

**Inquiry Respecting the Treatment, Experiences and Outcomes of Innu in the Child Protection System**

**Archival Research Notes - Chronological Order**

**Michaela S. Doucette**

<b>1900s.....</b>	<b>2</b>
<b>1910s.....</b>	<b>6</b>
<b>1920's.....</b>	<b>13</b>
<b>1930s.....</b>	<b>15</b>
<b>1940s.....</b>	<b>18</b>
<b>1950s.....</b>	<b>25</b>
<b>1960s.....</b>	<b>54</b>
<b>1970s.....</b>	<b>85</b>
<b>1980s.....</b>	<b>121</b>
<b>1990s.....</b>	<b>124</b>
<b>No date.....</b>	<b>125</b>

**Research Notes - Chronological Order****1900s**

- PANL MG 63.4233 Register of Girls –St. Anthony Children's Home  
[RESTRICTED] **January 1906** - [1922?]
  - Mainly records relating to medical history of children
  - Mentions of “Eskimo” children, children with “½ Eskimo” parents, “Eskimo” appearance, “has the Eskimo type”
    - Term “quadren” used
  - Page #160 Isaac Rich, admitted August 6, 1922, Born Feb. 20, 1912, includes limited medical records
  - Some boys included in register
  - Names of children (possibly Innu):
    - Mary Curl (likely Inuit, “A quadren,” “she has the straight black hair and olive skin of the Eskimo,” from Battle Harbour)
    - Mary Ellen Morris and Clara Belle Morris (lived at Seal Island, “Eskimo type”)
    - Tamar Curl (“dark with sallow complexion and looks almost a pure Eskimo,” from “the little settlement of Porcupine”)
    - Mary Sarah Simms (“Dark”)
    - Levi Morris (admitted to Battle Harbour Hospital... leg amputated, “very dark hair and eyes”)
  
- PANL MG 63.4234 Register of Boys – St. Anthony Children’s Home  
[RESTRICTED] **January 1906** – [1932?]
  - Mentions of “Eskimo” children, children with “½ Eskimo” parents, “Eskimo” appearance, “has the Eskimo type”
    - Term “quadren” used
  - Page #49 Noah Karle
    - “Past History: 1906 Found at Davis Inlet by D. Grenfell. He had a mother but no father. He was very ill suffering from empyema. He was taken to Battle Harb. and was sick there for sometime.”
    - 1907: Operated on by D. Little with good result. From that time he was under Sister Bayley’s care being part of the time with her at Battle and the rest at Forteau.
    - 1910: Sister Bayley left for Eng. and D. Grenfell brought Noah here in May.

- [unknown script] Died of T-B pulmonary 1918..."
- Page #61 Stewart Montague
  - "Past History: Father dead. Mother married an Indian, now in Nova Scotia. Was living with a half sister at Goose Bay, Labrador, who died of phthisis this winter - 1912-1913.
  - Appearance: Very dark, has Indian blood in him, intelligent looking.
  - Character: Dr. Wakefield sent the boy to us and wrote this of him. 'He lived with us all winter (at Mudlake). He came to us with a bad reputation, and being an awful liar among other things. He has not lived up to his reputation. We have found him fine, truthful, manly kiddie and have both grown awfully fond of him. I firmly believe he has the making of a fine man. If he proves himself later to be worthy of a college education, or other similar help, we would very much like to have the first chance of providing such help.'
  - Feb. 1917 Developed tuberculosis and after some months was [?] as a Hospital patient.
  - July 24, 1917 went to Bauile?, summer 1917, [?] there a patient, all [?] and returned in Fall 1917, was in hospital till he died in 1918. Pulmonary T-B"
- Page #63 Wilfred Soward
  - "Past History: Half Indian in descent. Father insane in to asylum at St. John's, Nfld. Mother unable to support her three children, one boy and two girls, so they have all been taken into this home, while she is going into service at St. John's
  - Appearance: Wilfred is a big child for seven, is very dark in appearance
  - Character: Appears to be an affectionate little fellow, very polite and fairly obedient
  - Religion: Church of England
  - Relatives: Father mother at St. Anthony
  - June 6 1921 Dr. Hayden took Wilfred with him to Battle Harbour for the summer and is going to take him to his house in Hartford Cove where Wilfred will live with his family and go to the Hartford High School. If he does well further plans will [?] for his education."
- #89 William Henry Winters
  - Past History: Father dead - mother left with several children and unable to support them, yet very unwilling that Henry should be taken to the home.
  - Appearance: Rather small for his age, dark, thin and rather delicate looking.

- Religion: Church of England
- Nearest Relative: Mrs. Elizabeth Winters, Davis Inlet, Labrador
  
- Names of children (possibly Innu):
  - Thomas Henry Roberts (Inuit, "good deal of Eskimo blood in him")
  - David Gill (a "quadren")
  - Ephraim Dyson (Inuit, a "quadren")
  - George Toumishey (Inuit, a "quadren")
  - John Newell (Inuit, "complection of the Eskimo")
  - Bertie Ford (lived at Kilinik Cape Chidley, "dark")
  - Noah Karle ("Found at Davis Inlet")
  - Levi Morris (Admitted to hospital at Battle Harbour. "Very dark hair and eyes")
  - Stewart Montague ("has Indian blood in him")
  - Wilfred Soward ("Half Indian in descent")
  - Timothy Toumishey ("Very dark with the Eskimo type of face")
  - John and William Pircey ("dark")
  - Frank Davis (From Suag Cove, Sandwich Bay, "Very dark")
  - John Harvey Blake ("Dark")
  - William Henry Winters ("dark") Nearest Relative: Elizabeth Winters, Davis Inlet, Labrador
  - Levi James Pardy ("dark skin and hair". Home was: Packs Harbour, sent to school in Cartwright)
  - Silas Pardy (brother of Levi Pardy, "dark with rosy cheeks)
  - William Lethbridge ("dark skin and hair", mother Mrs. Edith Lethbridge, Grady Harbour, Labrador)
  - Noah Nicholas ("dark", mother Mrs. Nicholas, Harbour Deep, Nfld.)
  
- PANL MG 63.4235 Register of children - St. Anthony Children's Home [RESTRICTED] [1906-1947]
  - "Register of the Children in the Royal National Mission to the Deep Sea Fishermen's Orphanage, St. Anthony, Northern Newfoundland
  - Names possible of interest: (admission date-discharge date)
    - Phylis Blake, Mudlake, Labrador (Sept. 1916-Sept. 1921)
    - Donald Goudie, North West River (Sept. 1921-July 1925) Date of birth: March 6, 1909
    - Florence Sarah Goudie, North West River (Sept. 1930-July 1938) Date of birth: Feb. 16, 1917
    - Druscilla Hope, Mud Lake (Aug. 1943-Oct. 1945)

- Noah Karle, Davis Inlet, (May 1910-June 1912) Date of birth: Sept. 27, 1897, Parents: mother, Supported by: Nlfd. Govt. (Paid Quarterly, \$10.00)
  - Nellie Mesher, North West River (Aug. 1938-Oct. 1939)
  - Finley Oliver, North West River (Sept. 1925-June 1927) Supported by: Gov. Grant
  - Isaac Rich, Ticoraluk, Groswater Bay (Aug. 1922-Aug. 1925) Date of birth: Feb. 20, 1912
  - Pheobe Shugalo, Hamilton Inlet (July 1912-July 1922)
  - Thomas Peter Shugalo, Hamilton Inlet (July 1912-July 1925)
  - Henry Edmund Winters, Davis Inlet (Sept. 1917-May 1920) Date of birth: Jan. 20, 1907, Parents: Mother, Supported by Nlfd. Government grant, paid quarterly \$13.00
  - Harriet Mary Winters, Davis Inlet (Oct. 1918-May 1920) Date of birth: Oct. 24, 1907, Parents: Mother, Supported by Nlfd. Government grant, paid quarterly \$13.00
- PANL MG 63.4242 St. Anthony Children's Home records [RESTRICTED]  
**1906-1950**
    - Index cards with names, birth dates, birthplace, admitted date, sorted alphabetically
    - Appears to be summarized information from registrar books
- PANL MG 63.4237 St. Anthony Children's Home records [RESTRICTED]  
**1907-1950**
    - "Goudie Florence Sarah:
      - Born: Feb. 16, 1917
      - Home: North West River, Labrador
      - Admitted: Sept. 4, 1930
      - Supported by Toronto Branch I.G.A., Canada
      - Methodist
      - Past History: Florence came for schooling. Her parents are both dead and she lived with a married brother at North West River
      - Appearance: Very dark hair and complexion. Not very tall.
      - July 1932: Left orphanage for North West River
      - September 1936: Florence returned to the Orphanage to take Grade 10 work at the Grenfell School. She is older than the children here and was not particularly happy with them however, she

adjusted daily well...Discharged to North West River July 11, 1938 to work as ais in the hospital.

- 1948: Florence took nursing training in the U.S.A. Returned and was a nurse at N.W.R. for two years. Married Cyril Michelin in 1945..."
- "Karle, Noah:
  - Born: Sept. 27, 1897
  - Admitted: May 21, 1910
  - Discharged: June 1912
  - Died: 1918
  - Supported by the N.F. Govt. Grant
  - Past History: Found at Davis Inlet by Dr. Grenfell. He had a mother but no father. He was very ill, suffering from empyema.
  - 1906: He was taken to Battle Harbour Hospital, and was sick there for some time.
  - 1907: Operated on by Dr. Little with good result. From that tim he was under Sister Bailey's care, being part of the time with her at Battle Harbour and the rest at Forteau.
  - 1910: Sister Bailey left for England and Dr. Grenfell brought Noah here in May.
  - 1918: Left Orphanage in 1912, and for several years ran the lights and did other work on the Mission. Died in St. Anthony Hospital of pulmonary tuberculosis. (Houghtelling)"

**1910s**

- PANL MG 63.4239 St. Anthony Children's Home records [RESTRICTED]  
**1910-1956**
  - Isaac Rich:
    - Born: Feb 20, 1912
    - Admission: Aug. 7, 1922
    - Past History: Father and step-mother living at Rickey Cove, Lab. Dr. Grenfell requested by the father to take the boy for schooling and training. Father a fisherman and trapper and poor. Boy had never been to school but says he knows his letters. Has one sister, 18, who is cook at Indians Harbour Hospital.
    - Birth Place: Pottles Bay, Lab. Father, John Rich.
    - Appearance: Rather fair... Appeared under-nourished, weak, thin and pale
    - Aug. 1925: ...Miss Blake believes so strongly in his superior intelligence, that she is sending him to Kimball Union Academy, Meriden, N.H. for two years...He is a boy of sentiment and lives his home and sister with a devotion delightful to see. His desire is to return to the Labrador eventually.
    - 1927: Did not have a very good record at Kimball Union Academy. In the fall of 1927 returned to his family in Labrador.
    - 1938: Isaac now lived at N.W. River, is married to Mary Montague, and has two children. Is a trapper.
  - George Rose:
    - Born: May 8, 1926
    - Admitted: Aug 1930
    - Home: Nr. Battle Harbour-Labrador
    - Past History: Brought in by Sir Wilfred after a tour of the Labrador Coast. Mother sick Father had had a run of bad luck. George and his brother are to be cared for at the Orphanage until such time as Dr. Moret can arrange to have them at St. Mary's River...
    - Appearance: ...dark skin and dark merry eyes
    - July 21st/37: ...The possibility of re-establishing the Rise brothers with relatives at St. Mary's River was gone into by Dr. Forsythe, whose district they rightly belong to, however, the father is considered insane and the other family connection will not risk taking the boys.

- Discharged to become the legal charge of Mr. Donald Goudie, Makkovick, Labrador arrangement having been made through Mr. George Sach of the Moravian Mission. Discharged Sept 14, 1940
- Solomon, Lucy, and Dora Soward:
  - Solomon Soward:
    - Born Feb. 21, 1915
    - Admitted July 3, 1918
    - Supportent by Govt. Grant and Miss Ellen Tayloe, Orange, NJ
    - Past History: Father dies in INsane Asylum in St. John;s and the mother is unable to keep the child. The three older children are already in the Home.
    - Returned to his home [J]une 1927 [N.W. River]
  - Lucy Soward:
    - Born: May 13, 1911
    - Admitted Oct. 13, 1913
    - Supportent by Govt. Grant (after Father's death) Mrs. Stanley Julian, Toronto
    - Appearance: Is very dark with small features...
    - Sept. 29, 1925: ...Lucie went to join her mother at North West River on Sept. 29, 1925
    - 1928: Lucie is not married to Reggie Blake and is living in N.W. River
    - 1938 Lucie has a child and a good home
  - Dora Mercy Soward:
    - Born: July 18, 1908
    - Admitted: Sept. 7, 1913
    - Supportent by Govt. Grant (after Father's death) & Mrs Loomis, USA
    - Appearance: Very dark in appearance showing clearly in colour and features her Indian descent
    - July 1925: ... Dr. Paddon wanted her to return to the Labrador last fall by Dr. Grenfell wishes her to remain in the Orphanage until she is 18. She is most dependable with the little children, in the kitchen or in the sewing room so she is invaluable help.
    - July 1926: Dora left for her home and has since become a maid at the Northwest River Hospital
    - 1938: Dora worked for the Mission for many years, in the Hospital and Yale School, and married about 2 years ago. Living at N.W.R.
- Wilfred Soward:
  - Born: Feb 18, 1906

- Admitted: Sept, 7, 1913
- Discharged: June 6, 1921
- Past History: Half Indian in descent. Father insane in the asylum at St. John's, NF. Mother unable to support her three children, one boy and two girls as they have to be taken into this home, while she is going into service at St. John's
- Appearance: Wilfred is a big child for seven, is very dark in appearance
- Character: Appears to be an affectionate little fellow, very polite and fairly obedient
- 1921: ...He has quite a gift for painting. Dr. Hayden took Wilfred with him to Battle Harbour to work as a wop for the summer of 1921, and in Sept. he sent him to his home in Hartford, Conn. to live with his family and go to the Hartford High School. If he does well, he will probably have a chance for further education.
- Went later to Kimball Union Academy
- May 25, 1932: Wilfred is now living at 64 Bartlett Street, Roxberry, Mass. He is married and has a baby and is doing very well. He is a painter.
- 1939: Most recent reports tell that Wilfred is going well, that her has a good wife, who keeps him up to the mark. Dr. Hayden continues to keep in touch with him.
- 1945: Dr. & Mrs. Curtis saw Wilfred and his wife at Dr. Hayden's house in Brookline, Mass. Fine looking woman, who they say keeps Wilfred on a even keel, and [w]orking. They have several children.
- Mary Sarah Simms:
  - Born: Oct. 16, 1895
  - Admitted: March 9, 1910
  - Discharged Sept. 1913
  - Past History: She came to the Orphanage in March, 1910, being sentenced here by Dr. Grenfell for telling lies about herself in connection with the minister. She is a niece of Noah Si[m]ms and sister to Will Simms.
  - Appearance: Dark...
  - Sept. 1913: Left to go into service at Mrs. Little's house
  - 1922: Now married to a man named Matthews and lived in the southern part of N.F.
  - 1938: Lives in Corner Brook, or thereabouts
- Martha Jane Snow:
  - Born: Nov. 1, 1912
  - Admitted: June 29, 1920
  - Appearance: Dark hair & eyes & skin. Anaemic looking. Very sky. Bright, dark eyes

- 4/6/28 Her mother Mrs. Sexton from Goose Cove asked if she could take Marther Jane home and in view of the fact that the child wished to go and there there seemed to be no future in store for her even has she remained two more years at the Orphanage, she was allowed to go.
- Truman Owen and Albert James Turnbull
  - Truman Owen Turnbull:
    - Born: Aug 5, 1921
    - Admitted: Sept. 21, 1925
    - Home: Venison Tickle, Labrador
    - Discharged: August 1936
    - Supported by Government grant
    - Past History: Father died last year, leaving the mother with two small children. The mother is only twenty one now, the elder boy having been born before marriage. Dr. Grenfell saw her when he went north this summer, found her with nothing and quite unable to provide for the children so told her to bring Truman and his brother Jimmy to St. Anthony...
    - August 1936: Truman went to live with relations at Hawks Harbour
    - 1937: During the summer Dr. Forsyth told us he has seen Truman during the winter, that he seemed well, and was living with the 'best of his uncles' - all of them are very poor
    - 1948: Jim Turnbull, who was in St. A in the summer of 1947, reported that Truman as living in N.W. River and as marries.
  - Albert James Turnbull:
    - Born: March 12, 1923
    - Admitted Sept. 20 1925
    - Home: Venison Tickle, Labrador
    - Supported by Government grant and Mr. Louis Wheelock, Swarthmore, PA
    - Appearance: Very dark skin and hair...
    - June 2, 1938: James went to work and live in the family of Mr. Stoodley at Indian Burying Place
- Harry, Josiah, and Martha Ann Ward:
  - Harry Ward:
    - Date of birth unknown, his age thought to be about 10
    - Admitted: Sept. 12, 1925
    - Home George's Cove, Labrador
    - Past History: The house in which the Wards lived belonged to Uncle Bill Burden. He built it for his son Charles and his two daughters Alpeha and Jessie. Alpeha married Thoman Ward, an

imbecile, and had sixteen children. The house in which all obese people lived consisted of a kitchen, two lean to places, and a loft... In one lean to were two bunks, in the one Uncle Bill and this boy Harry slept on a bag of feathers and with one quilt as covering. Above this was another bunk in which Sarah aged 18 slept on bare board, with no mattress and no covering. In the other lean to where two bunks, in one slept Mr. and Mrs Ward and four children, and above slept one of the elder sons with no mattress and no covering. Over the kitchen was a loft which contained two bunks, 5 by 5, in one of which slept the Aunt Jessie, aged between thirty or forty, and the other brother Charles about the same age...

In spite of the poverty and destitute condition of the family the parents and especially Aunt Jessie, were unwilling to let the children leave, but Dr. Grnfell insisted as they were being brought up under such deplorable conditions. He brought them on the Strathocona and by the next boat the father arrives, sent by Aunt Jessie, we believe, to take the children back. However he was shown the house and saw that the children were in happy surroundings and apparently returned quite satisfied.

- Appearance: Dark skin and hair. Looks as if he has no care and did not seem to know how to eat at the table. His distinguishing mark is a black mole on the tip of his nose.
- Character: ...Does not seem intelligent and his teacher at school considered him to be mentally deficient but we are waiting to see if the trouble is not chiefly that of starvation...
- Jan. 1931: Harry left school after a short time and worked at the Barn...
- July 8, 1931: Left on Kyle for a summer of fishing, at his father's repeated request. He was doing well at the barn as assistant to Alex Simms and was enjoying the work...
- 1938: Most recent news, some time ago, Harry was still at George's Cove fishing
- Josiah Ward:
  - Born: Sept 1921
  - Home: George's Cove, Labrador
  - Admitted: Sept. 12, 1925
  - Supporter by: Mrs. Bernard Hoffman, 2420 Garden St., Santa Barbara, California
  - Appearance: ... very dark

- Character: ... He grabs his food and eats like a wild famished animal. When he came first he had no idea of sitting at the table but would just snatch the food and try and take it away to eat.
- July 12, 1933: Joey returned home at his father's request, to help with the fishing. Will attend school at St. Mary's in the winter
- 1938: The latest news of Joe, some time ago, was that he was still with his family, fishing, and living very poorly.
- Martha Ann Ward:
  - Born: Nov. 15, 1917
  - Admitted: Sept. 12, 1925
  - Home: George's Cove, Labrador
  - Left orphanage on June 30, 1932
- Mary Harriet and William Henry Winters:
  - Mary Harriet Winters:
    - Born: Oct. 24, 1904
    - Admitted Oct. 1, 1918
    - Discharged: May 1920
    - Supported by Govt. Grant
    - Past History: Father dead. Mother very poor. When Dr. Grenfell visited them at Davis Inlet, Labrador, he found the girl clothed in a sack reaching down to her ankles and her brother Henry in bed because he had no clothes. At that time Dr. Grenfell could only bring the boy to the Home as there was no bed for a girl, but the following summer, 1918, the mother came to work in the laundry at St. Anthony and the girl came to the Home.
    - 1922: In May 1920, Harriet and Henry went to live with their mother who was then a housekeeper for Dr. Curtis. Mrs. Winters has married Mr. Tobias Patey, across the Harbour and the two children are with her.
    - 1925: Harriet is now married to Ben Ackerman and has one child. They are living in St. Anthony
    - 1929: Harriet died of T.B., leaving three little boys, who live with their father, who is the janitor at the Orphanage.
  - William Henry Winters:
    - Born: Jan. 20, 1907
    - Admitted: Sept. 4, 1917
    - Discharged: May 1920
    - Supported by Govt. Grant

- Past History: Father dean. Mother left with several children, unable to support them, yet very unwilling that Henry should be taken to the Home
- Appearance: rather small for his age, dark, thin...
- 1922: Now living with his mother, who has married Tobias Patey across the harbor. Goes to the Mission School
- 1927-8: Henry has been working in a lumber camp, somewhere in Nfld
- 1938: Henry returned to St. Anthony several years ago and lived with his mother, Mrs. Tobias Patey. He is a fisherman.
- 1948: Henry served in the RN during the war and returned to live with his mother, Mrs. Tobias Patey and to make his living as a fisherman. Has supported her. Mr. Patey died in 1946. Henry worked in Hare Bay during winter 1947-8 returned to St. A in Spring

**1920's**

- PANL MG 63.4238 St. Anthony Children's Home Reports [RESTRICTED]  
**1916-1935**
  - List of names (see photos)
  - Report of the St. Anthony Orphanage **October 1926**
    - "Under the present policy of the St. Anthony Orphanage, it is neither an orphanage, nor a school, but an institution which cares for children of various groups as indicated in this report. Since there is no other home in Northern Newfoundland or Labrador which cares for children of nursery age we have a large nursery here, and the care and training of these children is one of the most important phases of our work."
    - "We are also agreed that whereas there is no other home which cares for as many different ground of children as this home it is necessary for us to continue caring for the orphaned and homeless children we have in this home whether they are bright or not, as well as those children who come here to go to school. Some of the children who are brought here by Dr. Grenfell because they are not getting good care at home, and children who are sent by their parents to go to school, have never been to school and home to begin in the first graft, regardless of age."
  
- PANL MG 63.1975 Child Welfare reports **1922-1923**
  - "Labrador Nutrition Classes" stats, "Labrador Health Clubs" directions/equipement lists, medical remedies, dental care, health information for teachers, etc.
  
- PANL MG 63.1928 Correspondence **1926**
  - Employment and salaries of staff, branch updates, etc.
  - List of Students 1925-1926 [school?]:
    - Fannie Applin
    - Graham Blake
    - Phyllis Blake
    - Jacob Bourne
    - Millicent Burden
    - Jacob Bussey
    - Susan Cave

- Stephen Chubb
  - Leonard Coates
  - Wilfred Earl Gillard
  - Donald MacNeill
  - Lottie Ollerhead
  - Stanley Patey
  - Harold Penney
  - Beryl Pomeroy
  - Israel Pomeroy
  - Isaac Rich
  - Isabel Sansford
  - Alice Simms
  - Elizabeth Wilcox
  - Mary Wilcox
  - Ruth Williams
- 
- ASC-COLL-064 #19 Letter from Harry Andrews, Hebron, to E.J. O'Brien, **August 18, 1927**
    - "I am sorry to of the state of our Indian friends at North West River it seems too bad to let these poor folks down so - isn't possible I wonder to find something for these people to do during the summer time so that they may be able to leave for their hunting grounds better equipped with provisions etc. I really think it is time for someone to look around for some outlet in this life as we cannot hide from ourselves the fact that in that locality furs are fastly diminishing as the white man keeps on pushing inward...our Indian, equipped for hunting as he is today, will not in an average year find sufficient furs to keep him alive. Another important point too is that dear and game, the chief source of Indian supply of food have frethly? Decreased during the past few years and thais means that the Indian required of more of the "white man's" food to maintain his family. I hope I do not take too pessimistic of a view as regards these people but I cannot see how one can, under present conditions, be optimistic enough to think of hope that they are 'well off'. It's really too bad that the Government won't in such cases of need, see their duty clearly while they squander so many thousands of dollars... these poor old Indians do not receive many blessings though being under the 'protective care' of our legislature - for which they have to ? to heavily - in duties on merchandise as they are in no way a bother or drag to the Govt. I cannot see any just reasons why they would not as least lent them back the credit part of whats taken from them and it would only be a Christian attitude on the part

of the Govt. to say 'we are not doing anything for these poor folks who are so sorely pressed to wrench from nature their means of livelihood so we will not take from them the fruit of their labour or be part of that power which frees them to fight so hard and continuously for a means of resistance..."

