleven at two o'clock. The School boys were victorious by two goals to none.

The following are the Junior Teams:

SCHOOL		TOWN	
R. Pascal	Goal	R. A. Laurie	
F. Briton	Backs	H. Rose	
K. Bear		C. Nollis	
J. P. Aberdeen	Halfbacks	— Oulette	
W. Drever		F. Scott	
A. Wachan		T. Peel	
B. Dakota	Forwards	L. Taylor	
L. Laronde		G. Burke	
W. Wright		A. Pare	
J. Stanley		H. Berye	
P. Pucheto		J. Rose	

Referee—Mr. C. Smith.

At three o'clock the senior elevens of these two clubs played and the game was a draw, 0 to 0. The ball was first at one goal and then the other, and the goal-keepers had lots to do. The halfbacks of the town did no work and it is due to them and to Burke in goal, that the match ended as it did. The forwards played a good game and several times the School goal was in danger, but Woolley was right there. The School played their usual good game, and the Town who have been practising assiduously of late, show a marked improvement.

The teams were:

TOWN.		SCHOOL.	
J. Burke	Goal	G. Woolley	
W. R. Finlayson	Backs	R. Thomas	
W. R. Willis		F. Ballendine	
H. Skelton	Halfbacks	S. Bearson	
W. R. Lattimer		A. Brown	
J. W. Ballendine		J. Briton	
W. D. Hill	Forwards	E. Harwin	
J. T. Callaghan		W. H. Wheatland	
Rev. W. R. Beal		H. H. Hull	
J. A. Rowland		R. G. Hooker	
G. G. Smith		J. Paul	

Referee—J. B. Mercer, Town.

The teams now stand as follows:

	Played	Won	Lost
N. W. M. Police	6	5	1
Industrial School 7*		3	3
Town.....	4*	0	3

*The Town and School played a draw.

Rev. D. D. Macdonald who has been ill for some time has recovered his health again, and resumed his usual duties.

OUR ENTERTAINMENTS.

The February Entertainment passed off with marked success on the evening of the 27th. ult. one of the best items on the programme was undoubtedly the play "Cinderella" acted entirely by the Kindergarten children, they were all very prettily dressed and did their parts well; the characters were as follows: Josephine (Mother), Alice and Mary (Proud sisters), Maggie (Fairy-godmother), Currie (Cinderella) and Philip Armstrong (The Prince): in addition there was a chorus consisting of some 20 of the little ones. Mr. and Mrs. Loughheed came on in the characters of Mr. and Mrs. Bowsey, who are evidently somewhat at variance, they provoked much laughter and were roundly applauded at the close. There were 6 recitations on the list, Miss Weightman being first with "The Last Hymn," her effort being distinctly good; the others to recite were, Robert Thomas, Benjamin Dakota, Fred. Ballendine, David Clarke and little Jack Moosomin. Mr. J. R. Michael of piccolo fame, contributed two songs in first class style, the second being loudly encored, to which he replied with "Sweet Maria." The "negro" sketch by Mr. Hull and Mr. Long was as might be expected extremely funny and moreover really well done. So far we have not mentioned the chorus songs of which there were four, but we have no intention of ignoring them, for the "Mulligan Guards" sung by Mr. Hull and the boys, was certainly the "catch" of the evening; the boys were dressed in military uniforms, each carrying a rifle, the following are the names:—Solomon Briton, Adolphus Briton, Patrick Briton, Sam. Benson, Patrice Pucheto, Willie Drever, Robert Thomas, Benjamin Dakota, Loula Laronde, Fred. Ballendine, Willie Wright and James Brown. The girls sang "Queen of the Meadow," and with the boys "Paddle your own Canoe," both being much appreciated by the audience. The proceedings closed by singing "God Save the Queen," and all went home feeling that a most enjoyable evening had been spent.

Saved From Atheism.

John Randolph once addressed himself to an intimate friend in terms something like the following:—"I used to be called a Frenchman, because I took the French side in politics; and though this was unjust, yet the truth is, I should have been a French atheist if it had not have been for one recollection, and that was the memory of the time when my departed mother used to take my little hands in hers, and cause me on my knees to say, "Our Father, Which art in heaven."

A Cathedral on the top of the Rocky Mountains! It sounds like a romance, and yet to-day it is an actual fact. For in the little town of Laramie (Wyoming), 7,500ft. above the sea—the see-city of Bishop Talbot, who won all hearts at the Missionary Conference of 1894—there was dedicated to God on Thursday, Dec. 17th, '96, a church not unworthy to be compared with those in England (though of course on a much smaller scale) which is to be the centre of Church life and effort in that vast missionary jurisdiction of Wyoming and Idaho, a single diocese three times the size of Great Britain and Ireland.

Bishop Hannington's Martyrdom.

We are to hear the brief but most touching story of one whose last hours were spent in a wretched African hut, surrounded by savage foes, in daily expectation of a death of unknown agony. And yet what is the burden of Bishop Hannington's song? Calm trust and confidence, relying on Him who never fails them that seek Him.

On his last journey to open the way to Uganda, which was, in truth, a march into a den of lions, the Bishop writes to his wife in England: "If this is God's time for opening the road we shall open it. . . My donkey has died, so that I must walk every step. Well! having no donkey, I can judge better of the distance the men can do; having no candles or oil, I can't read at night, which is all the better for me. . . Now, leave me in the hands of God, and let our watch-word be, 'We will trust and not be afraid.' And so he went cheerily on his way, while ever and anon the wilderness would ring to the sound of a Christian hymn.

On October 21, 1885, having been enticed away from his followers by a treacherous Mohammedan, he was seized by about twenty ruffians, emissaries of Mwanga, the weak and cruel king of Uganda, and after being maltreated, was placed in a miserable, unventilated hut, till his fate should be decided. His pocket diary, which was afterwards recovered, tells in brief but forcible words the story of those terrible nine days, and never once did his faith falter. Torn and bruised, racked with fever, stifled in the fetid atmosphere, he might well, as he records, be "quite broken down" in body, and yet cheered and sustained by the words of Holy Scripture, especially Psalms xxvii.—xxx., applying to himself the words: I should utterly have fainted, but that I believe verily to see the goodness of the Lord in the land of the living."

But the end was very near now, the weary traveller was close to the goal, the worn-out but undaunted soldier was about to lay down his arms at his Captain's feet. On the tenth day of his imprisonment he was led forth to die, and one who escaped the general massacre of his companions relates that the bishop (like the martyrs of old) walked to the place of his execution singing hymns. The native could not make out the English words, except the sacred Name of JESUS, which recurred again and again. The bishop's helpless followers were first murdered before his eyes, and then his own turn came. As the soldiers closed around him, he drew himself up, with the commanding gesture which had never failed to secure the respect of the most savage, and said a few words, bidding them tell the king that he was about to die for the Biganda, having purchased the way thither with his life. Then he calmly gave the signal for his death, and either by his own gun levelled against him or by a native spear, the frail earthly tenement was shattered, and the pure and noble spirit entered with exceeding joy into the Paradise of God.

Every morning during that last hard-fought journey he had greeted the sunrise with his "travelling Psalm": "I will lift up mine eyes unto the hills, from whence cometh my help." NOW, his feet were on the bounds of the everlasting hills, where the sun shall not burn by day, nor the moon by night, and where the Lord Himself, Who was indeed his keeper here, will be his joy and exceeding great reward.

Indian Traditions.

WESUKACHAK.

(From Creation to the Flood.)

Wesukachak having thus settled the sun, and the general temperature of the earth, now proceeded to make man. In order that man might be made good and strong, Wesukachak concluded to make him of stone. Having picked out a rock that suited his purpose he spent many days in hewing out the figure he wished to make: the stone being very hard and his tools none of the best. After working for a long time, however, he managed to get the figure of a man made that suited his purpose. Wesukachak was so proud of his workmanship that he, after setting his man of stone upon his feet, and before putting life into him, walked backwards a considerable distance to see how his man would look from a remote point of view. When he had thus walked a goodly distance from his object of admiration, he stood gazing for a long time, in silent contemplation and satisfaction, upon the complete job he had accomplished. But, alas, while thus employed a malicious bear happening to peep out of his hole, espied the figure as it stood in all its grandeur. Filled with envy, he rushed up to the newly made man and began to root viciously against the model man. The consequence was that before Wesukachak could interfere, the bear had knocked the man over, who, falling upon the hard rock, broke into a hundred pieces.

Wesukachak was terribly enraged that by this untoward accident his great work was thus destroyed. For a time he could neither eat nor sleep, being so much grieved at the disastrous end his many months of work had come to. However he determined to make another attempt to create a man; but concluded not to spend so much time over it this time. He set to work to make one of clay, and in almost no time had one nicely made, which after setting in a secluded place, left it to dry in the sun. This being done satisfactorily he forthwith endued him with life and thus we have man as he is at the present day; but the Indians still lament the untoward accident by which the man of stone was destroyed, as had Wesukachak succeeded in putting life in the man of stone the human family would have been ten times stronger than they are now.

But in process of time Wesukachak found that he had an unruly family to deal with. All the creatures of creation began to prey upon each other. Loud complaints were made against the fox because he attacked the birds and killed them; the fish complained against the otter for the same thing; while the bear set up a dismal groaning because the winter was so long he could get no berries to eat. But the greatest complaint was made against man because he ate everything that came in his way; beasts, fowl, fish and berries were all decoured by this creature of creation. The clamour of all these parties became so great that Wesukachak determined to call a general council to see whether as it were, he could not bring order out of chaos and reach some agreement by which all these grievances would be remedied. Accordingly a general proclamation was issued summoning all the spirits of the various living creatures before him at a certain date.

When the time arrived there was a general mixed multitude convened which proved to be a very unruly set. The noise and confusion were something terrible, which Wesukachak with all his skill could not control. In vain he tried to get the crowd to keep still and listen to reason, there was no end to the continued noise they were making.

Wesukachak finally became very wrathful. The most noisy one in the crowd was the frog, who in spite of all that could be done kept up an incessant chattering and croaking. Wesukachak was so enraged at the cheek of the frog that seizing hold of a glue pot that stood near he took a brushful of the glue and dashed it over the mouth of the frog with the hope of stopping his chattering forever. But this was of no avail, the frog blew the glue out, but part of it remained round the corners of his mouth, which is the cause of the white streak around the corners of his mouth to this day.

But nothing could be done to allay the storm and tumult of this convention Wesukachak, dismissed them and declared his intention of punishing them.

His next exploit, therefore, was to build an immense canoe, into which he took a pair of every kind of living creatures, intending to drown all the rest as he had warned them. Accordingly when he had got all his cargo on board, he himself stepped into the canoe and forthwith the whole earth sunk beneath the water, causing the death of all living creatures with the exception of those who were with Wesukachak in the canoe.

This state of affairs continued for some time, Wesukachak with his living freight went cruising about on the waste of waters for many a long day, until the time came when he decided to make a new earth. But in order to do so he must have something to make it of. He therefore commissioned the otter to go down into the waters and bring him some mud so that he might make a new earth. But once the otter got back into his native element and finding fish plentiful he never returned to his master with the mud.

Wesukachak finding that the otter did not return, sent the muskrat down to bring him some mud. Now at that time the muskrat's tail was very short and insignificant, being only a small affair. The muskrat went down as directed, and gathered a goodly supply of mud and straightway came to the surface of the water, but when Wesukachak put forth his hand to take the mud, the muskrat with a twinkle in his eye and a roguish smile on his face, as much as to say, "Catch me if you can," made a swift turn and dived under the water. Wesukachak made a grab for the rat, but only succeeded in catching his stump of a tail which stretched out and slipped through his hand, and the rat got away. But since that time the rat has had a long thin tail which is neither useful nor ornamental.

Wesukachak being thus thwarted twice was highly indignant and threatened all sorts of vengeance against the otter and muskrat. Having cooled down a little he asked the beaver to go and get him some mud. Accordingly the beaver went down to the bottom and brought from there quite a large handful of mud, which he handed gracefully to his master, who was quite delighted and straightway made

a new earth. Everything being finished he caused the living part of his cargo to land and enjoy themselves as best they could. But he did not forget the beaver for his service. He, instead of the stump of a tail he had formerly, received a broad flat trowel like tail by which he was enabled to plaster his house. Thus the beaver for his accommodating nature received a beautiful coat of fur, teeth sharp as an axe for cutting down trees to build his house and a tail like a trowel with which he could plaster his house.

ON THE GIVING OF NAMES.

Apropos of the naming of the newly-arrived infant, it may not be out of place to recall a few curious customs which prevail in some countries in regard to selecting a name for the baby. A Hindoo baby is named when twelve days old, and usually by the mother. Sometimes the father wishes for another name than that selected by the mother; in that case two lamps are placed over the two names, and the name over which the lamp burns the brightest is the one given to the child.

In the Egyptian family the parents choose a name for their baby by lighting three wax candles; to each of these they give a name, one of the three always belonging to some deified personage. The candle that burns the longest bestows the name upon the baby.

The Mohammedans sometimes write desirable names on five slips of paper, and these they place in the Koran. The name upon the first slip of paper drawn out is given to the child. The children of the Ainos, a people living in Northern Japan, do not receive their names until they are five years old. It is the father who then chooses the name by which the child is afterwards to be called.

The Chinese give their boy babies a name in addition to their surname, and they must call themselves by these names until they are twenty years old. At that age the father gives his son a new name. The Chinese care so little for their girl babies, that they do not give them a baby name, but just call them Number One, Number Two, and so on, according to their birth. Boys are thought so much more of in China than girls are, that if you ask a Chinese father who has both a boy and a girl how many children he has, he will reply, "Only one child." German parents sometimes change the name of their baby if it is ill; and the Japanese are said to change the name of their children four times.

Surnames became general in England about the time of the Conquest. They were, of course, first given to distinguish different persons who bore the same Christian names, as William the Hunter, John the Tanager; or Johnson, i.e., son of John; Robinson, i.e., son of Robin, etc.

The church only knows us by our Christian name, thus in the Marriage Service the parties are only addressed by their Christian names. Bishops of the Church do not use their surnames from the day of their consecration.

We bring our name into the world with us which we derive from our parents, and which seems to remind us of our original guilt, and that we are born in sin; but this new name is given us in our Baptism to remind us of our new birth. We are being washed in the

(Continued on next page.)

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laver of regeneration, we are thereby cleansed from our natural impurities, and become in a manner new creatures, and are solemnly dedicated to God. So that the naming of children at this time hath been thought by many to import something more than ordinary, and to carry with it a mysterious signification. We find something like it even among the heathens, for the Romans had a custom of naming their children on the day of their lustration (*i.e.*, when they were cleansed and washed from their natural pollution), which was therefore called 'The Day of the Name.' And the Greeks also, when they carried their infants, a little after the birth, about the fire (which was their ceremony of dedicating or consecrating them to their gods), were used at the same time to give them their names.

'And I will not blot out his name out of the roll of life,' that list of the saved, of which we hear so much in the later and earliest chapters of this Revelation of St. John. His name shall not be erased from the record of the citizens of the heavenly city, and 'I will acknowledge Him before My Father and before His angels.' Perhaps we may say with Scriptural truth that the names of all of us are entered at Baptism as citizens of the heavenly city, but that not all will be found there when the books are opened in the judgment. A process of erasure is ever going on, beside the process of entering when the soul has finally taken its choice of evil, when Christ is utterly denied on earth and trodden under foot, when the defilement of sin has become inveterate and indelible, then the pen is drawn through the guilty name, then the inverted stylus smears the wax over the unworthy characters, and when the owner of that name applies afterwards for admittance, the answer is, 'I know thee not; depart hence, thou willing worker and lover of iniquity.'

A name truly good is the aroma from virtuous character. It is such a name as is not only remembered on earth, but written in heaven. Just as a box of spikenard is not only valuable to its possessor, but pre-eminently precious in its diffusion, so when a name is really good, it is of unspeakable service to all who are capable of feeling its aspiration.

LEND A HAND.

A friend in the north of Ireland writes as follow:—Last year the children in an Irish parish set to work to gather blackberries; some were made into jam and sold, some were sold by weight, and a sum of £1 6s. was handed in to the C.M.S. as the result. If one hundred parishes did the same it would mean £100 at least; and besides it would give the children an opportunity of taking an active part in the evangelization of the world. One or two ladies in each parish should receive the blackberries and make the jam, then the Gleaners or others would take up the selling. 'Three things come not back: the arrow, the spoken word, the lost opportunity.' Don't lose this opportunity of helping to evangelize the world.'—*C.M.S. Gleaner.*

MISSIONS PAY.

"It costs the United States \$120 a year to take care of an unchristian Indian in Dakota, and but \$7 to care for a Christian Indian." Bishop Fowler,

THESE WONDERFUL BODIES OF OURS.

(By William George Jordan.)

The human body is a miracle of mechanism. In a marvelously small space are placed millions of cells, pores, tissues, muscles and nerves—constant, tireless, faithful servants of the body. The life and activities of a whole city are paralleled in a minified form in the human body. No work of man can compare with it in the exquisite accuracy of its processes, the wondrous economy of its workings, the simplicity of its laws, the ingenuity of its mechanism, and the perfect harmony and co-operation of so many diverse interests. All this mechanism acts automatically and continuously, yet above and beyond this human machinery is Mind, the wonderful, deathless part of man, governing all his activity.

In the human face there are but seven elements: forehead, eyes, ears, nose, mouth, cheeks, and hair. These may be called the seven notes of the face. Nature can sing these seven notes in but three changes or in three keys: color, size and form. And in using merely these seven notes in three keys she has sung billions of human symphonies into the world without a duplicate.

More than half of the weight of our bones, three-fourths of the weight of our muscles, and seven-eighths of our blood, or about three-fifths of the weight of the whole body, is water.

The average weight of a man's skeleton is about fourteen pounds, and its height one inch less than the living man. The skeleton of the leathery-winged bat is, bone for bone and joint for joint, similar to that of man.

It is a strange fact that on so simple a question as the number of bones in the human body, anatomists are not unanimous. The usual figures give the number as two hundred and six, not counting the thirty-two teeth. The distribution is: skull, twenty-two; ears, six; trunk, fifty-four; upper extremities, sixty-four; lower, sixty.

Nature abhors a straight line, so there is not a straight bone in the whole body. All are bent and twisted—some in two or three directions, and the surfaces joining separate bones are invariably oblique to each other.

THE BODY'S HEAT AND COVERING.

One of the marvels of the human body is the self-regulating process by which Nature keeps the temperature, in health, at ninety-eight degrees, Whether in India, with the temperature at one hundred and thirty degrees, or in the Arctic regions, where the records show one hundred and twenty degrees below the freezing point, the temperature of the body remains practically steady at ninety eight degrees despite the extremes to which it is subjected.

Of the total heat given out by the combustion of food man can make one-fifth available in the form of actual work, while science has never constructed a steam engine that could utilize more than one-ninth of the energy of the fuel burnt under the boiler.

The skin is covered with minute scales like those of a fish. A single grain of fine sand would hide one hundred of these tiny scales; yet, small as they are, each is the covering of from three hundred to five hundred pores.

In a square inch of the palm of the hand 3528 perspiratory pores have been counted. On the basis of a

fair average of 2800 for each square inch of surface, and estimating 2500 square inches as the surface of the body of a man of ordinary height and bulk, the number of pores is 7,000,000. If joined together they would make a tube twenty-eight miles long.

The perspiration averages from two to three pounds daily evaporation; every breath throws from the lungs a certain quantity of water. Every minute, day and night, the average is preserved of eleven grains of water evaporated by the skin, and from four to seven grains from the lungs.

SOME REMARKABLE LAWS OF NATURE

A man will die for want of air in five minutes, for want of sleep in ten days, for want of water in a week, and for want of food at varying periods, dependent on circumstances.

The delicacy of the sense of touch is marvelous. The fourth jewel wheel-screws of a watch, though they have two hundred and sixty threads to the inch, look like dust. They are four-one-thousandths of an inch in diameter, and a lady's ordinary thimble would hold 100,000 of them; yet after being hardened and cut they are placed by the hand very rapidly in frames, with their heads up. This is done by touch alone.

When one falls asleep the order of surrender to the spell is: sight, taste, smell, hearing, touch. The sense of touch is the lightest sleeper and most easily awakened, then hearing, then sight, while sluggish taste and smell waken last.

The human body is an epitome in Nature of all mechanics, all hydraulics, architecture, all machinery of every kind. There are more than three hundred and ten mechanical movements known to mechanics to-day, and all of these are but modifications of those found in the human body. Here are found all the bars, levers, joints, pulleys, pumps, pipes, wheels and axles, ball and socket movements, beams, girders, trusses, buffers, arches, columns, cables and supports known to science. At every point man's best mechanical work can be shown to be but adaptations of processes of the human body a revelation of first principles used in Nature.

Twelve Golden Rules

For Christian Families From the Book of Books.

1. Be not conformed to this world (Rom. xii. 2.)
2. Be ye followers of God as dear children (Eph. v. 1.)
3. Be ye sober, and watch unto prayer (1 S. Peter iv. 7.)
4. Be kindly affectioned one to another (Rom. xii. 10.)
5. Be content with such things as ye have (Heb. xiii. 5.)
6. Be ye doers of the word, and not hearers only (S. James i. 22.)
7. Be of one mind; live in peace (2 Cor. xiii. 11.)
8. Be patient towards all men (1 Thess. v. 14.)
9. Be clothed with humility (1 S. Peter v. 5.)
10. Be pitiful; be courteous (1 S. Peter iii. 8.)
11. Be glad in the Lord, rejoice (Psalm xxxii. 11.)
12. Be ye ready, for the Son of Man cometh at an hour when ye think not (S. Luke xii. 40.)

H.A.C.

Motto. "In all thy ways acknowledge Him, and He shall direct thy paths." Prov. III. 6.

VOL. VII.

BATTLEFORD, SASKATCHEWAN, DECEMBER, 1898.

No. 6.

THE GUIDE is published monthly at the Indian Industrial School, Battleford, by our pupils.

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BATTLEFORD INDUSTRIAL SCHOOL, under the auspices of the Church of England. Established 1883. Over one hundred pupils. The boys are instructed in the following trades:—Blacksmithing, Carpentering, Farming, Kalsomining and Whitewashing, Painting and Glazing, Printing, etc. While the girls are instructed in Darning, Knitting, Making and Mending clothes, Sewing, Cooking, Baking, and all kinds of general house work.

STAFF.—MEN.

Principal.	Rev. E. Matheson.
Head Teacher.	Mr. R. F. McDougall.
Genl. Assistant.	J. A. T. Loag.
Farmer.	H. H. Hull.
Carpenter.	E. Brown.
Blacksmith.	P. Taylor.
Nightwatchman.	A. Sufferin.

WOMEN.

Matron.	Mrs. M. A. Ward.
Second Teacher.	Miss Sara Bonis, B. A.
Housekeeper, & Nurse.	Miss Louie Kearns.
Seamstress.	Miss Nellie Hayes.
Cook.	Miss Mat de Johnson.
Baker & Dairymaid.	Miss Barbara Plumb.
Laundress.	Miss E. Schotfeld.

Several of the pupils are also employed in various capacities.

ADIEU 1898, WELCOME 1899.

Christmas and New Year greetings to all our readers.

Our Christmas Tree.

Entertainment took place on Monday evening the 26th. It was attended by a large number of people from the town and neighbourhood. The trees (for there were two) were well loaded down with the gifts, and presented a very pretty sight.

The programme opened with a carol sung by the children; then followed a number of vocal and instrumental selections on the phonograph, which were a great treat, the audience showed their appreciation by their attention and applause. At the close of this, a vote of thanks, proposed by Robert Thomas, and seconded by Louis L'arond, two of our pupils, was tendered to Mr. Champagne for his kindness in lending the phonograph and to Mr. Gavin G. Smith for working it. The vote was heartily concurred in by all, and conveyed to those gentlemen by the Principal on behalf of the Staff and pupils. Jas. Paul then proposed "three cheers for our Principal" which were heartily given, and gratefully acknowledged. The presents were then distributed, and the proceedings closed with the phonograph playing the National Anthem.

Mr. H. H. Hull who has been here for three years past, as Farming Instructor, severed his connection with this school and left by stage on Monday the 29th.

Miss Kearns, who has been here since last July, also left by the same stage.

Miss Schotfeld arrived on the 2nd, to take a position in this School.

For the kindness shewn to the Staff and pupils by Mr. Hickson, manager of the Hudson & Bay Co's store; Mr. James Clinkskill; and Mr. M. Young, manager of A. Macdonald's store, in donating turkeys, chickens, cranberries, candies, nuts, etc., to add in the pleasures of our Christmas tide we tender, to each of those three gentlemen, our most sincere thanks.

Home-made Christmas Cards.

Amongst the notable pretty holiday things for sale by Mr. Clinkskill are a number of handpainted Christmas cards, the work of James Paul, a pupil of the Industrial School. They represent typical Christmas scenes, landscapes, birds, flowers, etc., and are cleverly done. They are all the more praise worthy as the lad has had no special instruction; and the skill exhibited in painting and drawing shows him to possess a natural ability that is worthy of being developed.—Saskatchewan Herald.

Our Ex-pupils.

Many are the changes since last Christmas.—James Brown, of Standard VI, is at the Onion Lake Boarding School instructing the boys in Carpentry and is making a name for himself as a mechanic and in his zeal in the discharge of his duty. Fred Ballendine, Standard V, is with him at present assisting in the improvements of buildings etc. that are going on in that Institution.

Adolphus Briton, one of our stalwart Forwards in the Senior Foot-ball Team, has been discharged and working with one of the most successful farmers in the district all summer. His record is as good on the farm as on the foot ball field.

Samuel Benson, Standard III, and Mary Waychan, Standard V, have been married and discharged. Sam is building a house for himself and wife at Sweetgrass Reserve. We wish them all joy and hope they may be the means of helping to elevate those with whom they come in contact.

Eva Dobbs, Standard IV, is married and doing well. Her husband, Robert Bear, is also an ex-pupil. Everybody speaks in the highest praise of him, as a steady honest young man who is a credit to his race.

Minnie Dakota is at service at Bishop's Court Calgary and is getting along well also. Her letters, to her brother, are full of good advice and encouragement.

Eliza Drever, Stand. V, is at Prince Albert. She has a good place.

Susan Jane New, Stand. III, and Eliza Smith, Stand. IV, have both been discharged and placed in good families.

Phoebe Kakasoo, Stand. V, is discharged, and is at service at Mr. Inspector Chisholm's, Prince Albert.

Catherine Pooyak, Stand. III, is also discharged and is at present working for Mr. Peterson, Meadow Lake.

Sophia Bright, Stand. V, has been discharged, and is married to Mr. Hoker, a former very popular member of our Staff. Mr. Hooker is a missionary, at Cedar Lake, and doing good work.

The great difficulty at present, is in securing places, for discharged pupils, and from the above it will appear that we have been fairly successful in this direction. Still we believe that the Government might remove all difficulties by opening up a Colony, or establishing a Settlement exclusively for discharged pupils; so that they

would not be contaminated by the evil influence of the reserve.

A colony of this kind might cost a little at the outset; but in the end would be the means of preventing the money, that is now being expended on our Indian children, from being thrown away, as it is in the case of nine out of every ten who go back to the Reserves.

Indian Education.

Regarding the education of the Indian, we believe with the eminently successful Superintendent of the Carlisle school: that the key note to the situation, is to treat the Indian Children as White Children. Teach them that the laws of the Land are for their protection, that the Rules, governing institutions of this kind, are made solely for their good.

The Reserve Schools should be the nucleus of the Industrial; and the aim of each Teacher on the Reserve should be; to promote as many children as possible to the Industrial Schools and not take a stand against them as we regret to say many of them now do. Many children on the "Roll" of our Reserve Schools are poorly fed and clothed; they are sent to school, merely to get the "Biscuit." There may be families, on some of the Reserves, who are able to keep their children fairly well; but they are the exception, for the majority of the children are in such a sad plight with dirt and hunger, that no matter how hard the teacher may work, his labor is thrown away. The Reserve Teacher should be an Agent for the Industrial School and use all the means in his power, to get such children to a school where they would be brought up as human beings. This might bring down his average for a time; but in the end would improve the standing of his own school. Each Teacher should make regular reports to the Indian Agent, of all pupils, whose home influence is of such a nature as to prevent him from benefiting them, and the latter should send them forthwith to some Industrial School.

Parents might object; but are such parents able or rather competent, to form an opinion on this important subject? And why do the parents object? It may be a false love, perhaps the genuine article; but is the cause love in most instances? No! It is merely that the parents may receive the \$5.00, which the government gives annually to each child. This may seem harsh; but it is too true.

The majority of Indian children are as susceptible to training as other children, and now that the Country, has established, at great expense, Schools where they may be instructed in the several industries that will make useful citizens out of them, they should be compelled to take advantage of these Schools whether parents object or not. Does it not seem absurd, to establish a good system of Industrial Education for our Indian Children, and at the same time foster on the Reserve, those influences, that are so much opposed to the proper carrying out, and ultimate success of that system?

A Word to the Boys.

If you have anything to do, do it at once. Don't sit down in the rocking-chair and lose three quarters of an hour dreaming of the job. Be sure that it will seem ten times harder than at first. Keep this motto: Be in time, in small things as great. Habit is everything. The boy who is behind time at breakfast and at school will be sure to get "left" in the important things of life. If you have a chronic habit of dreaming and putting off things, make a great effort to cure yourself. Brace up! Make up your mind that you will have some backbone. Don't be a limp, jellyfish kind of a person. Depend upon it, that life is very much as you make it. The first thing to decide is, what are you going to make it. The next thing is to take off your coat and go to work. Make yourself necessary somewhere. There are thousands of boys and young men in the world who wouldn't be missed if they dropped out of it to-morrow. Don't be one of this sort. Be a power in your own little world, and then depend upon it, the big world will hear from you.

For Ambitious Boys.

A boy is something like a piece of iron, which in its rough state isn't worth much, nor is it of very much use, but the more processes it is put through the more valuable it becomes.

A bar of iron that is worth only five dollars in its natural state, is worth twelve dollars when it is made into horse shoes; and after it goes through the different processes by which it is made into needles, its value is increased to \$350. Made into knife blades it would be worth \$3,000; into balance wheels for watches \$25,000. Just think of that, boys: a piece of iron that is comparatively worthless, can be developed into such valuable material. But the iron has got to go through a great deal of hammering, beating and rolling and pounding and polishing; and so if you are to become useful and educated men, you must go through the long course of study and training. The more time you spend in hard study the better material you will make. The iron does not have to go through half so much to be made into horse shoes as it is does to be converted into delicate watch springs; but think how much less valuable it is! Which would you rather be, horse-shoe or watch-spring? It depends on yourselves. You can become which ever you will. This is your time for preparation for manhood, but don't you think we would have you settle down to hard study all the time, without any intervals for fun. Not a bit of it. We like to see boys have a good time and should be very sorry to see you grow old before your time; but you have ample opportunity for study and play, too, so don't neglect the former for the sake of the latter.—

Which Will You be?

Who will tell? The boy who reads this, what he will do? When he becomes a man will he do manly things? Will he read and so be intelligent? Will he bring the powers of body and mind into exercise, and so be useful and healthful and strong?

Will he be pious, good—of a noble and virtuous soul? Will he write, and so be graceful in speech, ready in communication and of strong influence? Say, my boy, what are you going to do? What you like to do now, you will be very likely to do by and by. Do you swear now? Do you cheat, deceive, lie, steal? Do you do dishonorable things? Are you disrespectful to, or do you disobey your parents and teachers? Remember, the boy makes the man, if the boy is bad, the man will be. Fix it in your mind which way you will be.

Give him a Chance.

Give a boy the same chance that you claim for yourself. Don't surround him with conditions that chafe, and gall, and discourage him, and then expect him to do what no one can do within the same environments. Don't swear at the boy. Don't be constantly nagging him on his failures. Don't find too much fault with him when he is trying to do well. Don't speak sharply to him because he may be slow in comprehending your order or meaning. Have as much patience with the boy as you would with a hog pasture or vicious colt, and the returns for your labor will be a thousand-fold greater, in the pleasure of seeing him developed into the type of manhood, bearing fruit to the glory of God and the highest good of the race.

Drank up his Sawmill.

A piece of excellent advice is contained in an incident some one tells us follows:

Tom met an old friend, who was formerly a prosperous young lumberman up in northern Minnesota, but whose bad habits of drinking brought him to a pretty "hard up" condition, although he has since reformed and is doing better.

"How are you?" asked Tom.

"Pretty well, thank you; but I have just seen a doctor to have him examine my throat."

"What's the matter?"

"Well, the doctor couldn't give me any encouragement. At least he could not find what I want to find."

"What did you expect him to find?"

"I asked him to look down my throat for the sawmill and farm that had gone down in drink."

"And did he see anything of it?"

"No; but he advised me if ever I got another mill to run it by water."—
Our Boys."

EDDISON was asked whether he was a total abstainer. He said "Yes."—
Asked whether this was the result of home influence, he replied "No."—
always felt I had a better use for my head.

He that does good for good's sake, seeks neither praise nor reward, but he is sure of both in the end.

If we would only try to be pleased with the present circumstances of our surroundings, how much more true happiness would flow from such an effort than from constantly striving after changing conditions, with problematical results.

THE MANLY BOY.

The boy who always means to do
The very best he can:
Who always keeps the right in view
And aims to be a man.
Such boys as these will grow to be
The men whose hands will guide
The future of our land: and we
Shall speak their names with pride.
All honor to the boy who is
A man at heart, I say:
Whose legend on his shield is this,
"Right always wins the day."

Living by the Day.

One secret of sweet and happy living is in learning to live by the day. It is the long stretches that tire us. We think of life as a whole, running on for years, and it seems too great for us. We cannot carry this load until we are threescore and ten. We cannot fight this continually for half a century. But really there are no long stretches. Life does not come to us in life-times; it only comes day at a time. Even to-morrow is never ours until it becomes to-day and we have nothing whatever to do with it but to pass down to it a fair and good inheritance in to-day's work well done and to-day's life well lived.

It is a blessed secret, this of living by the day. Anyone can carry this burden, however heavy, till nightfall. Anyone can do his work, however hard, for one day. Anyone can live sweetly, quietly patiently, lovely and pure till the sun goes down. And this is all that life ever really means to us—just one little day. "Do to-day's duty, fight to-day's temptation, and do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them." God gives nights to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life easier, and give us one of the blessed secrets of brave, true, holy living.—Riverside Reflex.

The Habit of Economy.

In the case of young men who are earning a little money, who are having weekly wages, how many are there who have enough self-control and foresight, enough sense and responsibility in the matter to say: "It is only a little money that I can put by each week, and by-and-by I shall face some problem of life where I shall need capital of my own to solve it; and I will see if I cannot secure that by the accumulation of little." If there were more who would do that, there would be fewer poor people, fewer middle-aged men in financial trouble. It only needs that young men should learn the value of little while they are young men. I have been told by the business men that when they started in the world the most difficult thing they had to do was to save the first thousand dollars. Most young men, it seems to me, do not quite appreciate how readily this may be done, if they are only true to themselves in little things in life. I believe there are a very few young men who might not save a thousand dollars by the time they are thirty if they cared to try. They are untrue to themselves in these little things, just because they are little. They spend ten, fifteen, twenty-five, fifty cents in this way or that, because it is so little it is hardly worth while to do anything else with it.—M. J. Savage.

The October and November Number of "The Red Man" lately received, contains Major Pratt's nineteenth Annual Report of the Indian Industrial School at Carlisle, Pennsylvania.

