




Project of Heart eBook:
A University of Regina, Faculty of Education
Response to the TRC's Calls to Action

Presented by Shuana Niessen



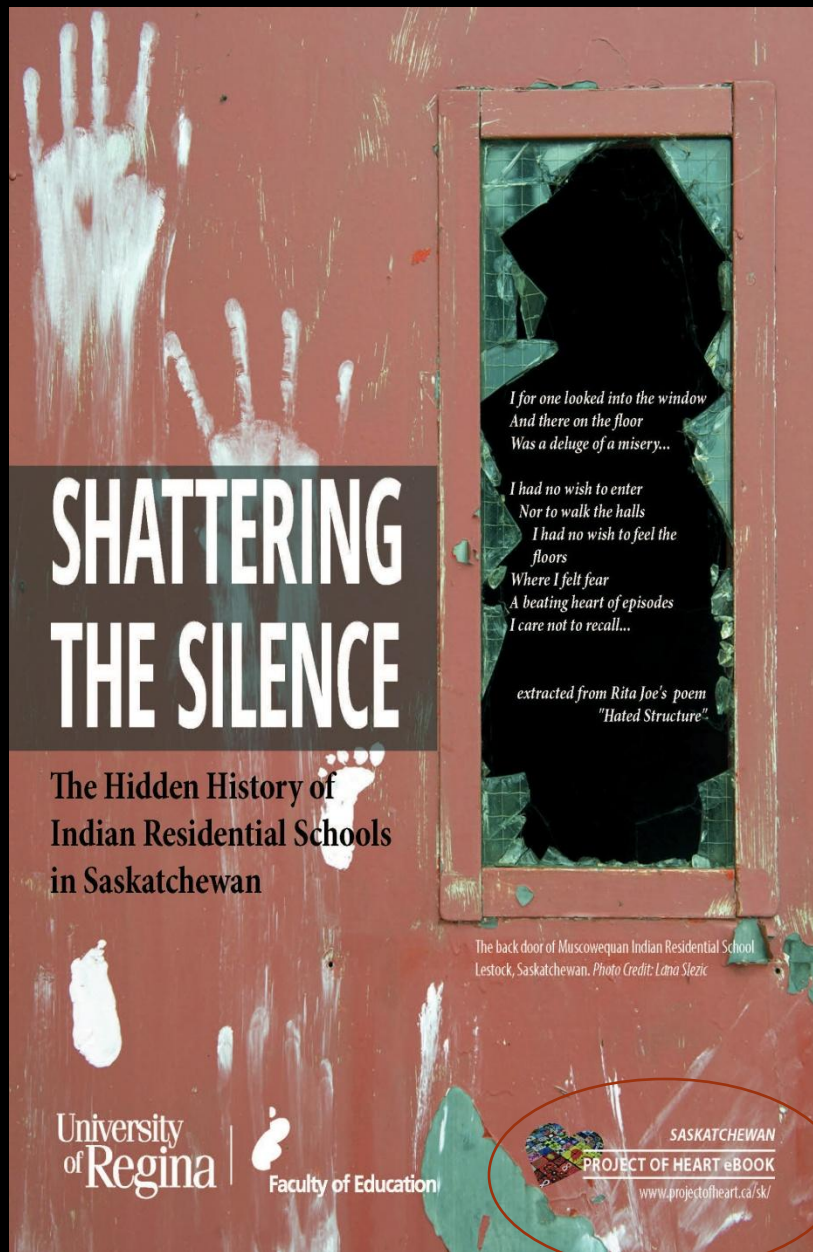


“As part of its deep commitments to anti-oppressive education and teaching for a better world, the Faculty of Education, situated on Treaty 4 land at the University of Regina, takes seriously the Truth and Reconciliation Commission (TRC) calls to action, particularly those specific to education.”



“Silence really is deafening.”

In the 2012 docudrama, *We Were Children*, Glen Anaquod said, “Silence really is deafening,” as he recalled his experience of being locked in a cell and abused in the priest’s basement at Lebret (Qu’Appelle) Indian Industrial School.



*I for one looked into the window
And there on the floor
Was a deluge of a misery...*

*I had no wish to enter
Nor to walk the halls
I had no wish to feel the floors
Where I felt fear
A beating heart of episodes
I care not to recall...*



What is the
Project of Heart?



Sylvia Smith



Charlene Bearhead



SASKATCHEWAN

PROJECT of HEART

www.projectofheart.ca/sk

"Removed from their families and home communities, seven generations of Aboriginal children were denied their identity through a systematic and concerted effort to extinguish their culture, language, and spirit." ~Chair of the TRC, Justice Murray Sinclair.