- ASC-COLL-064 #36 E.J. O'Brien to Nfld Government, **August 5, 1929**
  - "This is to certify that I have found One Hundred Indians, at Davis Inlet, in a starving & abject condition - more so than in previous years owing to a very severe winter, and an unusual scarcity of fur. The Newfoundland Government has no more needy subjects for this care than these poor wretched creatures. I trust therefore that my recommendation of relief through the Hudson's Bay Company, will be honoured as heretofore by the Department of Public Charities." Edward O'Brien, PP Missionary to the Indians of Newfoundland Labrador

**1930s**

- ASC-COLL-064 #75 S.H. Parsons, HBC, to E. J. O'Brien, Northern Bay, **February 20, 1933**
  - "Dear Father O'Brien, Knowing that you take a deep and active interest in the material as well as the spiritual welfare of the Labrador people, I feel that you will be grieved to learn that the fur hunt of the present season has been almost a complete failure and in consequence that natives, who demand to largely upon each industry as the seasons roll around themselves more heavily in debt than ever, are now faced with even worst conditions then exist here in Newfoundland, where even the able bodied may receive support in the form of dole and help from other charitable institutions.  
Unfortunately there are thos who write article which to say the least of them are very misleading, particularly when coming from those supposed to be conversant with living conditions of the Labrador Natives, who brand them as a lazy and irresponsible lot. Naturally such writing from influential sources have their due effect upon the authorities, whom we fear may, as a result, consider that their efforts to render assistance have been misdirected..."
  
- ASC-COLL-064 #79 Ralph Parsons, HBC, to E. J. O'Brien, **August 2, 1933**
  - "My dear Father O'Brien, You will have probably heard long ago of the aspirations of the International Grenfell Association, represented by Dr. Paddon, to take over the duties of relieving the sick and destitute on the whole of the Labrador Coast. Dr. Paddon told me that her had sent a full report to the Colonial Secretary, resulting from which Mr. Trentham has made a trip along the Coast in the Grenfell yacht as far as Grady, and I now understand that Mr. Puddester is also making a trip on the 'Kyle' at present.  
I think Dr. Paddon's plan is to centralize the residents who are scattered along the Coast, hoping to make them more productive and self-supporting. He also has hopes of interesting them in farming. The Mission proposes to establish food depots along the whole of the Coast, which depots will be supplied by the Government and the Mission representative will do the issuing of relief. I think Dr. Paddon claims that after the third year the people will be, more or less, independent. Douglas told me that Dr. Paddon also had hopes of being appointed Commissioner for the Coast.  
... but in practice both you and I know that it will be a failure before it is

begun and that in the end it will cost the Government many time more than what it is costing them today and, in the meantime, the people will become so demoralized that their future would appear to be hopeless. You know their natural occupation is hunting and if you take them away from their present locations and trapping grounds, where they can at least obtain a few foxes in ordinary years, and assemble them in villages, where is it impossible to find work of a productive nature for them to do, the result I fear will be disastrous....”

- ASC-COLL-064 #104 Extracts from letter received from Mr. A. M. Fridge, Davis Inlet dated **July 9, 1936** by C. W. Cave, Hopedale
  - “Indians now at Davis Inlet amounting in number from 30 to 40 men, women, and children, all in semi-starved condition. These Indians arrived here two weeks ago and were able to provide sufficient for living until now. Local Ranger ‘Christia,’ authorized one hundred pounds of flour for their supports, but not sufficient for more than end of this week... Voisey’s Bay Indians (large number) may be expected here any day now. According to reports we last heard they were in starving conditions, and we may just as well console ourselves that if they do arrive here at Davis Inlet as customary this season of the year to await Priest, they also will be in destitute state and general concern to everyone and no one on spot apparently responsible... Ranger ‘Christian’ stated that if Indians called upon him for Relief ‘He is damned if he is going to feed them if they are awaiting Priest, but would issue relief under condition that Indians leave immediately for the country. ‘Joe’ Headman says, ‘he would starve first rather than go away without seeing priest.”
  
- ASC-COLL-193 2.01.140 Published in *The Monitor*, **July 31, 1937**
  - “...True education can only be accomplished through the active co-operation of all the agencies that play an important part in the child’s life. The most important factor is the home, under whose direct influence the child spends about four-fifths of his waking hours. Here he will be given many of ideas and ideals that will play a major part in his later life...if we are to have citizens of the right kind we must have good families and good homes.”
  - “...The preservation of home life is a matter of practical expediency and grave social concern. For a complete cure of our social ills we must above

all else make sure that our civilization is built on a solid foundation and that foundation is family.”

- “...The most important of these agencies are the family and the school, and the nature of these will in turn depend in large measures on the Church and the State... In modern times the vital importance of religion is too often not sufficiently grasped. What those are apt to forget who refuse to give allegiance to any particular creed, but who yet hold principles which are Christian, is that they are still going on the momentum given them by an early Christian training. Once take that away from our youth and what sustaining force will there be?”

- ASC-COLL-064 #123 E. J. O'Brien to J. C. Puddester, Commissioner Public Health and Welfare, **November 23, 1938**

- “Dear Sir, Acting on information received from Davis Inlet, Labrador, that due to abnormal conditions of traveling and an unusual scarcity of deer and fur, a number of Indians were at the point of starvation, I interviewed you in January last re the situation. You were good enough to instruct by wireless Ranger Guzzwell of Hopedale to investigate the matter and relieve if necessary the Indians.

A reply was received that Ranger Guzzwell had handed over the matter to Ranger Christian who had found work for the Indians at Voisey's Bay. If I was not thoroughly familiar with Indian life, this reply would have given me an easy mind. However, I had doubts as to Ranger Christian's interpretation of the orders to Ranger Guzzwell. Subsequent events justified my doubts, and my personal investigation during the past summer warrant this report to you of Ranger Christian's inhuman treatment of approximately forty starving Indians...

Late in the month Chief Susapish and more men arrived to report their families starving. The men returned with food in the teeth of a raging blizzard. More and more men kept returning, and about the beginning of the last week in January Ranger Christian took over the situation, contending that he would give no relief to Indians unless they went to Voisey's Bay where deer was falsely reported plentiful and where work would be provided for them. That was an intolerable condition to impose on a number of families whose hunting territory was in a different locality altogether. It involved little hungry children in a journey of approximately fifty miles...I stated in an interview to the Daily News after my arrival home in August, “that I am heartily sick of Nit Wits clothes in the symbolic dress of authority.”

**1940s**

- ASC-COLL-064 #157 S. M. Mosdell, Department of Public Health and Welfare, St. Johns, NL, to E. J. O'Brien, Northern Bay, **June 19, 1942**
  - "This will constitute your authority to deal with mattress of relief amongst the Montagnais Indians on behalf of this Department again this year... Your authority covers the issue to the Indians on departmental account of article of food and/or clothing which in your opinion are essential to the maintenance of these people or any of them..."
  
- ASC-04-069 File #001 Letter from Rockwood, S.S. Kyle, **Sept. 16, 1944**, to Major E. L. Martin, Chief Ranger, St. John's
  - "The Commissioner also arranged an interview with Mr. Brittain, office of Canadian High Commissioner, so that I could discuss Indian problem etc., tell him what literature and reports we require and ask him to write for same. I did this and asked that the literature be sent to the Commissioner so that the same would eventually reach me... Mr. Dunn also intructed me to ask Mr. Channing to let me have all available literature and reports received from the Canadian Government re. Indians and Eskimos; but I did not have time to attend to this point..."
  - Notes:
    - Rockwood stationed in Nain
    - Working closely with Rev. Peacock
  - Correspondence between Rockwood and Harrington re. *Offbeat History* research/stories
    - "Memorandum: Re. Reports of A. Tanner and G. Henriksen concerning Land Use and Occupancy by the Indians of North West River and Davis Inlet respectively":
      - "These reports were sent to me [Rockwood?] by Mr. James A. Nesbitt, Q. C., Senior Counsel, Department of Justice, St. John's, Newfoundland with a covering letter dated February, 9, 1979. In the letter Mr. Nesbit said, quite: 'Presumably these studies are not related to any claim initiated by the Indians but we would appreciate you view as to whether they are accurate and show a complete picture - ie. have the settlers and Inuit been considered from the point of view of overlapping in land use and occupancy?'  
As to what extent these studies may be related to land claims by the Indians I note that Dr. Tanner says, quote:

'This report was both sponsored and made possible with the initiated...[end of text]'

- ASC-COLL-064 #183 M. Budgell, Davis Inlet Depot, to Trade Supervisor, Dept. of Natural Resources, **June 21, 1947**
  - "...The practice of giving the Indians a large outfit in the summer is a mistake. It is a fact, conditions have so changed the Indians mode of life, that are no longer self-supporting, and as a result are wards of the Government; as such that will each year cost the Government a certain amount...They are destitute. At present we seem to be trying to make the Indians live, as the one lived. We fail each year, because times have changed, and the Indians have changed. The Indians are no longer, and never will be again, the free, bold wanderers we read of. The Indians today are more interested in the goods in the white mans' store than they are in the wide, open spaces...  
It's time we realized this and started to treat the Indians almost as a white man. I suggest we keep the Indians here this summer and start them fishing..."
  
- ASC-COLL-064 #184 Max Budgell, Davis Inlet, to O'Brien, **June 28, 1947**
  - "Dear father, I think I'd better start in on the subject that concerns us both: the Indians. Last summer while you were here, you suggested I study the Indian problem through the winter and write the [priest] of my observation with recommendation to the authorities...I suggested we start the Indians fishing this summer, it's not the ideal life for an Indian but fishing right here on the post, I don't think will do them any harm. I can't agree with the idea of giving the Indians a summer outfit. The idea is good but the Indians themselves defeat the good idea, through their crowning fault, improvidence if there used these goods as they are intended to use the, life would be easier for the Indians and much simpler for the Post manager, but the Indian, his nature being what it is, where he sees the grand life of goods he has, forget there is a hard winter ahead and so paddled a gas miles up [Opatik] River and settles down to enjoy himself. In November he is back here destitute. I only have the authority to issue him good enough to keep him alive; consequently he settles down in Shungo Bay, about fifteen miles from the post and stays there all winter. I saw it happen this winter all the Indians camped in Shungo, living on flour. It's not good for the Indians or for us...An Indian leaving here in November

will be back in December, whether his outfit is large or small, so let it be small; a new tent and stove, some warm clothing and ammunition, a trout net, and some tea and flour. These are the main things...An Indian really, with a large outfit is like a kid with a pot of sweets, he will finish it now and forget tomorrow... and I know closing this Post means the Indians will drift to Hopedale and eventually to Kiopokok Bay and the lumber campus, once that happens the Indians are finished. Eventually of course the Indians will cease to exist as Indians but the descendants will live on as white men live..."

- PANL MG 63.1931 (Folder 2) Correspondence **1947**
  - Correspondence re. Orphanage
    - Letter from Harvey Mlocent (illegible) to Henry C. Holt, Chairman, and Dr. Charles S. Curtis, Superintendent, International Grenfell Association, **August 26, 1947**
      - "...The following is very decidedly confidential and I wish to be treated so until it is further studies. By devious route there has come to my attention a suggestion that our boats have been used extensively in the transportation of alcoholic beverages into Northwest River and vicinity. Further it has been suggested that through Mission employees, alcoholic beverages are available apparently at almost anytime to the people of Northwest River. I have been told, also, that this is common knowledge among the people of Northwest River..."
      - "...The Roman Catholic Church has come in there [the 'Canadian Labrador'] and is apparently planning to go ahead without consulting us even though they are expecting to take over work that has been done by the Grenfell Mission for so many years."
  
- PANL MG 63.1931 (Folder 2) Correspondence **1947**
  - Letter from Henry C. Holt to Miss Emily Anderson Fowler, **September 4, 1947**
    - "We hope to be able to arrange it so that children reaching the age of eleven or twelve, can be taken by friends or relatives, and will not have to be kept in the orphanage..."

- PANL MG 63.1931 (Folder 2) Correspondence **1947**
  - Correspondence re. Liquor
    - Letter from Charles S. Curtis, MD, to Dr. Harry Mount, Grenfell Labrador Mission, 43 Sparks Street, Ottawa, **September 22, 1947**
      - "...Firstly these rumors about Doctor Forsyths have been brought to my attention for the past two years and I have investigated very thoroughly and told Doctor Forsyth about them and he denied them completely, and last winter I insisted he interview a man an on staff of Johns Hopkins, telling him the rumors and asking him if he could detect the evidence of any trouble... the doctor reported to me that he could find no evidence of what was alleged, that he was in good physical condition except that he needed a complete rest....Some of the rumors that were circulated about him were malicious, and I do not believe that there is anything in it, but Doctor Forsythe is only on a years contract and can retire any time that we see fit..."
      - "...In regard to the other rumors that have come to you about Northwest River it is the first that I have heard of it and I note in your letter that this accusation was told to you in 1945. If you had told me when I saw you in Ottawa last fall the accusation about the boats carrying supplies to Goose Bay I should have taken the matter up with Doctor Paddon this summer and when I was in Northwest River this summer I should have interviewed Jack Watts and taken the matter up thoroughly with him..."
      - "If accusations of this kind are made to any of the directors or to any of the offices of the Mission in Canada of the United States I think that the matter should be placed before me immediately and not a year or so later. I know no one has ever suggested such a condition as you say has existed at Northwest River and no one at Northwest River have ever complained to me. If they had I should have investigated when I was on the spot."
      - "Rumors" appear to be related to shipment of liquor
- PANL MG 63.1931 (Folder 2) Correspondence **1947**
  - Letter from W.A. Paddon, MD, North West River, Labrador, to Dr. Curtis, **October 8, 1947**

- "... Follows an extract from my orders on the subject of liquor on Mission boats. It seemed to me to be satisfactory but if you wish it to be altered please let me know your recommendations:
  - 1. No alcoholic beverages of any kind are to be consumed on Mission boats.
  - 2. Mission employees who report for duty in an intoxicated condition are subject to immediate discharge.
  - 3. Any employee opening a package suspected of containing liquor on a Mission boat is liable to discharge.
  - 4. Packages suspected of containing liquor will be accepted only under the following conditions and only because and when it might be of direct service to the Mission relations with officers of the Armed forces at Goose Bay etc.
    - A. If there is room after all other freight has been loaded
    - B. Such packages are properly sealed
    - C. Such transport if free and as a courtesy only
    - D. Such packages are removed from Mission property immediately."
- "... Now, I should like to mention some of the charges on Dr. Mount's communication.
  - 1. Liquor if available to the people of North West River and vicinity at almost any time through the Mission. Twaddle! Anyone one could give the slightest credence to this is being grossly unfair to the Mission employee who is innocent of any legal knowledge. What do people think we are - a night club? No one on the station, or in the Mission elsewhere, would have the temerity to dispense alcohol in defiance to mission regulations and the laws of Newfoundland and no one could possibly do so without being detected..."
  - "... In summary let me categorically state that my 'liquor' rules are stated are enforced. There is no dispensing of alcohol by the Mission. It is not in any way obtained for the local populace nor do we have the slightest suspicion to that effect. There is, I am convinced, no local opinion that our stand towards alcohol is anything but correct..."
- PANL MG 63.1931 (Folder 2) Correspondence **1947**
  - Letter from Charles S. Curtis, M.D. to Henry Holt, Chandler Farm, Pomfret, Conn., **October 16, 1947**
    - "You will recall that in August Dr. Mount sent you a letter regarding certain allegations against the Northwest Riverstation regarding

liquor... I think that any fair minded person will realise that in an isolated station like Northwest River, where all of the freight is landed at Rigolet one hundred miles away, it is impossible to open every package that a boat carries for someone else... Now it would seem to me to be most uncourteous, when they wanted to charter a Mission boat and there was no other boat available, to say, 'you can't carry any liquor on the boat.' When a person charters a boat to another party the owner then has no responsibility regarding what the charter carries..."

- PANL MG 63.1931 (Folder 2) Correspondence **1947**
  - Letter from unknown to Dr. Charles S. Curtis, The International Grenfell Association, St. Anthony, **October 27, 1947**
    - "...It seems to me that there is n possible criticisms that could justly be leveled against the Mission...Please assure Dr. Paddon that I think he has handled the matter absolutely correctly. Personally, I feel that he has gone further then is necessary, but if you and he think that we should not charter a boat to the Goose Bay people if the shipment was to contain liquor, I would of course defer to your judgment..."
  
- PANL MG 63.1931 (Folder 4) Correspondence **1949**
  - Financial statements, retirement plans, purchasing, sanitarium plans/approvals, repairs to buildings and equipment
  - Letter from C.S. Curtis, MD, Superintendent, to Dr. W.A. Paddon, **June 21, 1949**
    - "There is a situation developing here which may have considerable effect on your station. Owing to the fact that parents receive the allowance for their children a good many parents are taking their children away from the orphanage and boarding schools. Next winter our orphanage will be reduced to 27 children..."
    - "If we should find that there are not enough children offering we will have to consolidate and use only Lockwood and St. Anthony Orphanage. The buildings in these places are permanent and the logical choice. This matter will have to be decided as soon as possible so we can determine how much food to send North West River and Cartwright. Should we find that the number of children at Lockwood have fallen off greatly then the children who attend Yale School will be sent to Cartwright and any surplus will be brought to St. Anthony. This is a radical departure and we will not do this

unless necessary. We certainly cannot keep three institutions going especially large ones like Lockwood and St. Anthony Orphanage unless we have ample children...”

- PANL MG 908 Box 2: Staff Correspondence: Northern Labrador Trading Operations by K.J. Carter, Deputy Minister of Natural Resources, **8-12-49**
  - “Nascopie Indians: At Davis Inlet there was a tribe of Nascopie Indians when the Government took over control in 1942; they made little of no contribution to their existence, chiefly because of the serious depletion of fur bearing animals and other wild life and game. They existed mainly on relief supplied by the Government Post on orders issued by their Parish Priest.”
    - “In 1948 a search for new and better hunting grounds was made and in August of that year all the Indians at Davis Inlet, 74 in number, were moved to Okkak Bay some 250 miles further North where wild life and game were more abundant. There is also a good stand of timber there. Last winter there were supplied with new tents, issues of new clothing and necessary food supplies and were put to work cutting timber for sale, at cost, to the Eskimo settlement of Hebron where many of the people used valuable seal fat for fuel. During the spring and summer of this year they were employed in trout and cod fishing, and although not properly equipped for the latter because of a shortage of boats, they succeeded in securing 180 quintals of codfish which turned out to be of exceptionally good quality... The latest reports show that the health of the Indians has improved greatly since their arrival at Okkok ay and, with the co-operation of Reverend Father Cyr, their Parish Priest at Ungava Bay, who is taking a very great interest in their physical as well as their spiritual welfare, there is every reason to believe that the health and general welfare of the Indians will steadily improve. There have been five deaths since their arrival at Okkak ay, i.e., two adults, one boy and two infants. There have been four births.”
  - “Education: What education system exists in Northern Labrador is under the supervision of the Moravian Mission who it is understood are financed to some extent by the Newfoundland Government. Children are taught mainly in what are supposed to be boarding schools but there is no provision for children after that reach the age of fourteen years, by which time that may have acquired an education equivalent to Grade III, certainly not better than Grade IV.

- [information related to education of Inuit children]

**1950s**

- ASC-04-069 File #002 ASC-04-069 File #002 “Departmental Organization for the Administration of Labrador” [missing pages] nd. **[c.1950]**
  - Related to natural resources, transportation (roads and air)
    - “... For the Indians, and many of the Eskimoes, there is no easy, short term solution, unless it be the solution found for the Aborigines of Newfoundland more than a century ago. They, the Beothucks, have been no bother since June 6, 1829. The writer does not advocate this solution for the Labrador Indians, but it would almost be kinder than to allow them to live off garbage dumps, and become a prey to unscrupulous persons. The Montagnais and the Nascaupi Indians, very largely because of the efforts of the Oblates and the Grenfell Mission, have even given up their propensity to die out. The correct solution, and it is a long term one, is to prepare them for the kind of world they must live in, and they must begin with the children. Or. to quote from a report on the Greenland Administration, published by the Royal Danish Ministry for foreign Affairs in 1952: ‘The foundation of any social evolution truly democratic in character, in Greenland or anywhere else, is public education.’ The following appeared in a memorandum on the same subject submitted by the writer on April 6, 1955:
      - ‘Civilization is on the northward march, and for the Eskimo and the Indian there is no escape. The last bridges of isolation were destroyed by the coming of the airplane and the radio. The one course now open, for there can be no turning back, is to fit them as soon as may be to take their places as fully-fledged citizens in our Society. There is no time to lose.’
      - The first full-time teacher has yet to be appointed, and the first school yet to be opened for the Indian children in Labrador. The only classes that have been able to attend are those held by the Oblate Fathers since they came to Labrador eight or ten years ago, but with all due respect to these dedicated men, that are missionaries and not teachers. A school was completed at North West River in January or February of this year, and classes are expected to open in September. TO be of any use whatever to the Davis Inlet children (Davis Inlet is nearly 200 miles from North West River) and for maximum benefit to the North West River children, dormitory facilities must be provided at an early date.” [missing pages from ASC records - completed by pages from PANL MG 908 Box 2 ‘Special Reports’]

- “The adult Indians never had a chance to go to school. They cannot speak English, and far from having had vocational training have not had limited experience in most of the work that would be required of them in mining operations. Employment has been available at Goose Bay, eighteen miles from North West River, even since 1943, and others, including a good many Eskimos, have been able to fit in. The Indians have been living on relief year after year without any serious effort having been made to rehabilitate them. They were not ready for Goose Bay in 1943, and now 16 years later another generation is not ready for Lake Wabush of Goose Bay. If there is one lesson to be learned from the Beothucks it is the folly of neglecting to establish a common medium of communication, and without having attempted to do so to expect the Montagnais and the Naskaupi to solve their problems overnight. This too was pointed out in a memorandum dated September 28, 1956, as follows:
- ‘It must not be assumed that with the stationing of an agent at North West River that all the problems will melt away overnight. They may well appear worse because in all probability we would be more aware of them...Neither is it likely that the employment problems of the Indians will be solved in a day... I view the entire programme for the rehabilitation of the Indians and the Eskimos as a long range one fraught with danger and many disappointments.’
- Neither is it to be imagined that the mere teaching of English, or even trades, will solve all the problems, because, as experience elsewhere has shown, there are deeply rooted psychological attitudes to be overcome. There is no easy, short-term solution, but only the slow and sometimes painful way of integration, and even this is a nasty word to a great many of the Indians themselves...”
- “...In 1942, the Hudson’s Bay Company, which had taken over the Moravian Trading Stations at Makkovik, Hopedale, Nain, Nutak and Hebron in 1925, decided to close these stations or ‘posts’, as well as the one at Davis Inlet, which had been acquired much earlier from Hunt Henley, and withdraw from Northern Labrador. There were no other suppliers and the Commission of Government decided to operate the ‘posts’ so that food and other supplies would be available to the local population. Government trading, like the Mission trading, was unusual and perhaps a little disconcerting at first, so in order to lessen the real or fancied stigma of trading the ‘posts’ came to be known as ‘depots’...”