On the 1st, July last there were 867 pupils (462 boys and 405 girls) in that School; these represented 74 different tribes of Indians.

We reprint a few extracts from the report:

We recognize the Indian as a man, and train him in all the lines of our life as other men. There is no resolution or end to his difficulties short of this, and this is his right as well as our duty. While this is purely an Indian school, all the methods used consider the pupils in the light of the true American tenet that "all men are created equal," and aim to give them the opportunities that will fit them to take part in all our affairs, industrial, intellectual and moral.

Realizing that a safe future depends upon the training and intelligence of all the youth, almost all of our States have laws for the compulsory education of the young and the most effective charities, both in help to the individual and the State, are those that, finding children in the squalor and degradation of crime and ignorance, take them to the fresh air of cleanliness and schooling without consulting the creators and older victims of the baneful influences. When, therefore we find the Indian children eager for education, but the parents ignorant and dependent why should we lose time in waiting for the parents to waken to the advantages of right education for their children, and beg their consent for the children to go away to school? The same laws that work for good to the many nationalities that make up our great Republic should govern in our responsibilities for the 250,000 Indians under our care. Nearly twice this number of foreigners the majority of whom with but little higher intelligence than the Indian of to-day, are welcomed into our body politic every year. Through desire for better conditions they come to us, and through necessity they scatter over our vast territory, Swedes, Poles, Germans, Italians, Africans, etc. Mingling with us and meeting us on the common ground of the language of our country, and being subjected to the same laws of education and good order, they generally are evolved into full and useful American citizens in one generation. Justice demands that we start the Indian child with a knowledge of our language and then he should be compelled to enter the public schools and industries of our country. Given this start, there should be no Indian reservations to return to, nor continued Indian school nurseries to dwarf the growth. The school might and should be the ship to bear him from his ignorant home hindrances into the widest opportunities for development. What a misfortune, then, to turn the school into a force for holding the children to the slavery of the old wild life!

From the school standpoint we naturally consider the young, but as the older and ignorant foreign emigrants are successfully lifted by the processes of association and assimilation into the life of our country, so might also the older Indians. Indian men of all ages, even to sixty, selected as the most criminal among eight hundred prison-

ers in the Indian Territory, and sent under my care to Florida and held from '75 to '78 as prisoners of war, through a sort of outing and liberal contact with the whites, learned to speak English and became so imbued with the American spirit that at the end of three years they petitioned the Government to be allowed to have their families with them and remain to work out their own salvation in the East as individual men, but the Government denied them this privilege. Was it their fault, then, that when forced to return they disappeared in the masses on their reservations?

While it is next to impossible to inculcate the American spirit by theoretical teaching on the reservations, where there are no illustrations of it in the life in these isolated places, it is also impracticable to teach it in purely Indian schools away from the reservation even when surrounded by the best examples of an active industrial district. The Indian children must in some way be placed under the influence of individual contact with American life and citizenship. The location of every non-reservation school should, therefore, be not only where the example in the life of the surrounding country is the best, but precept must be followed by practice. Hence, the necessity of this Outing System, or something akin to it, and then should follow continuous enlargement and extension until all purely Indian schools disappear!

It is a mistake to consider Indian nature as different from other human nature.

The duty of Indian Schools is to get the Indian into the masses on an equality, so they may go ahead without special and separate supervision.

Fragments of Time.

A half-hour each day steadily given to the vanquishing of some real book in history, science and literature is three hours a week, is more than twelve solid days of twenty-four hours each year. What can not the business man accomplish by such seizures of the fragments of time? Oh, if the young people only knew the culture possible for them by such simple means! And forevermore it is the man who does and to whom the chance for doing comes. Merely frittering newspaper and novel reading—a youthhood devoted only to that—how pitifully sad? No ships drifts into harbour. No young people drifts into an achieving manhood or womanhood.—Dr. Hoyt.

Which way do you Lean?

If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.—Eccles. II: 3.

The tree will not only lie as it falls, but it will also fall as it leans; that is we shall go after what we are inclined to—is not that so?—which makes all in all to us what the bent of our mind is.

Twenty years ago there were two boys in my Sabbath-School class, bright, lively fellows, who interested me very much, only one of them made me sometimes feel anxious. I often found him out evenings in company

with young rowdies. When I asked how it happened, he used to say he was only out on an errand; the boys spoke to him and he could not help their speaking, he was sure. Perhaps that was so, still it made me uneasy. I spoke to his mother.

"Is not Willie out nights too much?"
"Willie out nights? Oh, no; Willie does not go out nights." Was I mistaken then?

The other boy, whose name was Arthur, I never met among the rowdies. His evenings, I am sure, were spent at home. I always found him studying his lessons, or reading with his sisters, or amusing himself at home.

That was twenty years ago. Both boys had begun to show which way they were leaning, and how their tastes inclined them. Twenty years will show it plainer.

The other day I heard of Willie. Somebody met him in Chicago.

"What is he?" I asked.
"A good-for-nothing, certainly, if not worse," was the answer; "a shabby, idle, drinking fellow, whom nobody wants to employ."

"Oh, I am so sorry to hear it—sorry but not surprised. I wonder where Arthur—is?"

"Arthur? Why, didn't you know he has just been taken into partnership with the old firm he served his time with? They could not spare him, so they took him in."

"Good!" I said, "good! It is just what I should have expected, He leaned right as a boy."—Golden Censer.

Wellington's Last Words.

When the Duke of Wellington was sick the last thing he took was a little tea. On his servant holding it to him on a saucer and asking him if he would have it, the Duke replied: "Yes, if you please." These were his last words. How much kindness and courtesy is expressed in them! He who had commanded the great armies in Europe, and had long used the throne of authority, did not despise or overlook the small courtesies of life. Ah, how many boys do! What a rude tone of command they often use to their little brothers and sisters, and sometimes to their mothers! This is ill-bred and unchristian, and shows a coarse nature and hard heart. In all your home talk remember "If you please." To all who wait upon you and serve you, believe that "If you please" will make you better served than all the cross or ordering words in the whole dictionary. Don't forget these three little words—"If you please." Life is made up, not of great sacrifices or duties, but of little things, of which smiles and kindness and small obligations given habitually are what win and preserve the heart and secure comfort.—Sir Humphrey Davy.

A Message to Young Men.

My boy, you won't always be twenty years young. Save some of your youth and a great deal of your strength for your old age. Don't use it all up now, when you don't need half of it. And save it from your recreations, not your work. Save it by going to bed at ten, rather than half-past twelve. Too much sleep is injurious, but twenty-four hours' sleep will harm you less than six hours' wine supper.—The Ram's Horn.

THE GUIDE is published monthly at the Indian Industrial School, Battleford, by our pupils.

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BATTLEFORD INDUSTRIAL SCHOOL, under the auspices of the Church of England, Established 1881. Over one hundred pupils. The boys are instructed in the following trades:—Blacksmithing, Carpentering, Farming, Kalsomning and Whitewashing, Painting and Glazing, Printing, etc. While the girls are instructed in Learning, Knitting, Making and Mending clothes, Sewing, Cooking, Baking,—and all kinds of general house work.

STAFF.—MEN.

Principal,	Rev. E. Matheson.
Head Teacher,	Mr. R. F. McDougall.
Genl Assistant,	J. A. T. Long.
Farmer,	J. H. Scott.
Carpenter,	E. Brown.
Blacksmith,	P. Taylor.
Nightwatchman,	A. Suffern.

WOMEN.

Matron,	Mrs. M. A. Ward.
Second Teacher,	Miss Sara Bonis, B. A.
Housekeeper,	I. B. Brokovski.
Seamstress,	Nellie Hayes.
Cook,	Mat de Johnson.
Baker & Dairymaid,	Barbara Plumb.
Laundress,	E. Schofield.

Several of the pupils are also employed in various capacities.

FEB. HONOR ROLL.

STAND. VI.

Louis Laronde,	78 per cent.
Robert Thomas,	75 " "

STAND. V.

Annie Graff,	70 per cent.
Emma Sukkumun,	68 " "

STAND. IV.

Benjamin Dakota,	78 per cent.
Patrice Pucheto,	69 " "
Robert Bear,	69 " "
Nancy Pruden,	66 " "
Polly Head,	66 " "

STAND. III Seniors.

David Clark,	80 per cent.
Willie Daniels,	79 " "
Colin Bear,	68 " "

STAND. III Juniors.

Adam Applegarth,	80 per cent.
John Moosomin,	71 " "

School Notes.

Mr. J. H. Scott of B. C. has accepted the position of Farm Instructor. Mr. Scott comes well recommended he arrived to-day (23th.)

Owing to ill health, Miss Bonis has had to quit the work, for a time at least, and her loss on the Staff will be severely felt. She carries with her the best wishes of one and all.

Rev. D. D. Macdonald was a visitor at the School the other day, and addressed the pupils. We are always pleased to see him. One of our boys has written a synopsis of his address which will appear in the next "Guide."

Football is now in full swing. In the contest for the championship and Cups etc. so generously offered by Major Cotton and Messrs. Clinkskill and Hickson, we have beaten the Eagle Hills' Team by 3 to 0 and the game between the Town and School 1 to 0 in our favour.—Benjamin Dakota.

Mr. Inspector Chisholm paid us an informal visit last Friday, and we were all pleased to see him. He examined some of our work and expressed himself as delighted with our progress. We were just beginning a march when Mr. MacLean, Barrister of Pr. Albert, accompanied by Mr. Brokovski entered our class-room. They also examined our work and were both pleased. After the march, "Gathering of the Clans" our visitors made speeches.

Mr. Chisholm congratulated us on what he saw.

Mr. Brokovski said he was a military man, and as such was very pleased with our boys—comparing them to regular soldiers in their drill, etc.

Then Mr. MacLean with great feeling complimented the teacher on his work. We all felt proud, when James Paul was called to the front and praised for his paintings. The one of Queen Victoria Mr. MacLean said should be sent to the Queen herself. He said he would never forget his visit to this School, and that the Principal should be proud of his boys and girls, and the Government, of the whole Institution.

Mr. MacLean presented the School with a valuable prize to be competed for by the pupils.

Robert Thomas, at Mr. MacLean's request, wrote the following on the board as a motto for pupils about to be discharged:—"To the boy or girl on leaving this School. Much is expected of you. Go forward, rise higher, and win the place in this new Country which God and your talents enable you to occupy."

The visitors were shown around the School by the Rev. Principal.—Louis Laronde, Stand. VI.

Death of old Jacob Sasakwamoos.

"You will be sorry to hear of the death of old Jacob Sasakwamoos which took place on the 18th. January. He was one of our Councillors. I attended on him during his illness; and the night before he died I administered the Holy Communion to him. He told me that he had such peace now that he had once more done that which our Lord commanded should be done in remembrance of Him. He said, "that since he became a Christian he had always tried in his own way to make others love the religion of Christ." He believed that Christ was the Way, the Truth, and the Life." He believed that God had sent Him to bring us to His Kingdom—and his heart and mind had been on these things for a long time."

When I took his hand to say Good-bye, he said: "Minister, I do not think we shall meet here again; but I shall meet you in Heaven, for I feel that I

cannot live to see another day." The poor old man died the following morning at peace with God and at peace with all mankind. Poor, he was, as regards this world, but rich in the things which belong to our Father's Kingdom. He was a brother of the late Chief Ahtahkakoop (Starblanket,) and about 80 years of age. The above information about the venerable old Christian has lately been received from our Missionary at Sandy Lake, the Rev. James Taylor.

"Old Jacob" as he was called—used to be a frequent visitor to our School, and he was always a very welcome one. The last visit he paid us was a little over a year ago, and just before he left for home he spoke to all the children words of loving wisdom and fatherly counsel, reminding them of the privileges they enjoy here, of the life that is before them in God's providence, and advising them as to the best way of meeting all the duties of life and dealing with its difficulties and temptations. In closing he said, "I am an old man now, once I was young as you are, try to remember what I have said to you. Little children, perhaps this is the last time you will hear me speaking to you in this world." And so it was. His voice is silent, but his example still lives. "Old Jacob" was well known to us for many years as a consistent Christian—he had a great grasp of the essential truths of the Gospel. So much so, that on one occasion, quite a number of years ago, the late Bishop MacLean of Saskatchewan, after a long conversation with him, said to the missionary then in charge; "Why, this old man is a regular theologian."

He has stood in our church at Sandy Lake, where he delighted to worship, and has been heard to say:—"Many a time, in years gone past, I have camped on the very spot where this church now stands. We had no Christian missionary then to tell us the good news of Salvation through Christ, we were in the darkness of heathenism. Here, on this very spot, I have often conducted heathen dances and ceremonies, beating the drum and singing the only song I knew then; but now all that has passed away. We now rejoice in a better way, the true way, of serving and worshipping God. Instead of those old rites and ceremonies, we now join in the services of God in His Church, we sing hymns of praise to God, we read, or listen to His Holy Word, and instead of our voices blending with the sound of the heathen drum, we are accompanied by the better and more solemn sound of the Church Organ. Let our hearts be filled with thankfulness to God for bringing His word to us for showing us the light, for giving us this Church with all its blessings."—Close by the walls of that Church his mortal remains now lie waiting the resurrection of the just.

There are 262,468 Indians in the United States.

Chiefs Thunderchild and Moosomin Speak.

Some time ago these two chiefs visited the school along with a large number of people; they were shewn all through the school, and were treated to an entertainment by the children. At the close of the proceedings both the chiefs spoke to all present about the school. The following is Thunderchild's speech, as translated by one of our pupils—Robert Thomas:

"I thank God from my very heart for what I have seen to-day performed by the pupils. It gives me the greatest pleasure to be able to speak to the pupils and also to the workers in this school, to tell them of the progress they have made with our children since I last saw them practising the things they are taught.

Now, my relatives, who have come here with me to-day, I wish you to see and consider the work that is being done here by these persons who are instructing the children, and the way in which they are doing this. I have let some of my children come to this School. I saw that they were receiving good treatment and good instruction. It is true, however, that two of them died here, but we cannot blame the school for that—God took them to Himself. I am still willing to help this school, as I know its object is a good one. I wish from my very heart that God would spare me to see the day when these children will grow up to be men and women taking their stand in the country like white people.

I am sure that many of you, my friends, see the mistake you have been making about your children in keeping them away from the education they might be receiving in this School, and I hope you will realize from what you have seen here to-day that it is a good thing for our children to be here. Of course I do not try to force you to send your children to school, but I hope you will now have a different opinion from what you had formerly about these things. I thank the Principal for the work he is doing for us; you see that his work is for the benefit of our children, for their future welfare, trying to make them such men and women that they can live like white people. I am touched very deeply in my heart at seeing, even the little ones doing as they have done in our presence to-day. My friends, I speak from my very heart, and in the presence of you all I thank the Principal for the pleasure given to us all by what we have experienced here to-day."

Chief Moosomin followed with a short address in which he spoke in similar terms regarding the work of the school, and what had been heard by them all to-day, he also expressed his thanks for all.

We Must Educate the Indian

We Owe it to Him.

Which is the greater kindness to both the old and the young—to allow the young to grow up without being properly fitted for the battle of life under the new and changing condition of things, or to fit them for what the future will require of them? Is the Indian's condition as an Indian, sufficient to meet the demands that are,

and more that will be made upon him? Will he be able to hold his own and make his way, without some great change in his methods of making a livelihood? There was a time when he managed for himself—when the battle and game of different kinds were plentiful in the country, and he was monarch of all he surveyed. But the scene is changed—old things have passed away and, behold, all things have become new—times have changed and the Indian has to change with them and to become adapted to the new order and more permanent order of things. We have taken possession of the country, and are bound by the most sacred obligations, to do what is best in the way of making the Indians independent and self-supporting. We must not allow him to go to the wall—we must not allow him to sink, we must fit him for the new order of things. *He is our brother*, and we are our brother's keeper, we are responsible for him, and we will have to answer the question, "Where is thy brother?" We should answer the question now, by doing our duty towards him as our neighbour and fellowman, our weaker brother; we must bring home to him the best methods we know of, that will fit him for the changed order of things he has now to face and deal with. We must educate him, so that he will have both the *desire* and the *power* to take up with the new conditions of life that have been thrust upon him. We cannot reasonably expect him—with the customs, habits and traditions of an untold number of generations past woven into his very being—to jump at these things at once, or to take up with them naturally. To his untutored mind "the old is better." But even where he has the *desire* has he the *power* to do so; has he the necessary qualifications? He has not—he has to acquire them. True he has certain inherent powers in common with the rest of the human race—"he is human nature bound in red"—but these powers must be developed, trained, drawn out by education of the proper and necessary kind. It would hardly be reasonable to expect that he would naturally appreciate education, because he does not know the great value of it, but as we know that it is absolutely necessary for his future welfare and prosperity we must see that it is brought home to him by some means. Besides its necessity, and advantage to himself personally it will be a gain to the country to have him made into a trained self-supporting citizen or settler, a producer of wealth instead of a drain on the public purse. The young and rising generation should not have their future welfare sacrificed on the altar of old heathen prejudices. It is ours to allow this or to prevent it. We must come to the rescue, we must enable the boys and girls—the rising generation—to take their proper positions among the citizens and settlers of the future, we must set them on their feet, we must "strengthen the weak hands and confirm the feeble knees," so that the Indian may walk along shoulder to shoulder with the rest of the people in the march of civilization.

INDIAN EDUCATION

How is it to be Accomplished?

By way of accomplishing this schools of different kinds have been establish-

ed. "mild efforts" have been made to induce the older people to give their children the full advantage of the institutions. Very few of them have done so, and many have neglected it entirely.

Now this is a serious subject; too serious to be passed over lightly, a subject laden with such consequences that one may well hesitate before discussing it; a subject of much greater moment than the raising of stock and some other things about which the Indian was not consulted as to whether he wished it or not; but the Department, knowing what was *required*, not merely what the Indian wished—laid down its rules and wisely put them into force—made them a living spirit instead of a dead letter. After a time the Indian, who may have battled against these things at the start, fell in with the plan as being, after all, the best for him. The Indian at first would have killed his cattle as he got them, but the Department made him take care of them and let the herd increase. The Indian, at first, did not want to till the ground, build fences, make gardens, raise crops &c., but the Department *made* him do these things until now he sees that the authorities were right and the Indian was wrong—that he was, at first, too ignorant to foresee what was for his good. Now he sees that the results are justifying the Department's policy and he is satisfied to fall in with it and cooperate heartily with the Department in carrying out its policy. In these respects the battle is practically won.

Just so, in a certain way, with the education of his children, or himself. He does not know enough to value the efforts made by those who would raise his children out of a state of barbarism and ignorance into the higher plane of culture and civilization. If, after a great deal of coaxing, he does let his children go to school he expects them to be sufficiently educated in the course of a year or two, or perhaps less—and then to come back and work for him and indulge him in his idleness—and by some mysterious means to bring enough of this world's goods with them to supply all their needs, as a result of the Government's obligation to him for allowing his children to be educated.

An act has been passed under which the Department may compel the children to attend school. To consult the parents of the children is of course a matter of kindness, humanity and courtesy as far as it goes; but it is a matter of *consulting one child about another*, for all are children as far as education is concerned—and they are all practically the children of the Department only they vary in age. White parents may consult their children, by way of drawing out their minds, as to what they wish to be and to learn, and where they would like to go &c.; but after all the parents use their own judgement, and decide where their children are to go, how long they are to remain there, and what they are to learn. They endure the sacrifice of separation from their children for years, because they are being recompensed by the knowledge that their children are being benefited by the training they are receiving. The children may not like being thus separated from their parents; but the parents say it is necessary and, therefore, it must be. In like manner the Department of Indian affairs might find it advantage-

ous in every way to say to the Indians in effect:—

"Here, as a matter of consideration, we ask you to let your children go to such and such a school to be educated as we think fit. If you agree, good and well; but if not we will use our parental authority over you, our older wards, and take these younger ones and put them where we know they ought to be for a number of years—in school—so as to fit them for the battle of life. If you will not consider your children's future welfare, we must do it for you. We have both you and them on our hands, and we are going to carry into effect the plan which we know is absolutely necessary for the children's future welfare." The Indian would very soon acquiesce in this, when he saw that the Department was in real earnest; it would only have to be done once, the *apparent* harshness of the plan would very quickly wear away in the light of its results, and after a while the Indian would fall in with it as being the very best thing for himself and his whole race.

"God slew mighty kings, for His mercy endureth for ever." It is a "mercy" still to slay the mighty king of ignorant opposition to the education of Indian children and to give these children as an heritage to those who will use them aright and confer a benefit upon them for time and eternity—by cultivating their powers, and talents in a way that will tend to the greater glory of God.

Compulsory Education.

Progress says:—"If Indian parents, in their ignorance and paganism, wish to deny a common education to their children, the Department should show itself stronger and wiser than the parents."

Superintendent Nardin (U. S.) says: "Consent of Indians opposed to school, should not be sought. Those that are opposed should be deprived from all consideration on the part of the Government and its agents. Firm supporters of the schools, those who desire that their children abandon Indian ways and become enlightened, may be shown consideration in having their wishes consulted as to age of entering school, etc."

Supt. Harris says: "It is necessary to have the children in school at an early age, before their parents could have instilled into them the principles of Indian life."

Supt. Breen, of Fort Lewis says: "Legislation is necessary to secure attendance on non-reservation schools outside of the State or Territory in which the children's parents live. Supervisors Conser and Bauer hold that a compulsory school law extending over the day school to non-reservation school is needed."

An active and successful missionary worker for years amongst the Indians said just lately:—"I feel so sorry for our poor people to be so blind to their own interests; we have so many children growing up in ignorance who ought to be in our Industrial Schools, and I often think that it would be a good thing if the Government would make education compulsory. They should, I think, see to it that the Industrial Schools are kept filled."

An Indian Agent in the United

States says: The determined opposition to the education of their children was overcome by a policy of repression and force. Every possible expedient was resorted to by them to keep their children from school. They would brazenly deny having children, despite the evidence of the accurate "Census Roll" and the "Ticket" on which they had for years drawn the child's rations. Children were hidden out in the brush; drugs were given them to unfit them for the school; bodily infirmities were simulated; and some parents absolutely refused to bring their children in.

The deprivation of supplies and the arrest of the old women soon worked a change. Runaways were speedily stopped by the confinement of the parents and relations who encouraged that sort of thing, and they soon realized that opposition to education did not pay. Willing or unwilling, every child five years of age was forced into school. No attention was paid to the prejudices or whims of their old relations. The latter have been made to understand the United States has for years foisted the bills that maintained them in idleness, filth, immorality, and barbarism, and that where a policy for their good has been adopted they will not be consulted, but that they will be required, to lend volens to aid in carrying this policy to a successful termination. Once understood by them that their day of dictating terms to a higher and stronger power than themselves has passed, they have acquiesced in the new order of things, and slowly but surely started on the uphill road.

General Morgan who has had a wide experience amongst Indians, and with their training, says:—

"Take the Indian service out of politics and administer it on strictly business principles; give the Indian his individual property and protect him in his rights, pay what we owe them, but feed none who will not work if able; give all the children, a good, common, American industrial education; send to every tribe the Christian Missionary, with the home, the Sabbath-school and the Church, and time will do the rest."

It will not take long to graft on the hardy Indian stock the scion of Christian, Anglo-Saxon civilization which it has cost us so many centuries to develop.

When the Indian has land, law, labor, learning—the four fingers, and love, the thumb, he has the complete self-helping hand, and is prepared like any other human being, to take his place as a citizen, as an individual, as a man, standing upon his own feet, using his own powers, defending his own hearthstone, educating his own children, and carving for himself a place among his fellow men."

DAY AND INDUSTRIAL SCHOOLS.

Their Relationship to Each Other.

There should not be any jealousy or opposition amongst them at all because they are or ought to be component parts of one grand system. The Day schools ought to be feeders of the Industrial, and if they rightly fulfil their mission, that is what they will be. We have heard reserve school teachers say:—

"I don't want to send any pupils from my school to the Industrial School, because, if I do, perhaps after a while there will be so few children on the reserve that the Indian Department won't think it worth while to keep my school going, and then I'll be out of a job." This may be a natural enough idea, but it is a very mistaken one. There will always be enough children on any of the reserves to keep a school open as there have been hitherto. But, apart from that, would it not be much more reasonable to suppose that the Department would rather keep open a Day School whose teacher would be active and successful in getting his or her pupils up in the practical knowledge of the English Language and then passing them on to the Industrial School? Should not our teachers hold up before their pupils admission into the Industrial School as a reward for perseverance and progress in their work in the Day Schools—a prize to be sought. In this way they would certainly be carrying out the Department's wishes, inculcating a laudable ambition in all their pupils, and thus making their own work tell to the very best advantage for themselves and their pupils. An editorial in a recent issue of "The Indian News" published at Genoa, Nebraska, says:—"Instead of trying to pull down one part of our educational system would it not be best, and would it not show that we are interested to some extent beyond the salary drawn, for all to stand firmly together, no matter whether employed in a Day School or Non-reservation School. Give each of them just dues, for they are all working, or ought to be working, for the same end, the uplifting of the Indian, and there is good being done, and to be done, by all."

Industrial Training.

On some reservations in the United States the authorities hold back the rations until the parents place their children in the schools.

The Indian Department authorities in the United States are evidently alive and wide awake to the necessity, the value and the wisdom of educating the Indians when—out of a total appropriation for Indian work amounting to \$7,347,264,—the amount appropriated for Indian Schools is \$2,881,880, money spent in the proper education of the Indian is money well spent, and it will come back with good interest in years and generations to come.

Miss Reel, a Superintendent of Indian Schools in the United States, in her Annual Report makes a strong plea for the industrial feature of educational work among the Indians. Among other things she says: "I desire to emphasize the statements of numerous Indian educators that Industrial Training Schools have taken a permanent place in Indian education, for it is the foundation stone upon which the training of the Indian is built. The consensus of the Superintendents at the last summer school shows that too little attention is paid to this field of labor and it was insisted that larger facilities for workshops and teachers be provided, that this work, upon which the civilization of the race depends, may not suffer."

Miss Reel believes that no less attention should be paid to the industrial training of the girls, "when you civilize the wife, you civilize the home," and that sewing, cooking and a course of economic

house-keeping shall be leading factors in every Indian girl's education.

Secretary Bliss says, that 73 per cent of returned school pupils have made a good record since leaving school, 3 per cent have done excellently, while only 24 per cent have turned out badly. These are based on the reports of Indian Agents who were asked to report on the matter.

GRADUATES.

or Returned Pupils.

Does it seem to be right, or is it kind, is it humane, to take an Indian child who has been trained in one of our Boarding or Industrial Schools, where he has been accustomed to the methods of civilized workers—to the comforts and conveniences of civilization as they exist in these schools, and set him down in a reserve where discomfort and uncongenial surroundings are the rule, where he will not have proper opportunities for putting into effect the education he received while in the school—where the old people with their old customs and habits are a continual pull down on him, and where the life generally is such a contrast to what he had experienced in the school? Let us remember that the Indian has feelings as well as we have, and these feelings are probably made more keen and sensitive as a part or result of his education and surroundings with their homelike comforts. Let us, place ourselves in his shoes for a while and think what we would like—and then as we would that others should do unto us let us do unto these wards of ours.

What is the good of giving wings to a bird and teaching him how to fly, and then penning him up in a cage where his wings are useless, and where he is bound to lose the power of flying for want of scope and freedom? If pupils are to be sent back, or allowed back, to the ordinary reserve life, to revert to their original condition, should they ever have been removed from it? Should any money at all be spent on their education? Why are they made for a while, to taste the sweets of civilized life—to get far enough to enjoy and appreciate them and then be placed where they cannot continue to have them. Perhaps it might be said in this connection that where ignorance is bliss 'tis folly to be wise. Let it be distinctly understood that the Industrial Schools' aim is not to fit pupils for reserve life but for the wider life of regular settlers in the country. If pupils who go back to the ordinary reserves are said to be failures, that does not go to prove that the school training is a failure.—It shows that they ought to be somewhere else, that they ought not to have been allowed to return to the reserve life, that their training has unfitted them for the reserve and has tended in another direction.

We will end this article with a statement made some time ago by a gentleman who is a keen observer of things and has had a practical knowledge of Indian work and requirements. "When children are leaving these schools I think the Department should take hold of them, make them go to proper employment and not allow them to drift away and do as they please. There seems to be a lack of

firmness, and a lack of system in the management."

Supt. Allen, of Albuquerque, N. M., in an address, "How shall the educated Indian be held free from and above the degrading influence of camp life?" says:—

I have seen an Indian child taken from the camp to an institution that in a few years gave him faint knowledge of the glory of the Anglo-Saxon race of the nineteenth century, and then sent back to the agony of the realization that there can be no place for him.

We must better the aims of the young Indians, and to do this we must end the existence of the reservation and its camp. The youth must be brought into and kept in our civilization, unless our civilization is taken to him—You might have an Indian child finish all the courses in all the polytechnic schools of the universe and unless some proper employment is provided for the student when he has returned to the camp (if he ever has to return) he will inevitably be compelled to drop back into the customs of the camp. To sum up, then. Keep him above and free from the debasing influence of the camp by keeping him away from it. Send someone else as a missionary to the tribe to elevate the old. The downpull of the tribe is vastly greater than the uplift of a few unassisted boys and girls."

For Instructors.

Let every officer and teacher in all our schools and all engaged in Indian work on the reserves remember that they are character builders and that character is eternal.

For the Pupils.

Is there any boy or girl who would like to hurt his or her own body? No, very well then boys and girls be very careful in all your words and actions so as not to hurt the larger body of which you are the members and that is the school. Ask your teacher to tell you the meaning of the eternity of human actions.

If you were hungry and in need and some friend gave you good food to eat and helped you on your way; would it be right for you to take a knife and stab the kind hand that fed you and provided for you? I am sure you will say, No! Very well never say a bad word or do an act that will injure the School that has been such a good friend to you, feeding, clothing, educating you and teaching you how to do well in life. A short time ago, you were reading about the Soudan Campaign, and how some of the Khalifa's soldiers acted when they were wounded.—Some of the British soldiers took pity on them and gave them water to drink when they were lying in agony on the battlefield, and in some cases they tried to stab the British soldiers who were so kind to them. That was very ungrateful of them, you will say. Yes! So it was, and their ingratitude brought death to them. Let us not follow their example, but be thankful for all the good that other people try to do for us; and shew our gratitude by our good behaviour, faithful work, and "honest industry." Try to understand what is meant by gratitude and by ingratitude and how either one of them will affect your life.

The camel, at the close of day,
Kneels down upon the sandy plain,
To have his burden lifted off,
And rest to gain.

My soul, thou, too, shouldst to thy knees
When daylight draweth to a close,
And let thy Master lift the load,
And grant repose.

Else how couldst thou to-morrow meet,
With all to-morrow's work to do,
If thou thy burden all the night
Dost carry through?

The camel kneels at break of day
To have his guide replace his load,
Then rises up anew to take
The desert road.

So thou shouldst kneel at morning's dawn,
That God may give thee daily care,
Assured that he no load too great
Will make thee bear.

You can Live one-Hundred Years.

Sir James Sawyer, a well-known physician of Birmingham, England, has been confiding to an audience in that town the secret of longevity. Keep the following nineteen commandments, and Sir James sees no reason why you should not live to be one hundred:

1. Eight hours sleep.
2. Sleep on your right side.
3. Keep your bedroom window open all night.
4. Have a mat to your bedroom door.
5. Do not have your bedstead against the wall.
6. No cold tub in the morning; but a bath at the temperature of the body.
7. Exercise before breakfast.
8. Eat little meat and see that it is well cooked.
9. (For adults) drink no milk.
10. Eat plenty of fat, to feed the cells which destroy disease germs.
11. Avoid intoxicants which destroy those cells.
12. Daily exercise in the open air.
13. Allow no pet animal in your living room. They are apt to carry about disease germs.
14. Live in the country if you can.
15. Watch the three d's—drinking-water, damp and drains.
16. Have change of occupation.
17. Take frequent and short holidays.
18. Limit your ambition.
19. Keep your temper.—[Ex.

Let all our readers white or red, cut out the above nineteen commandments, put them in a nice little frame and hang them in the most conspicuous place in their rooms, as a gentle reminder of how to live for one hundred years.

THE WORKERS.

With savages religion and civilization should go hand in hand. The missionary should be able to heal the sick, to teach something of the common arts of life to his rude hearers, and to aid in raising to some measure of material comfort those whom it is his chief business to save from sin. . . . It is possible to care for the temporal good of the people, whilst preaching the healing truth to their souls; it is possible, for it is just what JESUS did.—Archbishop Thomson.

THE GUIDE is published monthly at the Indian Industrial School, Battleford, by our pupils.

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BATTLEFORD INDUSTRIAL SCHOOL, under the auspices of the Church of England. Established 1883. Over one hundred pupils. The boys are instructed in the following trades:—Blacksmithing, Carpentering, Farming, Kalsouming and Whitewashing, Painting and Glazing, Printing, etc. While the girls are instructed in Darning, Knitting, Making and Mending clothes, Sewing, Cooking, Baking,—and all kinds of general house work.

STAFF.—MEN.

Principal.	Rev. E. Matheson.
Head Teacher.	Mr. R. F. McDougall.
Genl Assistant,	J. A. T. Long.
Farmer.	J. H. Scott.
Carpenter.	E. Brown.
Blacksmith.	P. Taylor.
Nightwatchman.	A. Suffern.

WOMEN.

Matron.	Mrs. M. A. Ward.
Second Teacher.	Miss I. B. Brokovski.
Housekeeper.	"
Seamstress.	Nellie Hayes.
Cook.	Mat de Johnson.
Baker & Dairymaid.	Barbara Plumb.
Laundress.	E. Schofield.

Several of the pupils are also employed in various capacities.

Notes from the Pupils.

We are very glad to see Spring again.

Patrick Armstrong,
Stand. 4.

Mr Macdougall is busy drilling us every day.

Alex. Child,
Stand. 3.

We all hope Louis and Robert will pass the Public School Leaving.

Alex. Dakota,
Stand. 3.

We are all glad to see Mrs. Ward better. She has been quite ill for a few days.

Polly Head,
Stand. 4.

Miss Brokovski is teaching us some new songs. She is very patient.

Lucy Gray,
Stand. 4.

I hope the Inspector will give us a good name. We are trying to keep up our reputation.

Samuel Dakota,
Stand. 4.

We are learning a new song called "Queen, Flag and Country." We are all very fond of our Queen.

Josephine Graff,
Stand. 3.

We were pleased to see Mr. R. S. Cook of Prince Albert, Messrs. Hickson Clinksill and Sergeant Major Spicer of Battleford at our School as visitors this month.

James Paul,
Stand. 4.

I am just longing to have a swim in the Saskatchewan. Some of the boys may have forgotten how. Wont it be fun if they have?

Solomon Bull,
Stand. 3.

The hens are laying plenty of eggs, and the boys and girls get boiled eggs as well as butter quite frequently, I am longing for a lettuce salad.

Ida Graff,
Stand. 4.

It will soon be Arbor Day again and I hope we will put in lots of trees. Last summer we had plenty of flowers, and I hope we may have even more this year.

Susan Whitecap,
Stand. 4.

Last Monday we cut down about five hundred trees. We are going to plant them in ditches, and when they grow we are sure to have nice grounds.

Charles Little,
Stand. 3.