STUDENT PHOTOS



Battleford, ca. 1895, Library and Archives Canada / PA-182265



Lebrun / Ou'Appelle, n.d., Dept. of Mines and Technical Surveys / Library and Archives Canada / PA-023091



Boys Lacrosse team, Regina Indian Industrial School, ca. 1905, SAB R-A2685



"Girls in their classroom" Muscowequan, ca. 1935, Missionary Oblate Sisters Archives - M19/10



Round Lake, ca. 1940, UCCA 93.0469/1162



St. Barnabas Union Lake ca. 1926-1943 Anglican Church of Canada P7538-348



Beaver, ca. 1956-57, Mr. Pitner's Gr. 3 & 4 class (Source)



Meal time at Gordon's Residential School, June 1954, General Synod Archives M2005-10-678



Duck Lake/St. Michael's, n.d., Sisters of the Presentation of Mary



File Hills, ca. 1940, UCCA, 93.0469/1132N



Crowstons pupils, ca. 1905, SAB R-44000-4



Fort Pelly/St. Philips, ca. 1930, Four Stephenson Sisters Missionary Oblate Sisters Archives - M5/20



St. Anthony's Catholic at Union Lake, ca. 1927, Library and Archives Canada / PA-202479



Guy (Sturgeon Landing), ca. 1939-1971, Les Oeuvres Oblates de la Ontario (Deschambaults Archive)



"School Girls," ca. 1913-1914, Ile à la Crosse, M0353-22



La Crosse/RM Stines, Anglican Church of Canada P7538-229

STOLEN IDENTITIES

"The assault on Aboriginal identity usually began the moment the child took the first step across the school's threshold. Long braided hair (which often had spiritual significance and was part of their cultural identity) was cut off. For many students, this process was shocking and distressful. Many children knew from their own beliefs that the cutting of hair was part of a mourning tradition. Homemade traditional clothing was exchanged for a school uniform, Aboriginal names were replaced with Euro-Canadian ones (and a number), and the freedom of life in their own communities was foregone for the regimen of an institution in which every activity from morning to night was scheduled. Males and females, and siblings, were separated, and, with some exceptions, parental visits were discouraged and controlled." (Vol. 1, Part 1, p. 599; *The Survivors Speak*, p. vi)

Campbell Papequash (St. Philips, Kamsack)

"After I was taken there they took off my clothes and then they deloused me. I didn't know what was happening but I learned about it later, that they were delousing me; 'the dirty, no-good-for-nothing savage's lousy'. And then they cut off my beautiful hair. You know and my hair, my hair represents such a spiritual significance of my life and my spirit. And they did not know, you know, what they were doing to me. You know and I cried and I see them throw my hair into a garbage can, my long, beautiful braids. And then after they deloused me then I was thrown into the shower, you know, to go wash all that kerosene on my body and on my head. And I was shaved, bald-headed." (*The Survivors Speak*, p. 34)

Emily Kematch (Gordon's)

Her hair was treated with a white powder and then cut. "And we had our clothes that we went there with even though we didn't have much. We had our own clothes but they took those away from us and we had to wear the clothes that they gave us, same sort of clothes that we had to wear." (*The Survivors Speak*, p. 38)

Elaine Durocher (St. Philips, Kamsack)

As soon as we entered the residential school, the abuse started right away. We were stripped, taken up to a dormitory, stripped. Our hair was sprayed... They put oxfords on our feet, 'cause I know my feet hurt. They put dresses on us. And were made, we were always praying, we were always on our knees. We were told we were little, stupid savages, and that they had to educate us. (*The Survivors Speak*, p. 41)

Daniel Kennedy (Lebret)

In keeping with the promise to civilize the little pagan, they went to work and cut off my braids, which, incidentally, according to the Assiniboine traditional custom, was a token of mourning—the closer the relative, the closer the cut. After my haircut, I wondered in silence if my mother had died, as they had cut my hair close to the scalp. (Vol. 1, Part 1, p. 173)

Ahchacoosahcootakootips, or Star Blanket agreed to allow one of his sons to attend the residential school in Regina under the conditions that his hair not be cut, and that he would be exempted from religious studies, military drill, or the brass band. (Vol. 1, Part 1, p. 253)

Allice Star Blanket (File Hills in 1930s)

She recalled that runaways at that school were "punished with a strap, shave their hair off, get bald heads." (Vol. 1, Part 1, p. 524)

Principal R. W. Frayling (Gordon's, 1938)

"I strapped them once, put them on Bread and Water and had their hair cut short, which is only done for truancy." (Vol. 1, Part 1, p. 557)

Charlie Bigknife (File Hills)

The farm instructor...came in with a sheep's shear and cut my four braids off and threw them on the floor. After a while along came a young boy rolling a horse clippers into the room and that horse clippers bounced over my head and gave me a bald head. After he got through, he said, "Now you are no longer an Indian" and he gave me a slap on the head." (Vol. 1, Part 1, p. 599)

Mary Angus (Battleford, late 19th century)

"They lose all their hair, cut up like men's cut, always straight 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. We were afraid of that, to have our hair cut." (Vol. 1, Part 1, p. 623)

Sarah Soonias (Battleford, late 19th century)

She recalled students being strapped and having their hair cut short for speaking Cree. (Vol. 1, Part 1, p. 623)

Robert Derocher (Île-à-la-Croix)

Robert recalled being punished for speaking Cree. "It was so hard, you know, not to be able to communicate with other Native children there." (*The Métis Experience*, Vol. 3, p. 46)

Yvonne Larivière (Île-à-la-Croix, 1947 - 1955)

"I didn't know why I was being hit because I didn't speak English. I was seven years old and I had never been hit before in my life." (*The Métis Experience*, Vol. 3, p. 49)

Greg Rainville (Lebret, mid 60s)

"I was punished because the nuns would get frustrated with you when they talk to you in French and English, and you're not knowing what they're talking about, and you're pulled around by the ear, and whatnot, and slapped on the back of the head, and stuff like that. And I didn't know what I was doing wrong. No matter what, I tried to do good, but I couldn't understand what they were saying, and they couldn't understand what I was saying, but I was punished."