- PANL MG 63.1931 (Folder 6) Correspondence **1950**
  - Financial, income and expenditure accounts, compensation of Dr. Forsyth, sale of 'Inn', finances of dam project, pensions, creation of motion pictures [promotional]
  - Letter from Dr. Charles S. Curtis, IGA, St. Anthony, to Miss Smith regarding Sturgess and Foster making moving pictures, **2/12/50**
    - "...I do not agree at all with Mr. Rackeman;s idea of professional photographers. We had one here last summer - George Silk - one of the best photographers LIFE magazine has. All he wanted was 'photogenic' (as he called it) material... All this professional photographer wanted was to take pictures of a few nomadic Eskimos and Indians who live in squalor and will always live in squalor as this is their nature. Even then, in featuring this handful of nomadic Eskimos and Indians he gave the impression that a doctor of the Grenfell Mission on the Hospital Ship Maraval was the only help these people were receiving when in fact the present Newfoundland Government and the Commission of Government formerly, have done everything possible for these people - buying nets, traps, fishing boats and engines and even sending men to teach them how to fish. Last year they moved a whole tribe of Indians from a depleted hunting ground to new and better territory. These photographs gave the impression that a doctor of the Grenfell Mission lived among these people. They did not mention or show pictures of a government agent and his wife who do live among the Eskimos and Indians and who do look after them as best they can... We must be honest in any publicity and show what others are doing - not give the impression that the Grenfell Mission alone is doing all the health work among these people..."
- PANL MG 63.1931 (Folder 5) Correspondence **1950**
  - Financial reports, repairs and construction, new dam construction at St. Anthony, insurance, T.B. Sanatorium correspondence, funding, buildings at Harrington, Que.
  - Letter from Theodore L. Badge, MD, to Robert H. Holt, IGA, **June 27, 1950**
    - "I have seen a copy of Dr. Curtis' letter regarding the use of the orphanage for cases of active tuberculosis... it seems to me a very worthwhile consideration and a good solution to a very difficult problem..."

- PANL MG 908 Originals from MG 908 Box 1 R8-F-4 File 5: Reports ca. **1951-1963** Box 1 R8-F-4 File 5 Deputy Minister for Public Welfare - Confidential W. Rockwood
  - “Education not being my province I do not feel competent to give opinions on which system or curriculum is best adapted to fill the needs of a particular area, e.g. Northern Labrador...”
  - “Much has been said concerning the educational work being done by or through the Moravians. Many varied have been the opinions regarding the adequacy of otherwise of the services being rendered. Some have said that the services are inadequate to meet the present day needs of the people, but at the same time have exonerated the Moravians on the grounds that they are and have been financially handicapped... The Missionaries send their own children to Englands (or some other part of Europe) as soon as they are of school age. This would seem to indicate that the educational services being provided on the Coast are not considered adequate by the Missionaries themselves for their own children...”
  - “Boarding Schools: The Moravians operate boarding schools at Nain and Makkovik. One may be tempted at first sight to regard these boarding school as high school, but in reality this standard has not been reached. The boarding school was the only answer to the problem of providing some school for children of families scattered here and there miles from the Mission Station... In recent years there has been a tendency to spend longer periods on the Stations, and now many of the children in attendance at the Nain and Makovik boarding schools are actually day school pupils. As this trend continues the day school can more nearly fill the educational needs of the several communities and the need for boarding school become less... a boarding school with high school standards centrally located (eg. at Nain) will be essential.”
  - “This matter ties in very closely with the question of whether or not development of community like, as against living in small isolated groups, should be encouraged. If the people are to continue to live in small isolated groups it will be necessary to continue the present boarding schools...”
  - “Teaching Staff: ... At Davis Inlet, Reverend Father Cyr has begun a school for the Indian children, he and his assistant doing the teaching.”
  - “Conclusion: ... We look forward to the day when storekeepers, clerks, wireless operators and perhaps teachers and clergy can be drawn from the ranks of the Northern Labrador people. This aim, however laudable,

must stand or fall with the kind of education services provided for the area. The economic and social services must go hand in hand, and this we hope justifies the interest taken in the matter discussed above.”

- PANL MG 63.1931 (Folder 7) Correspondence **1951**
  - “Construction at North West River”
    - Dr. Paddon’s description of the conditions at North West River and the Labrador Coast:
      - “North West River have altered greatly in status in recent years...The emphasis of the Mission work in North West River and Cartright has shifted from the Newfoundland fishermen to the native Labradormen, and the population of the latter has increased from 3000 to 6000, while the fishing fleet has declined in forty years...”
      - “Regarding the facilities of the cottage hospital at North West River, the present hospital was built in 1924 to provide for the 250 people then living in that area. There are now about 1500 people in the area and this has caused such a confused and overcrowded condition in the hospital that there is great need for a larger hospital...”
      - “Regarding the boarding school at North West River, the present dormitory is extremely unsafe and unsanitary and a new building is urgently needed. The boarding schools are a vital part of the Mission’s work and have done almost as much good as the hospitals themselves. Some of the people in the outlying districts of Labrador are beyond help and the scattered population along the coast is gradually dying out. All the Mission has been able to do for them is to take the children into the boarding school and try to give them at least a reading knowledge and improve their health. They are given hope and shown a better way of life, and it is amongst these young people that the greatest strides are being made in betterment of Labrador conditions. There are at present forty one boarding pupils housed in the dormitory, ranging in age from eights to seventeen years of age...”
      - “Dr. Badger asked Dr. Paddon about the possibility of supplementing the present housing shortage at North West River with a few quansit [?] huts. Dr. Paddon said he thought the huts might be used to house the children temporarily but

- that it would necessitate getting two or more house mothers... this could be only a temporary measure until the new dormitory could be completed, as the quansit huts are not suitable as living quarters in the Labrador winters...”
- “Canadian Indian Health Services Proposals”
    - Dr. Percy E. Moore, Director of Indian Health Services of the Department of National Health and Welfare [in attendance of a Directors of The Grenfell Mission meeting]
      - “... Acting as a representative of the Indian Services he has some association with the Mission through Dr. Hodd in the Harrington district, and when Newfoundland entered into confederation as the tenth province of Canada the care of their native population became a Federal matter and all matters pertaining to the health of the Eskimos and Indians became the responsibility of the Department of Indian Affairs... and hopes a plan can be worked out between the Federal Government and the Grenfell Mission to cooperate in the medical care of some 800 Eskimos and 400 Indians living mostly in the area north of Hamilton Inlet...”
  
  - ASC-COLL-077 1.01.042 “Memorandum on Northern Labrador” by W. Rockwood, Director of Northern Labrador Affairs, **May 23, 1952**, submitted to Deputy Minister for Public Welfare
    - “Trading Depots: ...Davis Inlet: Premises owned by Government from H.B.C. in 1942. Immediate repairs needed. Site a very poor one; poor harbor, and extremely poor waterfront. Recommended that consideration be given to plan of moving Depot in the next year or two.”
    - “Sawmills:... Fr. Cyr at Davis Inlet is operating a sawmill, and this operation promises to compare favourably with the Kaipokok Bay operations. Logs are being cut but the Indians, and sawn on the halves. Fr. Cyr intends that we should buy some of the lumber produced by the Indians, and it is possible that this lumber will be used on other projects in Northern Labrador...”
    - “Education: Of all the problems in Northern Labrador none is more intricate than the problem of education and none are more urgent. Schools are operated by Moravian Mission at Makkovik, Hopedale, Nain, and Hebron. Fr. Cyr is making a start with the Indian children at Davis Inlet. Also there is a school at Kaipokok Bay operated in conjunction with the Pentecostal Mission there.”

- "Davis Inlet: Fr. Cyr has been with the Indians for such a short time that very little can be expected. He does operate classes for the Indian children, and says they are very bright, and capable of learning."
- "...Possibly the greatest single step toward the solution of the problems mentioned would be the elimination of boarding-school. Possibly one boarding-school could be maintained for advanced students at some central point on the coast. One fact must be stated is that the school system as it stands today is inadequate for the children of white people living in the area, of not indeed for the total population. The problem of education must be considered in relation to other problems notably housing, and community building."
- "... The Indians may disappear from Labrador. If this should happen it is more likely to come about by extinction than by the process of racial admixture. Possibly the time has come when the term Labradorian is more appropriate than the dual terms Eskimo and settler for the people of Labrador as a whole."
  
- ASC-COLL-077 1.01.051 Letter from F.W. Rowe, Department of Mines and Resources, to Paul J.J. Martin, Minister of National Health and Welfare, Ottawa, **23 December 1952**
  - "...the Federal Departments concerned will have a clear understanding of the nature and scope of the problem relating to Indians and Esquimos in the northern half of Labrador. I need not stress the fact that our Provincial Government feels that the time is long overdue for a decision on the part of the Federal Government as to the extent of federal participation in the responsibility of caring for these dependent groups who, in the case of the Indian at any rate, appear to be on the road to extinction."
  
- PANL MG 63.1931 (Folder 9) Correspondence **1953**
  - Report to the Directors of the International Grenfell Association, Confidential, Not for publication, 1953
    - "Staff..."
      - g) St. Anthony
        - 1) Orphanage
          - There are 45 children in residence in this institution - ten of them boarders paid for by the Department of Education. These promising children have been sent in from Labrador. Due to family allowances and widows' pensions, fewer children are applying for admission and

therefore there is room for these borders.  
 The future of the Children's home at St. Anthony is uncertain. I foresee a time in the future when it may be advantageous for the Mission to offer this building to the Department of Education for a regional high school."

- ASC-COLL-077 1.01.051 Memorandum to the Minister of Public Welfare by R.L. Andrews, Deputy Minister, **March 16, 1953**
  - "As agreed at the meeting on Northern Labrador Affairs held on March 13th I am submitting the following supplementary memorandum for your consideration:
    - 1. The Eskimos and Indians in the area between Cape Harrison and Cape Chudley cannot survive unless some arrangements are made for distributing supplies.
    - 2. The Government of Newfoundland maintains six depots for this purpose at Hopedale, Makkovik, Davis Inlet, Nain, Nutak and Hebron. These depots are manned by staff consisting of Managers, clerks, fishermen-foremen, outside clerks...In addition to distributing supplies and conducting trading operations the depots provide Welfare services and the only wireless telephone communications north of Hopedale.
    - 6. The economy of the Eskimos and Indians in Northern Labrador is, in our view, unable to support a commercial operation at the present time; but we feel that by encouraging the fisheries (cod, trout, and seal, lumbering and arts and crafts, it will be possible in time to conduct trading operations on a commercial basis, with the profits, of any, being distributed in the form of community cultural projects.
- PANL GN 56/2 I.G.A. Children Sponsored at School by D.N.L.A., Letter from H.W. McNeill, Chairman, Grenfell Amalgamated School, to W. Rockwood, Director, Division of Labrador Affairs, **April 15, 1953**. "... the cheque for \$68.00 covering the tuition and fuel fees for the Eskimo children attending the Grenfell School last year was received..." - Inuit children
- PANL MG 63.1932 The Labrador People, Their Location, and the Pattern of their Spread, **1953**

- "The Labrador People, Their Location and the Pattern of Their Spread" by W.A. Paddon, MD, **June 1953**
  - "Davis Inlet: An area recently wholly abandoned by white settlers, once numerous, who have gone to Hopedale area. It is now the centre of the Oblate Fathers' very enlightened and progressive mission to Indians, and its population may be considerably larger than indicated here, and Indians are migrating in from the interior. Almost the entirely Indian population."
  
- ASC-COLL-077 1.01.051 Letter from F. W. Rowe, Minister of Mines and Resources, to R.H. Cheshire, Hudon's Bay Company, **21 September 1953**
  - While I was at North West River last summer I discussed with Father Pirson, who is the priest stationed with the Indians there, the possibility of some agricultural activities which would improve the general condition of these people. Father Pirson feels that, under his supervision, a community gardening enterprise could be carried on provided that some land were cleared.
  - Since my return to St. John's I have looked into the question of land ownership and it appears to me that the land on which the Indians are squatters, and the parcel of land which Father Pirson considered feasible to clear and cultivate are partly on Hudson Bay Company lots. Naturally I could not sponsor an agricultural activity on land belonging to you Company without having arrived at some arrangement with you..."
  
- PANL GN 56/2 I.G.A. Children Sponsored at School by D.N.L.A., Children 'sponsored' by the Dept. of Northern Affairs to attend Grenfell Amalgamated School in St. Anthony.
  - Letter from John Burt, Treasurer, Grenfell Amalgamated School, to Dept. of Northern Affairs, **Sept. 16, 1954**. "...please find statements of accounts amounting to \$154.24 for Tuition, Fuel and text books supplied the Northern Labrador children sponsored by your department."
  
- ASC-04-069 File #002 "Memorandum: Re. Indians of North West River" by W. Rockwood, Director of Northern Labrador Affairs, **12/11/54**
  - "Immediately on my arrival [in North West River] I met with Welfare Officers A. Morgan and c. Smith, Reverend Father Pirson, and Mr. w. Cave, Hudson's Bay Company post-manager; the latter invited to attend by Mr. Morgan . It was obvious that both Father Pirson and Mr, Cave were

strongly in favour of getting the Indians away from North West River and inland to their hunting grounds at the earliest possible date. Mr. Morgan also seemed to agree that the Indians who wished to go inland should go. I was fully convinced from the start that the policy of holding the Indians at North West River, and away from their inland hunting grounds during the winter months thus constituting an abrupt break with the past would not be wise at this time. It appeared that Mr Morgan had concluded sometime earlier that a saving to the Department on Assistance Account could be made by retaining the Indians at North West River. Possibly this may be true but at the expense of disrupting the Indians' way of life and endangering their health. They need the shelter of the thick forests for their tents in winter and fresh food in the form of game taken by them on their hunting forays. Mr. Morgan also seemed concerned because the Indians who had been employed on casual labor during the summer had perhaps wasted some of their money, but he apparently overlooked that they did in fact stay off relief during the summer and those who earned the most money shared with those who earned little or none. This in my opinion showed some progress.

- It appeared at the time of my visit that some of the Indians might prefer to remain at North West River to take advantage of any casual employment available and it was agreed that no pressure should be used to compel those to go inland, but that those who wished to go and were not in position to purchase the necessary supplies should receive said supplies from the Department of Public Welfare on same basis as in previous years. I pointed out to Mr. Morgan that he might find that issues of items such as tents, axes, stoves, etc., may not be needed in all cases and thus a further saving to the Department may accrue as result of money earned by the Indians during the summer.
- I mentioned in my memorandum on the Davis Inlet Indians that the economic future of the North West River band may be somewhat brighter than that of the Davis Inlet tribe. I was thinking of the possible exploitation of the fur resources of the North West River area. To understand this situation we must take a brief look at the background of the North West River community excluding the Indians. The North West River people are descended from white trappers of Scotch, French and other ancestry who settled around the head of Lake Melville and in some cases intermarried with the Eskimo and Indian aborigines. As their numbers increased they extended their activities along the River Valleys spreading out from the head of Lake Melville, usurping, if that is not too harsh a word, the hunting grounds of the Indians, ultimately forcing the latter to the more barren and

- less productive sections of the country. The North West River people enjoyed many years of comparative prosperity based on the produce of those rich trapping grounds. The Indians took what was left, and that was precious little. They instead of the White settlers regarded as intruders, harmless and undefended and almost led a sheep to the slaughter, were compelled, sometimes at the point of the gun, to retreat from their former hunting grounds before the encroachments of the more aggressive Whites and half-breeds to higher the less favoured hunting grounds. The Settlers; left to enjoy the fat of the land divided the country into traplines and even to this day claim the right to rent or hire these one to another. Whether or not they, like the Israelities of old, went forth armed with the Bible in one hand and a weapon in the other to inherit the Promised Land or whether it was purely a case of survival of the fittest the Indians defenseless and unchampioned were compelled to linger as dusky shadows on the fringes of this tight little world. While fur was plentiful and prices good the White and halfbreed trappers continued to exploit the resources of the region but with declining prices and perhaps depletion of the wildlife these men were attracted to Goose Bay where good wages were to be earned at construction and maintenance of the airfield. The trap-lines were left unattended, but the same rights as when hunting and trapping continued year after year are still claimed, and the Indians, except for unavoidable passage through these areas dare not hunt and trap there. This is the gist of the story related to me by a resident of North West River, and confirmed, as I recall, by others who knew the background. The writer's personal knowledge of North West River and Lake Melville region is sketchy. It should be remembered that Labrador embraces a large stretch of territory; more than twice the size of Newfoundland in fact, so that one might have a fairly intimate knowledge of some sections, but not necessarily the whole of the country as in the case of the writer, having spent considerable time in Northern Labrador and in the section from Black Bear Bay to Battle Harbour, but not in the Lake Melville region.
- If the view of the situation outlined above is correct or nearly so, the question arises should the White and halfbreed trappers continue to exercise rights to the surrounding trapping grounds to the exclusion of the Indians especially as is now the case, when the resources are not being fully utilized, or should, as justice, if not other considerations would seem to require, the Indians be permitted to reclaim the heritage that was, and perhaps ought to have remained there.
  - I have not disclosed the name of my informant because it may be detrimental to him personally and to the position which he holds in the

community if the people, excluding the Indians, were to know that he had expressed himself as outlined above. Nor do I believe it would be wise to ask the Welfare Officer to openly investigate this matter, although he might be requested to make discreet inquiries and report confidentially his findings. In other words, it is suggested that this is a very delicate matter, but one which, in fairness to the Indians ought to be impartially investigated, with a view to corrective measures if the need for such is clearly indicated.”

- PANL MG 908 Box 2: Originals from MG 908, Box 2, R8-E-4
  - Division of Northern Labrador Affairs, Memorandum on Northern Labrador Education, by W. Rockwood, Director, **25/11/54**
    - “...Subhead 1119-04-02 came about as follows: under the administration of the Department of Natural Resources several children, namely John Edmunds, David Mitsuk, Audrey Frieda, and Hulda Hunter were sponsored at the Grenfell Amalgamated School at St. Anthony. After the transfer of Northern Labrador administration to the Department of Public Welfare, Winston White, an orphan boy from Nain was added to the list, but about the same time Audrey Frieda was dropped; the total therefore remained the same.”
    - “As far as I can recall Audrey Frieda did not attend school under our vote in the year 1952-53. John Edmunds finished school at St. Anthony with Grade X in June 1953 and went to work at Goose Bay. There he contracted polio and was in the Orthopaedic Hospital at St. John's until fall of 1954 when he returned to Goose Bay. David Mitsuk finished school at St. Anthony with Grade XI at the end of the 1953-54 school year, and is presently working at Goose Bay. Mrs. Alice Perrault who attended a Girl Guides Convention at St. John's this fall was asked to write me on her return concerning the progress and adjustment being made by this boy at Goose Bay. I would like to keep in touch with him to ensure that the years he spent at St. Anthony under the sponsorship of the Department will not be wasted. Winston White is attending school at North West River this year. Hulda Hunter took Grande X last year and returned to St. Anthony in September. I understand that she is attending school again this year and working part time at the hospital, and I have written Dr. Gordon Thomas for further details in this connection.

- “An increasing number of children mostly settlers, are going to school at North West River each year... There was one Indian girl, but the circumstances which caused her to be included were purely accidental; she having been sent to hospital from Davis Inlet, and while there under observation began to attend school, and is continuing to attend.”
  
- PANL MG 908 Box 2: Special Reports: “Division of Northern Labrador Affairs. Memorandum of Housing in Northern Labrador” by W. Rockwood, Director, **29/1/55**
  - “... regarding the shelters used by the Davis Inlet Indians. They have no houses at all, except perhaps a shack or two lived in sporadically or not at all, but live in tents all the year round. Reference was made to this problem in a memorandum on the Davis Inlet Indians submitted on November 11th, 1954.”
  
- PANL MG 908 Box 1 File 6 Deputy Minister of Public Welfare re. Indian Housing at North West River, by W, Rockwood, Director, [**c.1955**].
  - “... 2. Last Spring this Department purchased approximately four acres of land from Philip Blake at North West River, which land is to be used as building lots for the Indians. This land is bounded on the North or North-west by land owned by the Hudsons Bay Company, on the East by the shore of Lake Melville, and on all other sides by Crown Land...”
  
- PANL MG 908 Box 1 File 6 Deputy Minister of Public Welfare: Indians. By W. Rockwood, [**c.1955**].
  - “...3. Several Indians are cutting material for the construction of houses, and we propose to assist them with materials which they cannot obtain through their own efforts. I discussed the matter with Mr. J. Watts of International Grenfell Association and he assured me that it will be possible to have materials sawn at their mill... We shall also have to be prepared to provide supervision in the same manner that this was provided in building the houses for Eskimos at North West River in 1956. It is interesting to note that three Indian families have acquired houses at North West River, which shows that they are becoming house conscious...”
  - “...5. The ground work for this programme requires a visit to Seven Islands to study at first hand what is being done by the Federal Department

concerned with Indian administration, particularly in respect to their housing programme...”

- PANL MG 908 Box 1 File 6 Deputy Minister of Public Welfare. Re: Indian Housing, by W. Rockwood, Director, [c.1955]
  - “...A day or two before I left here on my recent visit to Labrador (October 12-30) we discussed tentative plans for a housing programme for the Indians at North West River. I visited Rev. Father Pirson at North West River on October 16th, and explained these tentative plans to him. The plan would be similar to that followed in connection with the transfer of the Nutak Eskimos to Nain and other points, with modifications as the circumstances seem to require. In the case of the Nutak transfer the move was made at short notice so that the people were not in position to contribute any materials what-ever, but their contribution was of necessity confined to labour alone. In respect to the North West River Indians, who have always as a matter of choice lived in tents, and will not be leaving the are where they have lived for many years, there does not seem to be the same sense of urgency. The point I am trying to make is that there is a distinction to be drawn between those who are to be re-housed in their own communities and those who are being transferred from some other place. The latter may have to be provided with all the building material required for a dwelling, whereas to former, being more settled ought to make an effort to provide sure material as can be secured locally through their own efforts plus the labour...Without this motivation, a housing program for the Indians may impose conditions for which they have no real desire, serving to gratify the White man’s wishes rather than to bring lasting benefit to the Indians. It must be remembered that the North West River Indians have had contact with Whites for many years, but only in a few cases, and very recently at that, have there been attempts to build permanent homes...”
  - “4. With reference to the Davis Inlet problem, while both clergymen mentioned above, seem to agree that eventually the Indians of that place should move, they emphasized that in their opinion the two groups cannot be combined immediately. They thought that this could only be achieved in easy stages and estimated that the programme might take ten years to complete. They indicated, as I recall, that this was also Reverend Father J. Cyr’s opinion, although I did not see the latter on my October visit. He is not at Shefferville (Knob Lake) where Indians from Seven Islands and the Fort Chimo region are beginning to congregate. There was a suggestion

that one of the Davis Inlet band might migrate to Knob Lake too. It was suggested in my memorandum of 28-9-56 that employment was being found for Indians at Knob Lake, and this is another place I would like to visit when time and circumstances permit.”

- ASC-COLL-077 1.01.022 Letter from F.W. Rowe, Member for Labrador, to Dr. Pottle, Minister of Public Welfare, **March 8, 1955**:
  - “I have just received a letter and memorandum from Dr. Tony Paddon dealing with the health and welfare of Northern Labrador. The statement made by Dr. Paddon are so serious that I feel that his memorandum should be given the most serious consideration by the Department of Departments concerned and should then be followed by consideration at Cabinet level...” [where is the memorandum?]
  
- ASC-COLL-077 1.01.022 Letter from H. L. Pottle, Minister of Public Welfare, to Dr. Rowe, **April 4, 1955** [response]:
  - “Following our talks concerning your letter of March 8th relating to Dr. Paddon’s memorandum about housing conditions in Northern Labrador, I now write to say we are taking steps to bring this whole matter to the attention of the Government shortly. I have asked the Division of Northern Labrador Officers to prepare a digest of the situation, and shall ask for government direction as to how to proceed in tackling this housing and re-settlement problem on something like a systemic scale.” [Hebron and Nutak resettlement?]
  