The farmers will soon begin to plough because the weather is getting quite warm. The wild geese and ducks are coming home again. An Indian shot a goose on Battle River over a week ago.

Colin Bear,
Stand. 3.

We had a foot ball match with A Division. They called themselves Irishmen and B Division Scotchmen. We beat the Irish six goals to five; but I think they will beat us next time unless the Scotchmen brace up.

Willie Drever,
Stand. 4.

I am a baker and know how to make yeast. We bake a lot of bread, some days the children eat more than others Miss Plumb is kind to us and we all like her. Peter Wuttance is getting fat he says "baking is a good job."

George Stanley,
Stand. 3.

The Town and Police, are playing a very strong game, and if we win 1st Prize, we will have to go in for all we are worth. The game last Saturday was the hardest we ever played and yet we did not score. We are glad to say our opponents had no better luck.

Patrice Pacheto,
Stand. 4.

We had a rattling foot-ball match last Saturday with the Town and Police, the result was a tie, and the referee decided to play fifteen minutes more; but neither side could make a goal, I think the Town and Police are improving. The next match will I hope decide the Championship.

Benjamin Dakota,
Stand. 4.

Rev. D. D. Macdonald of Bresaylor visited our School sometime ago and spoke to us saying, "that we ought to be thankful to God for his goodness towards us in giving us such a good home. He told us the evils of reserve life, and hoped we would put the training we were here receiving to good account after leaving the School. He said that we were making good progress and that our opportunities were very great, and as we had received much at God's hands, God would expect something in return from us."

Jno. Peter Aberdeen,
Stand. 4.

A special service was held in our school room on the evening of April 12th. being the hundredth anniversary of the organization of the Church Missionary Society. The sermon was preached by the Rev. R. Inkster. The offertory, which goes to the C. M. S. amounted to twelve dollars. At a similar service at our Onion Lake School on the same evening, the offertory amounted to fifteen dollars.

A circle of "The King's Sons" has been formed in connection with the School. It starts with a membership of eleven. The Cree name of the Circle is Patapun, ("Dawn of Day.") 2nd. Peter Ch. 1. v. 19.

Official Reports on Our School and its Work.

The Annual Report of the Department of Indian Affairs, 1898, has just been received.

We have much pleasure in quoting, from its pages a part of Inspector Chisholm's report on our School.

"The condition of the school-room work was most promising. The difficulties of low speaking and diffidence in answering have largely disappeared. The pupils are attached to their studies and show much zeal in all their school exercises. A commendable promptness of word and action is being cultivated; and the general tone of the school-room work is decidedly good.

Among the boys especially the effects of regular drill and systematic physical exercises are distinctly perceptible in an improved bearing, a ready obedience to command and a growing courtesy of conduct and of speech.

The most important industries—agriculture, gardening, care of stock, dairying, carpentry and blacksmithing are taught systematically, each by a competent instructor. In addition to this there are painting, shoemaking, and printing, in each of which some of the boys excel. The girls show much proficiency in all the different departments of housekeeping, especially in cooking and sewing.

The neatness of the pupils' clothing, which is also of suitable material and comfortable, reflects credit on the sewing department of the school. Due attention is given to physical exercises, regular hours being set apart for this purpose under the direction of a member of the staff. The health of the school was in general good. The opportunities for turning to profitable account the skill gained by pupils in their several industries are not the best owing to the sparse settlement of the surrounding district, yet in several instances where they have been employed abroad their services have given much satisfaction."

"The Industrial School, under the charge of Rev E. Matheson, Church of England, has about one hundred and ten pupils and is doing well. The School and its surroundings are very much improved." C. M. Daunais Indian Agent.

Song of the Indian Youth.

Our fathers loved the forest,
They loved to hunt and roam,
To camp in rocky fastness
Or where the rapids foam.
And we, their children, honor
The story of the past,
The legends of their daring
Long ages will outlast.
But light of purer knowledge
Has dawned upon our eyes:
Before us blindly wand'ring;
The white man's pathway lies.
No more we raise the tepee,
No hostile bow we draw,
We live with our white brothers
Alike, beneath the law.
We will not pause nor falter
But brave as they of old,
We'll fight our way unflinching,
Thro' trials manifold.
The darkness is behind us,
The light moves on before;
We follow the Great Spirit,
Who leads us as of yore.

Successful Indian Missions.

A writer in *The Outlook* tells of the twenty-five years of service which Bishop Hare has given for the evangelization of the Sioux. Among this warlike tribe he has come and gone with the gentleness of Anselm among the Saxons.

By degrees the savagery has softened, giving way to a dawning civilization. Tepees have changed to houses, medicine lodges to chapels, and in many other ways the red man has been slowly lifted towards the plane of the white.

As this lifting has gone on under his watchful care, the bishop has doubtless found his reward. He has seen reared in the Indian wilderness forty-eight neat churches and chapels, thirty-four small but comfortable mission residences, and four large boarding schools.

Seventy congregations have been gathered, and out of them his clergy, twelve of whom are Indians, have presented nearly 5,000 for confirmation.

Unfairness and Injustice to Industrial Schools.

The parents object to sending their children to an Industrial School and I don't blame them, said an Indian official not very long ago.

As he has had little experience in the Indian work, his opinion is not so valuable as it will be in ten years. It is no hard to understand why the parents do not care to send their children so far from home, but it is worth while considering why one who is accepting a salary from the government should speak thus of a government school. He further expressed himself as satisfied with the day and boarding schools, and if the principle of education is good in the one case, why not in the other, which is only the same principle extended. Is the fault with the workers? or are all alike working with the one aim in view?

Then what about the pupils? Are the good and bad alike encouraged to come on, or in many cases are the good kept back for the honor of the boarding-school, and the hopeless ones sent on?

Does it not seem like that when one hears such expressions: She is one of our best girls, we would not like to lose her; but this one has very bad influence over our girls, and we would like to have her go on, it might do her good. "We can make nothing of him, I hope you can," was the message that came with one boy. "He might as well go on for he is no good here." "Oh no, John is a splendid worker; he does not need to go to the Industrial school," though John had said he would like a couple of winters at school so that he could learn enough English to read a paper intelligently. Why then should he not be encouraged to go on? Did his teachers feel like the one who said lately. We have sent you two of our best boys, be sure you don't spoil them. Was the only fear that of a good boy being spoiled? Is each school working for its own glory? or are all working together for the good of the Indian? —Progress.

Indian boys should be encouraged to learn some trade and trained in such a way that he will be able to use the hand as well as the mind. Diplomas should not be given any Indian unless he is master of some trade. The literary and the industrial work should go hand in hand.

"Out of every seven hundred young men, in the United States, only about three attend school until they are eighteen years old, and out of every hundred only about four are prepared or equipt by education for an occupation or business. Out of every hundred graduates of grammar schools only eight obtain their living in the professions or in business, leaving ninety two to make their way by means of their hand." Therefore every effort should be put forth to educate the hands. This is true not of the Indian youth alone but will apply with equal force to his white brother.

How the Heathen Indian Women Are Treated.

In accordance with the custom of all pagan nations, the Indian men look upon their women as an inferior race, of beings, created for their use and convenience. They, therefore, treat them as menials, and impose on them all the drudgeries of a savage life, such as making the wigwam, providing fuel, planting and hoeing the Indian corn or maize, fetching the venison, and bear's meat from the woods where the man shot it. In short, all the hard work falls upon the women; so that it may truly be said of them, that they are the slaves of their husbands.

In the wigwam the men occupy the best places, leaving such parts as are most exposed to the inclemency of the weather to the poor women. In regard to their food, the women eat the the coarsest parts of the meat, or what the men leave. When travelling the men always walk on before. It would be considered great presumption for the wife to walk by the side of her husband; she, therefore, keeps at a respectful distance. I have often seen the husband start with nothing but his gun or bow and arrows, while the poor wife, at some distance behind, would be seen bending under the weight of all their goods, often with a child packed in the midst of materials for building the wigwam. These bur-

dens they carry about with them all their journeying, which soon makes them decrepid. The men have an idea that it is unmanly and disgraceful for them to be seen doing anything which they imagine belongs to the women's department. I have scarcely ever seen anything like social interchange between husband and wife, and it is remarkable that the women say very little in the presence of the men.—"History of the Ojebway Indians."

Phantom Difficulties.

There is a legend among the North American Indians that their Great Spirit, when journeying through the invisible world, came to a hedge of thorns which blocked his way, and from this thorny hedge wild beasts threatened him, whilst a deep river lay between him and the spot he sought. Still he went on boldly and found that the difficulties were but ghostly phantoms, the thorn hedge melted into mist, the wild beasts were but spectres, the river was a river of fancy. So many of the difficulties and troubles which worry and sadden us are but ghosts of our own imagining, and melt away when we meet them boldly, faithfully, prayerfully.—Wilmot Buxton's "By Word and Deed."

In 1775 the Continental Congress passed a bill appropriating \$500 for education of Indian youth. In the year 1794 the first Indian treaty, in which any form of education was mentioned, was made with the Oneidas, Tuscaroras and Stockbridges in which the government agreed to keep certain mills in repair and to instruct a number of young men of the Three Nations in the arts of miller and sawyer.

In the year 1819 Congress first made an appropriation, of \$10,000, for Indian education which was at that time confined to the mission schools. In his annual report for 1897, the Hon. Commissioner of Indian Affairs states, "That it was not until 1870, when Congress made an appropriation of \$100,000, that the government undertook with earnestness to provide Indian tribes with schools."

From that time the appropriations have gradually increased, until the amount appropriated in 1898, was \$2, 631,771. Of this amount \$116,884. was paid to contract schools, that is, schools owned and operated by the religious societies, under contract with the government at a stated amount per capita.

There are at present 100 boarding and 142 day schools, with an enrolment of 20,000 pupils, under the direct management of the government.

A writer in *The Indian News* speaking of the prosperous condition of the Oneida Indians says:—

"The Oneidas have been surrounded by so called civilization for one hundred or more years, yet this has not made them what they are to day. This change of conditions has been gradual, but during the past fifteen years has the improvement been most marked. A prominent citizen of Green Bay states, that the Oneidas have made more actual improvement, during the past ten or twelve years, since the government began to take active interest in the education of their child-

ren, than during the whole period of his acquaintance with them, which has extended over a period of over forty years. In making these statements I do not wish to detract one iota of credit due to the mission school, which have existed on the reservation for many years. Their line of duty has been similar to that of the government schools, and they have accomplished much in the way of laying a foundation upon which others are building. However, it is an established fact that education, with its influences, is the factor that has placed these Indians in their present prosperous condition. Education and enlightenment is doing for them what it has done for other races, and they are fast taking their places along with their white brethren in the various walks of life.

The Indian News heartily concurs in all that is said in the article printed in the American of February concerning graduates of Indian schools. There should be a certain point that a pupil must reach before he or she is allowed to graduate. This thing of sending out boys, or girls, who are not up to the highest point attainable at the school they are attending, is wrong. It is bad for the institution and worse for the pupil. It is much better to have but one graduating class in five years, and that class be an honor to the school, than to graduate ten or twelve every year, of these who are but partially ready to step into the world and fight their own battles.

It has been stated even in the halls of Congress, that the returned student, or Educated Indian, goes from the school and again takes on the blanket and other habits of the uncivilized Indian. This statement is far from the truth, and the Indian Office is to be congratulated that it has succeeded in obtaining statistical evidence which refutes the same. One year ago a careful investigation was made by the department, for the purpose of ascertaining the exact condition of the returned student. The result of this investigation was surprising. Of all the pupils attending the training schools only a small percent graduated. Three per cent were reported as excellent; seventy three per cent as good, while only twenty four per cent were considered as bad or worthless. On the Oneida reservation it was found that three hundred and five pupils had attended schools away from home. Of this number twenty three per cent were rated excellent, sixty three per cent as good or medium and fourteen per cent as bad. Thirty were employed in the Indian school service, one a teacher in the public schools in the state of Connecticut, two trained nurses employed in eastern cities, one in the U. S. Army and eight living away from the reservation among whites; Statistics from other reservations are not at hand, however, not to exceed twenty or twenty five pupils have yet returned from out side schools. It is now conceded that education is the greatest factor in solving the so called "Indian Problem."

FOR BOYS AND GIRLS.

Duty, Then Pleasure.

Not infrequently can boys and girls be found who make it the rule of their

lives to defer the performance of the duties that come to them until a "more convenient season," after they had "some fun." Some make the sad mistake of placing pleasure before duty. Young people who do this will surely make a shipwreck before life's voyage is over. The only safe rule, is "Duty first, pleasure after." In addressing a company of young men, Nasmyth, the celebrated philanthropist, well said: "If I were to try to compress into one sentence the whole of the experience I have had during an active and successful life, and offer it to young men as a rule and certain recipe for success in any station, it would be comprised in these words: 'Duty first, pleasure second.' From what I have seen of young men and their progress, I am satisfied that what is generally termed 'bad fortune,' 'ill-luck,' and 'misfortune,' is in nine cases out of ten, simply the result of inverting the above simple maxim. Such experience as I have had convinces me that absence of success arises, in the great majority of cases, from want of self-denial and want of common sense. The worst of all maxims is "Pleasure first, work and duty second."—The Youth's Instructor.

Do Right.

The boy who dares to do right because it is right, is the one who can be trusted under all circumstances. They are the boys who are not afraid to take the part of the poor boy whose clothes may not be in the height of fashion, when he is ridiculed by his more fortunate fellows. He is not ashamed to frown upon the vulgar or profane remark that is so often heard and too often greeted with shouts of approval by those who hear it. He is the boy who, when challenged or enticed to do wrong has the moral courage to resist the temptation and stand for the right though he stands alone and bears the jeers and abuse of his companions. That class of boys develops the men who, in after years are ever found in the front ranks of progress and humanity. They form their opinion deliberately and hold them tenaciously. They develop into students who are willing to take time to acquire knowledge that they may impart it to others as the future may require. They are not afraid of work so long as it is honest. They are bold to declare their honest convictions of the right and brave to uphold their principle of truth.—Industrial School Journal.

Have Enterprise.

Too often a boy's life is spoiled for lack of enterprise and thrift. If he goes to work at a trade in almost any factory he starts with a will to do, but very often that vim is lost and he strikes a sort of "don't care" way of working and shortly loses his situation. He imagines that he has the hardest and worst job in the world, and he leaves it and seeks another, with the same results. Very soon he has been in almost a half-dozen places and knows very little of the different trades he has undertaken to learn and he has spent some very valuable time of his life, which cannot be utilized again and which is lost forever, in fact in being nothing save only encouraging a habit of restlessness and impatience. This is a very ungainly habit which

leads to idleness and discontent.

Boys, if you intend to be anything you must first master one thing before you try any other. If you intend learning a trade, why learn it. It is a good thing to have. It is better than gold. Brings always a premium. But to bring a premium, the trade must be perfect—no silverplated affair. When you go to learn a trade, do so with the determination to win. Make up your mind what you will be, and be it. Determine in your own mind to be a good workman.

Have pluck and patience. Look out for the interests of your employer—thus you will learn to look out for your own. Do not wait to be told everything. Remember. Act as though you wish to learn. If you have an errand to do, start off like a boy with some life. Look about you. See how the best workman in the shop does and copy after him. Learn to do things well. What ever is worth doing is worth doing well. Never slight your work. Every job you do is a sign. If one is done in ten minutes see if you cannot do it the next time in nine. Too many boys spoil a life-time by not having patience. They work at a trade until they see about one-half of its mysteries and then strike for higher wages. Act as if your own interest and the interest of your employer were the same. Good mechanics are the props of society. They are those who stick to their trades until they learn them. People always speak well of a boy who minds his own business who is willing to work and who seems disposed to be somebody in time. Learn the whole of your trade.

Well to suffer is divine:

Pass the watchword down the line,

Pass the countersign: "Endure!"

Not to him who rashly dares,

But to him who nobly bears,

Is the victor's garland sure.

—Whittier.

MOTIVE.

"What makes life dreary is the want of motive."—George Eliot.

Have you a motive in life? Or are you just drifting along this way or that, just as every breeze and current may drive or lead you? Then, after providing yourself with one let it be a good motive, better not have one at all than a dishonest impure one. Many a boy and man have been misjudged because of want of understanding the motive—Be sure you make it stand out permanently. You have a certain amount of influence over your companions, use it to the best possible advantage toward forwarding this pure motive of yours. Help your fellow companion by a kind smile or act. Above all, you must be agreeable, cheerful, sympathetic, not only to those of your class or circle, but to weaker ones and the humblest of your fellow creatures.

The teacher who would be successful in his or her work, must learn to limit their words to the fewest possible in explaining or teaching a lesson to a class, so that the pupils will have some chance to think for themselves, and will not be rattled by a multiplicity of words. In asking a question, the modern teacher asks it but once, in a modern tone of voice, so that the pupil will have an opportunity to think out his answer intelligently without be-

ing bewildered with three or four other questions bearing on the same subject, before he can say "Jack Robinson."

A great and popular failing with many good teachers is, talking too much they get in the habit and it grows on them. Where teachers talk much, pupils necessarily talk but little and think less. Teachers should learn to be concise, and to the point, endeavoring to draw it out from the pupils much by saying only the necessary little themselves; then how noticeable is the healthy mental growth of the pupils.

What a Difference.

Two of the boys at this school recently declined positions paying \$40 a month, because they wished to stay here, finish their course and get all the education possible.

Two other boys foolishly ran away from the school about the same time, showing by their actions they had all the education they wanted, although neither of them is competent to fill any position of trust and their acquirements were very limited.

Suppose we watch these four boys during the next ten or twenty years. Where do you think we will find the two who could not be induced to give up their schooling with a forty dollar position? Where and in what condition of life will the two runaways be found in future years?

Boys who run away from a school where they can acquire a thorough practical education and learn a good trade, free of cost, display a small amount of common sense and especially so when from a school like this, where the government kindly provides food and clothing. In after years, when struggling along trying to make a living without an education or a trade they will think of the chance they once had—but like fools threw it away. Then will be the time when they will be bitterly sorry for running away from an education, which is more than money to any man.

The two boys who were determined to stay at school, and who said it was worth more than \$40 per month for them to remain here and get more learning and education will become competent and accomplished men, capable of filling good-paying positions. They will in all probability be successful in business and the owners of good comfortable homes.

The foolish fellows who ran away, who wished to show their "smart Aleck" natures, will be ignorant roustabouts all their lives.

To run away from an education and the learning of a trade is a cowardly and ungrateful act, no matter what little troubles may arise in the daily school life. The boy who will sacrifice all his future hopes and prospects and miss his chance for an education does not deserve any help or sympathy. He will soon be in the gutter of want and despair, where he will have plenty of time to think what a fool he has been. —Chemawa American.

The Slaughter of the Birds.

Mr. Ruskin once said that if an angel visited England her sportsmen would be out at once with their guns to shoot the winged visitant. Mr. Watts, R. A., is of the same opinion. He lates the slaughter of little birds that they may be pillaged of their plumage to make Bond Street gay. So he is painting,

for exhibition in London, a picture with a purpose. It will present an altar on which are heaps of feathers, and over which bends an angel of compassion, one of Dante's "birds of GOD."—The Academy.

Be kind to the little birds, that are now coming from their southern homes to spend the spring and summer with us. We all need their sweet cheerful song to help us along in our work and study, and make us happier. The boy who would kill a harmless bird is heartless and cowardly. Be kind to all animals, and good to one another.

We should try and check our selfish instincts; learn to think of others and their interests, and try to feel more pleasure when we have benefited another than when we have benefited ourselves. This is true and if we put it in practice it will become easy and natural to us in time, and will endear us to our friends. We shall be amply rewarded in the end. There may come a time when we ourselves will need help and sympathy, and will be glad to lean on the friends we have gathered around us.

Giving for the Support of the Church.

People who complain of the demands made upon them for the up-keep of the Church's work in diocese or parish might do worse than take example by the mission-field. The 9,890 baptized converts in the Mid and South China Missions of the C. M. S. gave last year 10,171 dollars towards the support of their own Church. Their contributions work out at more than a dollar per head per annum. A dollar is in China practically equivalent to a pound in England, and these are very poor people, much poorer than the average English artizan.

It is significant of the present attitude of the English Church towards foreign missions that periods of modern missionary history are now set amongst the subjects for Bishops' examinations for Holy Orders.

Responsibility.

A consciousness of responsibility quickens a sense of duty to be faithful. To know that one is trusted is an incitement to prove one's self worthy of confidence. To trust a child is to aid a child to act in the line of the best that is expected of him. There is nothing that will tend to keep a man up to his highest standard of well-being and well-doing like the thought that he is loved and honored by one who is worthy of love and honor. There is inspiration and a steadying power in the knowledge that one has become, however unworthily, an object of "much love and many prayers."

True Riches.—William Wilberforce, the slave abolitionist, in his diary, thus beautifully records how he conquered the emotions that rose on seeing others, once his equals or even inferiors, ascend to situations of higher worldly rank than he himself had attained to. "Remember, oh my soul," he writes, "no man can serve two masters. Have

I not a better portion than this world can bestow? Let God by thy portion, and seek the true riches, the glory and honour which are connected with immortality. Yet turn not from those who have these honours with cynical or envious malignity, but rejoice at their temporal comfort and ratifications."

Washington and the Corporal.

During the American Revolution, it is said, the commander of a little squad was giving orders to those under him relative to a stack of timber which they were endeavouring to raise up to the top of some military works they were repairing. The timber went up with difficulty, and on this account, the voice of the little-great man was often heard, in regular vociferations of "Heave away! There she goes! Heave ho!" An officer not in military costume was passing, and asked the commander why he did not take a hold and render a little aid. The latter, astonished, turning round with all the pomp of an emperor, said, "Sir, I am a corporal!"

"You are, are you?" replied the officer, "I was not aware of that;" and taking off his hat and bowing, the officer said, "I ask your pardon, Mr. Corporal," and then dismounted, and lifted till the sweat stood in drops on his forehead. When the work was finished, turning to the commander he said, "Mr. Corporal, when you have another such job, and have not men enough, send for your commander-in-chief, and I will come and help you a second time." The corporal was thunderstruck. It was Washington who thus addressed him!

Indistinct Singing.

Between the efforts of singing masters to persuade vocalists to open their mouths when they sing and those of the singers to utter the words set to music, the English language and the psalms and hymns and spiritual songs have a hard time of it. Yet it is possible both to sing open notes and to distinctly enunciate English words at the same time. We hardly know, however, of a singer who accomplishes the feat, and below we give an example of their wretched mouthing. In religious service the ordinary singing of our church quartets is a mockery.

A Japanese who had studied shorthand went into a church one morning, and when the first hymn was given, out took out his note-book to report the words. When he got home he wrote it out thus:

Waw-kaw, swaw daw aw waw.
Thaw saw thaw law daw waw;
Waw-kaw taw thaw raw-waw-waw
braw
Aw thaw raw-jaw-saw yaw.

This was unlike any English the Japanese had ever seen, and he consulted his friends as to the meaning of the words. At last he went to the pastor of the church, who was also puzzled. As a last resort he turned to his notes, looked up the hymn, and triumphantly pointed out to the Japanese this:

Welcome, sweet day of rest,
That saw the Lord arise;
Welcome to this reviving breast
And these rejoicing eyes.

—Christian Work.

Motto. "In all thy ways acknowledge Him, and He shall direct thy paths." Prov. III, 6.

VOL. VII.

BATTLEFORD, SASKATCHEWAN, JUNE, 1899

No. 12.

THE GUIDE is published monthly at the Indian Industrial School, Battleford, by our pupils.

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Subscription—50 cents per year.

BATTLEFORD INDUSTRIAL SCHOOL, under the auspices of the Church of England. Established 1883. Over one hundred pupils. The boys are instructed in the following trades:—Blacksmithing, Carpentering, Farming, Kalsomining and Whitewashing, Painting and Glazing, Printing, etc. While the girls are instructed in Darning, Knitting, Making and Mending clothes, Sewing, Cooking, Baking—and all kinds of general house work.

STAFF.—MEN.

Principal, Rev. E. Matheson.
 Head Teacher, Mr. R. F. McDougall.
 Genl Assistant, J. A. T. Long.
 Farmer, J. H. Scott.
 Carpenter, E. Brown.
 Blacksmith, P. Taylor.
 Nightwatchman,

WOMEN.

Matron, Mrs. M. A. Ward.
 Second Teacher, Miss I. B. Brokovski.
 Assistant Matron, Eleanor Sheppard.
 S. A. Mstr. ss., Nellie Hayes.
 Cook, Clara Thornton.
 Baker & Dairy maid, Barbara Plum's.
 Launderess, E. Schofield.

Several of the pupils are also employed in various capacities.

Intelligence.

The girls and boys then took part in a varied programme of which the Violin Solo by Jas Paul, a song "Strangers Yet" by Miss Lucy Gray, and the club swinging by Miss Polly Head, were pleasing numbers.

An intricate march by sixteen girls and boys in costume was well received.

Mr. Clinkskill arose amid great applause and after a characteristic speech, congratulating the School on its great victory, he handed the Medals to Mrs. Clinkskill who pinned them on the breasts of our gallant lads who

only lost one game during the long struggle in which every game was a meeting of "Greek versus Greek".

The medals—eleven in number—are of silver, in the form of a 'maltese cross'.

On one side the words "Football Championship" and on the other "Battleford 1899".

Our stalwart right wing, Peter Macadam, or "old 117" as the boys proudly call him, made his bow and said that no hero ever wore the Victoria Cross with greater pride than would the Indian boys of the Battleford Industrial School wear the medals they

(Continued on page 2.)

BATTLEFORD INDUSTRIAL SCHOOL, PUPILS' MARKS AT INSPECTION JUNE, 1899.

PUPIL'S NAME.	Reading.	Dictation.	English Language & Grammar.	Writing.	Arithmetic.	History.	Geography.	Algebra & Geometry.	Physiology.	General Knowledge.	Average
STANDARD VI.											
Louis Laronde.,	64		81	60	92	60	88	30	79	90	72.
Robert Thomas,	52		70	60	60	—	65	17	51	64	49.
STANDARD V.											
Benjamin Dakota,				58	100		85				
Patrice Patcheto,				48	85		85				
Albert Peters,				48	80		35				
Annie Graff,				65	60		20				
Emma Sukkamin,				56	53		62				
Frederic Balleudine,				55	57		85				
Nellie Whitehead,				65	25		35				
STANDARD IV.											
Robert Bear,				50	76		45				
George Fiddler,				45	73		35				
Samuel Dakota,				55	60		60				
James Paul,				54	50		70				
James Wuttance,				66	55		55				
Robert Boots,				52	40		35				
William Drever,				50	38		45				
John P. Aberdeen,				54	33		25				
Lizette Parker,				58	32		25				
Mary Blackstar,				38	25		10				
Lucy Gray,				50	23		20				
Ida Graff,				62	22		40				
Susan Whitecap,				40	22		45				
Maggie Bird,				50	20		40				
Nancy Pruden,				51	20		10				
Peter Macadam,				65	17		50				
Jennie Lane,				48	11		16				
Polly Head,				60	—		35				

STANDARD III, SENIORS.

	Writing.	Arithmetic.		Writing.	Arithmetic.
William Bear,	40	100	Peter Wuttance,	70	50
David B. Clarke,	38	93	Colin Bear,	45	56
Joseph Hope,	45	90	Alexander Child,	38	44
Solomon Bull,	40	78	William Daniels,	40	43
Philip Bear,	35	70	Patrick Armstrong,	45	42
Baptista Pozyak,	38	67	Charles Little,	65	35
Edwin Harwin,	75	62	F. Little Poplar,	40	32

School Notes.

Miss C. Thornton of Dundas, Ont. arrived here on the 8th. June; and Miss E. Shepphard, of the Deaconess Home, Toronto, on the 15th. They each take a position on the School Staff.

Mr. G. G. Mann, Indian Agent at Onion Lake, visited our School on the 5th. We think he was somewhat surprised at seeing such a flourishing work; he went through the various departments, gave some sound practical advice to the pupils generally, and finally sent over two large parcels of candies to the children.

The final scene in the Football (Canadian) Contest took place on the evening of Monday, June 5th, when the H. B. Co's Challenge Cup and the Clinkskill Medals were presented to the School Team.

A number of ladies and gentlemen from the Town were present and Sergeant Major Spier and Const Ryan assisted very materially in the evening's entertainment.

Mr. H. H. H. of the H. B. Co. presented the Challenge Cup, and the applause with which he was greeted told how much his every word were appreciated by our boys. Robert Thomas, Captain of the School Team, thanked the donors for the beautiful Cup in a manner which showed Robert was at home on the platform, on the football field.

It is to be expected a hope that the example of the Class of 1899 would be followed, and that the record of the School would be maintained by those who will represent it when the present members of the team have gone to the Lord's battle.

How the Indian who could cope with the white man in football must not be behind him in general

had fought so hard to win; and had just received.

The Chair was occupied by the Principal who, at the close of the programme, thanked the donors of the trophies for coming over to make the presentation in the school. By way of conveying the thanks of the school to them he called upon the boys to stand and give "three cheers for the donors of the prizes"—needless to say that these were very heartily given, as were also three for Mrs. Clinkskill.

The National Anthem was then sung, after which a light refreshment consisting of coffee, cake, and sandwich, was partaken of by all present, and thus was brought to a close a very pleasant evening and the ceremonies connected our football season of 1899.

Mr. R. F. Macdougall, who has been a member of our Staff for the past two years left us recently to take the position of Teacher—for a time at least—in the Rupert's Land Industrial School.

Inspector Chisholm spent three weeks with us in June during which time he inspected the various departments of our School; he left on the 27th. for Prince Albert where he hoped to arrive by the 30th. Having the best interests of the work at heart his visits are always productive of good results; he has a word of encouragement for both instructors and pupils, and pleasant recollections of his visits are always retained.

School Graduates.

The old worn out statement that it is all foolishness for an Indian boy or girl to go to one of our eastern schools to be educated, has again appeared in some of the western papers. Among other things the person being interviewed said, "The old prejudice against the Indian is not dying out but is as strong as ever, in the east as well as in the west. The Indian News feels that such statements should not go undisputed, although it may not be as competent to handle the subject in as masterful a manner as many others.

In the first place, one cannot form a correct idea of what the non-reservation schools are doing, by taking but one reservation upon which to base his studies. What may be true in one part of our country may be entirely false in another. So, in making a statement to the effect that eastern or non-reservation schools are not helping in civilizing the Indian, one should have statistics to back his statements up. Take the report of Secretary Bliss for the fiscal year ending July 1st. 1898, and see what he says concerning returned students. The replies are unexpectedly gratifying, in that they show that 73 per cent, have made a good record since leaving school; 3 per cent, have done excellently; while only 24 per cent, have turned out badly. Should the eastern schools be tabooed because 24 per cent of the returned pupils have not lived up to what was taught them? In fact it is only one more argument in favor of these schools. Does every white boy who obtains an education keep up to that point which the education he has, fits him to hold? Can you expect more of an Indian boy who has not generation after generation of educated and civilized ancestors before him? The young Indian who is forced to re-

turn to his reservation upon leaving school has the writers sympathy, there he finds no more to help him along, but instead, finds those who are determined to pull him back to their level. Could these young people step into positions where they would be under the care of some one interested in the Indian, away from the old uncivilized Indians, there would be a chance for him, but to go back to the reservation without anything to do, is the point where he begins to go down.

The Only True Solution.

Leslie Watson, Superintendent of an Indian school in Wisconsin says: that as long as reservations exist, surrounded as they are by an almost impenetrable wall, with little or no intercourse with the outside world the Indians will remain the legitimate prey of unscrupulous whites. The reservation should be destroyed, the people set free and granted citizenship, thus bringing them in contact with the civilization and various elements of the white race.

After this let them stand or fall like other people."

Wonderful Endurance of an Indian.

When on a tour on the neighborhood of Green Lake, in June 1898, accompanied by Mr. Lovell, Farming Instructor at Ahtahkakoop's reserve, at a point near the confluence of the Meadow and Beaver Rivers I visited a teepee occupied by an Indian named George Mirasty, with his wife and daughter. The man had met with an accident, but though he appeared to be at the point of death yet he displayed much fortitude in his suffering, and talked freely of his misfortune, of which he gave us the following account: In common with the rest of his band his main employment in the spring was bear-trapping, in connection with which are used either large and powerful steel traps, or more generally huge wooden traps, sometimes known as dead-fall, constructed of heavy logs so arranged that when the bear enters and disturbs the bait the logs descend with such force as to bind the animal fast by the body. For some days Mirasty had been unsuccessful and there was evidence in several instances that bears had been caught, but had been able to extricate themselves. To prevent the recurrence of this the weight of logs was so increased as to put the security of the traps beyond doubt. Unluckily the Indian himself was the first victim, for when with drawing from one of these dead-falls after arranging the bait he accidentally discharged the trap and the logs fell with violence crushing his right arm and leg, and holding him in a helpless position. There he remained during three nights and three hot June days, suffering less from his injuries than from hunger and thirst, while he was tantalized with the sight of a spring which was just beyond his reach. Meanwhile his wife and daughter searched the forest for miles around, but somewhat aimlessly as they knew only imperfectly the location of the traps. When found he was released by the application of the usual levers, and carried to his tent, where his leg which was bruised and broken was rudely set and bound in splints. The arm was broken near

the elbow and was so bruised and decayed as to be past saving, all the lower part being black and without feeling. The Indian wished to have the limb amputated, as this seemed at the time to be the only means of saving his life; but as there was no person at hand who would undertake such an operation, his wife continued the treatment with which she had begun, the aim of which was by the use of medicinal herbs to cleanse the wound and to prevent decay from extending toward the body. This was possible as the upper and lower portions of the arm were practically though not visibly separate and the circulation in the latter had ceased. After some days the flesh at the wound had entirely decayed and the fractured bones were easily severed. So effective was the treatment that when two months later I saw the Indian at treaty payments—the stump was almost completely healed over, and the danger of death from the wounds, which had at first seemed certain, was now entirely past.

Be Thorough.

"I never do a thing thoroughly," Mary said the other day. She had just been competing for a prize in composition. "I only read my composition once after I wrote it and I never practised it in the chapel at all." She was naturally far more gifted than Alice, who was her principal competitor. Alice wrote and rewrote her article, and practised it again and again. The day came, Alice read her composition in clear, distinct voice, without hesitation or lack of expression. It was condensed and well-written. Mary's could not be heard beyond the fifth row of seats and was long and uninteresting. Alice won the prize. One remembered and the other forgot the truth so trite, but so aptly put by Carlyle: "Genius is an immense capacity for taking trouble."

One, by patient, persistent efforts obtained what the other relied upon her natural talent to win for her.

The Prayer-Book Cross.

The Prayer Book Cross is a monument in the form of a cross erected in Golden Gate Park, San Francisco, in 1894, to commemorate the fact, not generally known to Churchmen, that the services of our Church were regularly held for the first time in America upon the shores of California. In the summer of 1579 Sir Francis Drake sailed along the coast of California with his fleet, and established a camp on the shore of Drake's Bay, about ten miles from San Francisco, where his men spent several months recuperating from scurvy and refitting and victualling his ships. His chaplain, the Rev. Francis Fletcher, was a clergyman of the Church of England, and held services regularly at this encampment. This was twenty eight years before the establishment of the English Colony at Jamestown in 1607, and forty-one years before the Mayflower landed her Pilgrims at Plymouth in 1620. It was about 200 years before Father Junipero Serre established his Roman missions along the coast of California, beginning at San Diego in 1769, and reaching San Francisco in 1776.