Conrad Burns (whose father attended the Prince Albert school)

"It was a cultural genocide. People were beaten for their language, people were beaten because ... they followed their own ways." (*The Legacy*, Vol. 5, p. 6)

Ralph Paul (Beauval, 1944)

"In 1944...our surname was changed again and this time to Paul. My late father had three names. So what happened was it disrupted our claniship. We had many people marrying first cousins as the result because they did not know the immediate family lines. It was not just our language that was tampered with, but also our identity. Our Dene names were changed." (*FN Education, SK Teacher Guide*, p. 19)

A language is one's identity. A language is an inviolable gift to the Indigenous peoples from the Creator and their ancestors.
Fred Kelly, former student of Lebret
(*Speaking My Truth*, p. 38)

"Now you are no longer an Indian"

No. 26

No. 103

No. 52

No. 35

No. 7

"Our language and culture is the window through which we see the world."

"Hoté nuhevcvniö
chu nuheyatié hátón
dézq. papü pñ hoñüné
dáhoozq sí beneridi
hasii."

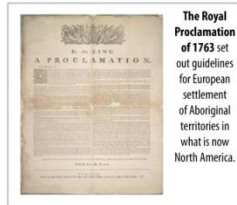
~Dene Elder Paul
Disain, Stony Rapids,
SK

Quick Fact:
First Languages of Saskatchewan
Algonquin language family:
Cree (3 dialects)
Plains "Y", Woods "N" and Swampy "M"
Ojibwa (Western Dialect is Saulteaux)
Arapaho (Atsina or Gros Ventre dialects)
Sioux language family
Nakota (Assiniboin, Stoney/Siou),
Dakota,
Lakota
Athapaskan language family
Dene (sole representative found in Saskatchewan)
Métis Language
Michif (mix of Cree and French)

This history and its aftermath...should not be seen as an Aboriginal problem; it's a Canadian one."

~Chief Justice Murray Sinclair

HISTORICAL TIMELINE

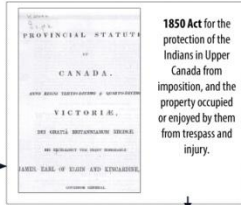


The Royal Proclamation of 1763 set out guidelines for European settlement of Aboriginal territories in what is now North America.

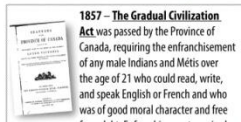
1815 British government adopts policy to "civilize the Indian."

1842-44 Gradual assimilation strategy: The Bagot Commission proposed that the separation of children from their parents would be the best way to achieve assimilation. Considered the starting point for the residential school system.

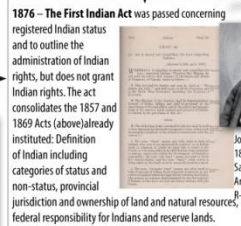
1847 Egerton Ryerson's Report on Native Education iterated the recommendation to separate children from parents, and to "give a plain English education adapted to the working farmer and mechanic."



1850 Act for the protection of the Indians in Upper Canada from imposition, and the property occupied or enjoyed by them from trespass and injury.



1857 - The Gradual Civilization Act was passed by the Province of Canada, requiring the enfranchisement of any male Indians and Métis over the age of 21 who could read, write, and speak English or French and who was of good moral character and free from debt. Enfranchisement required Indians to choose an approved surname by which they would be legally recognized. The **1869 Gradual Enfranchisement Act** set out more ways Indian and Métis would become enfranchised (i.e. Indian woman marrying non-Indian man and offspring shall cease to be Indian).



1876 - The First Indian Act was passed concerning registered Indian status and to outline the administration of Indian rights, but does not grant Indian rights. The act consolidates the 1857 and 1869 Acts (above) already instituted. Definition of Indian including categories of status and non-status, provincial jurisdiction and ownership of land and natural resources, federal responsibility for Indians and reserve lands.

1879 - The Davin Report Nicholas Flood Davin prepared a report after visiting several US Industrial Boarding Schools. In his report, he recommended the US model of "aggressive assimilation" through Indian Boarding Schools. He also recommended a contract method, in which missionary schools were utilized where possible. For more information, see pages 26-27



Edgar Dewdney established the Industrial schools in what is now Saskatchewan SAB R-848-1

1883 - Industrial Residential Schools are intentionally built far from reserves to limit parental and cultural influence

1884 - 1885 Northwest Resistance (often called Northwest Rebellion in history books). Cree and Métis resistance in the Saskatchewan District of the North-West Territories (Louis Riel, Gabriel Dumont, Poundmaker, Mistahî-Maskwa/Big Bear, Star Blanket)

1885 - Amendment to the Indian Act prohibits traditional Indian ceremonies such as potlaches and the Sun Dance. (see Indian Act - Amendments). Hayter Reed's implementation of the Pass System

1894 - Amendments to the Indian Act gave authority to an Indian agent or justice of the peace to remove any "Indian child between six and sixteen years of age" who was "not being properly cared for or educated, and that the parent, guardian or other person having charge or control of such child, is unfit or unwilling to provide for the child's education" to place the children in an industrial or boarding school.