- PANL MG 908 Box 2: Staff Correspondence: “Memorandum on General Policy in Respect to the Indians and Eskimos of Northern Labrador” **7/4/55**
  - “There are about 650 Eskimos, 575 Settlers (people of White and White-Eskimo extraction) and 125 Indians, totalling approximately 1350 residing in seven communities of districts (Hebron, Nutak, Nain, Davis Inlet, Hopedale, Postville and Makkovik), in the Coastal section lying between Cape Harrison and Cape Chidley in what is known as Northern Labrador. Add to this number 175 Indians living near North West River and Several families of Eskimos living around Rigolet, and these groups could hardly be left out in any programme dealing with the Eskimos and Indians, the total become approximately 1500 souls...”
  - “Historical Background: In racial and cultural background the Labrador Indian and Eskimos have close affinity with similar groups all across

Northern Canada, but with the Eskimos at least, it is believed that by reason of longer association with Europeans than is generally the case with other groups, except perhaps those of the Mackenzie River and Delta regions, that have adopted to a greater extent the White Man's culture and may perhaps be compared with the Greenland people rather than with most Canadian groups... This Indians, on the other hand, especially the Davis Inlet Band, are probably among the most primitive in all Canada today. A number of the present day group are immigrants from the Ungava section, and it is noteworthy that except for occasional contacts in the time of emergency the Moravian Missionaries have not worked among those people...

- "As has already been suggested, the Indians of Labrador are still more primitive than the Eskimos, but this is probably no[t] because of any inherent quality of the race but rather, unwittingly or otherwise, because of less intimate contact with our Civilization. With the Eskimos there has been a marked tendency to mix with the Whites, so much so that south of Nutak there are comparatively few who have no white blood at all. On the other hand, the Indians have shown no tendency to assimilate or be assimilated by the people of other racial extraction in the country. The Indian may be an excellent hunter and more inclined when game resources permit to live off the country, but is an indifferent trapper and has not developed into the fair fisherman class of the Eskimo. However, in view of the scarcity of the scarcity of game and the low prices for produce, these occupations alone can no longer provide even a bare existence, and this question is merely academic. It appears, therefore, that in general the needs of the Indians are the same as for the Eskimo, namely a vigorous Health, Education and Welfare programme to fit him for the Society of the future."
- "To summarize: For the fourteen or fifteen hundred Eskimos, Indians and half-breeds of Northern Labrador the days of the primitive hunting economy are numbered, and these minorities, already far along in the transition stage, must be prepared to pass over into the industrial society now ready to burst upon them. Ultimately migration to other areas may be necessary, but for the present it is neither practical or politic to attempt this, and for the majority the next two or three decades will probably be spent in the familiar environment of the North.  
A vigorous Health programme is already underway and this must be matched by equally vigorous programmes in the fields of Education and Welfare. These must include a re-housing programme, if the work being accomplished in the field of Health is not to be wasted."

- PANL MG 908 Box 1 File 6 Deputy Minister for Public Welfare re: Indians **3/5/55** [draft]
  - “Mr. Murray’s suggestion that the band (or bands) be organized into a unit along military lines is a new approach and worthy of consideration. If there has been a precedent I think we should examine into it.” [this section is crossed out]
  - “...With failing resources and changing condition I am convinced that a new approach to the Indian problem must be found and although Mr. Murray’s suggestion is new to me, it may be the answer or might lead to a solution... Another step that might be taken is a meeting at, say, North West River or Rev. Father Cyr and Reverend Father Pirson who work with the Davis Inlet and North West River bands respectively, and suitable representatives of the Government...”
  - “I would venture the opinion that the Davis Inlet area is so non-productive that ultimately the Indians ought to leave there, not for a point farther North as was tried and ended in failure several years ago, but farther South. Tentatively, I would say Double Mer or better still the head of Grand Lake would be places to consider. However, I would point out that the opinion of those who know the area and considerations better should be obtained... I do not think it would be wise as an initial step to try to amalgamate the Davis Inlet and North West River bands as I believe the latter feel themselves superior; the name Nascaupi by which the Davis Inlet band is distinguished means uncouth fellow. If the bands are located near to each other that will undoubtedly merge and in time this may be a good thing as both bands are small at present which must inevitably result in inbreeding.”
  
- PANL GN 133.70 Dept. of Public Welfare: submission by R.L. Andrews, deputy minister, Public Welfare, **26 Sept. 1955**, The Historical Development of Public Welfare Services in Newfoundland up to March 31, 1949
  - “It is known from references made by Prowse in the History of Newfoundland and by Philip Tocque in his interesting little publication “Wandering Thoughts” that it was necessary to provide large scale financial assistance to needy and destitute persons following the frequent failure of the fisheries, the disastrous fires which swept St. John’s on several occasions as well as other calamities.” (p.1)

- "...for the financial years 1920-21 to 1932-33 has disclosed that certain minimum recurrent services were provided out of the voted funds by the Bureau of Public Charities." (p.2)
- 1931 - establishment of the Dept. of Health and Public Welfare, administered by a Bureau presided over by the Colonial Secretary (p.3)
- "It was anticipated that the members of the newly created ranger force would give considerable assistance particularly in the more remote and sparsely populated areas." (p.6)
- "The Welfare of Children Act, 1944, was passed and the director of child welfare was charged with the responsibility for the oversight of all the existing child welfare services and new related duties including, for example, juvenile delinquency and the enforcement of school attendance." (p.9)
  
- PANL GN 133.70 Dept. of Public Welfare: submission by R.L. Andrews, deputy minister, Public Welfare, **26 Sept. 1955**, Northern Labrador
  - "...the policy in respect to the Indians and Eskimos is based on the belief that those people must be fitted to take their places as ordinary citizens of Canada. The achievement of this end call for a vigorous fourfold programme in the fields of Health, Education, Welfare, and Economics." (p.1)
  - Capital Expenditure: "And industry there must be, as it is quite apparent that the people are no longer willing to pursue the fisheries at uneconomic prices. Nor is all year round relief or public assistance a solution to the problem. Jobs must be brought to the people or the people to the jobs. The old economy, based entirely on hunting and fishing is passing away and the people are seeking other ways of earning a livelihood." (p.8)
  - Housing: "The Indians of Davis Inlet and North West River have no houses at all but live in tents all the year round. Sooner or later a start will have to be made to provide housing for this group, involving sixty or seventy families." (p.8)
  
- PANL GN 133.70 Dept. of Public Welfare: submission by R.L. Andrews, deputy minister, Public Welfare, **26 Sept. 1955**, Memorandum on General Policy on Respect to The Indians and Eskimos of Northern Labrador
  - "The Indians, on the other hand, especially the Davis Inlet Band, are probably among the most primitive in all Canada today." (p.1)

- "For good or ill, the Labrador Eskimo have developed beyond the raw meat eating, snow igloo, blubber-lamp stage and are intent on adopting the White Man's culture to the fullest degree possible in the environment." (p.2)
- "...Civilization is on the northward march, and for the Eskimo and Indian there is no escape. The last bridges of isolation were destroyed with the coming of the airplane and the radio. The only course now open, for there can be no turning back, is to fit him as soon as may be take his full place as a citizen in our society." (p.4)
- Transition: "The Labrador Eskimo, like similar groups elsewhere in Canada, is undergoing transition from the primitive culture to the one that will enable him to fit more fully into the Society of tomorrow... Nobody would wish that the Eskimo and Indian should be blasted and withered in the first blush of the industrial dawn." (p.4)
- Migration south into the Lake Melville district and Goose Bay area as a result of more economic opportunities
- "...the Indians of Labrador are still more primitive than the Eskimos, but this is probably not because of any inherent quality of the race but rather unwittingly or otherwise, because of less intimate contact with our Civilization." (p.6)
- "...the Indians have shown no tendency to assimilate or be assimilated by the people of other racial extraction in the country. The Indian may be an excellent hunter, and more inclined when game resources permit to live off the country, but is an indifferent trapper and has not developed into the fair fisherman class of the Eskimo. However, in view of the scarcity of game and the low prices for produce, these occupations alone can no longer provide even a bare existence and this question is merely academic. It appears, therefore, that in general the needs of the Indians are the same as for the Eskimo, namely a vigorous Health, Education and Welfare programme to fit him for the Society of the Future." (p.6)
  
- PANL GN 56/2 I.G.A. Children Sponsored at School by D.N.L.A., Letter from W. Rockwood, Director, to Deputy Minister of Public Welfare. **12/1/56.**
  - "Attached herewith is a noter letter from Dr. Thomas in which he points out that although International Grenfell Association is received Foster Home Rates for some of the children, nothing is received for school or tuition fees."

- PANL GN 56/2 Memorandum to the Deputy Minister of Welfare by G.A. Frecker, Deputy Minister of Education, **May 18, 1956**
  - "I have just received a letter from the Most Rev. Lionel Scheffer, O.M.I., Vicar Apostolic of Labrador. Bishop Scheffer points out that the Indians at Davis Inlet will probably have to move to North West River but as interim measure an inexpensive one room school ought to be erected at Davis Inlet..."
  
- PANL PRC 20 Dept. of Education: Education of Indians and Eskimos. File no 239 vol.1 From March 31, 1950-Feb. 5, 1973
  - Evening Telegram **June 22, 1956**: "Better Schools: New Hospitals: Progress On Rehabilitation of Labrador Eskimos"
    - "...Negotiation have been undertaken with Bishop L. Sheffer Prefect Apostolic of Labrador and Rev. Father A.M. Tessier, with a view to the construction of schools for Indian children at Davis Inlet and North West River..."
  
- PANL MG 908 Box 1 File 6 Memorandum re: North West River Indians by W. Rockwood, Director of Northern Labrador Affairs, **28/9/56**
  - "The first point I should like to make is that the North West River Indians do not come under the aegis of the Division of Northern Labrador Affairs in the same sense as the Davis Inlet band, the Eskimos and other Natives of the region from Cape Harrison north, but come under the supervision of the regular Welfare Officer stationed at North West River, and presumably received the services similar to other residences of the district, or for that matter people of other districts services the the regular Welfare Officers. This would appear a little incongruous because the North West River Indians are almost if not quite as primitive as the Davis Inlet band, and more primitive than the majority of the Eskimos of Northern Labrador..."
  - "... during my stay in North West River have discussions with Reverend Father J. Cyr, Reverend Father Pirson, and Mr. S. F. Purchase, Post Manager of the Hudon's Bay COmpany. I have on this and other occasions, had an opportunity to observe first hand the people concerned and the conditions under which they live..."
  - "Reverend Father Cyr was at North West River enroute to Davis Inlet after an absence of several months from the Coast, during which time, I gather, he has visited the Indian Reservation at Seven Islands. According to him there are about 50 families of Indians in the Reserve mentioned, or

approximately the same number, perhaps slightly less, than the number living at North West River. Most, if not all, these families are living in houses provided by the Federal Government at an estimated cost of \$5,000.00 each. There are paved streets and a recreation center, a nurse with a dispensary, an R.C.M.P. officer and an Indian Agent. The account, I must confess, sounds almost like the description of the Holy City in the Book of Revelations, but this is as it was told to me. The store is Government operated but a Hudson's Bay Company Post."

- "The Indian Agent, presumably, has duties similar to our Depot Managers, except that he does not have the responsibility of running the stores, communications services and other duties..."
  - "... the effort being made at North West River or for that matter at Davis Inlet are to say the least, not very impressive."
  - "... Unless a strong, positive approach is adopted NOW there is a danger that the Indians will become loafers whose only aim is to extract more and more handouts from the Government; indeed there is a grave danger that this stage has already been reached."
  - "Mr. S. F. Purchase... believed that eventually the Indians must go to work, and their more could be working at present. Of about 50 men in the tribes only 8 were employed at this time. He suggested that in his opinion the Welfare Officer was not taking sufficient interest in the Indians. He was critical of the manner in which Relief is distributed, and believed that the Welfare Officer should exercise closer supervision..."
  - "Another point made by Mr. Purchase is the confusion which exists in Indian names. Some of them have three names. There is, of course, the name appearing in the Church Records, but another name is often used for Family Allowance purposes, and a third as a tribal name or nickname..."
  - "... On the other hand, just because these problems are 500 miles removed from St. John's does not mean that they are less acute, or that they should be ignored. Neither is it likely that the employment problems of the Indians will be solved in a day, and in this connection I might add that both Father Cyr and Father Pirson expressed that they are not ready to go to work at Goose Bay where they will be exposed to drink..."
- ASC-04-069 File #002 "Deputy Minister of Public Welfare re: Indian Housing" by W. Rockwood, Director, **7/12/56**
    - "1. A day or two before I left here on my recent visit to Labrador (October 12 - 30) we discussed tentative plans for a housing programme for the

Indians at North West River. I visited Rev. Father Pirson at North West River on October 16th, and explained these tentative plans to him. The plan would be similar to that followed in connection with the transfer of the Nutak Eskimos to Nain and other points, with modifications as the circumstances seem to require. In the case of the Nutak transfer the move was made at short notice so that the people were not in a position to contribute any materials whatever, but their contribution was of necessity confined to labour alone. In respect to the North West River Indians, who have always as a matter of choice lived in tents, and will not be leaving the area where they have lived for many years, there does not seem to be the same sense of urgency. The point I am trying to make is that there is a distinction to be drawn between those who are to be re-housed in their own communities and those who are being transferred from some other place. The latter may have to be provided with all the building materials required for a dwelling, whereas the former, being more settled, ought to make an effort to provide such materials as can be secured locally through their own efforts, plus the labour. In fact the matter goes deeper than the mere material aspect of the problem, because in providing some of the materials the prospective builder demonstrates his desire to own a house and to exert some effort to improve his lot. Without this motivation, a housing programme for the Indians may impose conditions for which they have no real desire, serving to gratify the White man's wishes rather than to bring lasting benefit to the Indians. It must be remembered that the North West River Indians have had contact with Whites for many years, but only in a few cases, and very recently at that, have there been attempts to build permanent homes. In a memorandum dated 28-9-56, I mentioned 1 among other things, the housing situation at Seven Islands as described to me by Rev. Father Cyr. I would like, when circumstances permit, to visit Seven Islands to observe conditions there at first hand.

- 2. I think the best approach to the North West River problem would be to select from five to ten men, who are prepared to provide such building materials as can be secured locally, plus labour in building the houses, and to provide them with materials, (nails, felt, wallboard, insulation, paint, windows, etc.) which they cannot secure through their own efforts. The programme could be continued for a number of years, and modified as circumstances demand. Supervision of the work would have to be provided direct or through a suitable agency as was the case with the Eskimo housing project at North West River in 1956, which was carried out in co-operation with the International Grenfell Association. Discussions with Rev. Father J. Pirson, and with Rev. Father Peters, with whom I

discussed the matter on October 26th, were as outlined above, and I believe they are in complete agreement.

- 3. With reference to the Davis Inlet problem, while both clergymen mentioned above seem to agree that eventually the Indians of that place should move, they emphasized that in their opinion the two groups cannot be combined immediately. They thought that this could only be achieved in easy stages and estimated that the programme might take ten years to complete. They indicated, as I recall, that this was also Reverend Father J. Cyr's opinion, although I did not see the latter on my October visit. He is now at Schefferville (Knob Lake) where Indians from Seven Islands and the Fort Chimo region are beginning to congregate. There was a suggestion that some of the Davis Inlet band might migrate to Knob Lake too. It was suggested in my memorandum of 28-9-56 that employment was being found for Indians at Knob Lake, and this is another place I would like to visit when time and circumstances permit.
  - P.S. The problem outlined above were discussed with the Rt. Rev. Bishop L. Sheffer on Friday, December 7th, and I believe that his views are in agreement with those expressed above.”
- PANL MG 63.2176 Stories, essays, poetry, etc. related to the Northern Mission [between 1960 and 1970]
    - “A Report on the Organization and Work of the International Grenfell Association” Submitted to Mr. J. W. Cunningham B.Comm., C.A. English Department, Sir George Williams College, Montreal, By David A Harding, Science IV, S.G.W.C. **April 16, 1957:**
      - “V Education”
        - “A rise in the standard of education of a country is usually followed by a rise in the standard of living. It being one of the aims of the Association to raise the standard of living, it followed that an educational programme would be of great assistance.”
        - “Schools: A start was made with school at Northwest River and St. Anthony. The success of these led to the establishment of a special education department which operated schools at most of the Association’s locations. Experience has shown, however, that the boarding school is far better than a day school for educating children of the ‘coast.’ Consequently, the Association now operates three boarding schools located at Northwest River, Cartwright and

St. Anthony. Last year 128 children were in residence at these three schools.

- "VII Conclusions"
  - "For the past 75 years the International Grenfell Association has been nursing, clothing, feeding, education and assisting in countless other ways the people of the 'coast.' It has played a major part in raising their standards of living and health. It has educated morally as well as academically....They are certainly healthier, better educated and secure in the knowledge that not too far away, skilled assistance is available in the event of serious illness or accident... it is apparent that the Association is responsible for fundamental changes in the outlook and way of life on the 'coast.' The once empty life with its poor fish catches, long hard winters, lack of food, illness and often premature death has been changed. The people of the 'coast' lead a better life today and can look forward to the future with interest..."
  
- PANL MG 63.4064 Dr. Theodore Badger 1952-1957
  - Letter from Charles S. Curtis to Mr. J. M. McKenna, Deputy Assessor, Income Tax Division, 40 Courts Street, Boston, Mass., **May 27, 1957**: "Dear Sir, The od to certify that Dr. Theodore L. Badger, a Director of the International Grenfell Association, was requested by the Superintendent to review the medical installations of the International Grenfell Association, especially the treatment of tuberculosis in Labrador and Northern Newfoundland during the summer of 1954... Dr. Theodore L. Badger has served the Grenfell Mission since 1926, at that time as a physician on the coast of Labrador and for many years since while a resident of Massachusetts has been a Director of the International Grenfell Association..."
  
- PANL MG 63.2181 Correspondence: 1939-1977
  - Correspondence re. Among the Deep Sea Fishers
  - Letter from D. S. Hodd(?), Harrington Harbour, P.Q., IGA, to Doctor Curtis, **October 20, 1957**
    - "... As you realize we are definitely in the minority in this province, I think I can truthfully say that the powers that be and especially the Church feel that we are outsiders, being as we are mostly

English-speaking and Protestant... For instance, all the R.C. priests along this shore have radio transmitters which contact the local airlines, Northern Wings. These priests also act as local passenger agents for the Airline. Besides this they seem to have a blanket authority for providing free transportation for patients going to and from hospitals. It is quite noticeable that in almost every case wherever the patient may be in relation to a hospital the priest will route the patient to either Long Point or Havre St. Pierre Hospital..."

- "Religious Situation (at Harrington): I wish to place before the Directors a copy of a part of a letter from Dr. Hodd to me showing the situation that has arisen in Quebec-Labrador... As you all know, until ten years ago the only medical work in the Quebec-Labrador area was done by the IGA. The majority of people in the Harrington area are French-Catholics; most of the people in the village of Harrington and Mutton Bay are Protestant, approximately 600 people. The Catholics in this area were formerly served by a priest stationed at Red Bay. (The Indians in Newfoundland-Labrador, who are also Catholics, were under the Diocese of St. John's, Newfoundland...)

... Ten years ago the Catholic Church established a new diocese for Quebec-Labrador, with a bishop stationed at Long Point, ten miles west of the border of Newfoundland and Quebec-Labrador, and there has been built, with Government assistance, a very adequate equipped hospital at Long Point, staffed by a trained surgeon and Catholic Sisters. In the Harrington area, Oblate Fathers, well educated and well trained young men, and now the priests; there are many of them.

The bishop at Long Point also has charge of the Indians on Newfoundland-Labrador, and two very able Oblates were sent, one to North West River and one to Davis Inlet. These Oblates are very much active. In Newfoundland-Labrador they have been most co-operative, but in the Harrington area and southern Labrador the situation is different, as can be seen by Dr. Hodd's letter.

- PANL GN 56/2 Indians - Project Beaver
  - "Deputy Minister of Public Welfare re. Proposed Beaver Preserve in Labrador:... 4. The economic condition of the Indians in Quebec and other Provinces have evidently been greatly improved through these new

management techniques, and it is hoped that the same can be achieved in Labrador. Indeed, it is one of the few possibilities open to our Indians. There is, furthermore, no reason why white trappers living in suitable area could not share in these benefits, and as previously pointed out an increase in the population of beaver and other fur bearers would be an asset to the Province...”

- Federal Aid in Fur Resources Management in Canada, by Hugh R. Conn, Indian Affairs Branch, Department of Citizenship and Immigration, Ottawa, Ontario, Canada.
- Letter from H.W. Walters, Director of Wildlife, to Mr. W. Rockwood, Director, Northern Labrador Affairs, **January 22, 1959**: “At long last I have received a letter from Hugh Comm regarding the assistance that have made to other provinces for the setting up of beaver preserves to assist the Indian population...”
  
- PANL PRC 20 Dept. of Education: Education of Indians and Eskimos. File no 239 vol.1 From March 31, 1950-Feb. 5, 1973
  - Letter from B. Lloyd Bishop, Personal Assistant to Deputy Minister to Mr. John Melling, Executive Director, Nation Commission on the Indian Canadian, **March 21, 1959** references Right Rev. Lionel Scheffer, O.M.I. Vicar Apostolic of Labrador.
  
- PANL MG 908 Box 2: Special Reports: “Departmental Organization for the Administration of Labrador” by W. Rockwood, **June 1959**
  - “12. In September 1958 the Division opened an office at North West River to provide special services for the Indians there. Until then, Welfare Services had been provided by the welfare officer for the district stationed at Happy Valley program for the North West River Indians will include:
    - (a) Administration of Welfare Services: This requires a knowledge of the language and background of the Indians, and more attention to detail than a welfare officer responsible for a large district can afford.
    - (b) Economic Rehabilitation: Every possible effort to make the Indians, at least, partially self-supporting. Step which may be taken in this direction are:
      - (i) Exploitation of the fur resources. The North West River area is one of the best fur producing areas in Labraodr, and

these resources have not been utilized to the full in recent years.

- (ii) A beaver management or conservation programme. Such a programme is being carried out with remarkable success in Quebec and other Provinces.
  - (iii) An inland fishery. There are possibilities of selling fish at Goose Bay and Montreal, but before this can be undertaken experimental work will have to be done, and a license for inland commercial fishing obtained.
  - (iv) Encouraging and assisting the Indians to take advantage of all suitable employment available.”
  - “(c) Rehousing. Indians who can do so should be encouraged to provide framing and other lumber which can be produced locally, after which the Government will supply materials which the Indians cannot secure through their own efforts. It may be necessary to operate a sawmill at North West River...”
  - (d) Co-operation with the other agencies such as the Oblate Missionaries, International Grenfell Association, and other Government departments in all matters affecting the welfare and rehabilitation of the Indians. A program such as this can hardly be carried out as a sideline by a welfare officer station at Happy Valley.”
- PANL GN 56/2 Indian Agent - North West River
    - W. Rockwood, Division of Northern Labrador Affairs, ‘filling in as Indian Agent.’ **July 28, 1959**
  - PANL MG 908 Box 1 File 6 Letter from H.M. Budgell, North West River, to The Director, D.N.L.A. Department of Public Welfare, St. John’s, Nfld., **August 29, 1958**
    - “...the Indians are enthusiastic; on a trial run, which is about all we can expect to do this year, our problem won’t be to persuade men to go but to select five of six from the many who wish to go. I discussed the possibility of a supply cache inland with Joseph Assini and several other influential members of the band; they agreed together a supply cache would be best sited at Michikamua. They all stress the point that this land has not been hunted for at least ten years and the area marked on the enclosed map, is the area best suited to trap mink, otter and beaver. The area also provided small game and limited caribou. The Indians told me on Grand River there

is, or has been, these past three years a supply cache operated by a Seven Island Indian (Matthew Antoni)..."

- "Indians point out, from Marie Lake they can spread out toward Seal Like and Snegamook Lake, the traditional territory of North West River Indians, they stress it's better to hunt out from Michikamua than to hunt in from Seal Lake or Snegamook..."

- PANL MG 908 Box 1 File 3 Correspondence, Memos, reports **c.1954-1964**

- Material related to Sawmill operations in Kaipokok Bay, Postville Hopedale Depot, Nain wharf, Makkovik power plant,

- PANL MG 908 Box 1 File 3 Division of Northern Labrador Affairs, Deputy Minister of Public Welfare re: David Inlet Depot **24/8/59**

- "Attached for your perusal are (1) Inspection Report concerning the Davis Inlet Depot dated July 28, 1959, file R-25-5, and a report dated July 29, 1959 outlining discussions between Reverend Father Peters and Mr. R.S. King. Regarding the latter mentioned report, having heard disturbing reports regarding the operation of Davis Inlet Depot... The report in question is not so detailed as I would like, but it appears that there is much to be desired regarding the operation of the Depot in question...