Working and Wishing.

The boy who's always wishing
That this or that might be
But never tries his mettle,
Is the boy that's bound to see
His plans all come to failure,
His hopes end in defeat:
For that's what comes when wishing
And working fail to meet.

The boy who wishes this thing
Or that thing with a will
That spurs him on to action
And keeps him trying still,
When effort meets with failure,
Will some day surely win;
For he works out what he wishes,
And that's where "luck" comes in.

The "luck" that I believe in
Is that which comes with work,
And no one ever finds it
Who's content to wish and shirk.
The men the world calls "lucky"
Will tell you, every one,
That success comes not by wishing,
But by hard work bravely done.

Eben. E. Rexford

How Indians Poison Their Arrows.

A venerable Indian arrow-maker explained how arrows were poisoned, in the following words:

First we take a bloated yellow rattle-snake in August, when he is most poisonous, and tie him with a forked stick to a stake; then we tease him until he is in a great rage. This is done by passing a switch over his body from his head to his tail. When he thrashes the ground with his tail and his eyes grow bright and sparkle like diamonds, we kill a deer, antelope or some other small animal, and, tearing out the liver, throw it to the snake while it is warm and the blood still coursing through it. The reptile will strike it again and again, and pretty soon it will begin to turn black. When he tires, the snake is teased again, and he is induced to sink his fangs into the soft flesh until all the poison has been extracted from him and the liver is reeking with it. He is then killed and the liver lifted with a sharp pole, for so dangerous is it no one dares touch it.

The liver is let lie for about an hour, when it will be almost jet black and emit a sour smell. Arrows are then brought and their iron heads pushed into the liver up to the shaft. They are left sticking there for about one hour and a half, when they are withdrawn and dried in the sun. A thin, glistening, yellow seam adheres to the arrow, and if it but so much as touches raw flesh it is certain to poison it to death." I asked if Indians still used poisoned arrows—"No," he replied; "No man, Indian or White Man, for years past, has been shot with these arrows, and they are no longer made."

There was a conference at the Interior Department of the U. S. on January 4th, over Indian Territory problems Indian Inspector J. G. Wright, who is virtually governor of the territory, was present. It was decided to establish a complete school system in the territory. A superintendent of schools for the territory will be appointed and a system of thorough education will begin soon.

The Sisseton and Wapeton Sioux reside in Roberts Co., S. Dakota.

They number 1869 souls. The word Sisseton is derived from the occupation of these Indians, when they lived near the Lakes in Minn., during the early days, that of fishing. When other bands came to visit these Indians they would remark, when seeing the camping ground strewn with fish bones and catch an odor peculiar to fish, "Sise," thus the name Sisseton. The Wapetons derived their name from their residence in the woods of Minn., years ago. Wap-pe-ton, meaning leaf.

They are quite friendly to the schools and with but very few exceptions all desire to have their children educated.

The record of 200 Oneidas now over 20 years of age who have been away to nonreservation schools is as follows:—

Excellent	46
Good	52
Fair	54
Poor	35
Bad	13

It may not be generally known that there is a regular Iroquois settlement in the North-West. Away back in the early days when Sir George Simpson, the famous Governor of the Hudson's Bay Company, made the journey from Montreal to Edmonton by water, he brought with him to the West, as river men, a number of Iroquois. Some of these Indians, finding in the West a freedom that the encroachments of settlement was rapidly rendering impossible in the East, took wives to themselves from among the dusky damsels of the Cree Nation and founded a little colony away up where the Yellow Head Pass enters the Rockies. It is said that one or two of Sir George Simpson's men still survive, and that the children and grand-children of the original Indians, who founded the little colony, have all the characteristics of their historic ancestors—"The West."

Guide-posts to Success.

What is it our Indians most need to make them successful in life? We would say more ambition, self-confidence, energy and persistence. They have proven their ability to learn, to work, to excel as athletes. Then if their muscular and mental powers are capable of the same development as their white brothers, they should attain the same degree of success in the business world. How many Indian boys and girls exhibit a don't care as well as a don't try spirit? They lack confidence and ambition. They need more energy and determination. Without these, none can succeed.

It makes no difference whether he is black or white, red or yellow, no one can sit down in idleness and expect to prosper. Success comes to only those who rustle for it with their coats off and a strong determination to get there. If you wish to be a good thorough, efficient, mechanic, teacher, farmer, a business man, then do not forget to follow the guide-posts to Success. A grand future is open to every Indian boy and girl in this country. Under the influence of Canadian institutions and principles, poverty cuts no figure in future chances and prospects of the industrious boy or girl. But it requires constant and well directed effort to attain success.

There is no room for drones, sleepy-heads and incompetents in the battle of life. They are soon tramped out of sight, or pushed to the rear, but the energetic, the hopeful, the industrious, the honourable and the ambitious have no limits to successful attainments.

There is an Indian at the head of the committee on Indian affairs in the house of representatives. Congressman Curtiss of Kansas, who has served on the committee for several years having taken the place of Mr. Sterman of New York, who recently resigned.

The Indian News might preach a long sermon, using Mr. Curtiss as the text, but we forbear. That an Indian holds such a position is proof enough that the Indian can rise, and we venture the assertion that the day will come when the Indians will be represented by more than one of their people in Congress.

The young man starting out in life should realize first, that there is a great deal he does not know. He will then be in an attitude to give due weight to the wisdom of others, and be willing to receive advice.

When one knows that he doesn't know everything it is worth more to him than all the rest that he does know.

He should, of course, be strictly honest, with himself first, and then with those with whom he comes in contact; and, what is quite as important, he should understand that people generally are honest and deal with them upon that basis.

Almost every boy attending school has the one utmost desire—that of quitting school and starting out in life for himself. It will only be a matter, in some cases, perhaps a few months, in others a year or two, and then you will have to face the world, and the opportunities you enjoy for fitting yourselves for just that thing will be gone. The time will pass before you know it, and then will come regret that you did not improve chances given you when they were yours to enjoy.

You may not think such a thing possible now, but wait until you are a few years older, and then you will realize how much you really missed.

Whatever a boy undertakes he should do with his might; so that when he completes the simplest and most insignificant piece of work he can feel that he has done it the best possible way. From the time that he starts out in the world for himself, a young man should earn something every day. Dependence upon the kindness of others when he is able to earn his living, is one of the worst forms of dishonesty into which a young man may fall. He should never be afraid of honest employment, and if unable to earn a dollar, he should willingly and earnestly set about to earn a dime. The one who is selected for a two-dollar-a-day position is likely to be the one who has honestly filled a one-dollar-a-day position.

MY BIBLE.

Precious volume, dear indeed,
Meeting e'er my utmost need;
Blessed Light unto my way,
Lamp that burneth night and day.
Guiding e'er my steps aright,
With its radiant, holy light;
Strength'ning me amid the strife
With its benedictious Words of Life.

Of all treasures I possess,
This gives purest happiness.
'Tis my LORD'S own word to me,
Comforting perpetually,
'Mid the hurrying to and fro,
'Mid this changing life below,
With its sorrow, toil, and pain,
With its never ceasing strain.

Oh, the riches of its store,
Oh, the grandeur of its lore,
Oh, the love which runs through it,
Everlasting, infinite.
Love, unbounded, changeless, free,
Of our LORD to you and me:
Bringing peace, and joy, and light,
Making all life's pathway bright.

When perplexed to it I turn,
There my FATHER'S will to learn;
For I know He cares for me,
And will bless abundantly;
Work my good in everything,
Keep me safely 'neath His wing.
Sweet companion, closest friend,
Be my chart till time shall end.

B. F. H.

THE BIBLE IN TUKUDIA.

Archdeacon McDonald's Translation of the Holy Book into an Indian Language.

Ven. Archdeacon McDonald, who has been for some months in London, England, superintending the editing of his translations into the Tukudh language, returned lately to Winnipeg, on his way to his northern home at Fort Macpherson, on the Peel River. He had the satisfaction of seeing the Bible completed and the Prayer Book and a hymn book printed in the Indian language of that part of the country.

Worth Repeating.

At the Lambeth Conference, when some discussions were taking place upon the newer criticism of the Bible, Bishop Whipple told this story:

A master said to his slave, "Do you believe the Bible?" The answer was, "Yes, massa." "Do you understand it?" questioned the master. "I knows a good deal, massa," was the return.

"Well, what does this mean: 'Whom He did foreknow, He did predestinate'?" "Where is dat, massa?" was the query. "In Romans," was the reply. "Oh, massa," the slave exclaimed, "I explain this yere whole religious business; yer can't begin dere: yer begin with Matt-hew, an' yer try ter do all the dear Lord tell yer ter do all through Matt-hew, an' Mark, an' Luke, an' John and when yer gits ter dis here place, it'll be easy enough; but dear massa, yer can't begin dere!"—The Living Church.

Bishop Mark of Marquette, Mich; is the oldest living missionary to the American Indians, his work among the red men in Mich, having begun early in the century. He found the un-tutored savages always truthful and says that, contrary to the general belief, they were not a cruel race.

Kneel Down.

The following from an unknown source is worthy of republication:

"A true Churchman kneels. He does not sit on the edge of the seat and bend his body forward, putting his head in his hat, his hand or his handkerchief.

He kneels fairly and squarely upon his knees. It is what his Prayer Book directs; over and over again the rubrics tell him to kneel in prayer. The Church has no other custom. The instincts of an educated Churchman compel him to kneel when he draws near to God in prayer and supplication.

It is one of the curious anomalies that the very people who in their public worship sit during their prayers would consider it an irreverence to do the same in their private devotions at home.

Imagine any devout man sitting by his bed to say his prayer!"

A noble manhood, nobly consecrated to man, never dies, and character is the best possession any young man can have.

— Wm. McKinley.

THE S. P. G.

The Annual Report (1898) of "The Society for the Propagation of the Gospel" has lately come to hand. It has its usual amount—perhaps more now than in former years—of interesting matter connected with the different parts of the world; and, in addition to all this, has a fine colored map of the world shewing the Bishoprics of the Anglican Communion in foreign parts. It is interesting to learn from this map that 29 out of the 80 dioceses in the United States, and all but 15 out of the 94 Colonial Missionary Dioceses contain missions which were planted or supported by the Society. The list gives the names in regular order from Connecticut established in 1784, to Brazil and Mombasa founded in 1858.

The number of Ordained Missionaries, including twelve Bishops, on the following list is 787, that is to say, in Asia, 252; in Africa, 192; in Australia and the Pacific, 42; in North America, 211; in the West Indies and Central and South America, 41; and 39 Chaplains in Europe. Of these 125 are natives labouring in Asia, and 47 in Africa. There are also in the various Missions about 2,400 Lay Teachers, 2,200 Students in the Society's Colleges, and 28,000 children in the Mission Schools in Asia and Africa.

The Society was established in 1701, and is one of the large Missionary Societies connected with the Church of England. In the past year it has offered congratulations to the S. P. C. K. on completing its second century, and in 1899 it offers similar felicitations to the Church Missionary Society, which completes its first century. In a short time the Society will be calling on its own friends in all parts of the world to join with it in commemorating its Bi-centenary. It has already been determined to keep a whole "year of Jubilee," beginning on June 16, 1800, the anniversary of the issue of the Royal Charter, and closing on June 16, 1901, when the second century of its existence will be completed.

May these important epochs, so full of interest to those who care for the work, be the means of impressing on the great majority of Church people, who

at present seem neither to care nor to wish to care for the work of Christ in the distant places of the earth, a sense of their own duty in this respect: and may we all learn in increasing measure the happiness and the delight of thus being fellow-workers with God in that stupendous work which we believe to be so dear to our Incarnate Saviour

"Then when the years are ended,
And time has ceased to be,
When ours the joy of harvest
Through all eternity,
Shall rise the heavenly anthem,
Which ne'er shall pass away,—
"The Lord hath done great things for us,
Praise we His Name alway."

TURNING THE WINE-CUP.

BY JOHN P. TROWBRIDGE.

Hail! all ye children of this land,
A cheerful, faithful, numerous band,
With your eager faces
And your graces,

Come
Come
Come
Every one
And let us
Take
Hold
Upon
This

WINE-CUP

Yes
This
Great

WINE-CUP

This red wine cup,
This cruel wine-cup,
This accursed wine-cup,
This all-intoxicating cup,
That from the ancient times
Has been filling up with crimes,
And with anguish and with tears,
And with sin, and hate, and fears,
And with bitter pains and dread,
And with cursings strongly said,
While it slowly swelleth higher,
Higher, with an all-consuming fire
That from out the lustrous wine
Darts its forked flame, to twine
Round its victims, like a breath
Mixed with want, or woe, or death,
Ah dear children, come and stand,
One great Home Guard in the land;
Take this treacherous, gilded cup,
Right side up, in glebe and town,
Which always should be upside down.

And let

The fears,

And wine,

And tears,

Escape

Forevermore. Amen.

THE LORD'S PRAYER IN
CRÉE.

(Katipayechekot oot Ayumehawin)

Notawenan, keche kesikook ayayun,
Kitta we kekatayekawun ke
Weyoowin. Ke tipayechekawin kitta
we oochehepyew. A itayetumun
kitta we tochehatao ota uskeek, Ka
isse ayak keche kesikook. Meeyinan
unooch ka kesikak ka oche pimatisse-
yak. Meza usanumowinan ne mache-
tewinena. Ka isse usanumowin-
chik uneeke ka wunetotakooyakik.
Mena akaweya itotahitan kootaye-
toowinik; Maka metakwarunewinan
mache kakwi: Keya ket ayen keche
Otanowewin, Wawaach soktatisewin.
mena numochinikowin, Kakeka
mena Kakeka. Amen.

THE GRACE.

2 Cor. xiii, 14

Oo kissawatisseowin ka Tipayimi-
kooyak Jesus Christ, mena oo sakehe-
wawin Kissar-Muneto, mena oo wechehe-
wawin ka Kunatissit Achak, ke ga we
wechawikoonow kakeyow kakeka.
Amen.

APPENDIX H

REPORT ON DISCHARGED PUPILS FROM BATTLEFORD INDUSTRIAL SCHOOL

TO JUNE 30, 1893

REPORT showing status of discharged Pupils from the Battleford Industrial School up to the 30th June, 1893.

No.	Name.	Date of Discharge.	Age	PERIOD IN THE SCHOOL.			STATE OF EDUCATION.		Trade or Industry taught and Proficiency in it.	Reason for Discharge and History of Pupils since Discharge.
				Years.	Months.	Days.	On Admission.	On Discharge.		
<i>Boys.</i>										
1	Albert.....	Nov. 8, '86..	18	2	8	8	None.....	Standard IV..	Carpenter	Left during rebellion, 29th Mar. to 1st July, 1885; discharged on account of age.
2	James.....	Mar. 29, '85..	15	1	4	1	do	do III..	Farmer	Left during rebellion, 29th Mar., 1885; farming successfully at the Eagle Hills.
5	William.....	July 2, '86..	14	2	4	1	do	do IV..	Farmer; fair.....	Left during rebellion, 29th Mar. to 1st July, 1885; died July 2nd, 1886, after a severe illness.
6	Thomas.....	Mar. 29, '86..	14	1	3	27	Standard I..	do III..	do good.....	Left during rebellion, 29th Mar., 1885; not taken back on account of age; farming successfully at Red Pheasant's; retaining civilized habits.
7	Richard	Oct. 22, '84..	15	...	10	20	None.....	do III..	do do	Withdrawn by parents; no cause stated; died during rebellion.
8	Henry	do 22, '84..	13	...	10	20	do	do III..	do do	Withdrawn by parents; no cause stated; went south after rebellion.
9	Hayter.....	do 22, '84..	14	...	10	20	do	do III..	do fair.....	Withdrawn by parents; no cause stated; farming on the Stony Reserve at Eagle Hills.
10	Isaac.	Mar. 29, '85..	13	1	3	27	Standard II..	do III..	do good.....	Left during rebellion, 29th Mar., 1885; farming at Red Pheasant's and working well; lawfully married.
11	Robert.....	May 20, '84..	11	...	5	18	None.....	do II..	None.....	Discharged, being lame and blind; invalided; died at the Eagle Hills, August, 1885.
12	Samuel.....	Aug. 20, '84..	11	...	8	14	do	do III..	do	Died of consumption.
13	John.....	Mar. 29, '85..	14	1	3	8	Standard III..	do IV..	Farmer; good.....	Left during rebellion, 1885; farming at Assisippi.
15	Joseph	Aug. 14, '85..	10	...	7	24	None.....	do II..	None.....	Withdrawn by parents on account of the great hardship they said they suffered during the rebellion.
16	John, or Payaysis.....	Mar. 29, '85..	12	1	3	8	Standard I..	do III..	Farmer; fair.....	Left during rebellion, 1885; unknown.
17	Joc.....	Nov. 1, '86..	18	2	10	6	None.....	do III..	do fair.....	Discharged on account of age; absent during rebellion; farming at Snake Plains.
18	Alexander	Mar. 29, '85..	15	1	2	15	do	do IV..	do good.....	Left during the rebellion, 1885.
19	Jack	do 2, '86..	17	1	8	11	do	do IV..	do do	Left during the rebellion, 1885, from 29th Mar. to 1st July, 1885; died of brain fever.
20	Charles.....	do 29, '85..	15	1	2	7	do	do III..	do do	Left during the rebellion, 1885, and discharged on account of age; earning his own living working at the settlement.

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Continued on next page

21	Calah	May 26, '84..	12	4	4	do	do	IV..	Nono.	Died from internal injuries received prior to entering school, 26th May, 1884.		
22	Edward	Jan. 11, '85..	15	11	22	do	do	III..	Farmer; fair.	Deserted; farming on Sweet Grass; working well; lawfully married.		
25	Frank	Mar. 29, '85..	16	1	9	do	do	III..	do do	Left during rebellion, 1885, considered too old to take back; farming at Sweet Grass Reserve.		
29	Henry Clarke	Feb. 28, '86..	12	1	do	do	do	I..	Nono.	Deserted; brought to school without parents' consent, consequently removed by them.		
30	John F. Linklater	do 24, '86..	6	do	24	do	do	Nono.	do	Continually crying for his mother; sent home as being too young.		
32	George Smith	Nov. 14, '87..	10	1	9	14	do	Standard III..	do	Withdrawn by his convict father on the ground that the school is a Protestant one.		
27	Joseph Geddes	July 14, '88..	17	3	10	27	Standard I..	do	IV..	Blacksmith.	Taken away by his father.	
33	Daniel Rivers	do 31, '89..	16	3	6	do	Nono.	do	III..	Carpenter	Time expired.	
36	Alfred Bliss	Sept. 13, '89..	11	1	8	20	do	do	I..	Nono.	Invalidated; much improved in health.	
39	Charles Wolf	Jan. 31, '90..	15	3	1	do	do	do	I..	Farmer	Invalidated; weak mentally; St. Vitus' dance.	
50	David Day	Mar. 14, '89..	13	2	2	6	do	do	II..	Cook	Died of consumption, 14th Mar., 1889.	
14	Louis Watson	Dec. 28, '88..	17	5	0	7	do	do	IV..	do	Taken home by his father and living at Mistawasis Reserve.	
26	Alex. Sutton	July 10, '91..	10	6	10	12	do	do	IV..	Carpenter	Gone to work at his trade with his father at Fort Macleod; doing well.	
54	Henry Bird	Oct. 9, '92..	17	4	5	do	do	do	III..	Farmer	Died of consumption, 5th Sept., 1891.	
57	Edgar Bear	do 8, '92..	14	2	3	23	Standard III..	do	V..	Carpenter	Transported to Emmanuel College; dead.	
44	Sampson Whitehead	Nov. 11, '89..	14	4	10	14	do	I..	do	IV..	do	Died from scrofula, 11th Nov., 1891.
49	Jas. Taylor	Oct. 9, '92..	16	5	do	do	Nono.	do	IV..	Carpenter; good	Gone to work at mill at Onion Lake; giving good satisfaction.	
41	Thomas Short	do	14	6	1	1	do	do	IV..	do	Died of consumption at home on Stony Reserve, 15th Feb., 1892.	
4	John Benson	Aug. 5, '89..	18	5	8	8	Standard I..	do	IV..	Blacksmith	Died of consumption, 5th Aug., 1889.	
56	Chas. Cook	Jan. 6, '89..	12	4	3	do	do	I..	do	I..	Carpenter	Left 6th June, 1891, without leave; now in the mountains.
68	Laz. Charles	Oct. 21, '92..	14	2	3	21	do	II..	do	III..	do	Taken home by parent (very sick) on doctor's recommendation, and died.
77	Edward Williams	May 1, '93..	17	2	4	do	do	I..	do	III..	do	Married while out on reserve.
<i>Girls.</i>												
06	Susan Hall	June 27, '87..	10	6	10	Standard I..	do	III..	Nono.	Sewing, &c.	Died; invalid; not well when brought to school.	
08	Isabella Constant	July 28, '87..	11	8	do	do	II..	do	IV..	Sewing, &c.	Died.	
011	Annie McKay	Oct. 31, '88..	13	1	5	7	do	I..	do	IV..	Housework, &c.	Left to go as servant to Indian Commissioner.
012	Mary McKay	June 18, '89..	17	2	1	3	do	I..	do	IV..	do	Left for Mrs. Scott's, Regina; died.
017	Emily May	Aug. 9, '90..	8	1	3	9	Nono.	do	I..	Nono.	do	Died of consumption.
021	Pollie West	Nov. 25, '89..	8	5	16	do	do	I..	do	do	do	do
031	Maria Lane	July 7, '91..	12	6	25	do	do	I..	do	I..	do	Returned home and died.
032	Maria King	do 7, '91..	15	do	24	Standard III..	do	III..	do	do	do	Not fit for pupil; this girl was only in the school for a few days; too old to retain as pupil.
037	Eliza Taylor	June 9, '91..	15	do	10	Nono.	Nono.	do	do	do	do	do
027	Edna Green	April 22, '92..	9	2	8	21	do	Standard II..	Sewing, &c.	do	do	Died of consumption.

APPENDIX I

STANDARD COURSES OF STUDY

1889 and 1894.

STANDARD COURSES OF STUDY.

[PART I]

Branch.	Standard 1.	Standard 2.	Standard 3.	Standard 4.	Standard 5.
Reading and recitation in.	Alphabet and tablets.	First half of First Reader.	First Reader.	Second Reader.	Third Reader.
Spelling.	Simplest words.	Words in first half of First Reader.	Words in First Reader.	Words in Second Reader.	Words in Third Reader.
Writing.	Elementary strokes on slates.	On slates. To transcribe letters and simple words from print or blackboards.	On slates and paper. Words and short sentences from Reader or blackboard.	Sentences from Reader, on slates and paper, or books.	To copy well from script or print.
Dictation.		Letters and short words.	Words from First Reader.	Sentences from First and Second Reader.	Sentences from Second and Third Reader.
Arithmetic.	Figures—To count addition and subtraction (mental) of units.	Tables 2 to 5 times. Mental exercise in addition and subtraction.	Multiplication tables, notation and numeration, mental +, —, ×, ÷, and simple exercises in same on slates, divisors and multipliers under 12.	Same.—Division and multiplication tables thoroughly. Tables, weights and measures, +, —, ×, ÷, divisors and multipliers over 12. Mental exercises.	All simple rules; thoroughly grounded in reduction; mental exercises well performed.
Object lessons, with English conversation.	Explanation of all common objects, verb acting instructive movements and conversations.	Same.—The intelligence of the pupils to be cultivated to keep pace with the progress they make in reading, <i>i. e.</i> , they must be made to understand thoroughly what they read, and not to advance in mechanical reading quicker than in understanding. Object lessons should be designed to illustrate what is read, as well as what is seen upon every hand, and instructive conversation be commonly held.			
English study and Grammar.	To name common objects, learn names of days, weeks, months, &c., &c.	To name common objects, and make simple statements intelligibly.	To express thoughts well in simple English, but grammatically.	To compose simple sentences, to know verbs, nouns and adjectives.	To name parts of speech, understand their uses, and identify them.
Geography.	Verbal instruction in facts necessary to understanding thoroughly geographical definitions.			Definitions and maps of Canada, local Geography, the World, &c. &c.	
Vocal music.	Simple Hymns and Songs.				
Religious instruction.	Scripture Reading; Ten Commandments; Lord's Prayer; Life of Christ, &c. &c.				

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Sessional Papers (No. 12.)

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PROGRAMME OF STUDIES FOR INDIAN SCHOOLS.

The Programme of studies herein prescribed shall be followed by the teacher as far as made only with the con

the circumstances of his school permit. Any modifications deemed necessary shall be concurrence of the Department.

SUBJECT.	STANDARD 1.	STANDARD 2.	STANDARD 3.	STANDARD 4.	STANDARD 5.	STANDARD 6.
English.....	Word recognition and sentence making. Simple sounds of letters of alphabet. Copying words.	Sounds continued. Sentence making continued. Orthography, oral and written. Dictation of words learnt and of simple sentences.	Sounds completed. Simple homonyms explained. Sentence making continued. Orthography, oral and written. Sentences dictated. Compose sentences about objects and actions.	Sounds reviewed. Sentence enlargement. Orthography, oral and written. Letter writing. Simple compositions, oral and written, reviewing work on general knowledge course.	Enlargement and correction of sentences continued. Orthography, oral and written. Letter writing continued. Easy, oral and written, composition reviewing general knowledge course.	Analysis of simple sentences. Parts of speech. Orthography, oral and written. Letter writing continued. Oral and written composition reviewing general knowledge course.
General knowledge.	Facts concerning things in school. Develop what is already known. Days of week, month.	The seasons. Measures of length and weight in common use. Colours. Commence animal and vegetable kingdoms, their parts and uses, cultivation, growth, &c. Things in and about the school and their parts.	Animal and vegetable kingdoms continued. Money. The useful metals.	Animal, vegetable and mineral kingdoms continued. Uses of railways and ships. Explain manufacture of articles in common use. The races of man.	Same enlarged. Laws regarding fires, game, &c., of daily use.	Social relations. State of Government in Canada. System of representation and justice. Commerce and exchange of products.
Writing.....	Elementary strokes and words on slates. Large round hand.	Words, &c., on slates. Large round hand.	Slates and copy book No. Medium round hand.	Copy books Nos. 2 and 3. Medium round hand.	Copy books Nos. 4 and 5. Small round hand.	Copy books Nos. 6 and 7. Small round hand.
Arithmetic....	Numbers 1 to 10: their combinations and separations, oral and written, the signs +, -, x, ÷ count to 10 by ones, twos, threes, &c. Use and meaning one-half, one-third, one-tenth. Making and showing one-half, one-fourth, one-eighth, one-third, one-sixth, one-ninth, one-fifth, one-tenth, one-seventh, (no figures.) Simple problems. Oral.	Numbers 10 to 25: their combinations and separations (oral and written.) Count to 25 by ones, twos, threes, &c. Use and meaning of one-half, one-third, one-fourth, &c., to one-twenty-fifth (no figures.) Relation of halves, fourths, eighths, thirds, sixths, twelfths, thirds, ninths (no figures.) Simple problems introducing gallons in peck, pecks in bushel, months in year, inches in foot, pound, current coins up to 25c. Addition in columns, no total to exceed 25.	Numbers 25 to 100: their combinations and separations (oral and written.) Count to 100 by ones, twos, threes, &c., to tens. Use and meaning of one-twenty-sixth, one-twenty-seventh, &c., to one-one-hundredth (no figures.) Addition, subtraction, division and partition of fractions of Standard 2. Roman numerals I to C. Simple problems introducing seconds in minutes, minutes in hours, hours in day, pounds in bushel, sheets in quire, quires in ream.	Numeration and notation to 10,000. Simple rules to 10,000. Addition, subtraction, division and partition of fractions already known (figures.) Introduce terms, numerator, denominator, &c. Roman notation to 2,000. Graded problems introducing remaining reduction tables. Daily practice in simple rules to secure accuracy and rapidity.	Notation and numeration completed. Formal reduction. Vulgar fractions to thirtieths. Denominate fractions. Daily practice to secure accuracy and rapidity in simple rules. Graded problems. Reading and writing decimals to thousandths inclusive.	Factors, measures and multiples. Vulgar fractions completed. Easy application of decimals to ten thousandths. Easy application of square and cubic measures. Daily practice to secure accuracy and rapidity in simple rules. Easy application of percentage. Graded problems.
Geography.....			Development of geographical notions by reference to geographical features of neighbourhood. Elementary lessons on direction, distance, extent.	(a) Review of work of Standard 3. Lessons to lead to simple conception of the earth as a great ball with surface of land and water, surrounded by the air, lighted by the sun, and with two motions. (b) Lessons on natural features, first from observation, afterwards by aid of moulding board, pictures and blackboard illustrations. (c) Preparations for and introduction of maps. (Review of lessons in position, distance, direction, with representations drawn to scale.) Study of map of vicinity drawn on blackboard. Maps of natural features drawn from moulded forms. Practice in reading conventional map symbols on outline maps.	Simple study of the important countries in each continent. Province in which school is situated and Canada to be studied first. The position of the country in the continent; its natural features, climate, productions, its people, their occupations, manners, customs, noted localities, cities, &c. Moulding boards and map-drawing, to be aids in the study.	(a) The earth as a globe. Simple illustrations and statements with reference to form, size, meridians and parallels, with their use; motions and their effects as day and night, seasons, zones, with their characteristics as winds and ocean currents, climate as affecting the life of man. (b) Physical features and conditions of North America, South America and Europe, studied and compared. Position on the globe; position relative to other grand divisions, size, form, surface, drainage, animal and vegetable life, resources, &c. Natural advantages of the cities.

TABULAR

STATEMENT No. 3—Continued.

PROGRAMME OF STUDIES FOR INDIAN SCHOOLS.

teacher as far as the circumstances of his school permit, &c.—Continued.

THE Programme of studies herein prescribed shall be followed by the

SUBJECT.	STANDARD 1.	STANDARD 2.	STANDARD 3.
Geography.....			Development of geographical notions by reference to geographical features of neighbourhood. Elementary lessons on direction, distance, extent.
Ethics.....	The practice of cleanliness, obedience, respect, order, neatness.	Right and wrong. Truth. Continuance of proper appearance and behaviour.	Independence. Self-respect. Develop the reasons for proper appearance and behaviour.
Reading.....	First Primer.....	Second Primer.....	Second Reader.....
Recitation....	To begin in Standard 2, are to be in line with what is taught in English, and developed into		
History.....			Stories of Indians of Canada and their civilization.
Vocal Music..	Simple Songs and Hymns. The subjects of the former to be interesting and patriotic.		
Calisthenics...	Exercises, frequently accompanied by singing, to afford variation during work and to		
Religious Instruction.	Scripture Reading. The Ten Commandments. Lord's Prayer. Life of Christ, &c., &c.		

STANDARD 4.	STANDARD 5.	STANDARD 6.
(d) General study from globe and maps. The hemisphere, continent, oceans and large islands, their relative positions and size. The continents' position, climate, form, outline, surroundings, principal mountains, rivers, lakes; the most important countries, productions, people, interesting facts and associations.	Simple study of the important countries in each continent, &c., &c.	(c) Observation to accompany the study of geography—apparent movements of the sun, moon and stars, and varying times of their rising and setting; difference in heat of the sun's rays at different hours of the day; change in the direction of the sun's rays coming through a school-room window at the same hour during the year; varying length of noon-day shadows; changes of the weather, wind and seasons.
Industry. Honesty. Thrift.....	Citizenship of Indians. Patriotism. Industry. Thrift. Self-maintenance. Charity. Pauperism.	Indian and white life. Patriotism. Evils of Indian isolation. Emancipement. Labour the law of life. Relations of the sexes as to labour. Home and public duties.
Third Reader.....	Fourth Reader.....	Fifth Reader.
pieces of verse and prose which contain the highest moral and patriotic maxims and thoughts.		
History of Province in which school is situated.	Canadian History (commenced).	Canadian History (continued.)
The tunes bright and cheerful.		
improve physique.		

NOTE.—ENGLISH.—Every effort must be made to induce pupils to speak English, and to teach them to READ.—Pupils must be taught to read loudly and distinctly. Every word and sentence must be fully explained to them, and from time to time they should be required to state the sense of a lesson or sentence, in their own words, in English, and also in their own language if the teacher understands it. unnecessary use of text-books is to be avoided. "parrot fashion" only, i.e., without in the least understanding what they read. And the following rule is advanced to further studies.

GENERAL.—Instruction is to be direct, the voice and blackboard being the principal agents. The unnecessary use of text-books is to be avoided. "parrot fashion" only, i.e., without in the least understanding what they read. And the following rule is advanced to further studies.

N.B.—It will be considered a proof of the incompetency of a teacher, if pupils are found to read in mark applies to all teaching, viz.:—Everything must be thoroughly understood, before a pupil

understand it; unless they do, the whole work of the teacher is likely to be wasted. unnecessary use of text-books is to be avoided. "parrot fashion" only, i.e., without in the least understanding what they read. And the following rule is advanced to further studies.

APPENDIX J

ANNUAL REPORTS

BY

PRINCIPAL E. MATHESON

FOR SCHOOL YEARS ENDING JUNE 1896 AND JUNE 1897.

BATTLEFORD INDUSTRIAL SCHOOL,

BATTLEFORD, SASK., 25th July, 1896.

The Honourable

The Superintendent General of Indian Affairs,
Ottawa.

SIR,—I have the honour to submit my annual report with inventory of all Government property under my charge for the fiscal year ended 30th June, 1896.

Location.—The school is situated on the south bank of the Battle River, distant about one and a half miles from the town of Battleford. The area of land immediately around the school is four hundred and ninety-six acres.

Buildings are as follows: main buildings contain class-rooms, dormitories, dining-room, kitchen and rooms for the staff. Outside buildings, occupying separate sites, are: principal's residence, hospital, blacksmith-shop, carpenter-shop, recreation-room, cottage for married employees, laundry, bakery, stables, sheds, &c.

Accommodation.—There is accommodation in the dormitories for nearly one hundred and fifty pupils.

The average for the year was over one hundred pupils.

Regular teaching has been carried on in the two class-rooms. The kindergarten supplies having been kindly sent by the department lately, the work of instruction will be commenced shortly.

Farm and Garden.—There is about twenty-five acres under crop, consisting of wheat, oats, barley, potatoes, turnips and general garden, which at the present time looks very promising.

In connection with the farm we have a hay swamp of two hundred and eighty-five acres, fenced with wire fencing, from which we secure a large proportion of hay required for the stock.

Industrial Work.—The boys are taught blacksmithing, carpentering, farming, printing, painting and shoemaking, whilst the girls are instructed in baking, cooking, sewing, washing and general housework.

A number of girls have been at service as out-pupils, and have given great satisfaction.

Religious Training and Discipline.—The children are carefully trained in moral and religious subjects, their conduct on the whole is good, the discipline of the school is well observed and no very serious punishments have had to be resorted to.

Health and Sanitary Condition.—The health of the pupils during the year has been remarkably good. The sanitary condition of the school is very good, ventilation being highly spoken of by the medical officer and the inspector.

Water Supply and Fire Protection.—A plentiful supply of good fresh water is received from wells on different parts of the premises. The water from the main well is pumped into the main building by a wind-mill and the tanks are always kept full in case of fire.

All the male portion of the staff and pupils are formed into a fire-brigade and told off to different stations, all of which are properly supplied with axes, buckets, and hand grenades while two of the stations have Babcocks and one some household fire-extinguishers. Three of the stations have each a fire hose connected with the water tank.