1907 - Medical Inspector for Indian Affairs, Dr. P. H. Bryce, reports that health conditions in residential schools are **A Story of a National Crime**. Bryce recommends Residential Schools be turned into sanatoriums.

Early 1900s - Tuberculosis and Influenza epidemics cause high death rates in Indian Residential Schools

1920 - Indian Act legislates compulsory school attendance (day, industrial or boarding); Children were forcibly taken and resistant parents fined or jailed.

"I want to get rid of the Indian problem....Our object is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic, and there is no Indian question, and no Indian department..." Head of Department of Indian Affairs, Duncan Campbell Scott.

1951 - An Act respecting Indians

1952 - Federal Government was responsible for hiring all teachers and had complete control over in-class curriculum.

Russell Diabo talks about the current problems with the Indian Act.

Human Rights Atrocities in Residential Schools

- Substandard Living Conditions
- Poor Construction and Ventilation
- Malnutrition
- Separation from Siblings
- Manual Labour for Half of School Day
- Physical Assaults
- Sexual Violence
- Emotional/ Mental Abuse
- Forced Confinement
- Religious Fear and Indoctrination
- Cultural Theft Language Tortures
- Hatred, Racism, and Oppression
- Forced Sterilization
- Medical Experiments
- Disease and Inaction
- Unsolved Child Deaths and Burials

The "Sixties Scoop"

The residential school legacy of removing children from their families and communities continued through the child protection system, with the mass removal of Indigenous children from their families in the child welfare system. (June 2015 Province of Manitoba issued an apology for the Sixties Scoop. 2016 Call for apology in Saskatchewan)

1969 - White Paper proposed end of discrimination against Indians and assimilation into Canada—the end of the Indian Act. **1970 The Red Paper:** Aboriginal resistance

1980s - Adult students began disclosing sexual and other abuses while attending the schools. Sixties Scoop children began looking for their parents.

1990 - Phil Fontaine, National Chief of the Manitoba Chiefs goes public as the first Indigenous leader to tell the story of his own abuse in residential school, calling for recognition of the abuse, compensation and an apology for the inherent racism in the policy.

1996 - The Royal Commission on Aboriginal Peoples Report is released and recommends that a public inquiry be held to investigate and document the abuses in Indian Residential Schools

1997 - Muscowequan (Lestock), Marieval (Grayson, Cowessess), and the Prince Albert residences closed

1998 - Lebreton (Qu'Appelle) School closed

1998 - The Canadian Federal Government's response to the Royal Commission on Aboriginal Peoples Report: Gathering Strength: Canada's Aboriginal Action Plan

1998 - Aboriginal Healing Foundation established to foster healing strategies for Indigenous communities in Canada. Published a 2004 *Report on Canada's Dispute Resolution Plan to Compensate for Abuses in Indian Residential Schools*

2001 - Federal Office of Indian Residential Schools Resolution set up to manage and resolve abuse claims

2006 - Indian Residential Schools Settlement Agreement (IRSSA) recognizing the damage inflicted by Residential Schools

2008 June 11 The Day of Apology
Formal Apology: Former Prime Minister Stephen Harper on behalf of the Government of Canada



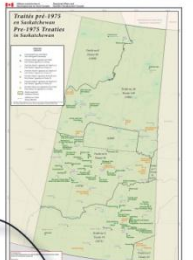
2008 - 2015 The Truth and Reconciliation Commission of Canada. Justice Harry S. Laforme was the first chair of the commission. After he resigned in 2008, Justice Murray Sinclair was appointed chair. The Commission focused on the residential schools, which were one aspect of the assimilation strategy.

2015 The National Centre for Truth and Reconciliation (NCTR) was formed to house the collection of materials on the history and effects of the Canadian Residential School System.

April 2016 - Daniels Decision: The Supreme Court of Canada declared Métis and non-status Indians as "Indians" under the Constitution, thus owing fiduciary duty to Métis and non-status Indians, and that Métis and non-status Indians have a right to be consulted and negotiated with in good faith by the federal government

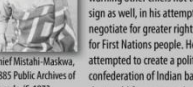
OVERVIEW

1871-1906 The Numbered Treaties in Saskatchewan: Treaty 2 (1871), Treaty 4 (1874), Treaty 5 (1875), Treaty 6 (1876, treaty adhesion 1883), Treaty 8 (1899), Treaty 10 (1906). The treaties were land surrenders. Each treaty is modeled after the 1850 Robinson Treaties; however, each has unique clauses, reflecting the negotiation between the parties. For example, Treaty 2 in the southeast corner of the province did not include rights to hunt and fish. "In some locations, Canada negotiated Treaties with First Nations; in others, the land was simply occupied or seized. The negotiation of Treaties, while seemingly honourable and legal, was often marked by fraud and coercion, and Canada was, and remains, slow to implement their provisions and intent" (p. 3). Treaties granted limited land rights and financial compensation for the European acquisition of territory. Each treaty offered rights to on-reserve education.