In his inspection Report Mr. King points out that the manager's dwelling has practically outlived its usefulness. Mr. Hammond, the depot manager, has drawn attention to this on previous occasions and has emphasized the need for a new dwelling...

The plan outlined to Mr. King on July 23, and discussed by him with Father Peters is to coles the depot at David Inlet and operate the work from Hopedale as long as this may be necessary... It would appear from Mr. King's report that Father Peters is also in agreement...

A small store will have to be built near the Mission Station on the mainland side of Davis Inlet, and two of the existing depot buildings maintained for storage of supplies...

Circumstances have changed considerably during the past seven years. The Indians spend long periods inland so that is id not necessary to keep the store open all the times... and sometime it will be more convenient for Indians to return to Hopedale from inland than to go to Davis Inlet..."

- ASC-04-069 File #002 “Indians of Labrador” by W. Rockwood, **December 30, 1959** (see scans)
  - “There are approximately 360 Indians living in two groups in Labrador at the present time. The largest group, regarded as Montagnais, numbering 262 persons, live at North West River. A smaller group of approximately 100 Naskaupes live at Davis Inlet some 160 Miles farther north...”
  - “Until comparatively recent times there was a great deal of contact between the Davis Inlet band and other bands in the Ungava district, and in fact the parents of some of the present day Davis Inlet people migrated from the Chimo district. Likewise, from time to time members of the Seven Islands and other groups along the North Shore of the Gulf of St. Lawrence have joined the North West River band...”
  - “The Labrador Indians have had contact with Roman Catholic missionaries from very early times, and all with the possible exception of a few who migrated from the Chimo district are Roman Catholics...”
  - “A better day for the Indians dawned with the coming of the Oblate Fathers to Davis Inlet around 1949. Priests of this Order are now stationed at both Davis Inlet and North West River, and they, in addition to their missionary duties, have conducted classes for the children of both stations for several years. A school, the first for Indians in Labrador, was completed at North West River in January or February 1959, and opened in September of this year. It has been said that the foundation of any social evolution truly democratic in character is public education. If this is true, the process has only begun with the Labrador Indians within the last decade...”
  - “The Health Services at present are good, and this combined with better spiritual leadership and improved Welfare Services has led to a remarkable recovery in point of numbers in both groups. The 1945 census gives 272 as the number of Indians in Labrador. In 1953 there were 174 in the North West River group alone; at the present time there are 262, but 30 or 35 of this number have come from Davis Inlet in recent years...”
  - “In the first place, if the Indians are to be civilized and integrated they will need a permanent place of abode. Secondly, churches, schools, hospital and other facilities are already at North West River. Undoubtedly many of the Indians of both the North West River and Davis Inlet groups will continue a nomadic existence for a great many years to come, but their children must attend school, and for this reason boarding school facilities should be provided at North West River with the least possible delay. The school year could be adjusted so that the children could take part in the autumn hunt with their parents...”

**1960s**

- PANL MG 908 Box 1 File 6 Draft letter from J.R. Smallwood, Premier, to Hon. John G. Higgins, Q.C., Reid Building, St. John's, Nfld, [c.1960]
  - "... apart from about half dozen families who moved from Davis Inlet 200 miles farther North during the past five or six years, North West River has been the base of these Indians for a great many years. In recent years they tend to spend more time at North West River and correspondingly less time on the hunting grounds.  
They have always lived in tents both Summer and Winter, but of course the tents of deer skins used in former times were warmer than the cotton duck tents that use now. It must be remembered that for several generations the Indian have lived and travelled side by side with White trappers, who built log cabins and more elaborate dwellings. All the tools needed are an axe and perhaps a saw. The Indians possessed these were just as skillful in their use as the trappers. Materials, logs and moss, were equally available to both. The only conclusion to be drawn is that the Indians did not want lag cabins. With tents, their traditional shelter, they were more mobile. Times are changing, and as I have already indicated the Indians now spend more time at North West River. Your informant noted that twelve families have houses. Two or more were added to the number in 1961. We proposed to assist them to get houses as they become ready for them. It is realized that the Government will have to bear the major share of the cost, and will have to provide supervision, but at the same time we believe that able-bodied Indians should make some initial effort to provide framing and other materials which can be obtained locally, and labour in building the houses.  
The Province of Newfoundland has spent approximately \$28,820.00 on Indian housing at North West River to date. The Federal Government have been asked repeatedly to contribute to the cost, but thus far not one penny has been received. They did reimburse the Province for the cost of a school built in 1958.  
I am convinced that what the Indians need more than anything else is a positive approach to their economic problems, and a good, hard look will be taken at the situation in the near future. Frankly, although I do not wish to discourage good works, I believe the Oblate missionaries, who, needless to say are devoted to the cause, and the International Grenfell Association, who have a hospital and staff at North West River, can with a little more financial help do all that is necessary along these lines..."

- PANL MG 908 Deputy Minister of Public Welfare: Indian Programme by W. Rockwood, Director **8-1-60**
  - "... The programme described in my memorandum of 12-6-59 was outlined under several headings as follows:
    - a) Welfare Services
    - b) Economic Rehabilitation
      - i) Exploitation of Fur Resources
      - ii) Beaver Management of Conservation Programme
      - iii) Inland Fishery
      - iv) Other Employment
    - c) Rehousing
    - d) Co-operation with Other Agencies"
  - Housing Programme:
    - "Seven houses were completed under this programme in 1957 and 1958...The completed units are occupied by the following men and their families: Etien Abraham, Philip Mischel, Dominic Mischel, Manuk Mistinapeo"
    - "All these with the exception of Maunk Mistinapeo a TB patient, are cripples receiving Old Age Assistance or Old Age Security... The remaining unity is being built by Matthew Ben Andre, who is able-bodied and one of the more industrious Indians..."
    - "The unity thus far constructed, and any this many be built in future will be located on a sandy elope on the south side of North West River. This is traditional Indian Village..."
    - "Reverend Fr. Peters of Davis Inlet, who visited North West River in October last, enquired about the possibility of a housing programme for the Indians at Davis Inlet similar to that being carried out at North West River."
- PANL MG 908 Box 1 File 6 Deputy Minister of Public Welfare, re. Indian Housing, by W. Rockwood, Director, **July 18, 1960**
  - "... I would like to point out that requisitions should be placed immediately for any building materials that may be required at North West River or Davis Inlet for Indian houses this year. The earliest possible date that building materials could now reach North West River would be August 8th or 9th. This is almost too late late to begin building..."

- PANL MG 908 Box 1 File 6 Deputy Minister of Public Welfare, re: Indian Passengers Traveling from Davis Inlet to North West River in **July 1960**, by W. Rockwood, Director, Division of Northern Labrador Affairs, **16/9/60**
  - “This attached report from Mr. R. Hammons is for your information. I discussed the matter with the Captain of the M/V Trepassey, and I am satisfied that under the circumstances not much else could have been done or expected. The term ‘sadistic’ is inappropriate and unjust, and could only be employed by someone who did not take the trouble to examine the facts or was incapable of doing so. I do not think that there will be a recurrence of this incident in the near future. I have asked Mr. Flynn of Hopedale for clarification of certain aspects of this matter, his reply has not as yet been received.
  - The facts are that the M/V/ Trepassey was overcrowded on this and other occasions during the past season. I personally traveled on the same boat from Goose Bay to Nain and returned without a berth, and slept on a locker. I am also certain that other passengers did likewise and I was informed on good authority that a curtains Mr. Ginn, not an Indian, traveled in the hold from Goose Bay to Hopedale. Mr. Flynn’s letter, attached, will confirm these points. It must be remembered, also, in this connections that Indians, while it is to be regretted that they were obliged to travel in the hold on this occasion, live in tents with temperatures 40 degrees or more below zeros during this Labrador winter...”
  
- GN 56/2 Letter from R.L. Andrews to Hon. William M. Wall, the Senate, Ottawa, Canada, **Nov. 25, 1960**:
  - “Many of the children (ie. children from outside North West River) are backward, and in some cases there is a serious language problem.”
  
- PANL MG 908 Box 2: Special Reports: “Northern Labrador Affairs in Retrospect” **1961**
  - “... Labrador has also saved a remnant of the indigenous peoples. There are still between eight and nine hundred Eskimos living at Nain, Hopedale, Makkovik, North West River and Happy Valley. Indians of the North West River and Davis Inlet groups now number about three hundred and sixty persons...”
  - “The Indans have been less fortunate than the Eskimos. Unlike the latter, they have showed no desire to imitate the white man, or be assimilated by

him. The period following the turn of the century appears to have been an especially dark one for them. They numbered about 355 in 1895 but by 1935 had dwindled to 273 and probably lower still in the 1940's. With the help of the Oblate Fathers, who began their work in Labrador in 1948, and the improvement of Health and Welfare Services, that have made a remarkable recovery during the last decade and now, as already stated, number about 360 persons. The Oblate Missionaries held classes for the children in the mission houses, and in January 1959 the first Indian school was completed at North West River."

- "The Indians are traditionally an inland people. However, as the White trappers increased in numbers, and extended their activities along the river valleys the Indians were left with the choice of retreating to the more remote and less productive areas, or remaining near the Coast within easy reach of the trading stations. During the last fifty years or so the tendency has been to follow the latter course, and neglect the inland hunting and trapping grounds. Nor are the Indians to be blamed when it is remembered that in the winter of 1893-94 a band of Naskaupées failed to find deer at Indian House Lake and half their number died of starvation. It is desirable, however, for them to spend certain periods on the hunting grounds not only for the purpose of taking fur-bearing animals, but also to obtain the natural foods so necessary to their well-being and not otherwise available to them. In an effort to get the Davis Inlet group back to hunting grounds they had visited infrequently or not at all in recent years, an inland food cache was established at Mistastin Lake in April 1958. The experiment proved so popular with the Indians that it was repeated the following October, and again in October 1959."
- "In September 1958 an office of the Division of Northern Labrador Affairs was opened at North West River for the purpose of supervising the Indians there. The only means of economic improvement immediately available to this group is the exploitation of the fur and wild life resources of the area, and in an effort to re-awaken an interest in trapping a party of six Indians with supplies for three months was airlifted to Marie Lake about 120 miles inland from North West River. Some of the men hired an aircraft themselves and returned to Marie Lake in the fall of 1959, and earnings of this party during November and December ranged from \$261.50 to \$449.00, with an average of \$336.25 a man. Practically all the able bodied Indians of North West River, in most cases with their families, went to the hunting grounds in the autumn of 1959, and the average earnings from furs were around \$200.00 a man. While this is not a very large amount, it is at least a state, and much better than loafing near the Post."

- "A housing programme was begun for the North West River Indians in the summer of 1957. To date twelve units averaging 22 x 24 x 8 have been built at a cost of approximately \$2,000.00 a unit. A few families have acquired shacks on their own, but the remainder, and all the Davis Inlet group still live in tents all the year round. Able-bodied Indians must provide sill, framing and other materials which they can obtain locally, as well as labour, before they are supplied with materials and supervision to complete these houses. A plot of land 80 x 100 feet for a small garden. Under the plan, except for the aged and cripples, only those Indians who are willing to do something for themselves can get a house, and it is hoped that a sense of ownership, and pride in their surroundings will develop. Thus far, there is no reason to complain about the cleanliness of the houses occupied by the Indians."
  - "Admittedly, more rapid progress could be made by building the houses outright leaving nothing for the Indians to do but occupy them when they were completed. This might satisfy the White man that he is doing a great deal to help the Indian, but would prove nothing about what the latter, who after all is the person most concerned, can do for himself."
  - "It would be very wrong, of course to create an impression that all is well with the Indians. Economically their plight could hardly be worse. Few, if any, of the adults have had any formal education, or are able to speak English, and because of this have been unable to obtain employment on the same footing as the Eskimos and Settlers at Goose Airport or other similar projects. Nor is there much hope that his handicap can be overcome by the adults. The most that can be hoped for in the immediate future is that they can be absorbed in the unskilled labour market. It has been said that the foundation of any social evolution truly democratic in character is public education: if this is true, the process has only begun with the Labrador Indians in the last decade."
  - "Elsewhere in Canada the problems of the Indians and the Eskimos are taken care of by the Federal Government: the Indians by the Indian Affairs Branch of the Department of Citizenship and Immigration, and the Eskimos by the Department of Northern Affairs and National Resources..."
- 
- PANL MG 908 Box 1 File 6 Deputy Minister of Public Welfare, W. Rockwood, **9-3-61**
    - "1. Attached as requested on this date is the file containing the correspondence concerning the Joint Committee of the Senate and the House of Commons on Indian Affairs.

2. The only thing I can think of to be done between now and the date of leaving for Ottawa is to check on the legal status of Indians and legislation of any on this Province...”

- PANL MG 908 Box 1 File 6 Deputy Minister: re. Brief to Joint Committee of the Senate and House of Commons on Indian Affairs, by W. Rockwood, Division of Northern Labrador Affairs, **March 27, 1961**
  - “... Although I expressed the opinion that financial assistance should be available to the Province on the same per capita basis as Indians and Eskimos are costing the Federal Government elsewhere in Canada notwithstanding the fact that Indians and Eskimos in this province are citizens, it was suggested later that I did not emphasize this point as strongly as it should have been emphasized...”
- PANL MG 908 Box 1 File 6 Deputy Minister of Public Welfare: Trappines, by W. Rockwood, Division of Northern Affairs, **20-4-61**
  - “...The brief read before the Joint Committee of the Senate and House of Commons contained the following:  
‘For several generations, as the White and Half-breed trappers increased in numbers the best hunting and trapping grounds along the river valleys were taken over, and the Indians left with the choice of retreating to the remote barrens of the interior and starvation, or remaining of the Coast to live on the White man’s charity. During the last twenty-five or thirty years that have for the most part followed the latter course.’  
and further along in the same brief:  
‘The root of the matter, of course, goes much deeper, and some of the more intelligent Settlers must realize that the increased pressure on the game and fur resources of the interior be the Coastal people during the early part of the present century was the greatest single factor in reducing the Indians to their present state of dependence.”
- PANL MG 908 Box 1 File 6 Letter to Mr. W. Rockwood, Director, Northern Labrador Affairs, Confederation Bldg, St. John’s, Nfld., from Rev. Charles N. DeHarvend, O.M.I., **September 4, 1961**
  - “... About Labrador I am mostly concerned about education and I know your views on the subject. We can only point out to several public statements and express again some hopes to the completion of the objectives advocated: residential school... The Labrador Conference 1956, the Annual Welfare Reports (1959-1960), the R.C. Board of

Education Labrador North and lately the very impressive and well documents Senator Wall's Report to the Board of Directors of the International Grenfell Ass. (I hope you were able to get a copy of this important work where Senator Wall certainly does not mince his words about Ottawa's responsibility in the matter of helping the Provinces Indians..."

- PANL MG 908 Box 2: Special Reports: "Northern Labrador Affairs" **1962-63**
  - [contains edits] "Davis Inlet, 40 miles or so north of Hopedale, is situated in a picturesque fiord or run formed by the mainland on the South and a large island on the North. Sanga, or Shungo Bay, may be regarded as a Westward extension of Davis Inlet Run. About 95 Indians, who live and hunt in the vicinity of Davis Inlet, a missionary of the Oblate Order, and the caretaker of the Division of Northern Labrador Depot make up the total population... The Depot, which for the past two years has been operated as an outpost of Hopedale, is situated on the island, while the Roman Catholic Mission and school is on the mainland side of the Run, about [two?] miles away. The Indians live in tents when at Davis Inlet as well as when they are on the hunting grounds. A few families have moved to North West River in recent years. Plans have been finalized to build a combined retail store and dwelling here in 1962, so that a clerk from the Hopedale staff will be able to spend more time at the settlement. It is also hoped to revive an interest in the cod and perhaps the char fishery so that the Indians will be able to earn something, and thereby, make a start on the long road to economic sufficiency."
  
- PANL MG 908 Originals from MG 908, Box 1 R8-E-4 File 6: Correspondence, Reports, etc. 1953-1964
  - Letter from W.A. Paddon, M.D., D.P.H., Medical Director, North West River, Labrador, to Max Lane, Minister of Welfare, St. John's, Newfoundland, **January 18, 1962**
    - "Recently there was an article in the "Canada Month" on the Nascopi Indians. It was outspoken in condemnation of the programme for Indians in Labrador. I do not know the author but imagine it might be Alike Podalski (or something similar) who has spent the last couple of years in Labrador working on a book and who has formed an 'opinion' about the Indians which seems to be a mis-mash of view from everyone along the Coast. There is lots in the article which I agree with but much that is wholly wrong. There is some that is pure fantasy, such as the Grand

Shaman or magician of the Indians who lives only 20 miles from there but neither need not like the white man and refuses to go to the Grenfell Mission, even when they are gravely ill. This is news to me and I have known the Indians when I was a youngster. We have seen their hard times, cared for them when they were dying and at last started them on the road to repopulation and halted the trend towards extinction which proceeded until 1954 when their fortunes improved. The implication that the Province is doing nothing for them and that they are direly poverty stricken is galling, I think there is plenty of financial help.

... We are not handling the Indians well and the money being virtually given to them is badly administered and is spent more unwisely by the Indian himself. Furthermore, a rift is arising between the Indian and the White which was never the case before and even between Eskimo and Indian over the ridiculous coddling of the Indians.

... I am all for spending money on Indians but with the idea of rehabilitating them. I feel there are people at work who do not want to integrate the Indian into Canada - his only real salvation - and who are resisting efforts to do so and who want him segregated from his neighbours, if possible not too friendly with them and a permanent ward of the State. To me this is a horrible doctrine and will kill the Indian quicker than small-pox, liquor and poverty ever did in the past. Right now the Indian is being withdrawn from the rest of us, treated preferentially and kept a pauper and incompetent. People no longer want to employ them, they are indifferent as to whether or not they are hired and they make demands for things the others do not insist upon... The time is coming when no Indian will want to work and this is tragic because in work and employment lay their best hopes of development and of survival and they were good workers and pleasant people to have around.

I know that we always offer available work to Indians but increasingly they turn it down and it goes to others. They are simply too well off as far as cash goes...

... I am gravely worried by development amongst the Indians and I feel we are killing them this misplaced generosity and a deficit of any real philosophy of action or any sort of rehabilitation..."

- PANL MG 908 "Memorandum: Indian Housing Programme - Review" by W. Rockwood, Division of Northern Labrador Affairs, **January 25, 1962**
  - "1. Strictly speaking the Indian Housing Programme at North West River began in 1956, when Reverend Father J. Pirson supplied Ponis Nuk with materials to the value of \$500.23 for the construction of a small dwelling. Father Pirson was reimbursed by this Department in 1958.
  - 2. In 1957 houses were provided for:
    - Shimoon Poon - New house
    - Joseph Nona - Rebuilt house
  - The Programme was continued in 1958 and houses were built for:
    - Simon Mischel
    - Mischel Jack
    - Pien Gregiore
    - Joseph Ashini
  - The total cost of these houses including that of Ponis Nuk was \$10,570.44.
  - 3. In 1959 houses were built for:
    - Etienne Abraham
    - Philip Mischel
    - Manuk Mistinapeo
    - Dominic Mischel
    - Matthew Ben Andre
  - This part of the Programme cost \$11,244.08
  - 4. No houses were built in 1960, but houses were built in 1961 for:
    - George Rich
    - Sylvester Poque
  - These houses cost approximately \$2500.00 each. The exact figure will not be available until later in the season.
  - 5. Altogether, therefore, 14 houses have been provided for Indians as an average cost of approximately \$2000.00 per unit. In five cases the men provided their own framing and some rough lumber and labour but the remaining cases are Social Assistance cases or Old Age Pensioners. Manuk Mistinapeo and George Rich moved from Davis Inlet and are both Social Assistance cases. One of the houses built in 1959 was burned through carelessness in the Winter or Spring of 1960, and two of three of the occupants died in the fire. This house has not been replaced.
  - 6. You will recall that a parcel of land measuring 4 acres, 3 roods, 15 perches was purchased at North West River from Philip Blake in April 1957 for the sum of \$300.00. Nine houses, including the one burned in 1969 (Philip Mischel) have been located on this land. Ponis Nuk's house

was built in 1956 before the land was acquired. Joseph Nuna's house was rebuilt on the original site (not on our land) in 1957. Pien Gregiore's house was built on a site occupied by a previous house owned by him and is therefore not on our land. Joseph Ashini's and Shimoon Poon's houses could have been located on our land but for various reasons were not so located.

- 8. ...The main point of this memorandum is in fact the question of agreement in connection with the houses which have been assigned to Indians...
  - 9. ...Do we frame agreements under which the Indians would be required to pay rent or pay for the houses on an installment plan? I have heard North West River People (non-Indian) express the view that Indians are getting too much for nother and ought to pay for the houses... As with the Eskimos if we charge rent we immediately incur the responsibility of keeping the house in repair...
  - 11. One of the first things to strike a newcomer to the Indian problems is the fact that, so often bemoaned, that they are living in tents all year round. Such people seldom stop to realize that this has been their way of life from time immemorial. For a number of generations they have levied side by side with White trappers who built log cabins and later more elaborate dwellings... With tents, their traditional dwellings, they were more mobile. The first reaction of the visitor is 'give' them houses. The White man can then feel proud of his efforts on behalf of the Indians, but too often the more basic question of getting the Indian to do something for himself is overlooked..."
- ASC-04-069 File #002 "Northern Labrador" by W. Rockwood, Division of Northern Labrador Affairs, **January 30, 1962** (see scans)
    - "Indians: This far we have been dealing with the programme as it affects the Eskimos and Settlers, and now we turn to the Indians of which there are two groups as follows: North West River ~~275~~ 296, Davis Inlet ~~400-95,~~ ~~375~~ 391 (approximate).
    - In 1895, the Indian population was said to be approximately 355. According to the 1935 census their numbers had dwindled to 273. The Oblate Missionaries began their work with the Indians in the late 1940's, and this factore plus improved medical and Welfare Services seems to have turned the tide so that their numbers are increasing. The Oblates began Education of the children as soon as they took up their work at Davis Inlet and North West River. The Government built a school at North

West River in 1958-59.”

- PANL GN 56/2 Letter from Father Pirson, Our Lady of the Snows, Catholic Mission, NWR, to Mr. W. Rockwood, Director, Northern Lab. Affairs, **June 16, 1962**. Letter re. Indian named Michel Pasteen, 62 yrs, is cutting logs at Mud Lake, wants lumber sawn to build a house. The saw mill operator has asked Father Pirson to advance money so that the lags can be sewn.
  - “...The Indains who have houses are the Indians whose children, being more regularly in school, are in the higher grade.
  
- PANL MG 908 Letter from W. Rockwood Division of Northern Labrador Affairs, for Mr. R. Hammond, North West River, Labrador, **March 6, 1962** re. Agreements
  - “... Forms for similar agreements in all cases in which Indians have been assisted to build or otherwise acquire houses are being mailed to you under separate cover... To assist you further some note on individual cases are given below:
    - Simon Pone: His house was begun in 1957, and completed in 1958. My Harry Paddon, who was supervising the work at that time reported on June 17th, 1958 that the house was ‘nearly finished.’ I think it would be safe to use the date September 15th, 1958 in this case.
    - Joseph Nuna: The house in this care is the one farthest along the shore towards North West Point. It was bought from Jonatan Bennett, formerly of Nain, and now, I believe, at Happy Valley, for \$80.00 and renovated. Mr. Harry Paddon reported on June 17th, 1958 that ‘Sinabest Nuna and family are now living in the house.’ I think ‘Sinabest Nuna’ and Joseph Nuna must be the same person, because a sketch submitted by Mr. Budgell in December 1958 shows that Joseph Nuna was occupying a house in the location in question.
    - Simon Mischel: This house was begun in the Summer of 1958 and completed the same year. My H.M. Budgell was at North West River during this period, and information received from him indicated that this house was occupied in November 1958.
    - Mischel Jack: House begun in the Summer of 1958, and occupied according to Mr. Budgell about the same time as that of Simon Mischel.