Heating.—The buildings are heated by five furnaces and a number of stoves, and were very comfortable last winter.

Recreation.—The pupils enjoy the various out-door sports, such as cricket, tennis, foot-ball, &c., and during the winter months toboggan slides were erected and greatly enjoyed by both boys and girls.

General Remarks.—The members of the staff are doing their work faithfully, and most of them, in addition to their regular duties, take part in Sunday-school work.

Having now completed our first year under the *per capita* system, I feel justified in saying that to the generous treatment accorded to the school by the department is due in a very great measure the fact that, in looking over the past, general improvement and progress are visible in the whole institution.

I have, &c.,

E. MATHESON,

Principal.

61 Victoria.

Sessional Papers (No. 14.)

A. 1898

Recreation.—The pupils amuse themselves in their own way, singing, playing cards and other games, &c.

Conduct and Punishment.—The conduct is good. Standing in a corner is the usual punishment.

I have, &c.,

J. H. ADAM,
Teacher.

NORTH-WEST TERRITORIES,

BATTLEFORD INDUSTRIAL SCHOOL,

BATTLEFORD, SASK., 31st July, 1897.

The Honourable

The Superintendent General of Indian Affairs,
Ottawa.

SIR,—The following report on this school for the year ended 30th June, 1897, together with inventory of Government property under my charge, is respectfully submitted.

Location.—The school, which is situated on the south bank of the Battle River, near its junction with the North Saskatchewan, has a reserve of nearly five hundred acres of land in its immediate vicinity, and a hay marsh of nearly three hundred acres, distant three miles. From this marsh we get nearly all the hay required for the stock. Only a small portion of the land immediately surrounding the school is really fit for farming purposes.

We have between twenty-five and thirty acres under crop, comprising wheat, oats, barley, potatoes and general garden stuff; we are also making an effort in the way of transplanting fruit and other trees.

Buildings.—The main building—with the exception of a 40 foot addition put on in later years—is that formerly occupied as a residence by the Hon. David Laird when he was Lieutenant-Governor of the North-west Territories, and Battleford was the capital. The portion used as a Council Chamber during that period is now utilized as the class-rooms. The building as it now stands contains class-rooms, dining-room, kitchen, staff-rooms, dormitories wash and bath-rooms, girls' play-room. Apart from this and from each other there are also principal's residence, hospitals, carpenter-shop, printing office, blacksmith-shop, paint-shop, recreation-room, cottage, laundry, bakery, stable, coal-shed, implement-shed, &c.

Admissions and Discharges.—During the year eighteen boys and seven girls were admitted as pupils; while ten boys and seven girls left the school. There were six ordinary discharges, four marriages, and one pupil transferred to Emmanuel College for a course of special study.

Accommodation.—The school has accommodation for one hundred and fifty pupils. The number on the list at the end of the year was one hundred and sixteen, seventy-two boys and forty-four girls, representing three tribes, Bloods, Crees and Stonies. The average attendance for the year was one hundred and two.

Kindergarten.—In addition to the senior and junior class-rooms, a kindergarten department has been established.

Out-Pupils.—The pupils who were out at service received good reports from their employers.

Department of Indian Affairs.

Industrial Training.—The boys are instructed in blacksmithing, carpentering, farming, painting, printing, &c., while the girls receive a training in all kinds of general housework.

Moral and Religious Training.—The moral and religious training of the pupils is carefully looked after as being the true foundation for their best success and well-being—present and future.

Their conduct, on the whole, has been good; they come quite readily under proper discipline, and when punishment has been administered, it was of a mild nature.

Health and Sanitary Condition. The health of the pupils has been very good. The sanitary condition of the school is carefully attended to, and has been well spoken of by the medical officer and inspector.

Water Supply.—The water, which is very good, is supplied from three wells on the premises.

Fire Protection.—All the boys are formed into a fire-brigade in squads assigned to stations in different parts of the house, each under the direction of a male member of the staff. There are two Babcocks and eight household fire-extinguishers, some hand-grenades, buckets and axes in different parts of the main building; also some hose connected with water tanks which are always kept full of fresh water near the top of the house.

Heating.—The buildings are heated by furnaces and stoves; wood being the fuel used throughout.

Recreation.—The pupils take part in various outdoor games, such as cricket, football, tennis, &c. Last winter the boys came off victorious in several of the football matches played against civilians and police. Socials, entertainments, tobogganing, &c., are also well attended.

Speaking English.—The pupils are steadily and surely getting into the way of using the English language, each member of the staff being required to encourage this, and to assist in suppressing the use of the Indian language amongst the pupils.

General Remarks.—Under the blessing of God the faithful efforts of the staff have been crowned with due measure of success in the various departments. To this, combined with the wise and generous policy of the department must be attributed the general improvement noticeable in the whole school.

I have, &c.,

E. MATHESON,
Principal.

APPENDIX K

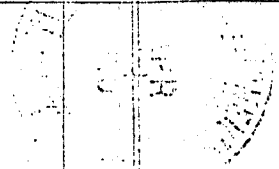
STUDENT ANNUITIES OF BATTLEFORD INDUSTRIAL SCHOOL

Half-yearly balance sheet of monies earned by ³⁹⁰
Pupils of Battleford Industrial School

	Cr.	Dr.	Balance
31. Gilbert Bear N ^o 23.	24 75		24 75
Alex Sutton " 26	24 75		24 75
Joseph Taylor 49	24 75		24 75
Aaron Armstrong 51	24 75		24 75
Robert Bear 59	24 75		24 75
Edgar Bear 57	18 00		18 00
James Brown 37	7 80		7 80
Charles Cook 56	4 05		4 05

Quarterly Account ending Dec. 31st 1889.

	Cr. total	Cr. at Battleford	Cr. at Regina
Gilbert Bear N ^o 23	24 75	8 25	16 50
Alex Sutton 26	24 75	8 25	16 50
Joseph Taylor 49	24 75	8 25	16 50
Aaron Armstrong 51	24 75	8 25	16 50
Robert Bear 59	24 75	8 25	16 50
Edgar Bear 57	18 00	6 00	12 00
James Brown 37	7 80	2 60	5 20
Charles Cook 56	4 05	1 35	2 70
	153 60	51 20	102 40


Certified Correct
W. Clarke
Principal

Quarterly return of monies earned by Pupils of
 The Balliford Industrial School June 30th 1890

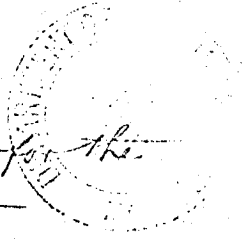
		Cr Totals	Cr at Regina	Cr at Balliford
30	Herbert Bear 23	4 00	2 66	1 34
	Alex Sutton 26	4 00	2 66	1 34
	James Brown 37	3 45	2 30	1 15
	Joseph Taylor 49	7 75	5 16	2 59
	Clason Armstrong 51	7 75	5 16	2 59
	Charles Cook 56	3 45	2 30	1 15
	Edgar Bear 57	1 20	80	40
	Robert Bear 59	1 20	80	40
	Johnnie Wright N.3.	2 50	1 33	67
	Totals.	34 80	23 74	11 63

Certified Correct
 J. M. R.
 Principal

Balance for half year ending June 30 1890

names.	Bal. on hand		Co.		Dr		Bal. recd.		Banked at Boston	
Est Bee	8	25	1	34	8	00	1	59	-	2 66
Autin	8	25	1	34	7	25	2	34	-	2 66
W. Brown	2	60	1	15			3	75	-	2 30
W. Taylor	8	25	2	59	7	00	3	84	-	5 16
W. Armstrong	8	25	2	59	8	25	2	59	-	5 16
W. Cook	1	35	1	15			2	50	-	2 30
W. Bee	6	00		40	4	00	2	40	-	80
Est Bee	8	25		40	4	00	4	65	-	80
W. Wright				67				67	-	1 33
			11	53	38	50	24	33	23	17. ✓

Certified Correct
 T. Currier
 Principal



Statement of Annuity cash to be funded for the benefit of the undermentioned pupils at the Battleford Industrial School.

Class	Name of Band	Agency	Name in pay sheet	For what year	Amount
Miss [unclear]	no 73	Battleford	Baptiste	1890	23997 5 "
Miss [unclear]	Red Pheasant's				
Miss [unclear]	no 46	do	Nancy	1890	23996 5 "
Miss [unclear]	do				
Miss [unclear]	no 61	do	Macaskrat (Boardman)	1890	23995 5 "
Miss [unclear]	do				
Miss [unclear]	no 106	do	Egnew	1890	23994 5 "
Miss [unclear]	Thurmeschild's				
Miss [unclear]	no 1	do	Mrs Poundmaker	1890	23993 5 "
Miss [unclear]	Poundmaker's				
Miss [unclear]	no 69	do	Pupuskochee	1890	24003 5 "
Miss [unclear]	do				

\$ 30 .

Balance Sheet for half-year ending December 31st 1890

No.	Name of Pupil	Dorchester				Regina			
		Bal. on hand June 30	Cr. Ball's pd	Dr. Ball's pd	Balance remaining Ball's pd	Banked at Regina	Total sent to Regina		
3	Thomas Knight	67	8 59	9 26	-	-	17 16	18 49	
23	Robert Bear	1 59	-	-	1 59			19 16	
26	Alb. Sutton	2 34	8 57	10 93			17 16	36 32	
37	James Brown	3 75	6 14	15 00	4 89		12 26	19 76	
49	Joseph Taylor	3 84	8 59	12 43	-	-	17 16	38 82	
51	Anna Armstrong	2 59	8 59	11 18	-	-	17 16	38 82	
56	Charles Cook	2 50	-	2 50			-	5 00	
57	Edgar Bean	2 40	-	-	2 40		-	12 80	
59	Robert Bear	4 65	6 14	18 00	2 79		12 26	29 56	
		24 33	46 34	59 30	11 67		93 16	218 73	

Certified Correct

T. Clarke

Principal

MEMORANDUM

Statement of monies for labour performed High River School

Joseph Royals @ \$ 19.85 Carpenter
 Albert Stevens . . 19.85 . .
 Allan Mc Gibbons . . 3.75 . . 43.45

Qu'Appelle School

P. O'Sup @ \$ 4.00 Blacksmith
 Joseph Tanner . . 4.00 . . 8.00

Balford School

G. Bear @ 25 28.75 Carpenter
 A. Sutton . . 54.50 . .
 J. Taylor . . 58.25 . .
 A. Armstrong . . 56.25 . .
 Robt Bear ^{ 4 m/s . . . } . . . 20.15 . . 44.35
 E. Brown { 3 . . . 25 } 1 . . . 15 } 19.20 . .
 J. Brown { 3 . . . 15 } 4 . . . 20 } 29.65 . .
 Chas Cook 2 . . 15 7.50 . .
 Johnnie Wright 5 . . 25 7.75 . . 328.20
 Total 379.65

There has been no payment to the Balford pupils since Dec 31st 1890 -

W. W. W. W.
 W. W. W. W.

The letter from Mr. Quait...
 that a number of...
 boys are little...
 parents show...
 several...
 boys...
 amount...
 sum...
 possible...
 the...
 the...
 Criminal...
 those...
 would...
 to be...
 those...

The...
 fee...
 1890...

List of Poles at Bante for Induction
 taken from (Gordon Agency - whose authority
 money (12/11) is to be funded for them.

Sheet number	- School name	Community bank code	Parents organization name	Bank
255	Touiss meKay p. 16	16	John meKay	Induction
98	Angus - Workshop wood	65	Wak-pak-000	do
100	Peter	72	Hy-Bandina	do
089	Emma Jane Tak-tak-stay	78	Tak-tak-stay	do
053	Margie Bird	86	Tak-tak-000	do
85	William Street	97	Lo Street	do
054	Bessie Bird	125	Standing Birdman	do
038	Eloja Bayor	136	Wm Bayor	do
80	Robert Thomas	154	Thomas with dark wings	Induction
041	Angus Fee-see-sues	170	Fee see sees	do

Julian Industrial School

At Battleford

16th November 1897

MEMO

I have the honor to
 make application for the withdrawal
 of money funded in the withdrawal
 Savings Bank in my name for the
 years 1895 and 1896. Ten Dollars
 \$10.00

Advers signature

E. Matheson, Ruth Bear,

Ex. Proprietor
 Industrial School
 Battleford

Ex. Indian Agent
 Battleford

Indian Office,

Battleford, Sask., Mar 14th 1899

MEMO.

Sir

I beg to forward herewith application, in duplicate, for withdrawal of funded annuity money belonging to ex-pupils of the Battleford Industrial School.

This money will be judiciously expended, under my supervision, in the purchase of clothing, provisions, household goods, young stock etc.

Yours obediently

J. M. Dennis
Agent.



The Secretary,
Department of Indian Affairs
Ottawa

William Brewster

Philadelphia

Oct 11

188933

3/4

Nov. 26, 99

Dear Sir,

7. 21/99 - 77/104

Michigan Lake April 17th 99

Dear Sir,

I write to you to ask you to be
 kind enough to send me, at my testimony
 which I have not drawn, during the
eight years that I have attended the
Partipied Technical school, and the
Thomas College at - I since that
 I want to make a list of that
 money as I am to buy a set of hames
 and hame tools.

Your Truly

D. Lewis

Michigan Commission

Mr. Wapsham

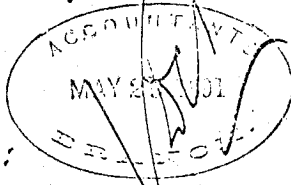
In your reply refer to
No. 3114.
Also to the date of this letter.

OFFICE OF THE

Indian Commissioner,

MANITOBA AND NORTH-WEST TERRITORIES.

Regina, 19th May 1891



Recd 3/6/91

Registered

95/16
H. J. ...

Sir:
Tracy

I have the honour to enclose
herewith the sum of ninety three
dollars and sixteen cents (\$93.¹⁶/₁₀₀)
being amount earned by pupils
enumerated on the statement no. 1.
to be funded for their benefit.

Statement no. 2 is also enclosed
being the balance sheet of pupils
earnings for half year ended 31st
December last.

I have the honour to be
Sir

Your obedient servant
H. J. ...
Commissioner

The Deputy
of the Supt General
of Indian Affairs
Ottawa

Statement of Amnunity money to be funded for pupils of Battleground Agency attending the Battleground Industrial School for year 1891

Name of pupil	Number School Roll	Person's or guardian's name	Room No	Name of Room	Age	Amount	
						1890	1891
Haney Hall	36	Raphael	13	Red Phceant	23997	23997	5
James Brown	63	Haney	46	do	23996	23996	5
William Beat	70	Brackert (Burdan)	61	do	23995	23995	5
Peter Carlet	69	Symer	106	Shindereks	23994	23994	5
John Carlet	75	do	106	do	23992	23992	5
Herbert Carlet	76	do	"	do	23993	23993	5
Edith Burdaker	67	Brackert	1	Brackert	23994	23994	5
Kate Burd	72	Brackert (Burdan)	69	do	23994	23994	5
Kornelia Burd	57	do	69	do	23995	23995	5
Beulah	30	Haney	46	do	23995	23995	5
Haney Burd	35	Brackert	68	do	23997	23997	5
John Burd	84	Brackert	117	do	23998	23998	5
Alex Burd	88	do	"	do	23999	23999	5
Mary Burd	9	do	"	do	23999	23999	5

402

our reply refer to
No. 344.
Also to the date of this letter.

OFFICE OF THE

Indian Commissioner,

MANITOBA AND NORTH-WEST TERRITORIES.

Received
Dec. 8. 1892

See no objection to this course. It is in accordance with the Dept policy applicable to such cases. The Commr. must be aware that the boys are deserving of the pay.

I have the honor to inform the Department that the Principal of the Buxleford Industrial School has suggested that two pupils, Johnnie Wright and Gilbert Bear (who are the two oldest as far as a admittances is concerned) should be considered as temporary employees of the Institution and be placed in charge of the printing ^{and} flagging and address payment.

I would refer the Department to my letter of the 12th of April last No. 344 respecting payment to pupils farming and as if some remuneration could not be

given

To the
Deputy
Supt. General
of Indian affairs

D. X. ...

given them no pay. I would be
 -convinced that they receive 10¢ per
 per diem. They are getting on re-
 markably well and deserve some
 encouragement. The boys at the
 carpentering trade have opportunities
 of earning money that these boys
 have not.

Herbert Bear is the boy who learnt
 with Mr. Laurie and whom he
 considered was the smartest
 boy he had ever seen in learning
 the art of type setting. He it is
 who does the work of getting
 out the little newspaper "The Guide".

Your obedt. Servant,
 H. J. M. M. M.
 Commissioner.

Statement of Annuity Money to be Funded October 1897 for the undermentioned Indian Children
of the Battleford Agency.

SCHOOL NAME.	School Number.	NAME OF SCHOOL.	NAME OF PARENT OR GUARDIAN.	No. of Annuity Pay Ticket.	NAME OF BAND.	AMOUNT.	OLD OR NEW ACCOUNT.
Edwin Harwin	8	Battleford	Nombanoks	2	Mosquito	1 5 00	old
Andrew	140	"	Boostogon	82	Bears Head	1 5 00	new
James Watance	138	"	Watance	5	Red Pheavants	1 5 00	new
Peter Watance	139	"	do	5	do	1 5 00	new
Caroline Stanley	068	"	Mustikain otapps	22	do	1 5 00	old
Alicie Stanley	061	"	do	22	do	1 5 00	old
George Stanley	42	"	do	22	do	1 5 00	old
Sam Benson	63	"	Nancy	46	do	1 5 00	old
Wm Bear	70	"	Mitko howajo	61	do	1 5 00	old
Bella Adam	075	"	Adam	63	do	1 5 00	new
B. J. Clarke	104	"	Elizabeth	80	do	1 5 00	old
Joseph Parker	106	"	Mustikimotakra	17	Sweet Grass	1 5 00	old
Lizette Parker	060	"	do	17	do	1 5 00	old
Thomas Crow	123	"	Baptiste	53	do	1 5 00	old
James Brown	37	"	Wokovik	63	do	1 5 00	old
Baptiste Payuck	74	"	Sophie	90	do	5 00	old
Mary Catherine Payuck	034	"	do	90	do	1 5 00	old
Solomon Ball	119	"	Jane	136	do	5 00	old
Jane Parker	063	"	Motocap	139	do	5 00	old
						95.00	

Statement of Annuity Money to be Funded October 1897 for the undermentioned Indian Children
of the Battleford Agency.

SCHOOL NAME.	School Number.	NAME OF SCHOOL.	NAME OF PARENT OR GUARDIAN.	No. of Annuity Pay Ticket.	NAME OF BAND.	AMOUNT	OLD OR NEW ACCOUNT.
Brought forward						95 00	
Baptiste Moochikem	120	Battleford	Mary Moochikem	160	Sweet grass	1 5 00	old
Josephine Moochikem	064	"	do	160	do	1 5 00	old
Alexandra Ward	073	"	Pa. Kamin	181	do	1 5 00	new
Sidney Poundmaker	147	"	Mrs Poundmaker	1	Poundmaker	1 5 00	new
Jessie Lane	030	"	Nanessoo	46	do	1 5 00	old
Nancy Puden	035	"	Mamukypuse	68	do	1 5 00	old
Louis Laronde	52	"	Pus-pus Kachles	69	do	1 5 00	old
Alex Waychan	88	"	Manekwasie	117	do	1 5 00	old
Mary Waychan	09	"	do	117	do	1 5 00	old
Sean Favel	071	"	Sam Favel	125	do	1 5 00	new
Fred Little Poplar	126	"	Emily	164	Little Pines	1 5 00	old
Hugh King	146	"	Mac's coot	211	Lucky man	1 5 00	new
Patrice	108	"	Packitow	43	Thundershilds	5 00	old
Fred Low	38	"	do	43	do	1 5 00	old
Lucy Gray	023	"	Otowwow	44	do	1 5 00	old
Joseph Hope	144	"	Mistertajnew	68	do	1 5 00	new
James Thundershild	145	"	Manekwasie	77	do	1 5 00	new
John Scarlett	75	"	Byanew	106	do	185.00	5 00 old

List of Pupils in the Battleford Agency for
whom no annuity has been funded for 1938.

<u>Name</u>	<u>Band</u>	<u>School</u>
Samuel Benson	: Rod Pheasant, No. 46	: Battleford, No. 63.
John Scarlet	: Thunderchild, No. 106.	: " " 75.
Mary Alexander	: Poundmaker, " 117	: " " 09.
Baptiste Paynek (or Pcoyah)	: Sweet Grass, " 90	: " " 2 74.
Mary Paynek (or Pcoyah)	: Sweet Grass, " 90	: " " 034.
Heli Meyahiskayewiyen	: Poundmaker, " 15	: Duck Lake " 14
William Daniels	: Poundmaker, " 3	: Battleford " 137.
Pierre Jacob	: " " 5	: Duck Lake, " 38.
John Edward Wright	: Meesomin, " 106	:
() Minnie Dakota	: Red Pheasant's,	: Battleford, " 053.
() Eva Hobbs	: Thunderchild's 115	: " " 02.
() Benjamin Dakota	:	" " 102.
() Samuel Dakota	:	" " 103.
() Annie Graff	:	" " 114.
% Maud Tahcy	: Red Pheasant (Remy), 102	: Qu'Appelle " 0156.

Note.

It was arranged to fund the annuity of
John Edward Wright from his birth.

() The earnings of these pupils have been funded.

% Maud Tahcy, funds transferred from her brother's \$
account, annuity to be funded for '39.

Red Pheasant

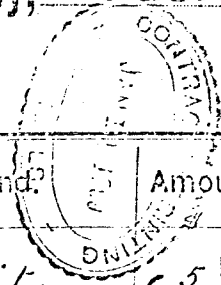
180004

95833-5

Battleford Agency, December 1891

Statement of Amounts sent in to be funded for the benefit of the undermentioned Indian children.

acct



School Name.	School No.	Name of School.	Name of Parent or Guardian.	No. of annuity Pay Ticket.	Name of Band.	Amount.	Whether old or account.	
Edwin Harwin	8	Battleford	Hombanoko W	2	Mosquito	5 00	Old	
Andrew	140		Boostogon	676	82	Pears Head	5 00	do
James Wattanee	138		Wattanee	677	5	Red Pheasant	5 00	do
Peter Wattanee	139		do	675	.	do	5 00	do
Alice Stanley	061		Mistimotkapoo	324	22	do	3 00	do
Caroline Stanley	068		do	256	.	do	5 00	do
Geo Stanley	72		do	373	.	do	5 00	do
Wm Peadar	70		Mike howays	38	61	do	5 00	do
Bella Adams	075		Adams	679	63	do	5 00	do
Dinah Adams	082		do	920	.	do	5 00	do
Mary Clarke	1014		Elizabeth	315	80	do	5 00	do
Joseph Parker	106		Mistimatakos	212	17	do	5 00	do
Lizette Parker	060	do	241	.	do	5 00	do	
Thos Knout	123	Papastiste	511	53	do	5 00	do	
<i>forward</i>						40 00		

180001

Battleford Agency, December 10.

Statement of Amounts sent in to be funded for the benefit of the undermentioned Indian children.

School Name.	School No.	Name of School.	Name of Parent or Guardian.	No. of annuity Pay Ticket.	Name of Band.	Amount.	Remarks.	
<i>PD bought forward</i>						40 00		
Mary Crow	1	Battleford Indian School	Protestante 921	53	Sweet Grass	5 00	Here	
Jas Porown	34		Hotkosit's wife 14	63	do	5 00	Old	
Solomon Ball	119		Hahany's squaw (Lane)	136	332	do	5 00	do
Lane Parker	063		Metokaps	139	335	do	5 00	do
Protestante Mott	120		broochickin	160	333	do	5 00	do
Josephine "	064		do		334	do	5 00	do
Alexandra Ward	073		Pas the min	181	630	do	5 00	do
Edwina	147		Mrs Poundmaker	1	631	Poundmaker	5 00	do
Leslie Lane	030		Hanees	46	73	do	5 00	do
Haney Pruden	035		Kamukewenise	68	77	do	5 00	do
Louis Lerond	52	Puspauskoches	69	75	do	5 00	do	
Alce Wargchow	88	Kamukewasis	117	66	do	5 00	do	
<i>forward</i>						130 00		

409

180001

Battleford Agency, December 10.

Statement of Amounts sent in to be funded for the benefit of the undermentioned Indian children.

School Name.	School No.	Name of School.	Name of Parent or Guardian.	No. of annuity Pay Ticket.	Name of Band.	Amount.		Whether old account.
						\$	¢	
<i>Brought forward</i>						130	00	
Lenny Lavel	071	Battleford	687 Mrs Sam Lavel	119	Poundmaker	5	00	Old
Fred Little Poplar	126		537 Kama ta wa pe wisk (widow)	164	Little Pine	5	00	do
Hugh King	146		683 Mac eo cost	211	Luckyman	5	00	do
Patrice	108		325 Pachelow	43	Thunderchild	5	00	do
Lucy Gray	023		330 Otowoi	44	do	5	00	do
Joseph Hopki	144		684 Mientantagnew	68	do	5	00	do
James Thunderchild	148		655 Mamekivasis	77	do	5	00	do
Alec Child	78		327 Engeman	106	do	5	00	do
James	143		686 Moving Stone's widow	111	do	5	00	do
Albert Peters	125		524 Osakachick	126	do	5	00	do
Hanery	083		922 Passis	135	do	5	00	New
John Moosomin	135	659 Louis Kesickataspwatack	7	Moosomin	5	00	Old	
Adam	124	531 Thunder	27	do	5	00	Old	
<i>forward</i>						105	00	410

180004

Battleford Agency, December 1898

Statement of Amounts sent in to be funded for the benefit of the undermentioned Indian children.

School Name.	School No.	Name of School.	Name of Parent or Guardian.	No. of annuity Pay Ticket.	Name of Band.	Amount.		Whether old or new account.
						\$	¢	
<i>Porter brought forward</i>						195	00	
Mrs. Whitecap	067	542	White caps	46	Mossman	5	00	Old
William	145	535	Paykitche a hoo	60	do	5	00	do
Mrs. Jane Hew	089	331	See How	61	do	5	00	do
Mary Polackton	065	533	Sowanskwahah	74	do	5	00	do
Leslie	084	917	Josephine	84	do	5	00	New
Joseph	128	532	do	.	do	5	00	Old
Margaret Girard	066	534	Susan	93	do	5	00	do
Mary Girard	072	655	do	.	do	5	00	do
<i>forward</i>						235	00	✓ 411

Battleford Agency, December 10,

Statement of Amounts sent in to be funded for the benefit of the undermentioned Indian children.

School Name.	School No.	Name of School.	Name of Parent or Guardian.	No. of annuity Pay Ticket.	Name of Band.	Amount. \$ ¢	Whether old account.
<i>Brought forward</i>						235 00	
<i>John Paspatate Okiakawatchkayou</i>	<i>1</i>	<i>Duck Lake Boarding School</i>	<i>Strikke's widow</i>	<i>1</i>	<i>Sweet Grass 326</i>	<i>5 00</i>	<i>old</i>
<i>Clorje Kapatikummat</i>	<i>035</i>	<i>do</i>	<i>Little Ploverman</i>	<i>145</i>	<i>do 694</i>	<i>5 00</i>	<i>do</i>
<i>John Favel</i>	<i>21</i>	<i>do</i>	<i>Passil Favel</i>	<i>73</i>	<i>Poundwater 69</i>	<i>5 00</i>	<i>do</i>
<i>Thomas Favel</i>	<i>38</i>	<i>do</i>	<i>do</i>	<i>"</i>	<i>do 540</i>	<i>5 00</i>	<i>do</i>
<i>Passil Favel</i>	<i>32</i>	<i>do</i>	<i>do</i>	<i>"</i>	<i>do 691</i>	<i>5 00</i>	<i>do</i>
<i>Antoine (Paspatate Misichikewa)</i>	<i>13</i>	<i>do</i>	<i>Antoine</i>	<i>103</i>	<i>do 695</i>	<i>5 00</i>	<i>do</i>
<i>Joseph Askankapoo</i>	<i>37</i>	<i>do</i>	<i>Askan Kapoo</i>	<i>146</i>	<i>Little Pine 193</i>	<i>5 00</i>	<i>do</i>
<i>Virginie Albert</i>	<i>042</i>	<i>do</i>	<i>Albert</i>	<i>98</i>	<i>Thunderchild 918</i>	<i>5 00</i>	<i>do</i>
<i>Marie Albert</i>	<i>043</i>	<i>do</i>	<i>do</i>	<i>"</i>	<i>do 919</i>	<i>5 00</i>	<i>do</i>
<i>Total</i>						<i>280.00</i>	

W. J. ...
201-97

W. J. ...
W. J. ...

Indian Industrial School

at Battleford, Sask.

No 20.

January 26th 1899

Acknowledged 3rd Feb. 1899-
E.S.M.

Sir.

I enclose, with this,
 School Cheque No 550, dated Dec 31/98,
 amounting to ²⁵forty seven ²⁵100 dollars. = \$47.25
 Also cheque - James Clarkhill - No 875 -
 dated Jan 24/99 - amounting to ⁶⁵fifty eight ⁶⁵100 dollars = \$58.65
 amounting to a total of = \$ 105.90

Chq. #47.25
 5-5 65
 1/2/99. 100
 etc.

Please deposit same to the credit
 of the following pupils of this School
 in the amounts opposite to their
 respective names - as per attached
 list -

This represents their earnings
 to December 31st 1898.

Yours obediently
 E. Matheson
 Principal

The Secretary
 Dept. Indian Affairs.
 Ottawa.

at Battleford, Sask.

January 26th 1899

List of articles belonging to
 Battleford Industrial School
 for whom money is deposited
 as per letter of same date. No 20.

Amount	Name	No.
\$ 0.45	Louis Desjard	52
9.50	George Fiddler	65
18.75	Robert Pease	96
2.50	Wm Brown	83
2.50	Wm Smead	78
13.30	Robert Pease	74
2.50	Wm Brown	74
2.50	Wm Smead	74
7.25	Wm Smead	78
8.00	Wm Smead	83
2.50	Wm Smead	96
2.50	Wm Smead	102
8.00	Wm Smead	103
2.50	Wm Smead	108
4.50	Wm Smead	109
2.75	Wm Smead	117
16.35	Wm Smead	123
1.25	Wm Smead	126
1.25	Wm Smead	144
92.90	Wm Smead	144
3.00	Wm Smead	144
10.00	Wm Smead	144
<u>105.90</u>	Wm Smead	144

Baskets

75
 51
 243
 327
 108
 145
 930
 931
 324
 525
 526
 541
 537
 654
 932
 751

E. Matheson
 Principal

Indian Industrial School

95833-5

at Battleford, Sask.

No 20February 18th

1899

Sir,

Referring to your letter of 10th inst
 No 95833/5. I have to state as follows:-

Benjamin Dakota¹⁰² - Samuel Dakota¹⁰³ - & Annie Graff⁰¹⁴,
 are regular pupils of this School - their names
 have been on the quarterly petitions ever since their
 admission several years ago. They are not
 "known by any other names." They have
 no Band number, but were admitted by
 special authority, perhaps that may account
 for the Dept. having no account of them.

Patrice Pucheto No 108 is the same who is named
 "Pacheto" in your books - I have spelled the name as
 it is in our books - with the w. I think this is
 correct, but will try to find out from the Indians the
 real pronunciation -

Alexth "Sunchild" is the same who is in your books
 as "Child". he is "Child" in our admission register,
 but is known as "Sunchild" - this being the
 correct translation of his former Indian name.
 Shall we both put him in our books as "Sunchild"?

Yours Obediently
 E. Matheson
 Principal

The Secretary
 Dept. Indian Affairs

Indian Commissioner

for Manitoba and the North West Territories, 2-

In your reply refer to

To 3/44

and date of this letter and address

Hon. David Laird,
Indian Commissioner,
Winnipeg, Man.

Winnipeg, 28 Apl. 1899. 189

~~189~~ 183933

201
Sec'd
6 May 66
25
51
100

Sir,

I beg to transmit an application from Alex. Waychan, ex-pupil No. 88 of the Battleford Industrial School, formerly No. 117 of Poundmaker's Band, and now No. 142 Mistawasis Band, Carlton Agency, and to submit same to your consideration. This pupil deserted from the Battleford Industrial School and upon the suggestion of the Principal of that school was sent to Emmanuel College, Prince Albert, where having been found to be very insubordinate, he was allowed to leave on the 23rd. of March last.

Your obedient servant,

D. Laird
Indian Commissioner.

The Secretary

Department of Indian Affairs,

Ottawa.

Statement of annuity money to be funded
for the undermentioned Indian Children of the

194788

December 1899
BATTLEFORD Agency.

SCHOOL NAME.	School Number.	NAME OF SCHOOL.	NAME OF PARENT OR GUARDIAN.	No. of Annuity Pay Ticket.	NAME OF BAND.	AMOUNT.	Old or new Acct.
Edwin Harwin	8	22 ✓	Nombanoko	2	Mosquito	5 00	Old
Andrew	110	676 ✓	Postoogon	82	Bears Head	5 00	do
Mrs Wattanee	138	677 ✓	Wattanee	5	Red Pheasant	5 00	do
Mr Wattanee	139	678 ✓	do	.	do	5 00	do
Ray Kenopatch	086	1120 ✓	Kenopatch	11	do	5 00	New
Eroline Stanley	068	256 ✓	Mistitimokafpa	22	do	5 00	Old
Hlice Stanley	061	324 ✓	do	"	do	5 00	do
George Stanley	72	323 ✓	do	"	do	5 00	do
Margaret Mywanan	087	1121 ✓	Mywanan	38	do	5 00	New
William Dear	70	35 ✓	Miko howang	61	do	5 00	Old
Bella Adams	075	679 ✓	Adam	63	do	5 00	do
Dinah Adams	082	920 ✓	do	"	do	5 00	do
M. J. Clarke	104	325 ✓	Olingaluth	80	do	5 00	do
Martha	088	1122 ✓	Jean Baptiste Junior	86	do	5 00	New
Joseph Parker	106	242 ✓	Mistitimotakoo	17	Sweet Grass	5 00	Old
Pyette Parker	060	241 ✓	do	"	do	5 00	do
Ben. Crow	1	921 ✓	Thayastite	53	do	5 00	do
Thos. Crow	123	541 ✓	do	.	do	5 00	do
						forward	4 00 00

Statement of annuity money to be funded
for the undermentioned Indian Children of the

10438

December 1899
BATTLEFORD Agency.

SCHOOL NAME.	School Number.	NAME OF SCHOOL.	NAME OF PARENT OR GUARDIAN.	No. of Annuity Pay Ticket.	NAME OF BAND.	AMOUNT.		Old or new Acct.
						\$	¢	
<i>Brought forward</i>						90	00	
James Brown	37	14	Hokosito's wife	63	Sweet Grass	5	00	Old
Baptiste Pooyak	74	243	Sophie	90	do	5	00	
Isabel Coming Day	090	1123	Coming Day	127	do	5	00	
Solomon Fall	136	332	Hahayo's Squaw (Lane)	136	do	5	00	
Alexandra Ward	073	686	Pasternin	181	do	5	00	
Victoria Ward	076	1124	do	"	do	5	00	Old
Sidney Poundmaker	147	681	Mrs Poundmaker	1	Poundmaker	5	00	Old
Jessie Lane	030	73	Hanees	46	do	5	00	
Nancy Pruden	035	77	Mamukeymuse	68	do	5	00	
Louis Carond	52	75	Puspookochees	69	do	5	00	
Jenny Lane	071	682	Mrs Sam Lane	119	do	5	00	
Andrew Standing Horn	159	1125	Hipokace	156	Little Pine	5	00	Old
Fred Little Poplar	126	537	Hanatawa pe wisk	164	do	5	00	Old
Hugh King	146	683	Mae co coot	211	Luckyman	5	00	
Patrice Pochet	108	578	Patchetow	43	Thunderchild	5	00	
Leroy Gray	023	336	Otowow	44	do	5	00	
Mary Frost	092	1126	Lean man	59	do	5	00	Old
<i>forward</i>						175	00	

Statement of annuity money to be funded
for the undermentioned Indian Children of the

December
BATTLEFORD Agency.