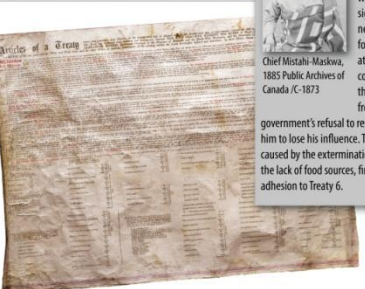


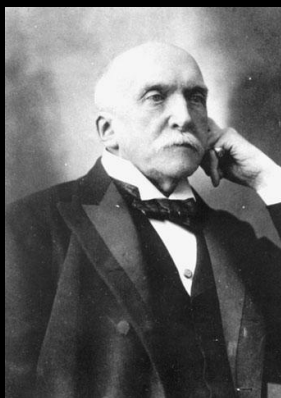
In 1870, some land grants were issued to Métis communities (not individuals) in Saskatchewan.

In the late 1870s, Chief Mistahî-Maskwa (Big Bear) refused to sign Treaty 6, warning other chiefs not to sign as well, in his attempt to negotiate for greater rights for First Nations people. He attempted to create a political confederation of Indian bands that could force concessions from the government. The government's refusal to respond to the Band caused him to lose his influence. The desperate circumstances caused by the extermination of the buffalo, and thus, the lack of food sources, finally forced him to sign an adhesion to Treaty 6.

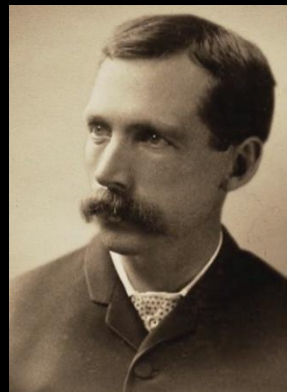


Chief Mistahî-Maskwa, 1885 Public Archives of Canada (C-1873)





Legacies Examined



SASKATCHEWAN INDIAN RESIDENTIAL SCHOOLS



Battledore Industrial School
(1883 - 1914)



Beauval Indian Residential School
(1860/69 - 1995) and
Île-à-la-Croix (1821-1976)



Crowstand Indian Residential School
(1889 - 1915) Cote Improved Federal Day School (1928 - 1940)



Fort Pelly (1905 - 1913)/St. Philip's
(1928-1969) Indian Residential School



File Hills Indian Residential School
(1889 - 1949)



Emmanuel College/Indian Boys
Industrial (1879-1883)/ University of
Saskatchewan (1883-)



Gordon's Indian Residential School
(1888 - 1996)



Guy/Sturgeon Landing Indian Residential
School (1926 - 1952)



Lebret/Qu'Appelle Indian Residential School
(1884 - 1998)



Marieval/Cowessess Indian Residential School
(1899 - 1997)



Muscowequan Indian Residential School
(1889 - 1997)



St. Anthony's / Onion Lake Indian
Residential School (1894 - 1974)



St. Barnabas/Onion Lake Indian Residential
School (1892 - 1943)



St. Alban's Indian Residential School
(1943-1951)



Lac La Ronge/All Saints Indian Residential
School (1907 - 1947)



Prince Albert (All Saints) Indian Residential
School (1947 - 1997)



Regina Industrial Residential School
(1891 - 1910)



Round Lake Indian Residential School
(1888 - 1950)



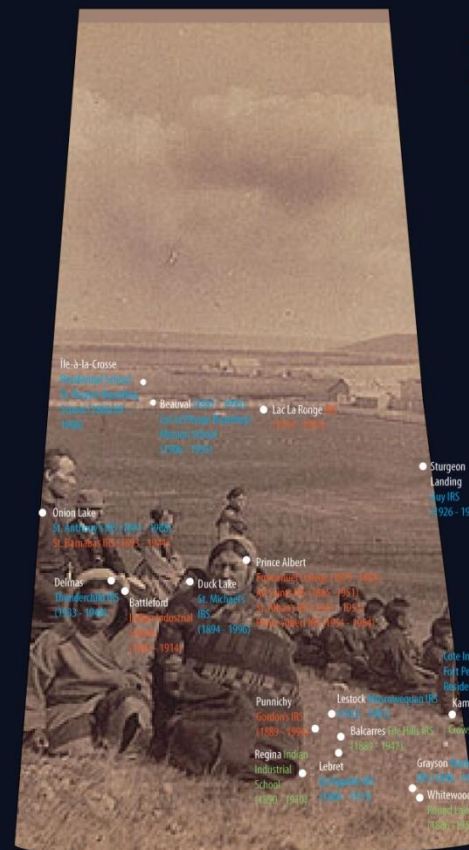
St. Michael's/Duck Lake
Indian Residential School (1894-1996)



Thunderchild / St. Henri/Delmas Indian
Residential School (1901 - 1948)

Click to read former student stories online

MAP OF INDIAN RESIDENTIAL SCHOOL LOCATIONS IN SASKATCHEWAN



- Anglican Church of Canada
- Roman Catholic
- Presbyterian/ United Church of Canada

Photo: Fort Qu'Appelle Indian Industrial School shows students with Principal Father Joseph Huganard, staff and Grey Nuns, Lebret, Saskatchewan, 1884. Photographer: Otto B. Baul Library and Archives Canada, PA-118765

Did you know that the word "Saskatchewan" comes from the Cree word "Kisiskatchewan Sipi," which means "swift-flowing river"?

Students residences in still in operation in 1990s in Saskatchewan: Beauval, Duck Lake, Gordon's, Marieval (Grayson), Muscowequan (Lestock), Prince Albert, and Qu'Appelle. Qu'Appelle was the last to close in 1998.