- Pien Gregiore: This house was built in the same period as those of Simon Mischel and Mischel Jack, and was occupied according to Mr. Budgell in December 1958. This house is not located on land owned by the Department of Public Welfare.
- Joseph Ashini: This is the fourth house begun and completed in 1958. It was occupied according to Mr. Budgell in October 1958. It is not located on land owned by the Department of Public Welfare.
- Etienne Abraham: This house was begun in the summer of 19 59, and occupied late in November or early in December. I have use this date December 15th, 1959 for this and the other houses built in 1959.
- Dominique Mischel: Begun about the same time as that of Etienne Abraham, and completed and occupied about the same date.
- Manuk Mistinapeo: Begun in the Summer of 1959 and completed the same year.
- Matthew Ben Andre: House begun in September 1959, but not completed that year. I think this house was occupied in 1960. Please ascertain the date as nearly as possible for the purpose of completing this agreement.
- Philip Mischel: This house was begun about the same time as Etienne Araham's and occupied also about the same date, but it was burned about four months later. No agreement is necessary, of course, in this case.
- You are familiar with the detail concerning the houses built for George Rich and Sylvester Poque in 1961."
- "...It was hoped that the Government of Canada would provide financial assistance for Indian housing as they did in the case of the houses built by and for the people who moved from Nutak in 1956. To date no such assistance has been forthcoming..."
- PANL MG 908 Letter from W. Rockwood, Division of Northern Labrador Affairs, to Mr. R. Hammond, North West River, Labrador, **March 7, 1962**. "Re: Ponis Nuk"
  - "...I think this is a rather special case and should be dealt with accordingly. In the first place that materials were supplied by or through Father Pirson, and the house, apart perhaps from the porch, which was added with materials supplied by the Government in 1958 while Mr. Budgell was at North West River, was not built under our supervision...  
... I do not think is would be reasonable to expect Ponis to sign the same

kind of agreement as we have prepared for the remaining cases, or restrict his right to sell or otherwise dispose of the property...”

- PANL MG 908 Box 1 File 6 Draft letter from R.L. Andrews, Deputy Minister, to Mr. R. Hammons, North West River, Labrador. **March 8, 1962**
  - “In Minute of Council 1224-'56 approved on 1st February, 1957 it was ordered that the Indians living at North West River be placed under the supervision and control of the Division of Northern Labrador Affairs of the Department of Public Welfare. In September of 1958 an office for the carrying out of these duties was opened at North West River. This matter has been reviewed, and it is not considered that ordinary welfare services of the Indians in this area can be provided by the Welfare Officer at Happy Valley.  
In view of this it is my duty to inform you that the post of special welfare officer for the North West River Indians is to be abolished with the effect from June 30th, 1962, and that your services will not be required after that date.”
  
- PANL MG 908 Box 1 File 6 Letter from W.A. Paddon, M.D., D.P.H., Medical Director, North West River, The International Grenfell Association, to “Sir”, The Deputy Minister, Department of Public Welfare, Confederation Building, St. John's, Newfoundland, c.c. Walter Rockwood, D.N.L.A. and Rev. Father Pirson, North West River. **January 16, 1963**
  - “The progress made with the Labrador Eskimo in recent years is undoubtedly a source of satisfaction to your department...with no desire to criticize anyone I think it is fair to point out that results with the Labrador Indian have been far less satisfactory. The largest group of these people are the North West River tribe stand, in my opinion, at a point where they must either begin to work and pay some of their own way or be virtually abandoned as nothing but permanent incompetents and paupers. There are signs of serious demoralization in the last four or five years and although many of the older Indians still take pride in doing a good day's work for money received, a young generation is growing up whose services are required by no-one and to whom virtually all employment is barred because of the language barrier and because of the numerous circumstances which have more or less forced the Indian into a position of isolation... The Indians are, for example, a religious minority and this is probably one of the reasons they have not intermarried with the settlers as did the Eskimos. The Eskimos gained from this new blood, also new ideas

and come comprehension of our culture, these things the Indian has done without; for similar and other reasons the Indians education has lagged behind the Eskimo and in addition has always been less willing to mingle with the settlers and had always lived aloof from the rest of Labrador. Consequently today he is virtually unemployable and he is about to lose the last of his self-respect and his capacity to self-support..”

- PANL MG 908 Deputy Minister: Agreements re. Indian Housing by W. Rockwood, Directory, Division of Northern Labrador Affairs, **March 5, 1963**
  - “1. Agreements in respect to houses occupied by:
    - Simon Mischel - 1958
    - Mischel Jack - 1958
    - Manuk Mistinapeo - 1959
    - Sylvester Poque - 1961
    - George Rich - 1961
    - Joseph Ashini - 1958
  
- PANL GN 56/2 Indian Agent - North West River
  - Letter from M.R. Evans, Supervisor, Dept. of Public Welfare, to Mr. A. J. McCrowe, Director of Social Assistance, Dept. of Public Welfare, **Oct. 4, 1963**, re. Plans for the future for the Indians. “...I feel sure that the Indian can adjust to living a little more like we live, though not wholly so, and he needs encouragement for every move he makes in this direction. This is better than forcing him to change, or leaving him to exist in a more primitive state as seems to be so at present.”
  
- ASC-COLL-193 7.08.005 Letter to Mr. Charles Granger, MP (Grand Falls-White Bay-Labrador), House of Commons, Ottawa, **February 14, 1964**
  - “...the fact that because our Eskimo and Indian citizens have the franchise, they are deprived of very substantial help according by the Federal Government to Eskimoes and Indians in certain other parts of Canada where they are considered wards of the state.”
  
- ASC-COLL-193 7.08.005 Letter to The Honourable J. W. Pickersgill, Minister of Transport, Ottawa, **February 14, 1964**

- "...both the Roman Catholic and Protestant education authority in Labrador who have special responsibilities for the education and welfare of our indigenous people - the Eskimoes, the Nascopie Indians and the Montagnais Indians - have been exercised for a number of years concerning what appears to be the discriminatory treatment meted out to Newfoundland's Eskimoes and Indians as compared to that given by the Federal Government to their cousins in other parts of the Nations."
  - "The education needs of the Eskimoes and the Indians in Labrador are becoming more and more pressing each year. Developments in Labrador are breaking down the age-old isolation and making it possible for the citizens of the area to seek employment outside the traditional range of occupation - hunting and fishing."
  - "If the people of the area are not properly educated, they will not be able to find employment and will become a liability instead of an asset to the country, quite apart from the demoralizing effect on themselves of being unemployable."
- 
- ASC-COLL-285 13.15.012 "Relief is No Solution for the Labrador Indians" by Charles DeHarveng, Roman Catholic Board of Education, Labrador North, **February 17, 1964** (scanned)
  
  - PANL GN 56/2 Dr. Paddon's concern over the health of Mrs. [Magdaline] Toma Rich (advanced chronic pulmonary TB) and recommendation for a house in NWR for her, her husband, and children, **March 1964**
  
  - ASC-COLL-193 7.08.005 Letter to Hon.. J.R. Smallwood, M.H.A., Premier of Newfoundland, Confederation Bldg., St. John's, Nfld. "Personal and Confidential", **March 17, 1964**
    - Pickersgill's draft/proposed letter from Smallwood to Rt. Hon. L. B. Pearson, Prime Minister of Canada, Ottawa, Ont. re. Inuit and Innu omission from Terms of Union
  
  - PANL MG 908 Box 1 File 6 Letter from W. Rockwood, Director, Division of Northern Labrador Affairs, to Mr. J.P. Gannon, Senior Economist, Department of Industry & Commerce, Province of Manitoba, Winnipeg, Manitoba, **July 28, 1964**
    - "I have your letter of July 21st, regarding the Indian population of this Province.  
There are about 300 Indians at North West River about 20 miles from Goose Bay Airport in Labrador and a smaller group of about 125 at Davis

Inlet on the Coast some 180 miles further to the North. Altogether, as you will note, there are between 400 and 450 Indians in both these groups. I am not familiar with the situation in Western Labrador; that is to say the Labrador City-Wabush area. I believe some of the Indians who formerly lived at Seven Islands, Quebec, have moved in there but I do not know how many there would be. I rather think there would be less than 200. The term Metis is not commonly used in this Province. As already indicated I am not familiar with the Indians living around Labrador City and Wabush in Western Labrador, but among the North West River and Davis Inlet groups there has been very little mixing with the Whites at least in recent years.

Apart from Labrador, there are some Indians, mostly Micmacs, in Newfoundland. Again, I have not had much contact with those people. Probably none of them now speak the Indian language and in general they are pretty well integrated. On the other hand few of the North West River and Davis Inlet Indians speak English or French. All Indians in this Province were enfranchised in 1949 when Newfoundland entered Confederation.”

- PANL PRC 35 Dept. of Education: Federal-Provincial Committee Appointments and Minutes of Meeting - Native Education. File no.75 vol. 1, From Oct. 15, 1965-May 3, 1974
  - The First Meeting of the Federal Provincial Committee on financial assistance for Indians and Eskimoe in Northern Labrador, **July 6-7, 1965.**
    - Description of settlements:
      - Davis Inlet: “a predominately Indian settlement with a population of 145 is located 60 miles south of Nain. With one or two exceptions, the families live in tents the year around. The Oblate Order of Mary Immaculate of the Roman Catholic has maintained a Mission here for about 15 years. A new school was built during 1963. The Division of Northern Affairs pirates a general store, provides radiator communications and handles all Welfare matters. David Inlet, like Nain, is also a port of call for the C.N.R. boats and weekly air mail services are provided by the Post Office Department during the winter season. The majority of Indians move inland during the winter months in search of caribou, returning to the coast early in the spring. During the past three years the Division supplies several small boats to the Indians in order that they might engage in the cod fishery

and every effort is being made to provide a means whereby the Indians may become self-supporting, or at least for a certain periods of the year.”

- North West River: “The settlement of North West River is in a sense two communities. White Settlers and a few families of Eskimos live on the north side of the river, while about 350 Indians live on the opposite side. Our interest is solely on the Indian settlement and during 1964 a depot was established, bringing to the Indians the same services that are provided to the other settlements listed above. The majority of the Indians are still living in canvas tenants; however, during the past several years we have erected 14 houses and plans are now finalized for the erections of 20 more units during the summer of 1965. A new trade store and dwelling house is also being erected this year. It is hoped that our housing programme will continue until all of the Indians are provided with a home. North West River is the headquarters of the International Grenfell Association in Labrador. There are two schools, one located on the Indian side and the second on the Settler side. The RCMP detachment at Goose Bay is responsible for the enforcement of the law in this community. North West River is a port of call for the CNR boats during the summer season. Due to the language barrier the Indians were unable to obtain employment on the Air Base at Goose Bay. Therefore, in order to compete for future jobs that will arise in the area the language barrier must first be overcome.”
  
- PANL PRC 35 Dept. of Education: Federal-Provincial Committee Appointments and Minutes of Meeting - Native Education. File no.75 vol. 1, From Oct. 15, 1965-May 3, 1974
  - The Second Meeting of the Federal-Provincial Committee on financial assistance for Indian and Eskimos in Northern Labrador, **Nov. 30, 1965**
    - “The proposed relocation of Davis Inlet was approved in principle and it was decided to erect at least twenty housing units plus a teacher; residence on the new site during 1966-67. The present school will be dismantled and moved to the new location. The Indian people have been consulted and agree with the proposed move. They do not wish to move to North West River. The Davis Inlet fishery is developing well.”

- PANL GN 56/2 Indian Houses & Resettlement - North West River 1966
  - R.S. King, **March 16, 1966**, "The Department of Education has now engaged Willett & Associates Ltd. to do a survey of land they require at North West River..."
    - Department of Public Works purchased land of HBC in NWR, "...we have sold virtually all of our holdings to your Department..." letter from T.D. Lindley, Manager, Eastern District, HBC, to Mr. F.T. McGrath, Assistant Deputy Minister, Dept. of Public Works, St. John's, Nfld.
  
- PANL GN 56/2 Indian Houses and Resettlement - Davis Inlet 1966
  - Accounts - Land Clearing Indian Housing, Davis Inlet, Labrador
  - Surveys for Iluikoyak Island (New Davis Inlet?)
  - Deputy Minister, Re. Davis Inlet, from R.S. King, Director, Division of Northern Labrador Affairs, **Sept. 12, 1966**: "Reverend Father Peters informed me during my visit to Davis Inlet that he would be visiting the Bishop in Montreal and would discuss the Davis Inlet problem with him..."
  
- PANL GN 56/2 Indian Houses and Resettlement - Davis Inlet 1966
  - Letter from Aika Webber to R.S. King, Director, DNLA, **August 23, 1966**.
    - "Father Peters has written to me some time ago that the Davis Inlet Indians may be moved to North West River. As an Anthropologist I have worked among both bands of Indians since 1960. I have always been most impressed with the difference which prevails among the Indians of Davis Inlet and North West River. The North West River Indians have little food and not the right kind, little work and are idle and hungry. Moral seems low and health poor, especially among the young men. On the contrary the Davis Inlet Indians seem well fed, for caribou and fish are plentiful and work is therefore also plentiful and health seems good. To move the Davis Inlet Indians to North West River without assurance of at least 6 months employment seems disastrous to me. As an anthropologist I should, of course, not voice my personal opinion in matters of government policy. But I hope that his letter may be taken as a sign of interest for those Indians who have been

of considerable help to me in my work just because they are still able hunters and have remained truly independent Indians of Canada.”

- PANL GN 56/2 Indian Houses and Resettlement - Davis Inlet **1966**
  - Letter from R.S. King to Alike Webber, **Sept. 14, 1966**:
    - “...It is not our intention of relocation the Davis Inlet Indians at North West River, however, due to some misunderstanding among certain parties in Labrador it was decided that we would wait until Rev. Father Peters had visited Bishop Scheffer and obtained his views on the matter before making a final decision. I have now been advised by Father Peters that the Bishop is not willing to put any pressure on the Indians to move to North West River as in his opinion it is definitely not wise to move a population against their will.  
The new settlement will be relocated approximately two miles from the present site. We have surveyed the area and laid out building lots for twenty homes, nine for the Oblate Mission and another for our own premises. Twenty homes will be built during the summer of 1967.  
I would like to point out that this Department would not, under any circumstances, force the Indians to move south unless there was ample opportunity for employment...”
- PANL GN 56/2 Indian Houses and Resettlement - Davis Inlet **1966**
  - “Trip from St. John’s to D.N.L.A. Depots During March 1966” by S.M. Loder, Division of Northern Labrador Affairs, **April 11, 1966**:
    - “... discussed with Rev. Father DeHarveng, Happy Valley, the proposed building programme for the Davis Inlet Indians and the transfer of the school and other buildings to the new proposed site. Father DeHarveng was very frank about his discussion regarding the proposed building of 20 new houses at Davis Inlet. He felt that there was no future there in the fishery for the Indians, much less the 36 children - 24 of whom are girls...Father DeHarveng was very strong in the belief that the band of 142 Indians living at Davis Inlet could look forward to little or no improvements in the future there stressing the point that the future possibilities for the 24 female children would be increased by joining a larger community with a

good school...the Davis Inlet Indian future lay in joining the North West River community...He did say, however, that they could not move the Indians out of Davis Inlet unless they agreed to the move.”

- “...discussed with Father Peters (Davis Inlet) the new proposed site for the Indian village. He is in complete agreement with the moving and claims the Indians are also very much in favour of the move... I informed him of Father DeHarveng’s thinking of re-establishing the 142 Indians now at Davis Inlet with permanent dwellings and the moving and rebuilding of the school on the new site. He thinks this would be a mistake in the long run of twenty year or so and the Indians would be much better off south of Davis Inlet. The children now numbering 12 boys and 24 girls would integrate in a larger Indian family and the overall general Canadian way of life where the 24 girls would have a greater chance of finding husbands either with the White man and the Indians at Seven Islands and Schefferville.”
  - “...Father Peters is equally strong in his convictions that the Indians should remain at Davis Inlet where they have been all their life time and where there is a plentiful supply of meat and fish. The Indians have acquired boats and engines during the past few years and are in better position to make a living than ever before.”
  - “Father Peters agrees that the education of the children is of paramount importance but he is not prepared to sacrifice 100 Indians by moving the tribe to North West River at this time. Both of the Reverend Gentlemen agree that the Indian cannot be moved unless they are satisfied to the move themselves...”
  - “Father Alaine’s feeling was also strong against building at Davis Inlet. The prospects of getting teachers to go there was uncertain and the chances that the children would go beyond Grade III or IV was improbable. Father Alaine is a man of wide experience having served the Indians for more than twenty years in several communities in Northern Ontario, including James Bay.”
- PANL GN 56/2 Indian Houses and Resettlement - Davis Inlet 1966
    - Letter from F. Tabane?, Apostolic Vicariate of Labrador, to Mr. King, **April 13, 1966**:
      - “...opposition has risen concerning the relocation of the Davis Inlet Indians: 1. 100% of the Indians are for Davis Inlet and against

North West River. The vote has showed it... 2. The school board has nothing to say on the whole move... the matter is far beyond a few educational or medical ? (unlucky Father Pirson is away - he realizes the complexities of the problem)... 3. The problem... the Indian had reached the full depth of despair and misery. He was lucky to have enough food in the country. To understand the psychological effects of this despair one must live with them and understand their language... Thanks to Mr. Rockwood and Mr Lane, the DNLA permitted them to fish in 5 years I have observed a tremendous difference in everything, their hope in the future is great and they are becoming and feeling themselves people again instead of a crowd of beggars. Their forced idleness was their heaviest burden... 4. Food... 5. Education: this arrangement is in favour of NWR but the Indians are not asking for a school or hospital, they ask first of all for something to fill their stomachs and to work. No education works on an empty stomach despite all medical facilities that are unable to control to TB at NWR because the people lack physical resistance... Primary education they can get at Davis Inlet until in the future some bright ? might go out for further training... 6. Future... at Davis Inlet nobody knows but we have at least got the fishery which is improving and the results are there... and work for all of them during the summer and the possibility of making a living just as well as the settlers and Eskimos. 7. Migration to NW River would be a real setback in work and food and that are just the things Indians ask for... I am thoroughly convinced that moving the Indians south is the wrong step. I am the last one the pretend that I have found the solution to the problem but I am not willing to push them back in the dirt once they are getting on dry land after the efforts of all those years... It is not up to people behind desks with a will filled stomach to decide what the Indians should do, they have to 'live' in it. They are 100% against the move and I am."

- PANL GN 56/2 Indian Houses and Resettlement - Davis Inlet 1966
  - "Teachers Must Recognize Dual Culture," *Indian Record*, **March 1966**
  - "Reviews Past: Father Renaud traced the history of Indian education and the changes in philosophy that have occurred over the years... Race Study: [section circled with comment "my opinion"] The best approach, the one now being promoted, is the

anthropological approach, which tries to recognize all the factors. It tries to respect the objectives and values of the Indian people while at the same time trying to educate Indian children for a white society.”

- PANL PRC 35 Dept. of Education: Federal-Provincial Committee Appointments and Minutes of Meeting - Native Education. File no.75 vol. 1, From Oct. 15, 1965-May 3, 1974
  - Third Meeting of the Federal-Provincial Committee on financial assistance for Indian and Eskimos in Northern Labrador, **June 21, 1966**
    - “The Deputy Minister of Education explained in detail the proposal to erect a new school for Indians at North West River to include 8 academic classrooms...The school is planned to include all grades from I to XI, but since an amalgamated high school is already operated on the north side (settler side) and may have to be replaced with a new building, Federal representatives questioned the desirability of erecting two high school at North West River, which would result in a duplication of services in the same area...They [Federal representatives] suggested that, in line with the Federal Government’s general policy, the few high school children from the Indian side be integrated with the white and eskimo children and Mr. Bell pointed out that approximately 46% of all Indian children are now being educated in provincial schools. Mr. Bolger asked if, as an alternative, Indian children of high school age might be sent to a Roman Catholic boarding school elsewhere for their high school education. The Deputy Minister of Education replied that, while some Eskimos are now leaving home for higher education, such a plan has not yet succeeded with Indians.”
- PANL GN 56/2 Indian Houses & Resettlement - North West River **1966**
  - Letter from Dr. W.A. Paddon, NWR, to Dr. Leonard Miller, Dept. of Health, **Dec. 10, 1966** re. sickness spreading in the community. “It might interest you to know of certain disturbing facts about Indian health in the new Indian Housing Development at North West River... increase in the village this autumn of mild gastroenteritis... It seems extremely likely that this is the result of filthy conditions in the Indian housing area and contamination of the soil itself, and if the interior of the houses... The Indians are far from convinced that cleanliness and godliness are parallel virtues under the

best of circumstances, and when water is this hard to come by the results are understandable... the Indian village is a filthy and insanitary mess, despite some good work by Mr. Fred Lyall and DNLA, and will be perfectly horrible during the spring run-off..."

- PANL MG 63.2176 Stories, essays, poetry, etc. related to the Northern Mission [between 1960 and 1970]
  - "A New Dimension to my Life." *Westover Almanac Magazine* Winter **1967**, Elizabeth McM. Godley '67
    - "...There are two Indian communities or reservations - one in North West River and the other in Davis Inlet. The two tribes are Montagnais, a name given by the White Man, and Nabiskapy. They are the ones who fled north during the French and Indian War, making their livelihood by trapping. Thus they are nomadic by nature and used to moving about freely and living in tents. No longer is possible with the Government building them homes or giving them handouts.
    - ... Religion plays a major role in many of the towns. The German Moravian missionaries have primarily influenced all of the Eskimos, whereas the Indians are affected by the Catholic religion. In North West River there is also a United Church...
    - Both summers I spent in North West River, which is actually two communities divided by the river, one part being the Indian Reservation and the other consisting of white Eskimo families. The other four volunteers and I lived in the Children's Home (an annex of the base hospital) and helped to care for about ten children living there for lack of secure homes of their own... In the Indian community of two hundred, one volunteer lived with Father Pierson, the Catholic priest. Each evening I crossed the river by cable car to help work with the Indians. Here the main objective was to quiet the children, as organized games were something they could not yet comprehend, although we tried several times to introduce them.
    - The Indians are wary if the White Man, who has taken away from them much pride and initiative; imposing the White Man's ways on a people perhaps not quite ready to handle this new way of life. Thus, in frustration and boredom, and in trying to escape the bonds laced on them, home brew has become a favorite indulgence amongst the people.
    - This Indian community offered the most challenge. We met it by singing songs with a guitar and two worn song books. The children

lost their self-consciousness as they mingled with the shadows of the night... Being with these children and working closely with Father Pierson, an amazingly dedicated and warm person, and the most exciting part of the summer. The children were most appreciative of our work, giving us an enthusiastic and eager reception every evening, which lasted until a large contingent escorted us back at last to the cable car..."

- PANL GN 56/2 Indian Houses & Resettlement - North West River **1967**
  - Information and complaints about Hopper Bros., Invoices for Hopper Bros., Licensed Well Drillers, installed 3 Artesian wells in NWR. Water access to Indian School in NWR.
  
- PANL GN 56/2 Indian Houses and Resettlement - Davis Inlet **1967**
  - Records relating to materials for building houses at Davis Inlet, Progress Reports for site work, etc.
  - Letter from Gerard Boulauger, OMI, Apostolic Administrator of Labrador, to R.S. King, Director of DNLA, **April 14, 1967**
    - "...I received two letters from Rev. Father F. Peters, OMI, of Davis Inlet asking me to take a final decision concerning the RC Mission at Davis Inlet. After serious investigation on the problem, I have come to the conclusion that the Indians want to stay where they are. Consequently, I cannot think of withdrawing Father Peters or any successor, as long as the Indians stay in Davis Inlet. The missionary, whoever he may be, would be the last one to pull out... So, if you were waiting for a final decision of the Church authorities to start fixing up the Indians on a new location a few miles away from where they are at the present time, I am qualified to assure you that the missionary shall stay with the Indians..."
  