1899

SCHOOL NAME.	School Number.	NAME OF SCHOOL.	NAME OF PARENT OR GUARDIAN.	No. of Annuity Pay Ticket.	NAME OF BAND.	AMOUNT.	Oil or Low Acct.
<i>Brought forward</i>						175 00	
Joseph Hope	144	654	Mistentonyment	68	Thunderchild	5 00	Ol
Harriet Wright	091	1127	Sonie Wright	74	do	5 00	He
James Thunderchild	148	655	Mamekwassio	77	do	5 00	Ol
Alec Child	78	327	Yellow Thunder	107	do	5 00	a
James	143	656	Moving Stones widow	111	do	5 00	a
Albert Peter	125	529	Osakachik	125	126 ² do	5 00	a
Wanany Passio	083	922	Passio	135	do	5 00	a
John Moosomin	135	657	Kerikatawpswatack	7	Moosomin	5 00	a
Adam	124	531	Thunder	27	do	5 00	a
Susan Whitecap	067	542	Whitecap	46	do	5 00	c
William	145	535	Poy kit chee a bus	60	do	5 00	c
Susan Jane New	059	331	(Ketachue) Sikkou	61	do	5 00	c
Mary Blackstar	065	533	Souwauskuwahah	74	do	5 00	.
Joseph Assassany	156	1128	Assassany	80	do	5 00	He
Catherine do	089	1129	do	"	do	5 00	c
Jessie	084	917	Josephine	84	do	5 00	Ol
Joseph	128	532	do	"	do	5 00	c
<i>forward</i>						260 00	

Statement of annuity money to be funded 1913
 for the undermentioned Indian Children of the

December 1899
 BATTLEFORD Agency.

SCHOOL NAME.	School Number.	NAME OF SCHOOL.	NAME OF PARENT OR GUARDIAN.	No. of Annuity Pay Ticket.	NAME OF BAND.	AMOUNT.		O/I or Low Acct.
						\$	¢	
<i>Brought forward</i>						260	00	
Margaret Girard	066	Battleford	Susan		Mossomin	5	00	Cl
Mary Girard	072	Industrial School	do		do	5	00	C
John Baptiste Chikouat	111	336	Strike him's widow	1	Sweet Grass	5	00	C
Elinze Kanatikemat	035	694	Little Plowman	445	do	5	00	C
Joseph Negabiskapewin	33	1130	Moses	13	Poundmaker	5	00	Cl
John Favel	21	539	Basil Favel	73	do	5	00	Cl
Thomas Favel	32	500	do	"	do	5	00	"
Antoine (Baptiste Misichikaw)	38	695	Antoine	103	do	5	00	"
Eliza Antoinette	035	1131	do	"	do	5	00	Cl
Joseph La Pointe	37	693	William Kappas	146	Little Pine	5	00	Cl
Virginie Albert	042	915	Albert	98	Thunderchild	5	00	C
Marie Albert	043	919	do	"	do	5	00	C
Baptiste	120	333	Moosechukin	160	Sweet Grass	5	00	C
Josephine "	064	334	do	"	do	5	00	C
<i>Total</i>						\$	330 00	

83491

BATTLEFORD AGENCY.

Mar 1st 1899

We the undersigned, ex pupils of the Battleford Industrial School belonging to this Agency, respectfully request that the amount of money funded for us in the Post Office Savings Bank, be withdrawn, and sent to us; to be expended, under the supervision of the Indian Agent, for our benefit.

Name Signature	School No.	School	Board No.	Pay List No.	Reason for leaving School	Proposed expenditure of money
Sam Denson	63	Battleford Industrial	Red Pheasant 108	46	Honorably discharged	\$65.71
Mary Wanchow	009	do	Poundmaker 114	117	do	\$52.61
John Scarlett	75	do	Thunderchild 115	106	do	\$40.25
Willie Wright	55	do	Moosomin 112	75	do	\$36.52

Pay as above
 J. D. Williams
 Agent
 Cash
 5-4-99

Statement of annuity money to be funded

BATTLEFORD Agency.

for the undermentioned Indian Children of the

3/25 1903

SCHOOL NAME.	Acct. No (for Deptl. use.)	School Number.	NAME OF SCHOOL.	NAME OF PARENT OR GUARDIAN.	No. of Annuity Pay Ticket.	NAME OF BAND.	AMOUNT.	N.
Andrew Stone	1110	140	Battleford Industrial	Postoozon	82	Deer's Head	5 00	
Isabel Pearce	1113	0100		Pearce	2	Red Phasant	5 00	
Peter Watane	1114	139		Watane	5	do	5 00	
Wm Hoopisiquanisit	1115	163		Hoopisiquanisit	8	do	5 00	
Caroline Stanley	1116	068		Misutimokajaps	22	do	5 00	
Alice Stanley	1117	061		do	"	do	5 00	
Andrew Watane	1118	158		do	"	do	5 00	
Naggie Mywayan	1119	087		Mywayan	38	do	5 00	
Barak Mywayan	1120	098		Mywayan	56	do	5 00	
William Deear	1121	70		Mikohoway	61	do	5 00	
Dinah Adams	1122	082		Adam	63	do	5 00	
Della Adams	1123	075		do	"	do	5 00	
Emma Osposonit	1124	097		Osposonit	68	do	5 00	
Charlotte Osposonit	1125	0104		do	"	do	5 00	
Edwin Watane	1126	167		Thomas Watane	78	do	5 00	
Benj David Clark	1127	104	Elizabeth	80	do	5 00		
William Dressyman	1128	166	Jack Dressyman	do	do	5 00		

Total \$ 85.00
 J. H. B.

forward

Statement of annuity money to be funded

July 12 1902

for the undermentioned Indian Children of the

BATTLEFORD Agency.

SCHOOL NAME.	Acct. No (for Deptl uso.)	School Number.	NAME OF SCHOOL.	NAME OF PARENT OR GUARDIAN.	No. of Annuity Pay Ticket.	NAME OF BAND.	AMOUNT.	(New)
<i>Forward</i>							85 00	
Mary Kenopsatē	1122	086 ✓	<i>Battleford Industrial</i>	Thomas Musinass	83	Red Pleasant	5 00	0
Martha Dugler	1122	088 ✓		Jan Baptiste Junior	85	do	5 00	
Alexander Lafleur	1441	164 ✓		Deaypoochysakroon	36	Bumet Grass	5 00	
Thos Fine Day	1125	161 ✓		Mistaysal	85	do	5 00	
Isabel Corning Day	1125	090 ✓		Corning Day	127	do	5 00	
Solomon Dall	322	119 ✓		Nahayosquas	136	do	5 00	
Josephine Moolchukin	332	064 ✓		Moolchukin	160	do	5 00	
Alexandra Ward	640	073 ✓		Pastemin	181	do	5 00	
George Nahkotān	1591	165 ✓		Mrs Nahkotān	186	do	5 00	5
Ridney Poundmaker	111	147 ✓		Mrs Poundmaker	1	Poundmaker	5 00	0
Hancy Pruden	77	035 ✓		Mamutkeyinuse	68	do	5 00	
Louis Larond	111	52 ✓		Puspustoches	69	do	5 00	
Lenny Fanel	111	071 ✓		Mrs Sam Fanel	119	do	5 00	
Andrew Standing Horn	111	149 ✓		Hipostace	156	Little Pine	5 00	
Fred Popsear	111	126 ✓		Kanatawapewik	164	do	5 00	
Lenny Gray	111	023 ✓	Otonow	111	Thunderchild	5 00		
<i>Forward</i>							165 00	

21502

Statement of annuity money to be funded

for the undermentioned Indian Children of the

BATTLEFORD

Agency.

July 31st 190

SCHOOL NAME.	Aest. No (for Deptl use.)	School Number.	NAME OF SCHOOL.	NAME OF PARENT OR GUARDIAN.	No. of Annuity Pay Ticket.	NAME OF BAND.	AMOUNT.
<i>Summand</i>							165 00
Mary Frost	1126	092	✓	Lean man	59	Thunderchild	5 00
Harriet Wright	1127	091	✓	Louie Wright	74	do	5 00
Margaret Chipmagan	1127	0101	✓	Chipmagan	102	do	5 00
Louise Dufferin	1126	143	✓	Moving Stone's widow	111	do	5 00
Albert Peters	1127	125	✓	Osa Kachick	126	do	5 00
Helen Hope	159	0105	✓	Andrew	127	do	5 00
Haney Passis	1127	083	✓	Passis	135	do	5 00
Adam Kalsaytwaywamat	1127	124	✓	Kalsaytwaywamat	27	Moosomin	5 00
Agnus Whitecap	1126	093	✓	Whitecap	46	do	5 00
Susan Whitecap	1127	067	✓	do	"	do	5 00
William Applegarth	1127	145	✓	Paykitchelms	60	do	5 00
Mary T Blackstar	1127	065	✓	Sawanaskwahah	74	do	5 00
Catherine Assassang	1127	089	✓	Assassang	80	do	5 00
Mary Girard	1127	072	✓	Susan	93	do	5 00
Margaret Girard	1127	066	✓	do	"	do	5 00
Edith Blackstar	1844	0106	✓	Mrs. T Blackstar	98	do	5 00
<i>Summand</i>							245 00

Battleford Indian School

217502

Statement of annuity money to be funded

July 21 1903

for the undermentioned Indian Children of the

BATTLEFORD Agency.

SCHOOL NAME.	Acct. No (for Deptl use.)	School Number.	NAME OF SCHOOL.	NAME OF PARENT OR GUARDIAN.	No. of Annuity Pay Ticket.	NAME OF BAND.	AMOUNT.
<i>Drumhead</i>			<i>Forward</i>				245 00
<i>Orther T Dig Ear</i>		0102	} <i>Battleford</i>	<i>Peter T Dig Ear</i>	102	<i>Moosomin</i>	5 00
<i>Evelyn T Dig Ear</i>		0103		<i>do</i>	"	<i>do</i>	5 00
<i>Mary Uemistakosew</i>		095		} <i>Industrial</i>	<i>Uemistakosew</i>	104	<i>do</i>
<i>Joseph Chamberlain</i>		128	✓	<i>Seetkoo</i>	113	<i>do</i>	5 00
<i>John T Baptiste</i>		11	✓	<i>Strike him's widow</i>	1	<i>Sweet Grass</i>	5 00
<i>John Lanel</i>		21	} <i>Quak Lake</i>	<i>T Daniel Lanel</i>	73	<i>Poundmaker</i>	5 00
<i>Thomas Lanel</i>		32	} <i>Boarding</i>	<i>do</i>	"	<i>do</i>	5 00
<i>Joseph Estkunnikappo</i>		37	✓	<i>Estkunnikappo</i>	146	<i>Little Pine</i>	5 00
<i>Marie Papsakwan</i>		06	✓	<i>Papsakwan</i>	173	<i>Sweet Grass</i>	5 00
<i>Joseph Samagonis</i>		7	✓	<i>Samagonis</i>	40	<i>Poundmaker</i>	5 00
<i>Augustin Samagonis</i>		3	✓	<i>do</i>	.	<i>do</i>	5 00
<i>Thel Kristikam</i>		07	} <i>Thunderchild</i>	<i>Erwaypikan</i>	59	<i>do</i>	5 00
<i>Patrick Tootoo</i>		64	} <i>Boarding</i>	<i>Tootoo</i>	118	<i>do</i>	5 00
<i>Patrick Chatsis</i>		5	✓	<i>Chatsis</i>	99	<i>do</i>	5 00
<i>Nadeline Estkunnikappo</i>		01	✓	<i>Jimmy Yellow Mud</i>	127	<i>do</i>	5 00
<i>Ann Keyabiskapeweyin</i>		9	✓	<i>T Downaise</i>	154	<i>Little Pine</i>	5 00
						<i>Forward</i>	325 00

Statement of annuity money to be funded

31st 1903

for the undermentioned Indian Children of the

BATTLEFORD Agency.

SCHOOL NAME.	Acct. No (for Dep't no.)	School Number.	NAME OF SCHOOL.	NAME OF PARENT OR GUARDIAN.	No. of Annuity Pay Ticket.	NAME OF BAND.	AMOUNT.		
							\$	c	
<i>Thompson</i>			<i>Thompson</i>				325	00	
Kate Flying Stone	1172	08	✓	Flying Stone	69	Thunderchild	✓5	00	
David Jimmy	1173	1	✓	Jimmy	70	do	✓5	00	
Marie Louise Peelchou	1174	02	✓	Thunderchild Peelchou	124	do	✓5	00	
Antoine Okanee	1175	10	Boarding	Okanee	143	do	✓5	00	
Catherine Moosomin	1177	03	✓	Moosomin	1	Moosomin	✓5	00	
Tommy Kapsawaymat	1503	8	✓	Kapsawaymat	27	do	✓5	00	
Pierre Deskoos	1176	2	✓	Deskoos	113	do	✓5	00	
Marie Antoine	1178	04	✓	Antoine	103	Poundmaker	✓5	00	
<i>Total</i>								365	00

PAID

J. O. Day
Agent

2023
Battleford Agency, 11/1

Statement of Amounts sent in to be funded for the benefit of the undermentioned Indian children.

School Name.	School No.	Name of School.	Name of Parent or Guardian.	No. of annuity Pay Ticket.	Name of Band.	Amount.	Whether Acc.
Edwin Harmon	8	Battleford-Industrial	Hoboy or Neccawasis	3	Mosquito	5 00	o
Andrew	110	do	Postlogon	82	Bear Head	5 00	o
John Wattance	130	"	Wattance H.M.	5	Red, Pleasant	5 00	
James Wattance	138	"	do	5	do	5 00	
Warr Kenoatch	086	"	Kenoatch	11	"	5 00	
Caroline Stanley	068	"	Kristitimatkapas	22	"	5 00	
Alice Stanley	061	"	do	"	"	5 00	
George Stanley	42	"	do	"	"	5 00	
Margaret Inyanan	087	"	Inyanan	38	"	5 00	
William Deak	70	"	Kikokoway	61	"	5 00	
Bella Adams	075	"	Adams	63	"	5 00	
Quah Adams	082	"	do	"	"	5 00	
Ben J. Clark	104	"	Elizabeth	80	"	5 00	
Martha	088	"	Jean Baptiste Junior	85	"	5 00	
Joseph Parker	106	"	Kristitimatkapas	17	Green Grass	5 00	
Suzette Parker	060	"	do	"	"	5 00	
Thomas Crow	123	"	Parapiste	53	"	5 00	
Ben Crow	157	"	do	"	"	5 00	
Lance Swanson	37	"	Hokosito's wife	63	"	5 00	
Thomas Fine Bay	161	"	Kristitimatkapas	85	"	5 00	o
Baptiste Pongak	74	"	Josephine	90	"	5 00	
Isabel Corning Bay	090	"	Corning Bay	127	"	5 00	
Alonzo Dull	119	"	Habay's Equas (same)	136	"	5 00	
Baptiste Koochikin	120	"	Koochikin	160	"	5 00	
Louise Koochikin	064	"	do	"	"	5 00	
Alonzo Ward	073	"	Pasternin	181	"	5 00	
Victoria Ward	076	"	do	"	"	5 00	
Edna Poundmaker	147	"	Mrs Poundmaker	1	Poundmaker	5 00	
					Louise	100 00	

2.

Battleford Agency, AUG 16 1900

202691

Statement of Amounts sent in to be funded for the benefit of the undermentioned Indian children.

School Name.	School No.	Name of School.	Name of Parent or Guardian.	No. of annuity Pay Ticket.	Name of Band.	Amount. \$ ¢	Whether acc'd
				Brought forward		140 00	
Louise Kane	030	Battleford h.s.	Hammers	46	Poundmaker	5 00	00
Nancy Pruden	035	"	Mamookayemere	68	"	5 00	
Lucia Leonard	52	"	Preformed Kocless	69	"	5 00	
Ernesta White	-					-	
Ernesta Lane	071	"	Mrs. Sam Lane	119	"	5 00	
Andrew Landino Sam	159	"	H. H. H. H.	156	Little Pine	5 00	
Fred Donald	126	"	Kana Taylor for assist	164	"	5 00	
Hugh Kling	146	"	Mrs. C. C. C.	211	Anderson	5 00	
Lucy Gray	093	"	O. O. O.	44	Anderson	5 00	
Marj. Scott	092	"	Dean. C. C.	59	"	5 00	
Mrs. J. J.	124	"	Mrs. J. J.	68	"	5 00	
Harriet Wright	091	"	Mrs. J. J.	74	"	5 00	
James Howard Child	148	"	Mrs. J. J.	77	"	5 00	
Edie Child	78	"	Mrs. J. J.	106	"	5 00	
James	143	"	Mrs. J. J.	111	"	5 00	
Albert Peters	125	"	Mrs. J. J.	126	"	5 00	
Stanley	083	"	Mrs. J. J.	135	"	5 00	
John Emberson	135	"	Mrs. J. J.	7	Mrs. J. J.	5 00	
Agnes Whitecap	093	"	Whitecap	46	"	5 00	H
Susan Whitecap	067	"	do	"	"	5 00	0
William	145	"	Mrs. J. J.	60	"	5 00	
Susan Jane West	079	"	(Mrs. J. J.)	61	"	5 00	
John J. J.	067	"	Mrs. J. J.	74	"	5 00	
John J. J.	156	"	Mrs. J. J.	80	"	5 00	
John J. J.	084	"	do	"	"	5 00	
John J. J.	084	"	do	84	"	5 00	
John J. J.	126	"	do	"	"	5 00	
John J. J.	126	"	(Mrs. J. J.)	27	"	5 00	

Battleford Agency, AUG 16 1900

202691

Statement of Amounts sent in to be funded for the benefit of the undermentioned Indian children.

School Name.	School No.	Name of School.	Name of Parent or Guardian.	No. of annuity Pay Ticket.	Name of Band.	Amount.	Whether old account
			<i>Go rougher</i>		<i>Sumner</i>	<i>245 00</i>	
<i>Margaret Girard</i>	<i>066</i>	<i>Battleford Industrial</i>	<i>Sumner</i>	<i>93</i>	<i>Proctor</i>	<i>5 00</i>	<i>old</i>
<i>Edna Girard</i>	<i>072</i>	<i>do</i>	<i>do</i>		<i>do</i>	<i>5 00</i>	
<i>Harold Blackstar</i>	<i>160</i>		<i>Blackstar</i>	<i>98</i>		<i>5 00</i>	<i>old</i>
<i>John Oskistate</i>	<i>11</i>	<i>Buck Lake Farming</i>	<i>John Oskistate's widow</i>	<i>1</i>	<i>Sweet Grass</i>	<i>5 00</i>	<i>old</i>
<i>John Oskistate</i>	<i>035</i>	<i>do</i>	<i>John Oskistate</i>	<i>45</i>	<i>do</i>	<i>5 00</i>	
<i>John Oskistate</i>	<i>58</i>		<i>John Oskistate</i>	<i>13</i>	<i>Foundry</i>	<i>5 00</i>	
<i>John Oskistate</i>	<i>21</i>		<i>John Oskistate</i>	<i>73</i>	<i>do</i>	<i>5 00</i>	
<i>John Oskistate</i>	<i>32</i>		<i>do</i>			<i>5 00</i>	
<i>John Oskistate</i>	<i>38</i>		<i>do</i>	<i>103</i>		<i>5 00</i>	
<i>John Oskistate</i>	<i>030</i>		<i>do</i>			<i>5 00</i>	
<i>John Oskistate</i>	<i>37</i>		<i>John Oskistate</i>	<i>146</i>	<i>Little John</i>	<i>5 00</i>	
					<i>Total</i>	<i>550 00</i>	

Agent

Statement of annuity money to be funded

31 July 1902

for the undermentioned Indian Children of the

BATTLEFORD AGENCY

SCHOOL NAME.	Acct. No (for Deptl use.)	School Number.	NAME OF SCHOOL.	NAME OF PARENT OR GUARDIAN.	No. of Annuity Pay Ticket.	NAME OF BAND.	AMOUNT.	
							\$ - ¢	
Andrew Stone	1445	140	Battleford Industrial	Postogon	82	Bears Head	5 00	
Maria Peaycheu	1445	099		Peaycheu	2	Red Pheasant	5 00	
Isabel Peaycheu	1445	0100		do	"	do	5 00	
James Wataneu	677	138		Wataneu	5	do	5 00	
Peter Wataneu	678	139		do	"	do	5 00	
Andrew Wataneu	1444	158		Misutimokkapsu	22	do	5 00	
Caroline Stanley	256	068		do	"	do	5 00	
Alice Stanley	324	061		do	"	do	5 00	
Margaret Mywayan	1121	087		Mywayan	38	do	5 00	
Sarah Kressapwot	1445	098		Kressapwot	56	do	5 00	
William Bear	37	40		Nikehoways	61	do	5 00	
Dinah Adams	920	082		Adam	63	do	5 00	
Bella Adams	679	075		do	"	do	5 00	
Emma Orsoagonish	1445	097		James Orsoagonish	68	do	5 00	
Charlotte Orsoagonish	1666	0104		do	"	do	5 00	
Benj David Clark	32	104		Elizabeth	80	do	5 00	
Mary Kenopatchi	112	086		Thomas Mussiness	83	do	5 00	
Martha Dugler	112	088		Caro Baptstedt	85	do	5 00	
							forward	90 00

231651

Statement of annuity money to be funded

July 31st 1902

for the undermentioned Indian Children of the

BATTLEFORD AGENCY

SCHOOL NAME.	Acct. No. (for Deptl use.)	School Number.	NAME OF SCHOOL.	NAME OF PARENT OR GUARDIAN.	No. of Annuity Pay Ticket.	NAME OF BAND.	AMOUNT.
			Battleford Industrial	<i>Jouwa</i>			90 00
Alexander Lafleur	144	164		Jouysoohysooce	36	Sweet Grass	5 00
Sam Brown	921	154		Baptiste	53	do	5 00
Thos. Fine Day	1123	161		Mistaysal	85	do	5 00
Baptiste Poojaek	242	174		Josephine	90	do	5 00
Isabel Corning Day	1125	090		Corning Day	127	do	5 00
Solomon Dall	332	119		Hahayosguas	136	do	5 00
Baptiste Mroochukin	335	120		Mroochukin	160	do	5 00
Josephine Mroochukin	334	064		do	"	do	5 00
Alexandra Ward	680	073		Pasternin	181	do	5 00
Sidney Poundmaker	611	147		Mrs Poundmaker	11	Poundmaker	5 00
Hanay Pruden	71	035		Marmetteyuse	68	do	5 00
Louis Laronde	72	52		Puspustkochee	69	do	5 00
Jenny Favel	612	071		Mrs Sam Favel	119	do	5 00
Andrew Standing Horn	1127	159		Hipsokace	156	Little Pine	5 00
Fred Poplar	537	126	Kanatawawewisk	164	do	5 00	
Leroy Gray	37	023	Otowow	44	Thunderchild	5 00	
Mary Frost	1121	092	Lean man	59	do	5 00	
						175 00	

Statement of annuity money to be funded

July 31st 1902

for the undermentioned Indian Children of the

BATTLEFORD AGENCY



SCHOOL NAME.	Acct. No (for Dept use.)	School Number.	NAME OF SCHOOL.	NAME OF PARENT OR GUARDIAN.	No. of Annuity Pay Ticket.	NAME OF BAND.	AMOUNT.	N.
				<i>forward</i>			175 00	
<i>James Thunderchild</i>	<i>515</i>	<i>1148</i>	<i>Battleford Industrial</i>	<i>Inamukwaypis</i>	<i>44</i>	<i>Thunderchild</i>	5 00	<i>c</i>
<i>Harriet Wright</i>	<i>1127</i>	<i>091</i>		<i>Josie Wright</i>	<i>44</i>	<i>do</i>	5 00	
<i>Margaret Chiswayan</i>	<i>1147</i>	<i>0101</i>		<i>Chiswayan</i>	<i>102</i>	<i>do</i>	5 00	
<i>James Buffern</i>	<i>686</i>	<i>1143</i>		<i>Mrs. Stone's widow</i>	<i>111</i>	<i>do</i>	5 00	
<i>Albert Peters</i>	<i>524</i>	<i>125</i>		<i>Osakachick</i>	<i>126</i>	<i>do</i>	5 00	
<i>Honey Passis</i>	<i>923</i>	<i>083</i>		<i>Passis</i>	<i>135</i>	<i>do</i>	5 00	
<i>Edam Kapotwaymat</i>	<i>531</i>	<i>124</i>		<i>Kahpaywaywaymat</i>	<i>27</i>	<i>Moosomin</i>	5 00	
<i>Agnes Whitecaps</i>	<i>1196</i>	<i>093</i>		<i>Whitecaps</i>	<i>46</i>	<i>do</i>	5 00	
<i>Dusan Whitecaps</i>	<i>512</i>	<i>067</i>		<i>do</i>	<i>"</i>	<i>do</i>	5 00	
<i>William Applegarth</i>	<i>535</i>	<i>1145</i>		<i>Paykitchealus</i>	<i>60</i>	<i>do</i>	5 00	
<i>Mary Maggie Blackstar</i>	<i>533</i>	<i>065</i>		<i>Sowastwahah</i>	<i>44</i>	<i>do</i>	5 00	
<i>Joseph Assassony</i>	<i>1127</i>	<i>156</i>		<i>Assassony</i>	<i>80</i>	<i>do</i>	5 00	
<i>Catherine Assassony</i>	<i>1129</i>	<i>089</i>		<i>do</i>	<i>"</i>	<i>do</i>	5 00	
<i>Mary Girard</i>	<i>677</i>	<i>072</i>	<i>Dusan</i>	<i>93</i>	<i>do</i>	5 00		
<i>Margaret Girard</i>	<i>534</i>	<i>066</i>	<i>do</i>	<i>"</i>	<i>do</i>	5 00		
<i>Harold Blackstar</i>	<i>1147</i>	<i>160</i>	<i>Blackstar</i>	<i>98</i>	<i>do</i>	5 00		
				<i>forward</i>			265 00	

231551

432

Statement of annuity money to be funded July 31st 1902
 for the undermentioned Indian Children of the BATTLEFORD AGENCY

SCHOOL NAME.	Acct. No (for Dep't use.)	School Number.	NAME OF SCHOOL.	NAME OF PARENT OR GUARDIAN.	No. of Annuity Pay Ticket.	NAME OF BAND.	AMOUNT.	Old or New Acct.
<i>Brought forward</i>							255 00	
thee Big Cars	1667	0102	Battleford Industrial	Peter Big Cars	102	Moosomin	5 00	New
velyn Big Cars	1668	0103		do	"	do	5 00	do
ary Wenistakosew	1669	0095		Wenistakosew	104	do	10 00	do
eph Chamberlain	1670	0128		See doo	113	do	5 00	Old
n Hoopisikwanisit	1670	0163	Quack Lake Boarding	Kopisikwanisit	8	Red Pheasant	5 00	New
tm Dapstiste	550	0111		Strike him's widow	14	Sweet Grass	5 00	Old
lize Kyatkomat	644	0035		Little Plowman	45	do	5 00	do
ohn Lavel	557	0021		Panzil Lavel	73	Poundmaker	5 00	do
omas Lavel	511	0032		do	"	do	5 00	do
apstiste Misichickwa	197	0038		Antoine	103	do	5 00	do
iza Antoine	1101	0035		do	"	do	5 00	do
sh Heyabistkapsunju	1102	0058		Powonaise	154	Little Pine	5 00	do
eph Eskunnikafapo	1103	0037	Eskunnikafapo	146	do	5 00	do	

Forward \$ 325 00

*201
 5-00
 Special Agent
 Form No. 81.*

Statement of annuity money to be funded

July 31st 1902

for the undermentioned Indian Children of the

BATTLEFORD AGENCY



SCHOOL NAME.	Accl. No (for Deptl use.)	School Number.	NAME OF SCHOOL.	NAME OF PARENT OR GUARDIAN.	No. of Annuity Pay Ticket.	NAME OF BAND.	AMOUNT.
				Forward			325 00
Joseph Samagonis	1671	7	St. Joseph's	Samagonis	40	Poundmaker	5 00
do				do	"	do	5 00
Augustus Samagonis	1411	3		Ewaysitka	59	do	5 00
Ethel Kristikam	1672	07		Chatsis	99	do	5 00
Datriek Chatsis	1451	5		Antoine	103	do	5 00
Marie Antoine		04		Sootos	118	do	5 00
Datriek Sootos		4		Jimmy Yellowhead	127	do	5 00
Nadeline Eskermitkappa	2	01		Powonaise	154	Little Pine	5 00
Ann Nejabiskapeweyin	1673	9		Jimmy	70	Thunderchild	5 00
David Jimmy	1451	1		Flying Stone	69	do	5 00
Kate Flying Stone	1674	08		Beechrow	124	do	5 00
Marie Louise Beechrow	1456	02		Othanee	143	do	5 00
Antoine Othanee	1675	10		Kroosomin	1	Kroosomin	5 00
Catherine Kroosomin	1457	03		Seetkoo	113	do	5 00
Pierre Seetkoo		2		Papattewan	173	Buquet Grass	5 00
Yemenie Papattewan		06					
Total							325 00

221007

434

Statement of annuity money to be funded

August 2, 1904

for the undermentioned Indian Children of the

AGENCY

Agency

4

SCHOOL NAME.	School Number.	NAME OF SCHOOL.	NAME OF PARENT OR GUARDIAN.	No. of Annuity Pay Ticket.	NAME OF BAND.	AMOUNT.	
Richard Stone	140	✓ 676	Postaugon	82	Bear's Head	5 00	614
Emil Peaycheut	0100	✓ 1443	Peaycheut	2	Red Pheasants	5 00	do
Peter Watanae	139	✓ 678	Watanae	5	do	5 00	do
John Koozipsiquanisit	163	✓ 1670	Koozipsiquanisit	8	do	5 00	do
Alice Stanley	061	✓ 324	Misutimokkapso	22	do	5 00	do
Caroline Stanley	068	✓ 256	do	1	do	5 00	do
Andrew Watanae	158	✓ 1444	do	.	do	5 00	do
John Kiyarrapuwot	098	✓ 1445	Kiyarrapuwot	56	do	5 00	do
Amuel Sobacco Luice		✓ 2105	Sacob Sobacco Luice	62	do	5 00	do
Bella Adams	075	✓ 679	Adams	63	do	5 00	do
Emma Orpsogonish	097	✓ 1459	Emma Orpsogonish	68	do	5 00	do
Charlotte Orpsogonish	0104	✓ 1666	do	"	do	5 00	do
Edwin Watanae	157	✓ 1889	Thomas Watanae	78	do	5 00	do
Miss David Clark	104	✓ 326	Elizabeth	80	do	5 00	do
William Brysonnae	166	✓ 1890	Jack Brysonnae	80	do	5 00	do
Mary Koozipsiquanisit	086	✓ 1120	Thomas Koozipsiquanisit	83	do	5 00	do
Martha Douglas	058	✓ 1125	John Douglas	85	do	5 00	do
John Koozipsiquanisit	0101	✓ 2106	Joseph Koozipsiquanisit	301	do	5 00	do

RECEIVED

435

Statement of annuity money to be funded

August 31st 1901

for the undermentioned Indian Children of the

BATTLEFORD

Agency.

SCHOOL NAME.	School Number.	NAME OF SCHOOL.	NAME OF PARENT OR GUARDIAN.	No. of Annuity Pay Ticket.	NAME OF BANK.	AMOUNT	OF CASH PAID	
<i>Brought forward</i>						93 00		
<i>Yah Key se ho</i>	<i>175</i>	<i>✓</i>	<i>2107</i>	<i>Yah Key se ho</i>	<i>306</i>	<i>Red Pheasant</i>	<i>5 00</i>	<i>How</i>
<i>ure watamee</i>	<i>176</i>	<i>✓</i>	<i>2108</i>	<i>do</i>	<i>"</i>	<i>do</i>	<i>10 00</i>	<i>do</i>
<i>al Sooniae</i>	<i>2112</i>	<i>✓</i>	<i>2109</i>	<i>Albert Sooniae</i>	<i>309</i>	<i>do</i>	<i>5 00</i>	<i>do</i>
<i>Alexander La Fleur</i>	<i>1644</i>	<i>✓</i>	<i>1446</i>	<i>Oceaysorahpahassee</i>	<i>36</i>	<i>Sweet Grass</i>	<i>5 00</i>	<i>Old</i>
<i>Abel Conning Day</i>	<i>090</i>	<i>✓</i>	<i>1123</i>	<i>Conning Day</i>	<i>127</i>	<i>do</i>	<i>5 00</i>	<i>do</i>
<i>Comon Bull</i>	<i>119</i>	<i>✓</i>	<i>332</i>	<i>Hahayorquab</i>	<i>136</i>	<i>do</i>	<i>5 00</i>	<i>do</i>
<i>Shine Mochuckin</i>	<i>064</i>	<i>✓</i>	<i>334</i>	<i>Mochuckin</i>	<i>160</i>	<i>do</i>	<i>5 00</i>	<i>do</i>
<i>Alexandra Ward</i>	<i>073</i>	<i>✓</i>	<i>680</i>	<i>Past Kamin</i>	<i>181</i>	<i>do</i>	<i>5 00</i>	<i>do</i>
<i>George Hahlotan</i>	<i>165</i>	<i>✓</i>	<i>1891</i>	<i>Mrs. Hahlotan</i>	<i>186</i>	<i>do</i>	<i>5 00</i>	<i>do</i>
<i>Anna Poundmaker</i>	<i>147</i>	<i>✓</i>	<i>681</i>	<i>Mrs. Poundmaker</i>	<i>1</i>	<i>Poundmaker</i>	<i>5 00</i>	<i>do</i>
<i>Mary Preeden</i>	<i>035</i>	<i>✓</i>	<i>77</i>	<i>Manukeyimure</i>	<i>68</i>	<i>do</i>	<i>5 00</i>	<i>do</i>
<i>Mary Samuel</i>	<i>071</i>	<i>✓</i>	<i>682</i>	<i>Mrs Sam Savel</i>	<i>119</i>	<i>do</i>	<i>5 00</i>	<i>do</i>
<i>Andrew Standing Horn</i>	<i>149</i>	<i>✓</i>	<i>1125</i>	<i>Hipsokace</i>	<i>156</i>	<i>Little Pine</i>	<i>5 00</i>	<i>do</i>
<i>Ray Gray</i>	<i>023</i>	<i>✓</i>	<i>330</i>	<i>Otuwow</i>	<i>144</i>	<i>Thunderchild</i>	<i>5 00</i>	<i>do</i>
<i>Ray S. Root</i>	<i>092</i>	<i>✓</i>	<i>1126</i>	<i>Alan Mann</i>	<i>59</i>	<i>do</i>	<i>5 00</i>	<i>do</i>
<i>Marriet Wright</i>	<i>091</i>	<i>✓</i>	<i>1127</i>	<i>Bowie Wright</i>	<i>714</i>	<i>do</i>	<i>5 00</i>	<i>do</i>
<i>Marjorie White</i>	<i>101</i>	<i>✓</i>	<i>1447</i>	<i>Chifmogum</i>	<i>102</i>	<i>do</i>	<i>5 00</i>	<i>do</i>

Statement of annuity money to be funded

3
August 21st 1904

for the undermentioned Indian Children of the

LITTLE ROCK Agency.