[Back to Overview](#)

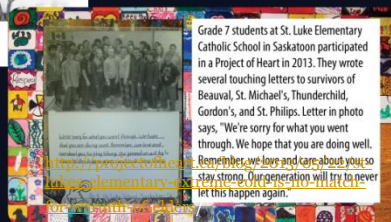

St. Philips Indian Residential School, built in 1927 and torn down in the 1960s, SAB R-A25317



St. Philips School, ca. 1928, Missionary Oblate Sisters Archives MS/03



"Girls working in the kitchen," St. Philips School, ca. 1935, Missionary Oblate Sisters Archives MS/14


<http://www.2uregina.ca/stories/#story-8>
 Grant Severight Survivor Story - "Where are the Children." "The experience in itself dislocated the children from the nucleus of the family warmth and the family caring."


Elaine Durocher, a survivor of the school, speaking at a Women's Centre event.

Elaine Durocher: "As soon we entered the residential school, the abuse started right away. We were stripped, taken up to a dormitory, stripped. Our hair was sprayed.... They put oxfords on our feet, 'cause I know my feet hurt. They put dresses on us. And were made, we were always praying, we were always on our knees. We were told we were little, stupid savages, and that they had to educate us." (The Survivors Speak, p. 43)

"They were there to discipline you, teach you, beat you, rape you, molest you, but I never got an education. I knew how to run. I knew how to manipulate. Once I knew that I could get money for touching, and this may sound bad, but once I knew that I could touch a man's penis for candy, that set the pace for when I was a teenager, and I could pull tricks as a prostitute. That's what the residential school taught me. It taught me how to lie, how to manipulate, how to exchange sexual favours for cash, meals, whatever, the case may be." (The Survivors Speak, p. 120)

Read former student stories

In making the case for a boarding school on the Keeseekeoose Reserve, Roman Catholic missionary J. Decorbey informed Prime Minister Sir Wilfrid Laurier in 1899 that "children could no longer be sent from here to industrial schools. Already a good number have been sent. Although care was taken to send only those who gave the best assurances of health, all are dead, with the exception of one girl." Decorbey promised that if the government built a Catholic boarding school on the reserve, "the number of children would be small" and "on the first symptom of the disease appearing they would be sent home." (The History, Part 1: Origins to 1939, Vol. 1, p. 395)



FORT PELLY/ST. PHILIPS INDIAN RESIDENTIAL SCHOOL

There are separate listings for the Roman Catholic church schools near Kamsack at Keeseekeoose First Nation, (in Treaty 4 territory), but these refer to the same institution. Fort Pelly school was established by Rev. Jules Decorbey in 1895 on the Fort Pelly Trail, about two miles (3.22 kms) west of the St. Philips Mission.¹ The government began paying per capita grants to the school in 1905. Fort Pelly closed in 1913 due to the ill health of its second principal, Father Ruelle, low enrolment, and poor conditions. The second Indian Residential School, St. Philips, (1928–1969), was built in 1927. At its peak, the school had 132 resident students in the 1964/65 school year.

Poor Supervision

In 1909, a federal Indian Agent reported that female students had been sneaking out of their residences to meet with young men from the Key and Keeseekeoose Reserves. The Agent suggested that the local women who had taken over from the Sisters who had previously worked at the IRS had no experience in working with pupils and "let the children do very much as they please..." The

federal government advised that the Principal was in charge of discipline at the IRS and should be more vigilant in light of the recent staff changes.²

Abuse

In 1911, the intoxicated assistant principal threatened staff and students with a rifle, saying he was going to shoot some of them. When the federal government requested that Principal J. Decorbey explain the incident, he tendered his resignation instead and shortly after the assistant principal became the principal (Father Ruelle).

In May 1965, due to the report of the school nurse, K. Kerr, newly appointed Principal Edmond Turenne recommended the discharge of Ralph Jubinville³ from his position as the boys' supervisor for deliberately inflicting burns on the arms, hands, and necks of at least seven boys with a lighter as a form of punishment.⁴ Andrew Quewezance said that after nine years' "

¹ SPN-001036, SPN-001037, SPN-001048, (NCTR summary)

² An Online Message Board post that Ralph Jubinville was married to Helen Nenevici, a First Nations, Catholic, Native from Pine Falls, Manitoba, who apparently died in 1965 near Kamsack, only one to two years after marrying Ralph. Their only son Mark died in Edmonton apparently of drowning in 1973 at about 11 years of age. (<http://saskatooncity.ca/threads/angel-new-burials-21849-locations-northern-canada-land-crematorium>)

³ The History, Part 2: 1939 to 2000, Vol. 1, p. 391

employment at the school, this man was fired when school authorities asked students about their scars and were told they were caused by being burned with a hot lighter.⁵ Principal Turenne concluded that "these incidents reveal a definite sign of sadism on the part of this man." Although Indian Affairs notified the local Mounted Police of Jubinville's actions, the RCMP took no further action. However, in 1994, complaints from former students led the police to revisit the case. In May 2004, Jubinville was convicted on three charges of assault causing bodily harm and fined \$500.⁶

Student Death

Three boys ran away on June 4, 1965. One of them, Alfred Whitehawk, died when he attempted to cross the Assiniboine River. The principal stated that he expected he would "need the help of the RCMP to bring back to school the other boys who are still at large." He explained, "I feel that we do not get from the people the cooperation we need in locating these boys. The reserves are too big an area for me to cover, especially when some of the people purposely hide the children

⁴ Miller, L. R. (1999). *Strapwounds: A History of Native Residential Schools*, p. 130. "Missing Children and Unmarked Burials", Vol. 4, p. 101; The History, Part 2: 1939 to 2000, Vol. 1, p. 450

and pretend not to know where they are."⁷ One can only wonder how bad the situation at school must have been for students to risk their lives in order to escape, and for parents to hide their children from school officials.