- PANL GN 56/2 Indian Houses and Resettlement - Davis Inlet 1968-1969
  - Records relating to materials for building houses at Davis Inlet, payments for supplies and work, etc.
  - Question of quality of work: Letter from E.L. Evans, Northern Labrador Services Division, to [R.S. King] Director, **February 6, 1967**. "Several Indian houses which were constructed by Benson Builders Limited last year are badly leaking from the windows. So far one of the houses is

leaking through the ceiling. One house in particular occupied by David Edmund is leaking so badly that the tiles are starting to soak up from the floor.”

- PANL PRC 20 Dept. of Education: Education of Indians and Eskimos. File no 239 vol.1 From March 31, 1950-Feb. 5, 1973
  - “Text of Address by the Honourable Arthur Laing, P.C., M.P, Minister of Indian Affairs and Northern Development to the National Association of Principals and Administrators of Indian Residences. Annual Meeting - **March 15, 1967**”: “...we regard our educational program as the most vital single effort we put forth. Our Indian educational program is in the forefront of programs intended to assist deprived people. It is one of the finest of its kind operating anywhere in the world. It is effective and it will be the prime mover in resolving the problems which have beset the Indian people. The long uphill battle to get the Indian children into school has been largely won... While there are deficiencies in our programs, they are not as pronounced as some would have you believe... Reorientation through education is always a slow process. It begins with the pre-school child and progresses through schooling and begins to have its full impact after the child becomes, not simply a man, but a man of affairs... It is essential that culturally deprived children be given opportunities to overcome the handicap of their environment. Children coming from homes where the parents are not educated are handicapped in two ways. They do not have anyone to assist them with their schoolwork and they very often find that their efforts to become educated are either not appreciated or actively discouraged. We must attempt to overcome this problem and we are embarking upon programs such as Operation Head Start as an essential step... If we are to make Operation Head Start meaningful, we must also look to the environment in which the child lives and learns. Our Reserve Community improvement program is improving Indian housing, it is building roads to lessen the isolation of remote reserves and it is improving the whole physical surroundings of the Indian Bands... At present the residential schools accommodate between 16 and 20% of our school age children. At present they serve as both reception centres for children from broken homes and as school facilities for children from remote areas where day schools are not feasible. A few children are emotionally disturbed. It is not possible for a single institution to do two jobs. With the best will in the world, the Residential School cannot be a reception centre for displaced children and a functional educational plant

at the same time... The Residential schools have a long and honourable history in Indian Education. As recently as 1949 they educated 40% of Indian school children... Since most of the residential schools are operated by religious organizations having agreements with the Department, it is appropriate at this time to pay a tribute to the clergy who have played such a tremendous part in Indian education. The first attempt to educate Indian people was a church project in 1632... The Indian people are grateful to the churches for their efforts and the Department is grateful. I pay heartfelt tribute to the pioneers who did the job so well. The Residential school has a place in Indian life. The Indian people know from the close links of the past that their children will not be alienated from them and have confidence in the schools... The future of the residential school is to act as homes for children who must be educated away from home... It is part of our program to bring students from remote area into more urban area for their education when we cannot bring the schools to them... We intend to bring these students into urban areas and to board them in homes throughout the Canadian community. We are seeking good families who will receive into their homes these Indian students and who are willing to act as temporary parents. I am appealing to the motherly instinct in Canadian women, to the fatherly instinct in Canadian men. I ask experienced parents to make a home for a student from the wilderness for the school year. The Department pays families who care for these young people \$70.00 a month or more depending on the locality... A little while ago there was an article in a national magazine about a child from the bush who was killed in a deplorable accident. He had run away from a school because he was a child of the wilds and could not make the adjustment to the bustling communal life of a boarding school. Many of us were deeply touched by this pathetic story. U bring it up here because I believe there are two points worth noting. First, I think it is fair to say that this little chap was frightened and wary, not because he was an Indian boy, but because we was a child of a close knit family who had lived in isolation... We must guide our young charges from the background of their parents, into the modern world without upsetting their normal family relationships..."

- PANL PRC 35 Dept. of Education: Federal-Provincial Committee Appointments and Minutes of Meeting - Native Education. File no.75 vol. 1, From Oct. 15, 1965-May 3, 1974

- Fifth Meeting of the Federal-Provincial Committee on financial assistance for Indian and Eskimos in Northern Labrador, **June 7, 1967**
  - “The proposed relocation of the Indians at Davis Inlet was discussed and Mr. King advised that, at a conference held at Happy Valley from April 11th to 13th, all concerned with this problem had been consulted and there was general agreement that the Indians, who themselves wish to remain at Davis Inlet, should not be moved. It had been decided, therefore, that the plans for relocation should proceed.”
  
- PANL GN 56/2 Indian Houses and Resettlement - Davis Inlet 1966
  - Letter from Reverend Father Peters to R.S. King, **August 25, 1968**:
    - “...I have discussed the whole Davis Inlet questions with Bishop Scheffer; and the possible new site and the possible evacuation to North West River. His reply is as follows: We are not willing to put any pressure on the Indians to move to North West River; it is our opinion that it is definitely not wise to move a population against their will; as appearance in the past has shown us. Concerning the new site at Davis Inlet, if the Government has decided to build houses, and if in the interest of all a new site has been chosen, we are following and intent to build a new mission at the new site and we will maintain the missionary. This is the position of Bishop Scheffer...”
  
- PANL GN 56/2 Indian Houses & Resettlement - North West River 1968
  - Letter from Mary May Osmond on behalf of Mrs. Simon Michal (her mother), North West River, to Mr. R.S. King, Director, Northern Labrador Services Division, Dept. of Welfare, **Sept. 19, 1968**.
    - “Dear Sir, I am very offended and this is why I am sending this letter to you. Maybe you might be able to help me. I have talked to Mr. Mercer about this thing I am going to ask you to help me. I am not included with the other Indians when they got their houses. Some of the people have not any children and they got houses. I myself have eleven children ages 15 to 5 months old. I haven't got enough rooms for them. / I feel very left out and I think it is unfair for me not to get a house. / The house I am living in is not very good. It is cold in the winter and then the snow melts it leaks. I build this house myself almost ten years ago. I cut the logs to build my house and I

haven't done a very good job. / When I heard about building houses for the Indians I had hope that I will get a new house too. / If I should not get any help from the government, I won't have my children educated. I know they are helped when they go to school but yet I feel if they don't get a good place to stay, I should not send them to school. I don't care for myself to get a new house, but for my children. I don't want them to suffer in the cold house. So all I could do is write and tell you this. I am asking you if you could help me to get a new house too. Please write to me soon and tell me what you say. / Yours faithfully, Mary May Michel Osmond."

- PANL PRC 35 Dept. of Education: Moravian Mission and Northern Labrador, File no. 75 vol.23, From Nov. 12-July 27, 1970
  - "Northern Labrador Services Division: Notes and Comments re. Projects **1968-69**" [report?]:
    - "...Two Indian boys from North West River were assisted in completing their Grade X education in St. John's. Both boys did exceptionally well during the school year and have now returned to further their education. Three Indian girls graduated from the nurses' training course at the General Hospital and approximately 15 students from Northern Labrador were in St. John's during the past winter studying at the University, Trades & Technical College, and the College of Fisheries..."
    - From Patrick J. Hanrahan, District Superintendent, to P.J. Hanlet, Deputy Minister, Dept. of Education, Oct. 14, 1969 re. Project school population for North West River:
      - 1969-70: 168, 1970-71: 183, 1971-72: 204, 1972-73: 220, 1973-74: 229, 1974-75: 240
    - Projection Figures Davis Inlet:
      - 1969-70: 61, 1970-71: 68, 1971-72: 77, 1972-73: 87, 1973-74: 93, 1974-75: 103
- PANL PRC 35 Dept. of Education: Moravian Mission and Northern Labrador, File no. 75 vol.23, From Nov. 12-July 27, 1970
  - Invoices for school supplies, information regarding teacher leave,
  - Letter from Patrick Hanrahan, District Superintendent, to P.J. Hanley, Deputy Minister, Dept. of Education, Nfld, **February 10, 1969**: Submission

of comments and recommendations after a five year agreement with the federal government “for the Indian school under this board.”

- “...At North West River the present enrollment is 161 students. Here the students have reached a much higher level of academic achievement because of the better qualified teachers and more consistent attendance at school... There is a great need for a gym-auditorium or Community centre where the students can be provided with physical education, films and other activities necessary to the social developments of these people... Two students from the school at North West River are now attending Grade X at Gonzaga and reports from the school suggest that they are doing well...If social development of the students in this school [North West River] can be accelerated, we hope that in a few years some of the students will be advances sufficiently in university to return and work with their own people and thereby provide leadership to the community... Attendance at school [Davis Inlet and North West River] has improved greatly since the construction of the new schools and very seldom do we find students staying away from school or being kept away by parents...”
  
- PANL PRC 35 Dept. of Education: Moravian Mission and Northern Labrador, File no. 75 vol.23, From Nov. 12-July 27, 1970
  - Letter from P.J. Hanley, Deputy Minister, to Patrick Hanrahan, District Superintendent, Roman Catholic School Board - Labrador, **March 26, 1969**:
    - “...If only we can get some of our Indian boys and girls to the point where they can become qualified teachers, I think there will be a further social uplift in our Indian communities...”
  
- PANL PRC 35 Dept. of Education: Moravian Mission and Northern Labrador, File no. 75 vol.23, From Nov. 12-July 27, 1970
  - Letter from R.L. Andrews, Deputy Minister, to G.E. Bell, Assistant Chief of Federal-Provincial Relations, Dept. of Indian Affairs and Northern Development, Ottawa, **August 14, 1969**
    - Reference of letter from F. Kirbey, the Assistant Deputy Minister of Education, “a copy of a letter from the District Superintendent of the Roman Catholic School Board in Labrador regarding the North West River Indian School: ‘The present population is [162], 21

- students have registered in kindergarten for September 1969. This will give a total of 183. We hope to transfer 5 of the present grade nine class to a school in St. John's or Wabush to do grade ten..."
- Response letter: from G.E. Bell to Andrews, August 20, 1969:
    - "...We agree that the matter of the federal contribution towards the cost of the construction of the school of North West River should be on the agenda. Now that the enrollment is in the vicinity of 180 pupils, the matter should be reexamined. Incidentally, I note that five of the present grade 9 class will probably go to St. John's or Wabush to do grade 10 rather than to the high school across the river..."
  
  - PANL PRC 35 Dept. of Education: Moravian Mission and Northern Labrador, File no. 75 vol.23, From Nov. 12-July 27, 1970
    - Letter from Patrick J. Hanrahan, District Superintendent, Roman Catholic School Board - Labrador, to C. Roebathan, Associate Deputy Minister, Dept. of Education, **December 1, 1969**, re. Projection of enrollment for North West River.
      - "...five students registered at the school in September but then we made arrangements with the school at Wabush to take these students. Unfortunately we were able to find housing for only four of them. The fifth (boy) left school to go hunting and has not returned to school..."
      - A 'School Committee' was formed at the North West River school, consisting of 5 parents, Rev. Fr. Prison, Mrs. Hammond (Principal), and Mr. Hugh Keenan (teacher rep.) Function of the committee is to prepare the parents for the election of their representatives.
        - Recommendations: "...2. That when students reach grade nine they be sent outside the village to attend school. The parents felt that if the students stay in the village there is a greater possibility they will drop out. There is still a great desire on the part of most parents to take the boys hunting during the winter months and they therefore lose a great deal of time in school... The School Board fully supports the second recommendation... at least for the next five years or until the parents realize the importance of higher education. At the present time the School Board is paying the complete cost of the four students at Wabush including board, transportation and incidental cost..."

- PANL PRC 35 Dept. of Education: Moravian Mission and Northern Labrador, File no. 75 vol.23, From Nov. 12-July 27, 1970
  - Letter from W.H. Rompkey, District Superintendent, Labrador East Integrated School Board, to Cecil Roebotham, Associate Deputy Minister of Education, Nfld., **December 11, 1969**:
    - “Dear Sir, Thank you for your letter of 3 December informing me that bursaries can be awarded to students placed in boarding houses approved by the School Board. This will allow us to accommodate many more students in high school from the coast...”
  - Letter from Patrick J. Hanrahan to Cecil Roebothan, December 23, 1969:
    - “...I was interested in getting bursaries for the Indian students who we have at Wabush. Application forms were submitted in September for these. Their names are: Benedict Michel, Benedict Andrew, Gregory Andrew and Frances Penunsi. We had hoped that the bursaries would help provide their school supplies and part payment of their board and lodging...”

**1970s**

- ASC-04-069 File #001 “Memorandum: re: Studies by A. Tanner and G. Henriksen concerning Land Use and Occupancy by the Indians of North West River and Davis Inlet respectively” nd. **[c.1970]**
  - Accuracy of the Reports: “I am satisfied that Dr. Tanner has drawn upon reliable historical sources to show that the ancestors of the Indians now living in Labrador were in full occupation of the lands now being claimed by their descendants when Europeans began the take-over of Labrador in the sixteenth century. He says: ‘For the historical perspective, I rely mainly on the standard published works to the region. Further research into the archives of the Hudson’s Bay Company, the records of the Roman Catholic, Moravian and other churches, and various other archives could no doubt add considerable interesting detail to this account, but there is no reason to suppose that further archival research, however detailed, would alter the main lines of the history that is presented here.’
  - ““For several generations, as white trappers increased in numbers the best hunting and trapping grounds along the river valleys were taken over and the Indians left with a choice of retreating to the remote barrens and starvation of remaining on the coats to live of white-mans charity. During the last twenty-five of thirty years that have for the most part followed the latter course.”
  - “...However, as far as I am aware there is less material available with specific reference to the Davis Inlet group...”
  
- PANL PRC 35 Dept. of Education: Federal-Provincial Committee Appointments and Minutes of Meeting - Native Education. File no.75 vol. 1, From Oct. 15, 1965-May 3, 1974
  - Eleventh Meeting of the Federal-Provincial Committee on financial assistance for Indian and Eskimos in Northern Labrador, **Dec. 3, 1970**
    - “Mr. Simpson stated that Indians are demanding a greater say in their own destiny - they want to speak for themselves. Community Council meetings have been set up all across the country which is a trend in the right direction.”
  
- PANL PRC 35 Dept. of Education: Moravian Mission and Northern Labrador, File no. 75 vol.24, From July 28, 1970-October 19, 1971
  - Letter from P.J. Hanrahan to P.J. Hanley, Deputy Minister of Education, Nfld., **August 16, 1971:**

- “Dear Sir, Earlier this year Rev. Fr. Peters discussed with you the possibility of sending two students from Davis Inlet to St. John’s to attend school. Apparently he has not done any followup on it to this date. Have you any information on this so that I can start making arrangements for them? Or should this be done through the Division of Northern Labrador Services?”
  
- PANL GN 56/2 Dept. of Community & Social Development
  - Contains Minutes of Resettlement Committee Meeting Dept. of Community and Social Development, **November 18, 1971**
  
- PANL PRC 35 Dept. of Education: Moravian Mission and Northern Labrador, File no. 75 vol.25, From October 22, 1971-April 19, 1973
  - Discussion/info about Peacock’s English-Inuktitut dictionary publication, invoices and account for schools, extension/repairs to the school in Davis Inlet,
  - Letter from P.J. Hanrahan, District Superintendent, Roman Catholic School Board, to P.J. Hanley, Deputy Minister, **December 29, 1971**, mention of Father Peters at Davis Inlet teaching the Indian language to the students for 2.5 hours a day.
  
- PANL GN 142.4 Education: briefs and other material - **5 Jan. 1972-16 July 1973**
  - Brief Submitted by the International Grenfell Association
    - “In accord with the ideals of the founder of the International Grenfell Association, we believe it to be our function to care, not only for the health of the people of the North, but to assist in their welfare and the education of the children...”
    - “The Grenfell Mission is also concerned with the problem of children in smaller communities, and the efforts of the Government of Newfoundland to provide Regional High Schools for these children... However, the schools alone are not enough. In Northern Newfoundland and on the Labrador, roads are still either non-existent, or else liable to be closed during part of the winter months. Moreover, the number of children wishing to attend a Regional High School from any one community is insufficient to warrant a school bus service, which would in any case be extremely uneconomic in many cases due to the distances

involved between settlements. For these reasons we have, at many times in the past, strongly advocated that boarding facilities be provided for students wishing to attend a Regional High School, and our Directors have offered to the Government of Newfoundland the building known as the Orphanage, which we are presently using as a dormitory.”

- PANL GN 142.4 Education: briefs and other material - **5 Jan. 1972-16 July 1973**
  - Report written by Anna Hammond, Principle, “Our Lady of the Snows” School, R.C. Indians School, North West River, Labrador (see photos)
    - “The village of North West River, Labrador, is made up of two settlements with the river as a natural division. On the north bank is a conventional village, with houses and church, store, hospital and Post Office, the children of which are served by an Amalgamated School. On the south bank is an Indian population of approximately three hundred and thirty, mainly tent-dwelling, though eleven families now have houses and twenty live at David Inlet. Before Confederation there were no resident priests and no schools for these people. Monsignor O’ Brien, from Northern Bay, Newfoundland, visited them once a year in the summer-time. A Relieving Officer or, later, a Welfare Officer, issued such help as Government regulation permitted. The hospital treated their sick if they applied and could make themselves understood. Otherwise they were left alone to pursue their nomadic way of life and perpetuate their ignorance in their own language. Ironically, they have always been citizens - citizens who have known enough neither to assume their responsibilities nor to demand their rights. In 1949, when Newfoundland became a province of Canada, the Oblates, a missionary order working with Indians throughout Canada, sent Father Joseph Cyr to Davis Inlet. He was later joined by Father Pirson, and they both preached to the people and taught the children under adverse circumstances. In 1952 Father Piron was transferred to North West River, where a church and presbytery were soon built. School was held in the priest’s house, with Father Pirson as teacher until a one-room school could be erected. Father Pirson continued to teach there until a two-room school with apartment attached was finished in 1958. The missionaries learn the native language in order to

communicate with the people, and Father Pirson up to then had been teaching partly in Montagnais, and, since this is an English-speaking province, partly in English. A ground-work had now been laid and he was joined in 1959 by a lay teacher. Because of his knowledge of Indian, Father Pirson taught and continues to teach the youngest children. Three more teachers have been added, bringing the teaching staff up to five. Accommodation leaves much to be desired. Two classes are kept in what was originally designed as a community hall - part of which is still used as such. Three are kept in the main school - one room of which (used for grades seven to nine) was never designed as a classroom.

Enrollment as of September, 1964, is 92 children of ages 6-18. Under the Education Regulation, 1963, of Newfoundland, this would be a three-teacher school. Section fourteen of the same act states: 'In any school attended by pupils whose native language is Indian of Eskimo, where the pupils are taught through the medium of text-books written in the English language, the number of salary units to be provided and the conditions under which those salary units may be allocated to teachers shall be determined by the Council of Education.' By this clause North West River School has five teachers, and Davis Inlet, where a school opened in September 1964, has two.

In the present socio-economic state of development of the Labrador Indian nothing can be achieved without a realization of the necessity for compensation for cultural lag. They are still a semi-nomadic, hunting, trapping people, with a primitive personality. Their language contains no abstract nouns - a clear indication of a paucity of abstract ideas. They are tent-dwellers with the minimum of property. Their days are governed by the sun and the season and not by the clock. Their contacts with whites are still shallow and fleeting.

Children, speaking no English and coming from a background such as this, face great difficulties in adjusting to a curriculum designed for the average white child. Then, too, individual behaviour varies with membership in different communities. These people have their own methods of bringing up children. It is often done by the grandparents, who are actually even further from the white way. Thus, in school, they must often unlearn a pattern of responses learned in another culture, as well as acquired a second language

well enough to study other school subjects. Also, about one third of the school population is absent from two to three months each year when their parents move inland for the trapping season. Some parents, who realize the importance of education, now leave the families behind when they can, so that the children may stay in school. I append the percentage of attendance for the past four years and for part of this one with the trapping season over:

- 1960-1961 60%
- 1961-1962 67%
- 1962-1963 68%
- 1963-1964 84%
- 1964-Jan. 1965 81.5%

The improvement in attendance has made a consequent improvement in achievement. Progress is necessarily slow because of other factors mentioned. We cannot hope to change these children quickly and easily...”

- “The Indian Child Goes to School,” a 1958 publication of the Department of the Interior, U.S. Bureau of Indian Affairs is a study of inter-racial difference by Ralph E. Kron, Research fellow at the University of Kansas, E. Gordon Collister, Director of Guidance Bureau at the University of Kansas, and Kenneth E. Anderson, Dean of the school of Education at the University of Kansas. It reports the school achievement of Indians children living in the United States as compared with their white schoolmated. The following conclusion seem relevant to the problem at North West River:
  - Residence on or off a reservation - p.123 ‘There is a strong evidence that Indians pupils who live on a reservation do not achieve as well in the basic skills, on the average, as those who do not.’ Whilst not legally such, the Indian village at North West River, in all its effects, may be regarded as a reservation.
  - The Influence of Cultural and Environmental Factors on School Achievement - p. 96. ‘They believe that the extent to which a family or community has integrated itself with the dominant culture of the nation has a very great influence upon the school achievement of its children.’ No thought has ever been given to the possibility of Indian integration in Labrador. Before the coming of the Oblates they were totally neglected people.
  - How Acculturation is Accomplished - 104. ‘For except as Indian people embrace the major culture, it seems unlikely that their children, on the average, will learn as well or as much in their school subjects as do white children. Nor is it unilateral in its

aspects. Non-Indian people cannot reasonably expect that Indian people will enthusiastically embrace the major culture unless they are encouraged and helped to do so.' From this it would seem that the School, the agency not must engage in influencing the Indians of tomorrow at North West River must also hasten cultural change as much as possible. If so, the work of the school should be brought more closely in line with local community needs and with current community developments.

It is generally accepted that it is desirable to use social science as an aid to changing the ways of people, particularly illiterates. When we are dealing with tent-dwelling, impoverished primitives with their own language, it is essential. An improved socio-economic program is not mooted for the Indian. A sawmill and forestry project is planned to give employment to and raise the self-respect of the adult males. Dwellings are to be built for families with a view to giving more comfort and eventually facilities for cleanliness. Houses should also give parents more privacy and eventually reduce the precocity of the children with much result from tent-living. A pulp-mill and new town at Kenamu, and the development of Hamilton Falls will bring further changes in their environment. The school must take advantage of the stimuli afforded by these changes. People accept change only if it is meaningful to them in their culture. The school must do all it can to make these changes meaningful...

- What is to be done to help them adjust to this accelerated cultural change must be done here. In ten or fifteen years Indian adolescents may be able to take advantage of the Provincial vocational school; now they are psychologically unfitted for them. Last but not least, every attempt should be made to attract mature and thoughtful teachers who will foster but not try to force change, who will respect the Indian's 'pride of race' and language, and who will grant him his right to be different if he wishes. "We white men always look at things through our own eyes, taking it quite for granted that our way of doing things or thinking about things is the right way. It is merely one of several possible ways." (Native Tribes of Canada, 1956, Douglas Leechman).

All this will be an expensive undertaking, but surely a very great deal is owed to these Montagnais after all these centuries of neglect. Or do we wish these last Newfoundland Indians to go down before the insidious dangers of the modern world as the

Beothucks when down before the settlers' guns?"