1904

SCHOOL NAME.	School Number.	NAME OF SCHOOL.	NAME OF PARENT OR GUARDIAN.	No. of Annuity Pay Ticket.	NAME OF BAND.	AMOUNT.
<i>Pronghorn</i>						180 00
James Sufferen	1443	✓ 686	Morning Tsonai widow	111	Thunderchild	5 00 00
Albert Peters	125	✓ 529	Osakashick	126	do	5 00 00
Helen Hofse	0105	✓ 1892	Andrew	127	do	5 00 00
Hancy Possis	038	✓ 922	Parris	135	do	5 00 00
Eusab Whitecap	067	✓ 542	Whitecap	146	Moosomin	5 00 00
William Applegarth	1145	✓ 535	Paykitchew	60	do	5 00 00
Mary Blackstar	065	✓ 533	Bawanaskwahah	74	do	5 00 00
Catherine Brarrey	089	✓ 1129	Brarrey	80	do	5 00 00
Mary Girard	072	✓ 688	do	93	do	5 00 00
Margaret Girard	066	✓ 534	do	"	do	5 00 00
Edith Blackstar	0106	✓ 1899	Mrs. Blackstar	98	do	5 00 00
Brother Big Bear	0102	✓ 1667	Peter Big Bear	102	do	5 00 00
Melvin Big Bear	0103	✓ 1668	do	"	do	5 00 00
Mary Lemistakosee	095	✓ 1669	Lemistakosee	104	do	5 00 00
Joseph Chamberlain	128	✓ 532	Isack Loos	113	do	5 00 00
Edna Baptiste	11	✓ 336 Black Lake Boarding	Estrike him's widow	1	Bureau Cross	5 00 00
Genevieve Papsakwan	06	✓ 1143 Thunderchild Boarding	Papsakwan	173	do	5 00 00
Harry Abrahamson	11	✓ 2110 do	Abrahamson	178	do	5 00 00

Statement of annuity money to be funded

3
August 31st 1904

for the undermentioned Indian Children of the

DATTLEFORD

Agency.

28178

SCHOOL NAME.	School Number.	NAME OF SCHOOL.	NAME OF PARENT OR GUARDIAN.	No. of Annuity Pay Ticket.	NAME OF BAND.	AMOUNT.	Other A/c.
						\$	
						180	00
James Sufferin	1143	✓ 686	Moving Stone's widow	111	Thunderchild	5	00
Albert Peters	125	✓ 529	Osatachick	126	do	5	00
Helen Hopse	0105	✓ 1892	Andrew	127	do	5	00
Fancy Passis	038	✓ 922	Parnis	135	do	5	00
Susan Whitecap	067	✓ 542	Whitecap	146	Mossomin	5	00
William Applegarth	1145	✓ 535	Paykitchew	60	do	5	00
Mary Blackstar	065	✓ 533	Sawanastwahah	44	do	5	00
Catherine Assarayo	089	✓ 1129	Assarayo	80	do	5	00
Mary Girard	072	✓ 688	Suman	93	do	5	00
Margaret Girard	066	✓ 534	do	"	do	5	00
Edith Blackstar	0106	✓ 1899	Mrs. Blackstar	98	do	5	00
Erster Big Ear	0102	✓ 1667	Peter Big Ear	102	do	5	00
Frelyn Big Ear	0103	✓ 1668	do	.	do	5	00
Mary Wenistakosew	095	✓ 1669	Wenistakosew	104	do	5	00
Joseph Chamberlain	128	✓ 532	Seetkoo	113	do	5	00
John Baptiste	11	✓ 336	Strike him's widow	1	Sweet Grass	5	00
Genevieve Papsakwan	06	✓ 1148	Papsakwan	173	do	5	00
Harry Abchayman	11	✓ 2110	Abchayman	175	do	5	00
						370	00

RECEIVED BY THE
 AGENT FOR THE
 DEPARTMENT OF
 THE CROWN

Statement of annuity money to be funded

4 August 31st 1904
 BATTLEFORD Agency.

for the undermentioned Indian Children of the

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SCHOOL NAME.	School Number.	NAME OF SCHOOL.	NAME OF PARENT OR GUARDIAN.	No. of Annuity Pay Ticket.	NAME OF BAND.	AMOUNT.
						\$
<i>Bought forward</i>						270 00
Augustine Samagonis	3	✓	1449 Samagonis	140	Poundmaker	5 00 bl
Joseph Samagonis	7	✓	1671 do	"	do	5 00 c
Patrick Tootoo	4	✓	1450 Tootoo	118	do	5 00 c
Patrick Chattris	5	✓	1451 Chattris	99	do	5 00 c
Ellen Eskummitkappo	09	✓	2111 do	"	do	5 00 bl
Madeline Eskummitkappo	01	✓	1452 Jimmy Yellow Knud	127	do	5 00 bl
Marie Antoine	04	✓	1453 Antoine	103	do	5 00 bl
Sam. Heyabiskapeweyin	9	✓	1673 Bournaine	154	Little Pine	5 00 c
Kate Flying Stone	08	✓	1674 Flying Stone	69	Thunderchild	5 00 c
David Jimmy	1	✓	1454 Jimmy	70	do	5 00 c
Mary Louise Peckow	02	✓	1458 Peckow	124	do	5 00 c
Antoine Oklance	10	✓	1675 Oklance	143	do	5 00 c
Catherine Moosomin	03	✓	1457 Moosomin	1	Moosomin	5 00 bl
Leo Frenchman	12	✓	2112 Wernistakorew	104	do	5 00 bl
Pierre Beekoo	2	✓	1456 Beekoo	113	do	5 00 bl
Mary Beekoo	010	✓	2113 do	"	do	5 00 bl
Edward Baptiste	13	✓	2114 Baptiste	129	Thunderchild	5 00

216851



APPLICATION FOR WITHDRAWAL OF SAVINGS.

W

I, the undersigned, hereby make application to the Department of Indian Affairs for the withdrawal of my savings.

James Brown
(Applicant's Signature.)

WITNESS :-

J. Johnson

*201
Pay 5-11
Account
14
Returned to Mr. [unclear]
Sept 13*

1. Applicant's name in full *James Brown*
2. Band *Sweet Grass Band*
3. Number *37 63*
4. School *Battleford Industrial*
5. Number *37*
6. Occupation *Carpenter*
7. Proposed expenditure of savings *Carpenter's tools*

Agent's report as to circumstances of applicant and recommendation as to withdrawal :-

BATTLEFORD, Agency,

JUL 31 1901

This boy, who is now about 22 years of age, is studying for a missionary and has been in attendance for a year at St. John's College Winnipeg. He requires carpenter's tools to help him to work and afterwards for use in connection with his mission work. The application is recommended.

J. Chisholm
Agent.

To the Secretary,
Department of Indian Affairs,
Ottawa.

216851

APPLICATION FOR WITHDRAWAL OF SAVINGS.

I, the undersigned, hereby make application to the Department of Indian Affairs for the withdrawal of my savings.

24/ Lizette Parker
(Applicant's Signature.)
Mrs George Fiddler

WITNESS :-

[Signature]

1. Applicant's name in full Lizette Parker
2. Band Sweet Grass
3. Number 113
4. School Battleford Industrial
5. Number 060
6. Occupation (married) housewife.
7. Proposed expenditure of savings furniture, clothing, and household goods.

201
Aug 42 24
Account
Return to Sweet
15

Agent's report as to circumstances of applicant and recommendation as to

withdrawal :-

BATTLEFORD, Agency,

JUL 25 1901 19...

This woman and her husband propose to make their living outside the reserves, and with a fair prospect of success. The money cannot be employed there in the manner indicated above. I accordingly recommend the withdrawal be granted.

[Signature]
Agent.

APPENDIX L

RECOLLECTIONS AND REMINISCENCES

BY FORMER STUDENTS

APPENDIX L

RECOLLECTIONS AND REMINISCENCES BY FORMER STUDENTS

A number of interviews were conducted on reserves and in the city of North Battleford, in the homes of former students of Battleford Industrial School. James Buller kindly gave his time and interest to travel as a companion and to act as an interpreter, where it was required, to Red Pheasant Reserve. James Buller had received his early education at Battleford Industrial School and thus he very ably brought out details during the interviews which otherwise might have been overlooked.

The former students interviewed kindly permitted the discussions to be tape recorded. Editing the interviews was kept to a minimum in order to convey the thinking and feeling as each person recalled and reminisced about the life and times at Battleford Industrial School. The writer thanks all interviewees who generously assisted not only in the information they had given, but also in making available school snapshots and other data, copies of which are illustrated elsewhere in the thesis.

Interview with Sam Benson¹

Sam Benson preferred to give his interview in Cree and James Buller's assistance here was invaluable. At the time of the interview, Benson, who was ninety years old, appeared to have a keen and alert mind, and a fine sense of humor. He believed that he was the only one living in the Battleford Indian Agency who had attended Battleford Industrial School at the time of the Riel Rebellion. Benson recalled that he was nine years old when he enrolled at the Industrial School in 1888 where he attended for ten years.

Benson remembered that Thomas Clarke was very well liked. In the beginning there were not very many pupils but in time, due to the efforts of Archdeacon MacKay who brought children from the Prince Albert district, the school population increased. Benson further stated that classes were held on a half day basis.

He had learned to be a shoemaker which was his trade while attending school. He did not follow the shoemaker's trade after discharge since no equipment was provided to give him a start. He manufactured many shoes for the pupils to wear. Benson produced an old and faded picture which showed him working at his shoemaker's bench. For a time, when he was 14 years of age, he made coffins for pupils who died at school.

When asked if he was lonely at school, he stated that he was not because he had an older brother and a sister, who had enrolled in 1885, and he attended school with them. He recalled some students had been lonely and had run away.

¹ Statement by Sam Benson, Personal interview, June 20, 1969.

Benson also looked after the driving horses. He became so well known for his good work that Indian Agent, Charlie Duanais, asked him to work for the Agency. It was arranged with Matheson who was then Principal of Battleford Industrial School, that Benson could obtain his discharge in order to work as a caretaker of horses and harnesses and, as a driver for Charlie Duanais. He worked for the Agency in that capacity for two years.

Turning his thoughts back to his school days, Benson reminisced about the time of the Rebellion in 1885. There were some children in school who were locked up by Tommy Clarke, that is, they could not go outside of the building. The children were Thomas Wuttunee, Isaac Wutunee, Peter Owstasis, a Pechowis boy and of course his brother and sister and several others. During the rebellion, Benson related, a Stoney woman went to school to see some of the children and she found the doors locked. The children had opened the upper windows and they spoke to her. She said "I'll get you out. You go and get some lunches and take one blanket each, and I'll get you out." She took a stick and went around to a certain spot and broke all the windows. About ten children went out and they went home.

Some staff members assisted Clarke who stayed on at the school with some other children. Other staff members went to the Fort for safety. At this point in the interview Benson chuckled about the fact that "Tommy Clarke did beat it out of the school too." It seemed that the Principal was afraid of the Stonies.

Benson stated that he had good times at the school. The authorities allowed parents to visit and the school gave food to the visitors who were camped outside the school premises.

The children were not restricted from talking in Cree to each other. Benson believed that the restrictions came into effect later, possibly after he had left. He recalled that the children were allowed to speak in Cree during recesses but they were not allowed to do so in classrooms.

Mary Angus: Moosomin Reserve²

In 1893 when Mary Angus was seven or eight years old, her mother died and due to this misfortune her father decided to enrol her, an older sister and a younger brother at Battleford Industrial School. Mary Angus was known as Susan Whitecap at the Industrial school where she attended for nine years until 1902. She completed her studies in Standard six.

Mary Angus recalled her impressions about the teachers and the Principal, Rev. Matheson.

I had men teachers all the time, except in the kitchen, laundry and other places. I liked to learn what I could. I was not afraid of him (Principal Matheson) or of the other teachers. Canon Matheson was just a principal, he did not do any teaching.

Of the daily routine at school, Mary Angus stated that students were on the half day shift between classes and practical training. The pupils arose at six o'clock in the morning, dressed, washed, recited prayers and ate breakfast before they entered upon the routine.

We did all the work, cleaning up, make the beds upstairs. Some of the girls were washing dishes in the kitchen. After that we go to work. We kept changing work every month. I used to work at the sewing room, another month I go to knitting stockings for the children on the machine, another month I go to the kitchen and another month I go to the laundry. We were changing all the time.

² Statement by Mary Angus, personal interview, June 22, 1969.



Older school girls pose for a picture. They are — back row (left to right): Esther Bigears, Queeny Sackman, Sally Charles, Charolette Benson, Flora Flett, Edith Blackstar, Ellen Applegarth, Harriat McDonald. Front row (left to right): Caroline Sackman, Bella Smith, Ida Armstrong.



Pictured above — Back row (left to right): Maryann Daniels, Flett, Dinah Buglar, name missing, Katie Stewart, Mary Dressyman, Maria Cardinal. Centre row (left to right): Elizabeth Wuttunee, Miss McArthur, Lena Kruger. Front row (left to right): Alice Wright, Martha Charles, Marian Buck, Annie Peychew.

Asked about school disciplinary measures whether the same type of punishment was administered to both boys and girls, Mary Angus remembered clearly that girls also received corporal punishment.

They strapped girls too. They didn't allow us to talk Cree, and those that talked Cree and got caught talking Cree - they lose all their hair, cut up like men's cut, always straight up (up on the head). That's what they did with you - bald head like. All the hair cut to be as a man, that what they do, for us not to talk (cree). We were afraid of that, to have our hair cut.

Mary Angus stated that there were occasions when the girls had their hair cut by the ladies of the school. Oh they felt very bad. They cried, were afraid and resentful. The boys laughed at them.

The discussion turned to students who deserted from school. Mary Angus recalled that a workman of the school set after the girls in what seemed to them a very large buggy pulled by a team of horses and he would bring them back to school. It was not very often that girls attempted to run away; the boys runaways were more common.

Of her experiences Mary Angus had this to say:

One time I remember 12 or 13 or 16 - about 16 girls, I was the smallest one, big girls mostly all from Fort a-la-Corne ran away to Saskatoon. I knew those girls were getting ready, I think, because we had some grub in a sack. They were taking it from what we could slip from the table. We left one night. We slept out in the bush and when we started heading toward Saskatoon the men came, caught us and took us back to the school. Mr. Matheson told the matron that she should be very strict to us. (Then) he stopped her, (and told her) not to say a word to us. That night we were

in our room. He put us in our room and one by one we went to Mr. Matheson's office to tell what's the trouble. (The girls) didn't like the teacher. He called them names. They were bashful I guess. They were the biggest girls to go to school, the big boys called us caws and he was acting and they didn't like it.

Mary Angus was not of age, that is 18 years old, to be discharged from school but she wanted to leave.

I shouldn't be leaving the school until I was 18. I used to go and ask Mr. Cook and Mr. Matheson to let me go. I wanted to go since I stayed long enough. He said I should learn more. I asked him if I could leave and he asked me what I was going to do. I told him I would work out and earn my own living. That's what I told him. I used to work for Bob Speers, the milkman in South Battleford. I did housework. I worked for Mrs. Storey who lived behind the Hudson Bay Store and for an old man, Mr. Dunbar. He was an old timer, I was about 17 when I started work.

In reference to Matheson, Mary Angus recalled that he was a very kind man. The staff listened to his orders. With regard to his red beard Mary Angus knew that some boys called him red beard, and although she did not elaborate on her thoughts about the beard, it caused her to chuckle.

She remembered that when Inspector Chisholm came to school they were told to be quiet and to read loudly when he called on the students to read.

Mary Angus was asked why she was called Susan if her name is Mary.

My name used to be Susan, but I'm called Mary Angus now. There were so many Marys in school.

Marv Angus believed the old Industrial School had provided a good education. The great weakness of the school as she remembered it was the fact that children had no one to talk with. She had been lucky to have her sister in school. The old folks didn't like Battleford Industrial School (because the authorities took their children away). Mary Angus felt it might have been better to train the children in Industrial pursuits after school in place of the half day system.

Mary Angus stated that she cried and felt sorry when she first heard that the Battleford Industrial School would be closed. She did not know why the school was closed but later she stated:

They had day schools starting up. That is why I think they have to (close Battleford Industrial School). My friends felt bad about the school closing.

Sarah Soonias: Red Pheasant Reserve³

As a pupil at Battleford Industrial School Sarah Soonias was known as Sarah Wuttunee. Sarah Soonias estimated that she started school at the age of five years around the year 1900 and she left at the age of fifteen years when the school closed in 1914.

Sarah Soonias recalled that both male and female teachers taught the girls in the classrooms. It was customary to place the girls in desks on one side of the room and the boys similarly on the other side of the classroom. There were two classrooms, one for the junior students and one for the senior students. The classrooms were separated by a large folding door. Sarah Soonias remembered once she received a strapping across the palms of her hands from Mr. Denten, a staff member.

I got a good strapping from him because I wouldn't say a word. I got sad, I waited too long, I couldn't speak and I got a strapping. Another teacher was very sorry to strap us. He used to rub our hands. He was soft-hearted.

Sarah Soonias remembered that she never was afraid of Canon Matheson, for he was a familiar figure, with his red beard, around the school. Eleanor Matheson was a deaconess and nurse, and she supervised everything. "We all loved Mrs. Matheson, anyway the girls did."

The school was run by the ringing of the bell. The bell woke the girls. It was then the matron came to see if the girls were up.

³ Statement by Sarah Soonias, personal interview, June 20, 1969.

After bells she came to the dormitory and as soon as she left us we used to jump back into bed. We used to get to business and say our prayers. We went to the bathroom to wash up, made our beds after breakfast.

Buller asked a question about the use of towels and water basins. Sarah Soonias stated that about 100 girls used the same towel.

Yes, and the same water too. We had a roller of towels which were locked and I remember we could never find a clean place to wipe ourselves.

Buller echoed the same sentiment. It was about seven o'clock that the boys came down for breakfast. After breakfast assignments were announced where the boys should go. Buller noted that the "hygiene and sanitation was not very good, at least for the boys dormitory had to use a big pail".

Same here for the girls, replied Sarah Soonias. There were three pails and there were 20 to 30 girls - filled (them) up - sometimes overflowing.

Sarah Soonias remembered that the girls assigned to school classes first had to wash dishes and clean the dining room. Those who were assigned to the laundry had to wash clothing by hand. (In regard to soap, she thought maybe the school used Sunlight soap, or some old time brand of big square soap.)

In reference to the sick children at school Sarah Soonias remembered that the girls did not look after the sick.

Consumptives lived together all in the same dormitory until they were dying. Too many children died of consumption.

The work she disliked most was scrubbing the large wooden dining room floor on Saturday morning. She was about 13 or 14 when she started to take her turn.

The girls who worked in the kitchen were assigned their duties after breakfast. They washed potatoes which were not peeled and placed them in pots for boiling. The fish was either fried or baked but never boiled. The students had tea without sugar and also drank reheated left over tea. For dessert, rice pudding, bread puddings or apples were often served.

The children didn't much care for porridge with skim milk. At this point in the conversation Sarah Soonias chuckled as she thought aloud that the staff must have had all the cream. The children also ate bread with soya bean or something soft that was similar to lard. Sarah Soonias believed there was enough to eat for all the children.

The teachers were strict in discipline regarding any children who spoke Cree. Sarah Soonias recalled that the girls would get a strapping if they were caught. When girls were very bad and persisted in speaking Cree, they had their hair cut short as a punishment. The teachers were good, but in Sarah Soonias' opinion they "didn't understand the children". The girls would sneak out to see the boy friends. They (authorities) never knew. Two got pregnant.

The discussion next turned to family visitors, home visits and school walks. The students were allowed, once per month, to go to town. The supervisor lined the girls two by two and accompanied them on an outing to town. On other occasions the girls had evening walks

in the woods after night service and before bedtime. Again the supervisor accompanied the girls to keep them together in a group. There were times when Sarah Soonias was home sick, particularly when treaty time approached. The children who went home for treaty did not look forward to going back to school. The children were brought to school from Duck Lake, The Pas, and other districts. Later, parents would come to visit. In summer the visitors from the reserves camped outside the school but in winter they were accommodated and fed in school. Sarah Soonias thought Indian Affairs authorities tried to discourage parental visits and when they had become too frequent school routine would be disrupted and children would become homesick.

The parents didn't like having children attend school classes for only half a day. They objected to having children work at school as a way to learn a trade. The Town of Battleford had academic classes for European children and according to Sarah Soonias "all day school - this was the difference".

In my time we didn't do knitting, others were taught everything: they had knitting machines. We had a seamstress who did all the cutting out for dresses and aprons. The girls did not do the gardening.

In the general discussion about Industrial Schools it was asked whether Industrial Schools were good and if they should be continued.

She agreed, "I think that was the best way".

Sarah Soonias, on leaving school, when it closed, worked for Rev. Jones in Battleford for two months and then she returned to her

home to get married. When she heard that Battleford Industrial School was to be closed she expressed a simple and sincere sentiment.

I guess we were all sad. We liked it.

Interview with Peter Muttunee and James Buller: Red Pheasant Reserve⁴

Peter Muttunee, who permitted the interview to be recorded at his home on Red Pheasant Reserve, talked with James Buller about old times at school. Questions were asked during their talk and the two men responded in a thoughtful and sincere manner in order to relate the student's point of view. After a gracious greeting and welcome extended by Peter Muttunee the interview began.

Question: Mr. Muttunee, did you start school (Battleford Industrial School) as an older boy?

Buller: Gilbert came there in 1898 so you must have been there about two years before.

Muttunee: Just about.

Lennox: (Lennox is Mr. Muttunee's son) You went to school here (on Red Pheasant Reserve) - you were about 8 years old?

Muttunee: Just about 10, I guess.

Buller: You are three years older than I am. I'm approaching 81 and you're 83. I think you came there three years after I did.

Muttunee: I was still in the school in 1914.

Question: Why did Rev. Matheson suggest you study by yourself - was it because you were too old to go back to school?

Buller: He wanted him to go and teach at Stoney.

Muttunee: So I was leaving studies at school. In the first place, he sent me to Onion Lake to build that house over there, that was

⁴ Statements by Peter Muttunee and James Buller, personal interview, June 20, 1969.

for our instructor.

Buller: I was with you then.

Wuttunee: Yes

Buller: Alex (Dakota), you and myself.

Question: What were you teaching?

Wuttunee: Reading, writing and preaching.

Question: You mentioned, in the car, that you went teaching school too.

Buller: Yes, but this was on a permit. I never went to normal. I taught at Thunderchild for one term and then to Grand Rapids. I went in the summer, and I went to St. John's College in the winter.

Question: What kind of teachers did you have?

Buller: That's what I want to talk to him (Wuttunee) about. I believe there were no qualified teachers until you came about 1906. Who was the teacher there?

Wuttunee: Allan -----

Buller: No, later-----

Wuttunee: McDougall.

Buller: I came before that. You had been in school on the reserve.

Wuttunee: Supposed to be. I used to play truant every day.

Question: Did you parents send you-----

Wuttunee: Me, to make me a new boy.

Buller: Where can we begin?

Buller wanted to talk about the school, its routine and its treatment of students. The conversation did not always follow the pattern of the questions. The questions were intended merely to encourage

recollections.

Question: What grade did you finish?

Buller: We used to have standards.

Question: Standards up to 6?

Buller: That would be public school leaving.

Wuttunee: We had up to Standard 5, from Regina. My diploma had standard 5 in six years.

Question: After standard 6 could you go on to college, say at Emmanuel College or St. Johns?

Buller: If you wanted to be a minister, go in for ministry, you were sent there.

Question: If the boys learned the trades at school, what opportunities did they have to get jobs in town and district, or did they go home to the reserve?

Buller: There wasn't very much. North Battleford came into being around 1905 - Railway. Of course there was a lot of work done. I never worked in North Battleford.

Question: You trained as a carpenter. Did you work?

Wuttunee: Oh yes, I stayed in Battleford for 7 years.

Buller: You followed the carpentry. He worked all over and he still follows it. I did a little bit of it.

Wuttunee: Last time I heard, you were building an elevator.

Question: Was learning a trade a good thing?

Wuttunee: Yes, if you want to make money at it. But like me, I didn't love money - somehow or other I love money now----

Question: Were there many boys and girls going to school? Was school held in July and August?

Buller: We had our holidays, a couple of months.

Wuttunee: Which I didn't have. I don't know why. They seemed to get me to work during holidays.

Buller: Well, you got paid for it.

Wuttunee: No. No. No pay. They just kept me.

Buller: You must have been a large boy.

Wuttunee: No. I was so handy with everything Solomon (James Buller was known as Solomon at School). What I do, I do it right. They can depend on it. So during the holidays they left me alone. I know what I not to do. Duty. For instance, when I built stens, its built like a house.

Question: I understand the boys built many buildings at school.

Wuttunee: Oh sure, look at the pictures. That's the two story laundry building. The picture was taken in 1890. The big building had the dormitories, farm buildings in behind, barn near the school. This is the back side of the school. Girls yard -- there is a fence (that can be seen).

Question: How did they punish students, strap, isolation?

Buller: We were strapped. I can remember being strapped once. I was 12 years old.

Question: Looking back, was it necessary for the school (authorities) to be that strict?

Buller: Oh, I think it was necessary -- so many -- one hundred boys.

Question: As a result of your experiences (in school) did you encourage your children to go to school? How about you Mr. Wuttunee, did you encourage your children to go to school?

Wuttunee: I sent my daughter and son to Elkhorn School, Manitoba.

Buller: When I was government interpreter, I went around to all the reserves in the Carlton Agency (approximately from 1901 to 1916). That time was Mistawasis Reserve, the Agent lived there, on my sixth round. I saw so much poverty and especially among the children, very unsanitary conditions. We never told you about the Industrial School. We had to use pails in our dormitory. There were outhouses for the day and had to carry them out (the pails). We had a bath every Saturday and we had a water pressure system. How did we warm the water?

Wuttunee: It was warm, we had the pot stove.

Buller: I think maybe 10 boys went to the same water; everybody had different diseases. Scrofula was the worst.

Wuttunee: The same towel, too.

Buller: Yes, we had to use the same towel. That was why I was scared to send my children to school. That's why I left the reserve. I'd be tempted to send them to school. I didn't like it. I never liked it. Some had glaucoma, eye disease, we all went to the same baths.

Question: There were some deaths.....

Buller: We used to call it consumption in those days. It was T.B. Most of them died of that. Talking about the cemetery, back of the school - that was for the boys and girls.

Muttunee: I used to give the sick at school a lot (of care). You remember 127 - Joseph Thunderchild, you know I watched that man all alone for a month or more. Eventually mother and my deceased brother, George, came there (to school) and got after Canon Matheson, over me, you see, because I was keeping sick children all the time. I don't know why they got me to do that work. There was that other fellow, I kept him a long time too. It got my mother and brother put out over the matter and they came over to see Canon. But I kept going.

Question: What did you do to keep them, bring food?

Muttunee: Oh no, just stay with them in the room, that is to see they were comfortable, and that means missing school too, a lot of the time.

Buller: I was a baker for awhile.

P. Muttunee: I was two years at it. We had a giant oven.

Question: The bread was hot. - burned fingers.

Buller: Boy, 150 of them (loaves of bread)

The discussion turned briefly to the regulation which prohibited children from speaking in Cree at school. Muttunee made a significant observation about the effect of the regulation imposed by school authorities.

Buller: Well, they thought that (regulation) was good. Oh, it's got its point all right.

Muttunee: And now, we create a new Cree. If you know this, it comes

sort of general (gradual) because we never talked a proper Cree over there you know.

I think you will find it's all wrong when you don't permit a pupil (to speak except) what you are teaching him in language.

Now, they kept us from talking Cree at the school. I think it was one of the worst things they can do. It's a blessed thing when you can talk two languages, and talk them right.

Question: You mentioned that you were a night watchman. Did you do this work after you had finished going to school?

Muttunee: Oh no, anytime, even after I quit school. This was once in awhile.

Buller: Gilbert did this too, once in awhile. As far as the school system, I don't know what can be said. Naturally the people (teachers and trades instructors) we had were just ordinary, weren't trained, to about 1904. I rather think 1905. Somebody might correct me, and I hope they do, but I think the Normal School in Moose Jaw was built in 1904 and opened in 1905, the year the province became Saskatchewan.

Muttunee related an incident which, over the years, left him with an unhappy memory and one which would never be resolved. Muttunee preferred not to divulge the details, but generally speaking the incident concerned a staff official punishing a student. Muttunee intervened on behalf of the student and tried to stop the dispute which he did not institute. In the Principal's office Matheson tried to

bring the incident to a close. The following statement indicates that school authorities were resolute in their posture to maintain student control.

He (Matheson) told me he could put me in jail after chasing that man in there. He could give me a strapping before the school. I told him to go ahead. He kept me in till 12 o'clock at night - talking.

This man (school official) said there (in the Principal's office) I tried to make friends with Peter (this was not the case). He offered me his hand and I said no, I'm not shaking your hand before the Principal. That put the Principal and me into trouble. They tried to give me an excuse why he was fired (the school official was fired from school duty and asked to leave the country some three months later). That was no good to me. (They did) not talk to me for a month or so. I should have left the school. Anyway I should have walked out.

Question: But you were waiting for your parents to come.

Wuttunee: No. I was waiting for an honorable discharge, and I didn't get it right up to this day, because the Principal was away in Winnipeg (after the incident), maybe over a month, and meantime my mother and brother came for me and took me. I walked out. A child at school is not going to (tell untruths) if possible, if he can go through by telling the truth, he won't tell a lie - on what's going on. It sees to me a person in authority wants to finish his mind about it. He might be 100 miles from the truth.

Question: Some boys and girls were homesick. How did the school handle runaways?

Buller: They went out and gathered them, punished them.

Question: Did the North West Mounted Police go out after the pupils?

Wuttunee: Very seldom.

Buller: Very seldom, if at all.

Wuttunee: Some who ran away a lot, the police had to look after them.

Question: Would you like to see this education today, or should it be given when the students are older, when they have finished....?

Buller: Yes, after they make up their minds on what they should do.

Question: Were you sorry to see the school closed down?

Wuttunee: Well, I was. Really, you know it touches your heart, I was there right through.

Interview with Gilbert Muttunee⁵

One Sunday afternoon in June, James Buller invited the writer to his home in North Battleford, to meet and interview Gilbert Muttunee from Edmonton, who also had attended Battleford Industrial School. Gilbert Muttunee very kindly consented to have his interview recorded and presented here. It was given in a spirit of fairness, honesty and good humor.

Question: In what year did you start school in Battleford?

Muttunee: In 1898 I turned six years old and I was there for eleven years. I left on my seventeenth birthday. It wasn't a respectable discharge, I just left.

Question: I wonder about the discharge. This was a school, not a military organization. Was the school run like a military set up?

Muttunee: Quite a bit. It was regimentation right through, even to our language you know, right from the first day we arrived. You went in there, why you weren't supposed to talk Cree, whether you knew a word of English.

Question: They were quite strict about this?

Muttunee: Very strict about it. They might have been easier on other matters. If you were caught talking Cree you were punished for it.

Question: I talked with Mrs. Angus, the hair was cut short or bald-headed, she expressed children's fear. What happened to the boys?

⁵ Statement by Gilbert Muttunee, personal interview, June 22, 1969.

Muttunee: They got a licking. Some came with braids, others had regular haircuts. Some braids were cut off. The boys not only had braids but ear rings too.

Question: What were the earrings made of?

Muttunee: I don't know, I couldn't tell you - made of little shells. They looked pretty.

Question: The little children, 6, 7 and 8 years old, surely didn't do farm work?

Muttunee: No, no. They didn't do any farm work or any kind of work until you got to, at that time, standard three, whether you were nine years old or fifteen years old. You stayed in school until you were in standard three. Some of the boys were dumb enough to stay that long, never got a standard three. But I remember I started work any place - on the (school) farm - any place - carpenter shop or anywhere from the time I was nine years old and I never saw another full day of school until I left. I started work pretty early, nine years old. I finished the school as far as I was concerned - I simply left.

Buller: We never had kindergarten as we know it now - what did we do.

Muttunee: We started right in school. Well you see, that was supposed to be a trade school and when you got to standard three, you started work. When I went there, quite a lot of things were cut out like printing, shoemaking. There was just blacksmithing and carpentering and farming.

Question: You left about 1909, and the school was closed in 1914. Let's think about this, when you heard the school was to be closed how did you feel about it?

Muttunee: I was there when it closed. I took over the farm a year or two after I left (studies) I was still there when it closed. I didn't like the idea at all.

Question: The government favored day schools.

Muttunee: The school got down to 14 boys, enrolment gone down so much. I really felt it was too bad. I always thought we had a good school there. I think we had one of the best schools in the country.

Question: In spite of the fact you had to work half days?

Muttunee: Yes, yes.

Question: A lot of parents of those days objected to the half-day work.

Muttunee: Most of the boys were put on the farm. There was a lot of weeding to do. Weeding the garden, looking after the big garden. It's not so much the other crops, wheat and oats, you went at it in the spring and fall. But gardening, the boys who went in the carpenter's shop - that was the only job to do, no blacksmith. Mr. Taylor would come once in awhile and do blacksmithing, but he had no students. So there was nothing really but carpentering, and you had no chance. I don't think they picked students according to their inclinations, you know. They just told you, no here, you go there, and that's all there was to it.

Question: Let's get back to the classroom before we get going into trade work.

Muttunee: We took up reading, writing history, but no languages, we didn't have any language.

Question: Were there morals and religion taught?

Muttunee: Very much, very much so, we had lots, in fact, as far as most of the children were concerned, we figure we got too much.

Question: Who did the teaching?

Muttunee: Men and women did. The principal was the preacher. He was Rev. Matheson. The men were inclined to religion. They were teachers if they were good Anglicans and liberals. Every night there were evening prayers and every Wednesday night we had a regular service with the bigger children.

Question: You had studies in Geography, some science study of plants.

Muttunee: We didn't get much science.

Buller: I took botany in school at Battleford.

Muttunee: Yes, well those things, but we didn't get languages, that's one thing we didn't get - we had the general work.

Question: Were you in a band? Were you a musician?

Muttunee: We didn't have a band at that time, we had it before my time.

Question: What about sports, what did the boys have, football?

Muttunee: We had football, well that's (called) soccer now. There was no baseball, it was cricket. We had a bit of lacross, not very much. There was swings and things like that - a sort of outdoor

gymnasium.

Question: Was there a school routine of a week or a month. You were grouped into boys and girls, into a shift system where some would take classes at a certain hour of the day while others would be doing work?

Wuttunee: There was shifting. Supposing I went to work one week in the mornings, well the next week I'd be on in the afternoons. If you were a carpenter, you were in the shop all the time. You stayed as a carpenter. I baked bread for two years straight. Just two boys at a time. The girls didn't do any baking except for nastry, pies and so on. We didn't learn that. You just baked bread. Well that was enough anyway. I remember one Sunday we were short of bread and Mrs. Matheson came to me just before the service and asked me if I could bake bannock and have it ready for lunch.