Harsh Punishments

In May 1965, Indian Affairs ordered an investigation into allegations that students who had run away from the Kamsack school had been punished by having their hair cropped. Instructions were issued to stop the practice immediately. Part of the investigation was a review of the school files. Nurse Kerr and the Principal Turenne could not find a copy of the Indian Affairs regulations regarding discipline.⁸

Sexual Abuse

Father Martin Houston, who was convicted as a child molester in 1962 for sexual offences committed at Grollier Hall (Inuvik, NWT), was a supervisor of young boys at St. Philip's in the 1958-59 school year. He was given an indefinite sentence and served nine years in a federal penitentiary before being released in 1971. In 2002, he was again convicted of

⁷ The History, Part 2: 1939 to 2000, Vol. 1, p. 348

⁸ The History, Part 2: 1939 to 2000, Vol. 1, p. 39; Vol. 4, p. 102

sexual abuse for new offences that occurred during his time at Grollier Hall. His 1990 ordination had angered former students who had been sexually assaulted by him.⁹

Fire Hazard

In July 1955, Principal Raymond Beauregard sent an urgent telegraph message to Ottawa, warning that, because of a "critical" problem with the school's water pipes, there was a "danger of fire."

A Saskatchewan government inspector reported in November 1955 that the school's "alarm system is completely out of order, and fire escapes are not marked at all. The existing hoses are leaking badly and the valve if opened will not close off again."¹⁰

A 1968 inspection report described the school as a "fire hazard and a potential threat to the lives of the children still living in it."

Principal Turenne reported that students had tried to set the school on fire on two consecutive days in the spring of 1968. On

one occasion, three girls set a cardboard box on fire in their dormitory. Two of them then went to bed in the dormitory, while a third called the matron. The principal said that one of the children who set the fire was "very deeply disturbed." The fire was put out quickly before it could cause any damage. The next day, a girl set a sheet on fire in the laundry.¹¹ The school was judged to be beyond repair in 1968, and the following year, the residence closed.¹²

Commemoration Project

"In 2012, the St. Philips Residential School Project Council, with the support of the Keeseekeoose First Nation, commemorated the legacy of Indian residential schools with a three-part project that included statement gathering in the language of the St. Philips students using video and audio formats. A monument and commemorative plaques were installed at the site of the St. Philips Residential School, and a variety of events and activities were held to educate the community and general public about the legacy of residential schools."¹³

⁹ The History, Part 2: 1939 to 2000, Vol. 1, p. 345

¹⁰ The History, Part 2: 1939 to 2000, Vol. 1, p. 385

¹¹ <http://www.adnc-aandc.gc.ca/eng/13091425886/130914274167458>

FATHER HUGONARD



In 1924, a celebration and Indian pageant was held at the Lebreton/Qu'Appelle Mission to observe the 50th Anniversary of Father Hugonard's (founder of the Lebreton Indian Residential School) coming to Lebreton. The monument seen above was dedicated to his memory in 1927 and stands in the cemetery at the entrance to the school site. (Photo credit: Shuana Niessen, Sept. 2016)

Two Histories

A 1955 historical account of Qu'Appelle Residential school states that: "Early in 1885, Father Hugonard, accompanied by agent Lash, set out on the reserves to recruit pupils. They succeeded in getting 22 boys, who arrived at the school in the spring. In 1886 the enrolment was 45, all boys."¹ A clearer picture of how these boys were obtained is seen in an account by Ochanukwa'he – "Pathmaker" (Daniel Kennedy), who was taken to Lebreton Indian Industrial School in 1886. In his memoirs, Kennedy wrote: "In 1886, at the age of twelve years, I was lassoed, roped and taken to the government school at Lebreton."²

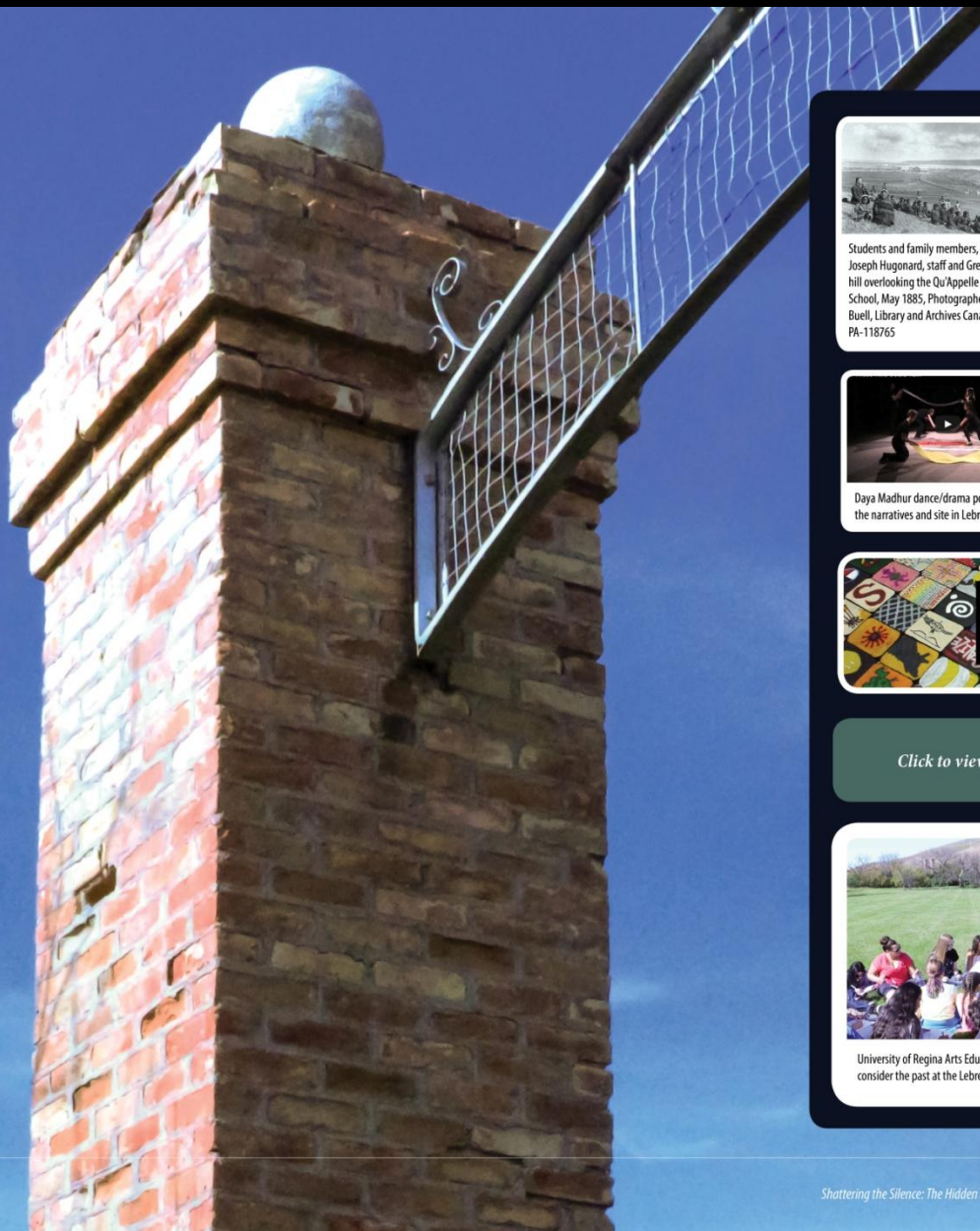
In 1901, Hugonard was accused of "stealing" boys of the SheSheep's Band and taking them to school by force. The mother of two of the boys, known as the "Widow Penna," told Indian agent Magnus Begg, "The Rev. gentlemen and the two police-men overtook her about 25 miles from Qu'Appelle and 40 miles from the Reserve, and without speaking to her, told the police to put the boys in the waggon [sic], she said the eldest boy clung to her but they pulled him away."

When Begg told her she could visit her boys at the school, she said the "distance was too long, the snow too deep, and she was sick and wanted her children back." Other band members told Begg that "there would be trouble" as a result of Hugonard's treatment of the boys. He took this to mean that the police would have difficulty in retrieving runaways from the school. When band members asked if Hugonard's actions were legal or approved by the Indian commissioner, Begg told them he did not know. In a letter to Indian Commissioner David Laird, he noted that under Section 9 of the 1894 regulations, "a child may be committed by a Justice of the Peace or an Indian Agent without giving notice. The Rev. Father Hugonard is neither, but of course I did not read this part of the section to the Indians."³

¹ Sister G. Marceau, Grey Nun (1955), *The History of the Qu'Appelle Residential School*, (page 11)

² *The History, Part 1, Origins to 1939*, Vol. 1, pp. 173-174

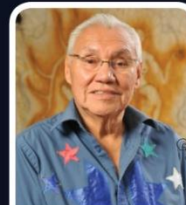
³ *The History, Part 1, Origins to 1939*, Vol. 1, p. 259



Students and family members, Father Joseph Hugonard, staff and Grey Nuns on hill overlooking the Qu'Appelle Industrial School, May 1885, Photographer Oliver Buell, Library and Archives Canada PA-118765



Click to hear Lorna Rope's story



Click to read about Noel Starblanket



Daya Madhur dance/drama portrayal of the narratives and site in Lebreton



SUNTEP Regina students commemorated the students who died at the Lebreton Indian Residential School

Click to view stories from former students



University of Regina Arts Education students and Prairie Valley School Division students consider the past at the Lebreton Indian Residential School site.



(Left) Mathew Sangwais, great grandson of Noel Joseph Pinay, Senior, and (Right) Lawrence Pinay, great grandson of Clifford Pinay. Clifford and Noel Penna (brothers) were taken from Shesheep First Nation at the ages of 12 and 10 by Father Hugonard. They attended residential school at Lebret and they never returned to Shesheep. They were relocated onto Peepeekisis via The File Hills Colony experiment.