Question: Were you also on detail work of hauling wood for the school with a team?

Wuttunee: Oh sure, we had oxen, we had to haul wood into the school, we had to do a lot of other things. We saved a lot of it ourselves to earn a bit of money. You got 25¢ a cord if you cut the wood in 4 foot lengths, just in half, and 40¢ a cord if you cut it for stove length. All I ever cut was 40¢ and I had to supply my own saw. We used to do it at nights - after supper. There wasn't many that did. Oh we did everything. If we weren't sawing wood in the winter time, we'd be chasing pigs. After supper we were free except

except maybe two or three boys would go and feed the stock at night. He ran a sort of dairy for the school. There were about 4 or 5 horses.

Question: To make the school self-supporting - this was the idea.

Muttunee: Yes, yes. We had to do a lot of things - always had a lot of pigs. The only thing we didn't have there was sheep.

Question: How about time off, Saturdays you were allowed to go to town.

Muttunee: No, unless you had permission. We were free to go; we would get down there anyway. I remember I would go away off down by the river, cross the river - I'd sneak off to town and back again - I was a little kid then - watching out for the staff all the time to see if any of them would be around (G. Muttunee chuckled about his little escapades).

Question: There was a good sized staff at the school?

Muttunee: There were maybe ten - you remember (Muttunee spoke to Buller) that staff table in the middle, it was always full.

Question: How was the routine to take children to breakfast, dinner or supper? How was it organized?

Muttunee: I'll tell you. In the summer time we were awakened by the big bell, 6 o'clock in the morning. The first thing we did of course, each boy had a cow to milk. That is maybe 10, 12 or 15 cows, each boy had a cow to be milked and then after we milked, of course the animals had to be fed and so on, barns to be cleaned;

it wasn't often we cleaned the barns before breakfast. Cleaned it after. Well then, the bell would ring again, just before breakfast, the big church bell you know. Then it would ring again for breakfast. You lined up and marched in. After breakfast it rang again at eight o'clock for roll call. (It was) then you had your assignment for which you had to do for the morning.

Question: You had prayers and grace?

Muttunee: Oh yes, we had that for sure, before and after a meal.

Question: Then you went either to classes or to work, depending on how you were assigned?

Muttunee: Yes. And then of course, we were controlled altogether by the bell (and by the teachers). At quarter to nine you get ready, the bell rang again, then at nine o'clock we marched to school. They would ring it again at twelve o'clock (for us) to come out, and again at half past twelve -

Question: If some of the boys weren't in their places on time, what happened to them?

Muttunee: They had to be on time. (G. Muttunee turned to James Buller) You remember these two boys, Andrew and Angus, always getting late in the evenings for the prayer meetings for a whole week, in fact they wouldn't get in at all on time; then Mr. Marshall, a kindly hearted man, would fix this up, took them to the principal's office-reported them. Neither one could talk English very well, they would be in there a long time. So first he (Matheson) asked Andrew.

Where were you Andrew? There used to be an old half breed, a butcher, and they would go and visit there in the evenings, he had a young girl, that was the attraction. Where were you Andrew?--
Sam knows. What were you doing there? Fishing. Who teaches you, feeds you and clothes you, trying to make a man of you and so on? Battleford Industrial School. Where were you Angus? Same place.

Buller: We had good times.

Muttunee: We had good times, no doubt about it when you think of it now. You'd think sometimes you wish that you were young again to go through it again.

Question: Mr. Buller told me he had been caught behind the blacksmith building - just finishing rolling a little bit of a cigarette for himself. Somebody tapped him on the shoulder, it was Canon Matheson, right on the spot.

Muttunee: We used to call him the old sneak, the old fox, just among us boys. Once when I was about twelve, after supper in the winter time, everybody was around there, sitting and standing around. I was trying to light the lantern, we had those old oil lanterns. The old night watchman, that was John Pritchard, he is in Canadian history, was sitting right next me. I wondered why he kept kicking my shins. I was trying to get this lantern lit, and when I would get it lit, the glass would fall down and put it out again, and that happened four times, I guess. It was on the fourth time, I swore. That was why he was kicking me. Mr. Matheson was standing

behind me. What did you say Gilbert? Matheson asked. I told him. Why did you say that? I told him I was mad. He told me - go in my office and get mad. (As G. Muttunee related the incident he saw humor in his embarrassment). Yes, he would do his office work. He couldn't work it very good, the office was too small. I think I was a little too fast for him.

Question: Seriously speaking, was Mr. Matheson very well liked by the students?

Muttunee: Well, at the time ... I think we liked him.

Question: He was an older man in those days.

Buller: We liked him, but not too well.

Question: As you recall, you had your feelings.

Muttunee: Yes, in a way we kind of resented them, anyway - you know.

There was one especially - the farm instructor. We may have had a certain amount of respect for him but on top of that we also hated him. He was cruel you know.

Question: Yes, there were several teachers who were cruel, in fact Mrs. Angus said that Mr. MacDougal was pretty mean. He called them names and so on.

Buller: I didn't like him.

Muttunee: Of course, I was just a little boy, he soon left after I was there. I can remember very well the very first punishment I got was from him. Remember Henry Stanley, we were about the same age. We were late for school in the afternoon. So when we got in there, he didn't punish us, that is, he didn't spank us, he made us do

some tricks right in front of the school. We had chairs and he had to jump over them.... It was pretty good after all. I guess all children had to experience this, Indian or not.

The interview dwelled briefly on the school cemetery and Gilbert Wuttunee confirmed that most deaths of the pupils were due to consumption. There was a rare accidental death. One student ate thorn berries, stones and all. He died and was buried in the school cemetery.

Question: Was there a school nurse? Did she live there or did she visit the school?

Wuttunee: There was a nurse living at school. She became Mrs. Matheson.

Question: Where were the sick children taken.

Wuttunee: We had a dispensary and a sick room. We looked after our sick.

Question: Were you assigned work there? Peter Wuttunee looked after the sick.

Wuttunee: We weren't so much assigned. If you felt like it you did it yourself, I think. I know I looked after Billy Armstrong who died there and I wasn't asked to do it.

Question: How was the general health of the pupils? Did they have scabies, scrofula and so on?

Wuttunee: Yes, there were quite a few. How there's one point that we often talk about. How the sam hill did we survive? You see, they had no sanitary facilities. We had the same towels, same basins, using the same water for bathing, once a week, I think whether they had scrofula or not. Many a time we talked about that. How the hell did we survive that -- you know.

Question: Those were pretty rough conditions. In some ways as you look back now, you wonder how you lived through the times. This was one of the bad features of the school. There weren't proper conditions for the children.

Wuttunee: And then another thing. In the winter time, well any time, summer time too, we would be soaked either working or playing, we would come in at night soaked and no place to dry your clothes. In the winter time you are sliding and so forth, you go in and undress; your clothes are wet, your shoes are wet, your socks are wet. You get up in the morning, they're frozen solid, no way to dry them.

Buller: They had big dormitories.

Wuttunee: Yes, oh they easily hold a hundred beds and then some. The little one alone were ten to fifteen.

Buller: Oh there were over a hundred children - a hundred boys.

Question: In your day the enrolment fell down; there weren't so many boys and girls at school.

Wuttunee: Well, it started to go down I think in the early 1900's.

Questioner: After 1905.

Wuttunee: I think around 1909, 1910.

Question: Parents were allowed to visit the children once in awhile?

Wuttunee: Oh, they could come any time.

Question: They would stay two or three days?

Wuttunee: Oh yes, it depended how far they had to come.

Question: There probably were a few students who ran away from school?

Muttunee: Usually the parents would bring them back. I know mine brought me back.

Question: How big a boy were you in those days?

Muttunee: Well, that was the only time I did run away. My mother brought me back. I was just turning 17. Well they tried to get me to promise to stay. They offered me all kinds of ---- they were going to send me to Univ----- and this and that ----- you know.

Question: After ... you didn't go on to further education?

Muttunee: Not at that school.

Question: At any other school?

Muttunee: Yes, I did - that was more or less a private tutor. I matriculated through him at Red Pheasant. The teacher was Mr. Marshall. He was the first one sent out. There were new schools. That was 1914.

Duller: That was when the government really went all out to teach the Indians.

The discussion turned to the appointment of Rev. Matheson as principal of Battleford Industrial School. Gilbert Muttunee believed that Archdeacon Mackay used his influence to help Rev. Matheson. It was the opinion of some Indian people that Rev. Matheson was a very fine man.

Muttunee: He was too. We can say so now. He was. There was no doubt about it. He was a wonderful man. He must have had all kinds of patience. We didn't think so at the time. We were all scared of

him, the whole bunch of us. We couldn't think too kindly of him at the time. We can see now what they were really. He really had the students at heart, he meant good.

Buller: Up to about 1914, there was no real (effort). The government closed the school. I don't know which to blame. (Mr. Buller's reference here is that the pupils never had a real opportunity for education due to lack of qualified teachers. Did closing Industrial Schools solve the education problem?)

Muttunee: The reserve schools were absolutely --- you might as well say now -- they were no good. You may have got to the third grade, you can read ... they didn't care whether you got there (third grade) or not. You went to school that was all. I think I was in school on the reserve, for a very little while .. before I was six years old.

Question: How did you get to Battleford Industrial School? Did authorities go around to ask parents to send their children to Battleford?

Muttunee: No. I think it was just the parents choice. They did go around to reserves.

Question: So, you learned a trade?

Muttunee: I was a baker. Most of the time I was a farmer.

Question: How did this training help you in your life work? Do you think the school helped you to get along in the world?

Muttunee: No, I don't think it did; not for me anyway. Mr. Buller here, learned carpentry.

Question: But you never followed it out?

Buller: No.

Muttunee: Peter followed it out.

Buller: He was a real good one. He was first class.

Muttunee: I farmed most of the time.

Question: Did you encourage your children to get their own education as a result of your own school experience?

Muttunee: Well, I guess that's one reason why I left the reserve. One of the main reasons.

Buller: That's why I left the reserve.

Muttunee: There was nothing, absolutely nothing for a child and there was nothing for us.

Question: Many young boys and girls did go back to the reserves and the government was concerned. The young could not exert an influence, rather their elders influenced them back to Indian ways, and the training was gone.

Muttunee: In fact more so, those that went back were bigger Indians than ever. There was one thing ... it's just the opposite now. You go to these reserves, the little ones don't even speak Cree any more. Some can't even talk Cree and they are right amongst our own people. It's English now, everywhere. I find that up North.

Question: This is something today's administrators have to look at and consult with the people and make arrangements according to people's wishes to have Cree taught, that is, the language, the stories, and

so on.

Muttunee: Well now, haven't they got it at the University now?

Question: They have it; but what about the schools on the reserves?

Muttunee: I don't understand the restrictions as to language now.

Question: No, they don't but they don't teach the language either.

Muttunee: If there had been no restrictions as far as language is concerned - allowed us to talk our own language and so on, we could have learned English just as quickly without losing that language because you take the white teachers or farmer instructors, if they stayed long enough and they had children, then those children learned to speak Cree. Some of those white children speak Cree today better than Indians. There is no earthly reason why we couldn't have learned English.

Question: I think it is nice to know two or three languages.

Muttunee: I wish I could know more.

At this point in the interview Mr. Buller produced a picture of the school and Muttunee noted the fence which was said to be about seven feet high. Jokingly Muttunee observed that it reminded him of a penitentiary arrangement. The fence kept the boys and girls apart - segregation.

Muttunee: We weren't allowed to go there - even to talk to our own sisters, by gosh.

Muttunee recalled one experience he had riding a horse which wasn't ridden all winter. He had a good ride, jumping over remains of

overgrown dugouts. The horse decided to race straight for a bush and when the horse got to the bush he came to a sudden dead stop. Muttunee flew off and almost stood on his head for a few seconds. By the time he was composed again the horse was almost at the barn.

Muttunee: I used to get permission from Mr. Schott, the farming instructor. It was Saturday afternoon. I would ask him for a horse and he always let me have one. I would go riding a lot.

Buller: We were allowed to ride horses and hunt. We would shoot rabbits and prairie chicken.

Muttunee: There would be a bunch of us and we would go out together. One would have a gun and the others would have bows and arrows. Bows and arrows that we made ourselves, oh boy, we could handle them too. There were rabbits racing back and forth (and we would pull back on the bow and let the arrow go). Sometimes we would provide supper with rabbits.

For a few moments Muttunee and Buller discussed history concerning the location of reserves and the hand over of Chieftanship for Treaty purposes. There was an area near Battleford once known as Muttunee Reserve, and it may be possible someday someone will write this story from the Indian point of view. Gilbert Muttunee recalled the times when steamers plied their way along the Battle and Saskatchewan Rivers. He talked about the changes which took place around Battleford Industrial School and since it closed.

Muttunee: There's a lot of things being taught. I remember seeing the volunteers leave on the barque. They marched along the hill right

down by that irrigation (building) down by the river. There was a steamboat waiting. In those days there was a lot of water. The Battle River was a full river.

Buller: They still had steamers going?

Question: Even on the Battle River?

Muttunee: They could get in on the Battle River, but not all the way.

They used the Saskatchewan River. They hauled lumber, logs and so on from Edmonton. I remember when they were marching down there going to war - South African War. I remember when they came back. I can still see them. I saw them from the school. Of course, I was only a little boy.

Question: That was quite a sight to see - men, a big river steamer.

Muttunee: And the railroad came in too, the airplanes.....

Question You saw the beginnings of these things.

Muttunee: And not only that ... I remember, as a boy, there wasn't one confounded settler outside the reserve. Nobody around Battleford. There was that little village of Battleford. From there on, it was wild country. There wasn't one settler anywhere.

Question: Speaking of Battleford and the school on the hill, I think Rev. Matheson had a flag pole erected which could be seen for miles and miles around.

Muttunee: Yes, at the school.

Question: School boys went to town, how did the people on the streets behave toward them? Were they kindly?

Wuttunee: I think so. There was no discrimination then.

Question: Battleford Industrial School did certain good things for those times and conditions. According to what you say, there was segregation within the school.

Wuttunee: The Indian has been going down since those days, and he's hit bottom. Now, there's only one way left and that's up.

Question: Is there any advantage for or room in today's education for the type of training you had -- modern training in radio, electronics, plumbing and other skilled trades?

Wuttunee: Good.

APPENDIX M

INVENTORY

BATTLEFORD INDUSTRIAL SCHOOL

MAY 31, 1914.

INSPECTOR OF INDIAN AGENCIES,

In your Reply refer to

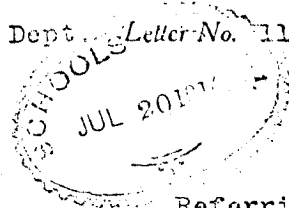
NORTH SASKATCHEWAN INSPECTORATE,
Battleford,NO
Also to the date of this letter.

Edmonton, Alberta, Sask.,

July 10th, 1914.

Ref. Dept. Letter No. 116820/1 of the 18th June.

Sir,—



Referring to departmental letter quoted above and to previous instruction with regard to the closing of the Battleford Industrial School and the disposal of the property, I have the honour to submit herewith an inventory of all the equipment and material on hand prior to May 31st. Some of this shown on pages 12 to 14 of this inventory were disposed of at that date by issuing them to pupils leaving for home and to ex-pupils and their parents.

The rest of the property is still on hand, though is assorted and packed for the most part, ready for shipment to the various points as suggested in the headings to the several pages of the inventory, provided the Department approves of the disposition proposed.

With reference to the articles remaining on hand, as indicated on the last page of the inventory, the agricultural boiler can be sold for \$10 and the drill for \$5, which are fair prices as both are damaged. The stoves are in no demand now, but may be later in the season; and I would recommend that they be stored in one of the buildings until the Fall and then offered for sale, unless they should prove to be required for some of the day schools in the agency, which does not appear to be the case at present.

Owing apparently to scarcity of ready money a cash offer for the cordwood on hand is not forthcoming from any of the dealers. Under the circumstances I submit an offer made by Rev. Canon Matheson for the 60 cords remaining, 70 cords being reserved for the Agency. Canon

The Secretary,
Dept. of Indian Affairs,
Ottawa.

Canon Matheson expects to continue to reside in this locality for some time, and offers to take over the 60 cords referred to at \$3 per cord, which is a better cash offer than can be obtained from any other quarter at the present time.

I may say that almost all the large quantity of equipment and material shown in this inventory will serve a useful purpose according to the disposition here recommended; whereas if offered for sale it would have realized even in the aggregate a comparatively trifling sum.

In case the Department approves of the disposal of the property which is herein suggested the articles and live stock intended for the Pas Boarding School will be shipped immediately on receipt of notice of such approval, as I understand there is a man in charge of the school who is prepared to receive and take care of the property.

*Mr Matheson,
I think this property
may be disposed of at a
suggested price.*

I have the honour to be,

Sir,

Your obedient servant,

[Signature]
Inspector of Indian Agencies.

BATTLEFORD INDUSTRIAL SCHOOL.

Inventory May 31st, 1914.

Articles to be Issued to the Pas Boarding School.

<u>Article.</u>	<u>Quantity.</u>	<u>Remarks.</u>
Class-room Furniture and Material -		
Pupils' desks, single, No. 2,	10	In good order.
" " " No. 3,	12	" " "
" " " No. 4,	11	" " "
" " " No. 5,	12	" " "
" " " No. 2,	2	Left casting broken.
" " " No. 4,	1	Right " "
Readers, Alexandra, Second,	6	Used but serviceable.
" " Third,	7	" " "
" " Fourth,	8	" " "
"Clear Type" pocket Dictionaries,	5	" " "
Rational Speller, Pt. II,	16	" " "
Readers, Alexandra, First,	10	" " "
New Elementary Grammar,	2	" " "
Elem. English Composition,	3	" " "
Poetical & Prose Literature,	2	" " "
Warren Hastings,	1	" " "
Lay of the Last Minstrel,	1	" " "
Lancelot and Elaine,	1	" " "
Story of the Canadian People, Duncan,	6	" " "
Elem. Algebra, C. Smith,	2	" " "
Lessons in Geometry, Hill,	1	" " "
Elem. Plane Geometry, Baker,	2	" " "
Public School Hygiene,	16	But slightly used.
Public School Botany,	3	" " "
Yaggy's Anatomical Portfolio,	1	
Public School Drawing Course,	18	
Prang's New Graded Drawing Course,	12	
Ontario Blank Drawing Book,	6	
"Portfolio of Life",	1	

BATTLEFORD INDUSTRIAL SCHOOL.

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Inventory May 31st, 1914.

Articles for Issue to the Pas Boarding School.

<u>Article.</u>	<u>Quantity.</u>	<u>Remarks.</u>
Slates,	14	
Numeral frame,	1	
Terrestrial Globe,	1	
Compasses & divider,	4	
Slate pencils, boxes,	1	
Chalk crayons, white, boxes,	6	
" " colored, "	2	
Blackboard erasers,	3	
Historical Chart, Universal,	1	
Geographical Maps:		
North America,	1	
Southh America,	1	
Europe,	1	
Asia,	1	
Africa,	1	
British Empire,	1	
Organ, <i>Wool</i> ,	1	

BATTLEFORD INDUSTRIAL SCHOOL.

Inventory May 31st, 1914.

Articles for Issue to the Pas Boarding School.

<u>Article.</u>	<u>Quantity.</u>	<u>Remarks.</u>
House, Dining-room and Kitchen Furniture and Equipment.		
Tables, pupils' dining-room,	6	Most of the articles included under this heading are in a very serviceable condition, in many instances being as good as new.
" staff's "	1	
" kitchen,	2	
" sewing-room,	1	
" clothing-room,	1	
" school-room,	1	
" assorted, small,	6	
Benches, dining-room,	10	
" with backs,	12	
" school, wooden,	4	
" kneeling,	10	
Book rests,	2	
Book shelves,	2	
Cupboards,	4	
Chairs,	32	
Washstands,	8	
Dressers,	7	
Curtains, prs/, large, window,	7	
" sash, small,	6	
" screen,	9	
Screens,	3	Requiring many minor repairs. In several instances springs are wanting.
Bedsteads, iron,	90	
Blankets, woolen,	96	
Pillows, feather,	33	
Sheets, cotton,	36	
Pillow covers,	17	
Towels,	36	
Quilts, white,	5	
Mirrors,	10	
Toilet sets,	2	

RATTLERFORD INDUSTRIAL SCHOOL.

Inventory May 31st, 1914.

Articles for Issue to the P. S. Boarding School.

<u>Articles.</u>	<u>Quantity.</u>	<u>Remarks.</u>
Large, 3-fire kitchen range,	1	
Steel bake-oven, large,	1	
Granite soup boiler, large,	1	
Tin clothes boiler,	1	
Large tin soup boiler,	1	
Iron pots,	2	
Colander,	1	
Bake tins,	34	
Cleaver,	1	
Toaster,	1	
Gravy strainer,	1	
Lemon grater,	1	
Can opener,	1	
Large kitchen knives,	5	
Egg beaters,	2	
Bread box,	1	
Churn,	1	
Butter maker,	1	
Pails, galvanized iron,	20	
Fish slicer,	1	
Tea pots,	3	
Coffee pots,	2	
Granite bowls,	4	
" saucepans,	5	
" dish-pans,	6	
" pudding dishes,	9	
Pudding dishes, delf,	2	
Kitchen basins, large, granite,	3	
Pans, granite, assorted sizes,	10	
Granite jugs, large,	3	
" " small,	6	

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BATTLEFORD INDUSTRIAL SCHOOL.

Inventory May 31st, 1914.

Articles for Issue to the Pas Boarding School.

<u>Article.</u>	<u>Quantity.</u>	<u>Remarks.</u>
Crocks, large,	5	
Bowls, "	2	
Gravy dishes,	2	
Vegetable dishes,	2	
Large fruit dishes, glass,	3	
Small " " "	1	
Individual fruit dishes,	16	
Plates, delf,	85	
Tea cups, "	9	
Saucers, "	30	
Butter plates, glass,	2	
Jugs, delf,	5	
Tumblers, glass,	9	
Egg cups,	12	
Mustard pot,	1	
Salt cellars,	9	
Pepper shakers,	3	
Cups, granite,	2	
Saucers, "	30	
Knives, table,	34	
Forks, "	22	
Carvers, sets,	2	
Table spoons,	32	
Dessert "	19	
Tea "	17	
Sugar "	2	
Butter knives,	2	
Plates, granite,	76	
Platters, "	17	
" delf,	2	
Granite spoons,	6	

BATTLEFORD INDUSTRIAL SCHOOL.

Inventory May 31st, 1914.

Articles for Issue to the Pas Boarding School.

<u>Article.</u>	<u>Quantity.</u>	<u>Remarks.</u>
Table cloths,	11	
Table napkins,	29	
Center pieces, table,	5	
Table & dresser covers,	10	
Tray cloths,	1	
Doylies,	3	
Fruit jars, glass,	115	
Measures, quart,	2	
Cork screws,	1	
Lanterns, complete,	6	
Lantern globes, extra,	6	
Funnels,	2	
Scales, counter,	1	
Coffee mill,	1	
Washboards,	3	
Wash tubs, galvanized iron,	1	
Mangle,	1	
Flat irons,	15	
Iron s, handles,	2	
Tailor's goose,	1	
Mop handles,	2	
Floor brushes, hair,	7	
Brooms,	2	
Dust pans,	3	
Flour scoops,	2	
Pestle & mortar,	1	
Spatula,	1	
Roof bell,	1	
Hand bells,	5	
Table bells,	2	

BATTLEFORD INDUSTRIAL SCHOOL.

Inventory May 31st, 1914.

Articles for Issue to the Pas Boarding School.

<u>Article.</u>	<u>Quantity.</u>	<u>Remarks.</u>
Comforter quilts,	3	
Bed ticks,	8	
Scotch caps,	65	
Girls' caps, grey lamb,	33	
" " Tams,	39	
Boys' undervests,	6	New.
" woolen socks, prs.	18	"
" cotton socks, "	12	"
Buttons, China,	12	gro.
Needles, darning,	12	papers.
Hooks & eyes,	17	cards.
Thread, spools,	53	doz.
Buttons, trousers, large,	144	gro.
" " small,	6	"
Lining, heavy, black,	38½	yds.
Sheeting,	1	web.
Duck, white,	13½	yds.
Canvas, black,	29	"
Serge, red,	18½	"
Towelling, crash,	50	"
Yarn, wollen,		a large quantity; damaged; 15 lbs/ good.
" cotton,	5	lbs.
Mending cotton, black,	20	balls.
Military braid,	200	yds.
Fire shovels,	2	
Magic lanterns,	10	
Firemen's axes,	12	
Cases for firemen's axes,	6	
Pictures, framed,	9	
Clothes pins,	8	doz.
Overall pants, prs.,	12	
" jackets,	3	

Inventory May 31st, 1914.

Articles for Issue to the Pas Boarding School.

<u>Article.</u>	<u>Quantity.</u>	<u>Remarks.</u>
Implements, Tools and Harness:		
Wagons, heavy,	1	
" democrat,	1	
Bob-sleighs, sets,	2	
Box sleigh, light,	1	
Bread carts,	1	
Cutter shafts, prs.,	1	
Harness, heavy, double, sets,	1	
Bridles, driving,	2	
Halters,	4	
Scales, platform,	1	
Boilers, agricultural,	1	
Vegetable slicer,	1	
Potato planter,	1	
Corn planter,	1	
Scuffler,	1	
Shovels,	1	
Spades,	1	
Scoop shovels,	1	
Forks, hay,	1	
" manure,	1	
" garden,	1	
Hoes, grub,	6	
" garden, light, steel,	2	
" " heavy, "	2	
Saws, cross-cut, large,	1	
" " hand,	2	
" rip, hand,	2	
" tenon,	1	
" keyhole,	1	
Planes, assorted,	6	
Draw knives.	2	

BATTLEFORD INDUSTRIAL SCHOOL.

Inventory May 31st, 1914.

Articles for Issue to the Pas Boarding School.

<u>Article.</u>	<u>Quantity.</u>	<u>Remarks.</u>
Live Stock:		
Horses,	4.	All old, but still of some value for work, = and one team fairly serviceable.
Bulls, registered Ayrshire,	1	
Cows, grade Ayrshire,	5	
Miscellaneous:		
Laundry stove,	1	
Heavy box heater,	1	
Printing Press and appurtenances,	1	

BATTLEFORD INDUSTRIAL SCHOOL.

Inventory May 31st, 1914.

Articles for Issue to Battleford Agency.

<u>Article.</u>	<u>Quantity.</u>	<u>Remarks.</u>
Box heating stoves,	8	<i>2 p. 19.</i>
Agricultural boilers,	1	
Baths, enamelled,	3	
Bedsteads, iron,	10	
Ice tongs, prs.,	1	
Baths, enamelled,	3	
Carpenter's and Blacksmith's tools:		
Mortising machine,	1	
Turning lathe,	1	
Circular saw,	1	
Grindstone,	1	
Bench screw,	1	
Planes, assorted,	32	
Saw handles,	6	
Mallets, wooden,	5	
Try squares,	7	
Spoke shaves,	1	
Gauges, wooden,	4	
Saw-sets,	2	
Agitator,	1	
Augers,	6	
Plasterer's trowel,	1	
Hand-saws, rip,	6	
" cross-cut,	8	
Tenon saws,	1	
Buck saws,	1	
Draw knives,	1	
Carpenter's clamps,	4	
Steel square,	1	
Gouges,	2	

BATTLEFORD INDUSTRIAL SCHOOL.

Inventory May 31st, 1914.

Articles for Issue to Battleford Agency.

<u>Article.</u>	<u>Quantity.</u>	<u>Remarks.</u>
Blacksmith's bellows,	2	
Anvils,	2	
Vises,	2	
Stocks and dies, sets,	2	
Swage block,	1	
Hardies,	15	
Monkey wrenches, large,	1	
Iron wrenches,	6	
Punches,	12	
Cold chisels,	6	
Pipe vise,	1	
" cutter,	1	
Tongs, prs/	4	
Blacksmith's hammers,	2	
Sledge hammer,	1	
Crow bar,	1	
Coal shovel,	1	
Tire upsetter,	1	
Carpenter's brace,	1	
 Fire extinguishers:		
Dry dust extinguishers,	16	
Hand grenades,	48	
Babcocks,	13	
Cordwood, poplar, green and dry, cords,	70	
Drugs, assorted,	1 lot.	A fair assortment but in small quantities.

BATTLEFORD INDUSTRIAL SCHOOL.

Inventory May 31st, 1914.

Articles Issued to discharged Pupils and Parents.

<u>Article.</u>	<u>Quantity.</u>	<u>Remarks.</u>
Bedsteads, iron,	8	Slightly damaged.
Mattresses,	3	Discarded for school use.
Bed ticks,	25	
Quilts,	80	Very old and worn.
Blankets,	30	" " " "
Tables,	10	School make but useful.
Chairs, common,	14	
Benches,	6	School make, serviceable.
Book shelves, sets,	6	" "
Stoves and pipes,	12	Box heaters and sheet iron stoves, more or less damag- ed but still serviceable.
Sewing machines.	2.	Very much worn. Issued to girls who have used them and who can make the best of them.
Lamps,	14	
Lanterns,	10	
Cupboards,	8	School made.
Pails and cans, tin,	20	
Crocks, earthenware,	8	
Brooms,	12	Used.
Washbasins, granite,	3	
Kitchen basins, "	12	
Pitchers, granite, large,	7	
Tra pots,	4	ā
Coffee pots,	3	
Washstands,	3	School made.
Pictures,	50	In school-made frames.
Wash tubs,	2	
Wash boards,	2	

BATTLEFORD INDUSTRIAL SCHOOL.

Inventory May 31st, 1914.

Articles Issued to Discharged Pupils and Parents.

<u>Article.</u>	<u>Quantity.</u>	<u>Remarks.</u>
Scrubbing brushes,	10	
Old carpet,	Yds. 100.	Quantity estimated.
Window blinds,	30	
Curtains, prs.,	6	
Knives, table,	48	
Forks, "	50	
Spoons,	56	
Platters,	6	
Plates, granite,	45	
Cups, "	36	
Saucers, "	36	
Pans, kitchen,	10	
Fruit jars, glass,	24	

BATTLEFORD INDUSTRIAL SCHOOL.

Inventory May 31st, 1914.

Articles Issued for Outfitting of Pupils returning to Homes on Reserves.

<u>Article.</u>	<u>Quantity.</u>	<u>Remarks.</u>
Boys' suits, fatigue,	5 1	For the outfitting of 5 boys and 13 girls who were discharged and returned to their homes on May 31st.
" " new,	5 1	
Boots, prs.,	5 1	
Socks, prs.,	10 2	
Boys' underwear, suits,	10 2	
Overall pants, prs.,	10 2	
Bedticks,	18 1	
Quilts,	18	
Feather pillows,	18	
Towels,	54	
Pillow covers,	54	
Sheets,	54	
Blankets,	54	
Girls dresses, working,	13	
" " new,	39 22	
" under garments, suits,	26	
" stockings, prs.,	39	
" night dresser,	26	
" boots, prs.,	26	
Pictures, framed,	36	

In addition to the fore-going 14 pupils, including 11 boys and 3 girls, were outfitted with complete suits of fatigue and uniform clothing and night garments.

Inventory May 31st, 1914.

Articles Issued to Red Pheasant's Improved Day School.

<u>Article.</u>	<u>Quantity.</u>
School desks, double, Nos. 1 & 2,	6
Dining tables,	2
Cupboards,	1
Benches,	6
Tables, small,	1
Bedsteads, iron,	1
Maps: South America,	1
Asia,	1
Africa,	1
British Isles,	1
Canada,	1
Text books:	
Practical Speller, Pt. II,	3
New Elem. Grammar,	7
Public School Arithmetic,	4
Prairie Agriculture,	7
Canadian History, Clement,	1
New Canadian Geography,	1
Practical & Prose Literature,	1
Lay of the Last Minstrel,	1
Warren Hastings,	1
Enoch Arden,	1
Sir Roger de Coverley,	1
Elem. English Composition,	2
King Edward Music Course,	5
Introduction to Physical Science,	1
Farm Weeds,	1
Animal Pictures,	10
Bath, enamelled,	1 For teacher's dwelling.

Battleford Industrial School.

Inventory May 31st, 1914.

Articles Issued to Improved Day School, Little Pine's

<u>Article.</u>	<u>Quantity.</u>
Benches, school,	6
Tables, small,	2
Bedsteads, iron,	2
Wardrobes,	1
Lamps, angle,	3
" " bracket,	3
Globe, terrestrial,	1
Maps:	
North America,	1
Europe,	1
British Isles,	1
Canadian History Chart,	1
Tonic-sol-fa Music Chart,	1
Text-books:	
Practical Speller, Pt. I,	6
New Elem. Grammar,	6
New Canadian Geography,	1
History of Canada, Clement,	1
Elem. English Composition,	1
King Edward Music Course,	1
Poetical & Prose Literature,	1
Warren Hastings,	1
Public School Arithmetic,	4
Agriculture, James,	4
Calisthenics and Games,	1
Pupils' rulers,	5
Book shelves,	1
Bibles,	8
New Testaments,	9
Bath, enamelled,	1 For teacher's dwelling.

BATTLEFORD INDUSTRIAL SCHOOL.

Inventory of Government Property, May 31st, 1914.

Articles of Household Equipment and Kitchen Appliances issued to the Old Schoolhouse, Red Pheasant's, for use of Mrs. A. E. Brown.

<u>Article.</u>	<u>Number or Quantity.</u>
Bedsteads, iron, single,	4.
Mattresses, single,	4
Tables,	2
Chairs,	5
Book-shelves,	1
Curtains, prs.,	3
Screen,	1
Window blinds,	6
Carpets, square,	1
Mats, small,	4
Lamps,	2
Toilet sets,	1
Granite jugs, large,	1
" basins,	1
Wash-stands,	1
Mirrors,	1
Wash-tubs,	1
Wash-boards,	1
Clothes-line wire, pieces,	1
Clothes pins,	4 doz.
Flat irons, with handle,	3
Brooms,	1
Stove brushes,	2
Scrubbing brushes,	1
Stoves, sheet-iron heater,	1
" cook,	1
Frying pans,	1
Bake tins,	2
Tea-kettles, granite,	1
Tea-pots,	1

Articles Issued for use of Mrs. A. E. Brown, at Red Pheasant's.

<u>Articles.</u>	<u>Number or Quantity.</u>
Pails, iron,	2
Milk jugs,	2
Dish pans,	1
Rolling pins,	1
Plates, soup,	6
" dinner,	6
" tea,	6
" bread and butter,	6
Fruit dishes, small,	6
" " large,	2
Platters,	2
Bowls, kitchen,	2
Saucepans, granite,	4
Cups,	8
Saucers,	8
Knives, table,	6
Forks, "	6
Tea spoons,	6
Dessert spoons,	6
Table spoons,	6
Salts, set,	1
Small granite dishes,	4
Organ and stool,	1

BATTLESFORD INDUSTRIAL SCHOOL.

Inventory May 31st, 1914.

Other Articles Remaining on Hand.

<u>Article.</u>	<u>Quantity.</u>	<u>Remarks.</u>
Stoves, large, box, heater,	4	
" " cylinder,	2	
Boiler agricultural,	1	Not required by Agency.
Blacksmith's drill,	1	" " "
Cordwood, poplar, cords,	60	

Certified correct.