- PANL GN 142.4 Education: briefs and other material - **5 Jan. 1972-16 July 1973**
  - "A Brief to the Royal Commission on Education, Dealing with Educational Problems in Labrador as Seen in the Light of the Grenfell Mission's Experience in Education"
    - "...Dr. Grenfell established a number of one-room summer schools which were staffed by volunteers from Britain, Canada or the United States..."
    - "The population at the end of World War I was much smaller and more scattered than it is today, to it was apparent to the Grenfell Mission that centralization of students in some sort of residential school was the most effective way to provide a reasonable basic education for Labrador children..."
    - "It has become apparent in recent years that the need for centralization of primary education with dormitory facilities for out-of-town children had diminished. Many of the smaller Labrador hamlets and villages have been abandoned, the people moving into larger communities with populations sufficient to justify primary school of their own. It is equally apparent, however, that few of these communities are likely to be able to provide secondary education of acceptable level for a long time to come, so that the role of the student residence for secondary education is still growing in importance. Without residential facilities there is no prospect whatever of centralizing high school education in Labrador, where communities are too widely separated for commuting by school bus..."
    - "Indian settlements at Davis Inlet and North West River: These schools have modern buildings provided, like these Eskimos schools, by direct provincial financing, rather than within the Denominational system, and turned over to the Roman Catholic Oblate Mission to operate. Language problems in these two schools are if anything worse than in the Eskimo ones. Being isolated, Catholic schools in a largely Protestant district, they are unable to exchange students or share facilities with other local schools. Whether or not at some future date arrangements could be made to

permit the few Indian students desiring high school to share high school facilities in some future Regional or Central High remains to be seen. One suspects that if it should occur, it will be at North West River, where the Oblates would be in a position to safeguard Roman Catholic interests. There is no lack of toleration and good will between the town religious groups at the local level at least.”

- “Acute welfare problems: These include such children as those from problem families with alcoholic parents or parents in the penitentiary, mental hospitals, sanitorium, etc. Some of them are admitted on emergency bases because of extreme physical cruelty inflicted on them, incestuous attacks and the like. More of them are admitted at the urgent e[n]treaty of the local Welfare Officers. Unfortunately co-operation with the Department of Welfare is not yet as complete at the higher level, and they are mostly maintained entirely at the Grenfell Mission expense...”
  
- PANL PRC 35 Dept. of Education: Federal-Provincial Committee Appointments and Minutes of Meeting - Native Education. File no.75 vol. 1, From Oct. 15, 1965-May 3, 1974
  - Fourteenth Meeting of the Federal-Provincial Committee on financial assistance for Indian and Eskimos in Northern Labrador, **June 21, 1972**
    - “Mr. King asked how the boys who attended the school at Stephenville had done. Anthony [Penashue] and Etienne [Andrew] had taken an eight week course.”
  
- PANL GN 142.185 North West River: correspondence, 14 Nov. 1972 - 4 June 1973
  - Letter from Raymond Alaine [?], Our Lady of the Snows, Catholic Mission, North West River, Labrador, **23/12/72**
    - “...Regarding NW River many I suggest that you contact the Indian Band Council to have them appoint a representative to speak and act in their name. The settlers or whites have an outstanding voice in [all] Paddon’s, but I feel the Indians should also have one of their own choice to say a word. I know that ‘there are no Indians’ in Newfoundland but that studie dismal of the reality has brought enough hardships to these people through misunderstandings and

misadministration. That is might be a genuine contribution of the commission to acknowledge the fact and act accordingly instead of appointing come do-good trouble-shooter from outside or some local trouble maker. Let them choose their delegate - they be happier and you will save yourself some salty comments and get more cooperation - I can assure you of mine.”

- PANL GN 142.185 North West River: correspondence, 14 Nov. 1972 - 4 June 1973
  - Letter from H.M. Budgell, Executive Secretary, Royal Commission on Labrador, to The Indian Council, North West River, **February 2, 1973**
    - “...The two Indian communities in Labrador, Davis Inlet and North West River, are different from all other Indian communities in Canada in that services of the Federal Department of Indian Affairs and Northern Development are not directly available to residents of the two communities. Under an arrangement with the Government of Newfoundland the Federal Department of Indian Affairs provides funds for services to Indian residents of Davis Inlet and North West River but financial and administrative responsibility for expenditure of funds and provision of service to Indian people is vested in the provincial Department of Social Services and Rehabilitation.”
    - “The decision to make a provincial Department of Government responsible for service to Indian people was not made by the Indian people. The Indian people were not consulted at any time while negotiations were being conducted between the Federal and Provincial Departments.”
    - “All other Indian people in Canada, except you, have direct access to the Federal Government Department of Indian Affairs and Northern Development and these Indian people are becoming increasingly directly involved in Departmental planning for economic and social development in their communities. There are Federal programs to provide financial assistance to Indian people to develop business enterprises such as retail stores, housing construction, farms and cattle herding, tourist camp development, commercial fishing both in freshwater and on the Pacific coast, and a variety of other enterprises. Perhaps most important of all, the Federal Department of Indian Affairs and Northern Development is staffed by specialists who, upon request of Indian people, will provide technical advice and assistance to Indian communities...”

- PANL GN 142.68 Submission from Father J. Prison, Catholic priest, Davis Inlet [6 February 1973]
  - "Davis Inlet is almost completely an Indian community with 205 Indian persons with the exception of the teachers, the manager and the clerk, and the missionary.  
There are 35 Indian families.  
38 men are constituting the labour force - without mentioning the Indian housewives.  
Last summer very few Indians were working and doing any fishing although arctic char was plentiful.  
Three or four men were working with the foreign carpenters more or less regularly.  
Four men are employed at the powerhouse, two in the store, and two were employed at the fishing-camp of Hunt River. Also one man as school janitor.  
Therefore, of 38 able working men, 12 only were employed.  
The carpenters, after their working hours, were managing to visit their nets, and after having gathered enough trout were selling them to the local population. Every time the C.N.R. boat was coming it was very hard to find men for unloading the freight.  
Several Indian boats were lying on the beach being damaged by the drying sun or by the beating of the waves.  
Personally, I did hire two men in order to paint the outside of the mission building, and I had to finish the job because men were not working. The reason for this unhealthy and depressing situation was that the Indians were drawing Unemployment Benefits - and were spending time in making home brew and being drunken. Two major accidents - physical injuries occurred and several others - like broken ribs.  
It was the best time to catch arctic char, which was plentiful.  
Later on in the fall, digging a ditch for water supply was started and five or six women were working. (Bad comments were reported regarding this kind of employment for ladies - here and in other Labrador communities)  
Personally, I did not approve that hiring, as the Indian ladies are having enough to do at home (care of the children, houses, washing) since they are living in houses which now require much more work from them. At the same time most of their men were idle and drinking.  
At Davis Inlet, most of the big work in order to install this Indian community in the new site is finished: houses, school teachers' residence, NLSD store and warehouses. Now few houses are needed, and only an addition to

NLSD store is required. The mission is completed As all these facilities have been constructed and erected, the Indian community began a new kind of life, not nomadic, and it is noticeable in the two years less and less the Indians are nomadic, and not spending a great deal of their time in the country. To my personal opinion two things are absolutely necessary for their own good: (1) The Indians still need to go in the country, and (2) a suitable work has to be found in order to occupy these men who, when at the post, were only resting from hunting and trapping but now are being possessed of drinking habits.

To the people of the department concerned, personally I was opposed to the plan of building a kind of fishing lodge with motels right here at Davis Inlet, for the reason that the Indians are not ready for that, and I wanted to avoid the eventuality in two or three years that an enterprise which was first and previously built for adding new jobs for the Indians will be operated by outsiders, which would have the contrary effect and disastrous consequences.

While the different departments make their policy for Labrador and for Davis Inlet, they have to bear in mind that the majority of our community is of very young age - 50% of the population are less than 15 years old, 80% are not 40 years old yet. Such a great human potential which should be considered and not be overpassed.

There are resources in Labrador and in the Davis Inlet area which are to be used: fishing first, and also fishing in the country as it is done elsewhere in Canada. Fishing, but processing the fish right here, which should give more local jobs. Trapping should be reorganized among the Indians. If one has ever considered the great number of deerskins which are not used and could be used for local and genuine handicraft for Indian women.

Here are some remarks:

- A. The service of the R.C.M.P. could be easily improved for Davis Inlet by more frequent and regular visits as now the service of Labrador Airways is giving an opportunity to travel twice a week.
- B. Health services. Dentist and oculist are making very rare visits here, and their services are very much needed.
- C. Mail service. Good in winter time. Could be improved in summer if it was by plane.
- D. Store service. More items are needed in the store. Fresh fruits should be brought even after the last boat throughout the year. More items for babies and ladies - and for houses.

- The Indian community needs the services of a manager for the store. The clerk could be replaced by a person who should work a real community development officer, to promote real welfare.  
The welfare office from Happy Valley is supposed to make monthly visits, but his visits are irregular and rapid, and limited to issue of relief cheques some family problems are not looked at.  
Indian leadership should be developed. It is absolutely necessary and a primary need - and not to be left to the whims of anyone or anything. Otherwise it is growing into a wild and non-cooperative force.  
There are 7 jobs (store manager, school teacher...) which are filled by outsiders, and 7 jobs by Indians.  
Houses - most of the houses are not clean, and not kept as they should be. Few houses are in need of major repairs. Every house needs painting.  
Water is still the greatest need.  
All the school children go once a week under the showers which are installed in the school. Impetigo remains a problem of major issue.  
Conclusion: Need to educate in hygiene and cleanliness.  
This paper is inspired and written only in a spirit of co-operation and should someone be unjustly treated. I am only too willing to acknowledge my mistakes.”

- PANL GN 142.303 Royal Commission staff reference material (confidential): community information and other material
  - Letter from H.M. Budgell, Executive Secretary, Royal Commission on Labrador, **Feb. 14, 1973**
    - “... Your decision to undertake this task is very pleasing to me and very important to you, as an opportunity to present your views to the Royal Commission is the first time in history, to my knowledge, that the Government of Newfoundland has afforded the Indian community opportunity to express themselves on matters which concern their lives and the future of their children.  
The two Indian communities in Labrador, Davis Inlet and North West River, are different from all other Indian communities in Canada in that services of the federal department of Indian Affairs and Northern Development are not directly available to residents of the two communities. Under an agreement with the Government of Newfoundland the Federal Department of Indian Affairs provides funds for services to Indian residents of Davis Inlet and North West

River but financial and administrative responsibility for expenditure of funds and provision of service to Indian people is vested in the provincial Department of Social Services and Rehabilitation. The decision to make a provincial Department of Government responsible for services to Indian people was not made by the Indian people. The Indian people were not consulted at any time while negotiations were being conducted between the Federal and Provincial Departments. You may therefore wish to bring this matter before the Royal Commission and you may wish to make representation to the Royal Commission that services of the federal Department of Indian Affairs and Northern Development be made directly available to the Indian people of North West River and Davis Inlet. You have every right to make this request and the Royal Commission must document your request in its report to the Government of Newfoundland.

All other Indian people in Canada, except you, have direct access to the federal Government Department of Indian Affairs and Northern Development and these Indian people are becoming increasingly directly involved in Departmental planning for economic and social development in their communities. There are Federal programs to provide financial assistance to Indian people to develop business enterprises such as retail stores, housing construction, farms and cattle herding, tourists camp development, commercial fishing both in freshwater and on the Pacific coast, and a variety of other enterprises. Perhaps most important of all, the Federal Department of Indian Affairs and Northern Development is staffed by specialists who, upon request of Indian people, will provide technical advice and assistance to Indian Communities. You should, in my opinion, in your presentation to the Royal Commission also consider your entitlement to develop the natural renewable resources of Labrador. In this respect the fresh water resource of the Labrador plateau is perhaps most important in that a properly planned and executed commercial fishery could be established by Indian people. You should therefore make representation through the Royal Commission to have the Michikamau Lake area surveyed for potential, catch quotas established, licenses reserved for Indian people only, and develop a commercial fishery in that area. Advice and assistance in this respect can be made available, upon your request, by the Federal Department of Indian Affairs and Northern Development. A

commercial fisheries development of that area would open other development possibilities to you and would assist your community in provision of food for domestic use such as caribou, fish and other game.

I make these suggestions to your Council as part of my job as Executive Secretary to the Royal Commission but more as part of my personal interest in and friendship with the Indian people. Should you wish at any time to discuss with me preparation of your brief to the Royal Commission, or should you wish additional information on services provided by the Department of Indian Affairs and Northern Development, I am at your service."

- PANL GN 142.195 Davis Inlet: correspondence, **15 February - 15 April 1973**
  - Interview with Sisters Marthe and Bosman at Mission in Davis Inlet
    - Education:
      - The Indians are being taught in English language and Canadian culture - presently, the majority of the people want everything Canadian, preferring catalogue items to those made by themselves. Most teenage students want to go outside to live like white man. But underlying this still are their own racial feelings consequently, most young people are confused.

The Indians are still all too ready to receive - not yet thinking of giving themselves.

Teachers have only been on short term basis the school needs long-term ones for a better understanding of students and their needs.Teaching in Indian understanding the speech, one has to think as the Indians do, before understanding the speech. The first year should be taught in the native language, and the second year half in Indian, half in English.In this way, children would have a better basis for later. Their own culture should be kept alive in spite of most wanting to be Canadian while young.Children do not have a complete and regular school year - because many of them go out to the country with their parents to trap or hunt - often up to 7 weeks of the school year.School is a great place tho and the children are happy to get back and work very hard to catch up.

Because of this intermittent leave from school and because of various levels of understanding and ability, the need is great for an individualized programme. The Sisters would like to see a special budget set aside for this.

The interest of the children is high - a programme such as this would be most useful for all students. Each could go at his own pace and would be able to start in again very easily after being out of school with parents.

- Housing:
  - Indians used tents up till a few years ago and when moved into new houses - there was no preparation. Tents are moved as the ground around gets soiled and if boughs are used, fresh ones can easily replace those in use for awhile. Not so house - most do not understand that dirt has to be swept up or that things around the house need to be cleaned.
  - Material for repairing houses is quite often not in store this should be available ALL the time.
- Religion
  - Catholic faith taught. Indians have great faith - not all without usual "sins", but those seeking advice from the mission are all received equally, with no reference to church attendance or past misdeeds leveled against them.
- Programme for adults
  - Men's evening class - weekly - general handyman's course.
  - Women's evening class - weekly - sewing.
- Problems
  - Dirty and cold houses - often stove only used for cooking  
The families live mainly on caribou meat when hunted, fish, and bannock bread
  - Great drinking problems 0 for wife or husband 0 upsets families men often poor providers because of this (moonshine 0 no beer or liquor outlet)
- Status of Women
  - Mrs. Hanrahan could not receive unemployment insurance in Davis Inlet because 'she is removed from the sphere of employment.' Her work with clinic is voluntary.
  - Indian women - 'slaves' - hauling, cutting wood, fetching water

- They have many babies - and seem old at 30-40. The old idea persists that women works, while the man hunts, etc. 'New system of welfare checks makes men lazy.'
- Ethnic Groups
  - The Indian settlement is a mixture of Nascopie and Montagnais bands.
  - There are marriages between local people and the Montagnais in North West River."
- PANL GN 56/2 Workshop - Indian Housing
  - Provincial Citizens' Rights and Freedoms Conference, **March 2-4, 1973**. Indian Housing Workshop co-ordinated by Mr. Aubrey Pike
    - Description of workshop: "Indian Housing Workshop: This workshop is being co-ordinated by Mr. Aubrey Pike (of Northern Labrador Services) and, to date, participants will include two representatives from Davis Inlet, three from North West River and two from Conn[e] River. Mr. A.J. Cormier, of C.M.H.C., of Native Housing Committee, will be a resource person for the workshop."
- PANL GN 142.28 A brief for presentation to the Royal Commission on Labrador by the Local Improvement District of Northwest River
  - A Brief for Presentation to the Royal Commission on Labrador by the Local Improvement District of Northwest River **[May 1973]**
    - "The more immediately noticeable factor about Northwest River is that it is a divided community. It is divided physically by the river, and it is divided ethnically by the two racial groups, Indian and Whites.  
 These two dividing factors, which are major issues entering into many community problems, are not new. The river has always been present, and the presence of two racial groups has been in existence since the first settlement at Northwest River by Europeans in 1744.  
 It is significant however that these two dividing factors have only developed into serious problems relating to community development during the past two decades, and the problems now associated with the river and those associated with what appears to be a widening gap in relationship between the racial groups, can be directly traced to Provincial Government attitudes toward Labrador

communities in general...

Examples of this can be seen immediately in the Cable Car provided in lieu of a bridge. A more serious example of the Indian housing complex where over five hundred Canadian citizens are herded into mediocre housing without any provision for basic water or sewerage services.

Provincial Governments have always been ready to blame the neglect and backwardness of the small Labrador communities on the past paternal attitudes of religious and medical missions. All they have done in fact is to replace this by Government paternalism with its associated disadvantages of bureaucracy..."

- PANL GN 142.32 Brief from Native Indian people [Innu] of Northwest River - **16 May 1973**

- Brief to Commission:

- The Indian people had not and still don't have any history book. Our way of life was handed down by word of mouth. This is how we learn our history. We feel that history is to be learned from and not lived in.

For many years before we heard about the whiteman, our people lived a very different way of life. We lived in small groups and moved from one place to another at different times of the year. Certain families had boundaries which they could not cross to hunt, fish and trap because that area of land was used by other Indians. Families were often made up of grandparents, parents and children to a clan of three to five close by relative families. Therefore, it could be noted that they were definitely not a community people. Our family was the centre of "The Indian Way". The man was the centre or head of the family and was the provider of food, clothing, housing and protection. The mother was also the centre of the family and the children took her name.

Education was handled by our parents and was done by children watching and copying what they saw. It was the method of learning by doing. A child was considered an adult when he proved that he could handle adult responsibilities.

People were busy supplying the needs of the community. All possessions belonged to the group and individuals did not suffer unless the whole group was in need. This required planning, organization and leadership. These three were carried out without

a formal organized system, which is one of the reasons why we are finding it difficult to adopt the whitemans way.

Today, in 1973, our picture is not a pretty one. We are not a happy and independent people as we were in the past. Both the whiteman and the Indian are becoming more and more disgusted with each other and even with themselves. The communications gap, the social gap, the economic gap, the educational gap - all these are widening. Both the Indian and whiteman are getting nervous because of the lack of understanding and tolerance among both groups.

In spite of the many influences that the whiteman brings, many of the differences still exist.

Many whiteman complain that the Indian people are sullen and refuse to talk. We have never been a "talking" people. We have been brought up to "feel" and very often words seem to us like an excuse for people who are afraid to "feel" or "think". Many whiteman complain that Indians have no concept of time. This is not true. Historically, we live by the sun, moon, and the seasons. The Indian was the master of his "time", while the whiteman is mastered by his time. If we did not have enough food ready for winter, we went hungry before spring.

We feel we will adapt to your "eight hour shift work" but it will take time and patience on your part. We need the type of job that is meaningful to us.

Many whiteman say that the Indian is lazy. What they do not know and realize is that the majority of the Indian people have not had the opportunity to provide for his family in the whiteman's world. The welfare officer has replaced the Indian as the head of his own family. Furthermore, we do not want to be developed by the unfeeling and unplanned tactics of the LSD. We are not looking for handouts, on the contrary we want to take part in the planning of our future.

More and more, the issue of aboriginal rights remains important for all of us. We feel there is much historical evidence for recognition of these rights. This issue is important to us because we did not surrender our rights through treaties.

At present, we don't see any real possibility for improvement since we are not even able to meet our basic human needs of food, clothing and shelter. For example, fish and game areas will be exploited by eager sportsmen too. Many of these areas have

already been leased and will continue to be leased to game clubs, fish clubs, etc. With modern aircraft available now, no lake, stream, or game area is out of reach of the desperate sportsmen.

The expansion of industry, for example, with increasing demand for electric power, the increasing demand for timber harvesting has inspired development which are destroying and will continue to destroy vast areas of hinterlands which were the sanctuary of game and fish needed by the Native People. We are saying the point has been reached when we are no longer able to live by our traditional life of fishing, hunting and trapping. We are in a position where our means of livelihood have been taken away from us and there is no realistic program of Federal or Provincial Government at this time to enable us to establish new means of livelihood. Therefore, our basic claims are the rights to a future in our own land.

- 1. We feel that the land should be set aside for us to enjoy the tradition which we have lived upon, that is to hunt, fish, trap, and to use that land commercially wherever possible.
  - 2. We feel that we should control waters of the land that is given to us for commercial fishing. We also demand access to all waters for hunting, fishing, and trapping purposes.
  - 3. That we be given the right to hunt, fish, trap on that land without permits and/or licenses. Our ancestral lands covered a great part of what is now South and West Labrador.
  - 4. A land freeze be made on the land which we are trying to research.
  - 5. Once we are given land that we claim, also we be given the option to develop it in our own interests.
- Education:
- When the Missionaries such as the Oblates, came to Labrador that was when we were first introduced to "Education". Although this foreign system was first thrust at the Indian people, some already had witnessed its teachings. It was no doubt a spiritual and humanizing undertaking for the Indian people. The Indians didn't take long to grasp the idea of its teachings.
- This is the situation as it exists now in our community. There are programs in this school that should never have been introduced to the Indian child simply because they are irrelevant and not practical. On the other hand, there are programs that should be stressed more than others. There should also be programs existing for the child as well as the adult could provide for need and training.

For example, there is a workshop within the school where both the child as well as the adult could take advantage of as the need and/or training arises.

We believe we could tackle most of the problems that face us in the educational system of our children once given the opportunity to do so. For example, a few years back we were accused of not encouraging our children to go to school and still are. We feel we should have a say in the progress of our children. We must be allowed to serve on the school board which makes the decision on school matters and suggest formation of a school committee at the local level. We have though, been serving on that board before but our people who serve there could not communicate with their counterparts. So we don't wish to see anymore appointments of our people who cannot speak English. On the other hand, we stress that people who are outspoken be appointed. So therefore, in conclusion, we further propose that a study be made on why our children are steadily losing interest in school and why they cannot adapt to the system.

- NLSD - The Government contends that we are treated like any other citizens of the Province, however, their words mean one thing, while their actions mean another.

Since 1954 our Provincial Government and the Federal Government have negotiated an agreement concerning the Native People within the Province.

The Provincial Government, however, has never lived up to its responsibilities to the Native People and furthermore has never executed this agreement in a just and equitable manner. For the last twenty years a small obscure branch of the Government, Northern Labrador Services, has administered this agreement in a most dictatorial way. Native people in Labrador have never been given the opportunity to voice their opinions about the development or services they wanted in their community. NLSD has never allowed the Indians to be full participants within their meetings where policy is decided; until after the meetings. We believe that NLSD has divided our people so much that there is no hope of ever getting back to where we were. We further believe that NLSD either live up to its commitments or let the people involved run the whole operation. The aims and objectives of the NLSD is to assist the residents of the area to become self-supporting and to take over the management of their own affairs.

This past February, Native People from Newfoundland and Labrador formed an Association to represent their interests and for the first time in their history attempt to voice their opinions in regard to the agreement between the Provincial Government and the Federal Government and many other matters.

We understand that this agreement expires soon and must be renegotiated. We feel that it is of utmost importance that we have a direct input into the renegotiations of this agreement.

As a group of citizens, we are deeply concerned about this agreement as it affects the lives of our people. We wonder if in the first place we would not have had a better and fairer deal under the Federal Department of Indian Affairs.

At least their programs are strictly for Indian people providing they are registered under the Indian Act. We feel very agitated since some of our relatives living in Sept Iles, Shefferville and other Indian communities on the Quebec North Shore are registered under the Act and we are left floating with nowhere to turn to.

As it is better late than never, we have in mind to contact this Department on the matter. We shall send them a copy of this present brief. We would also suggest that all these and many more Native problems would be solved if there was such a thing as Department of Native Affairs. We feel that by establishing this Department we would have a direct workable Department set up for the Native Eskimo and Indfan of Newfoundland and Labrador. Therefore we wish that this branch of Government NLSA, which serves the coast of Labrador be studied and evaluated about its past, present and its future. We hope that you can understand our concern and our future, and look favourably upon it.

- HOUSING IN NORTH WEST RIVER - Housing in North West River was started in 1965. At first it sounded very exciting and every Indian person looked forward to living in a house for the first time in his life. All went well and everyone was anxious to see the houses finished. Then early in December the first batch of houses were finished and were ready for occupancy. At long last the Indians they were on the right track of becoming civilized, humanized and finally integrated into a whiteman's world. No sooner had they gone into the house did they realize their horrible but unavoidable mistake. They had been pushed into one of the most deplorable housing conditions one can encounter:

- 1. At sub Zero temperatures in the winter, these houses barely have enough insulation to stop the wind from blowing their firestoves out. Barely enough foundation to keep the house upright.
- 2. No water or sewer facilities to permit the people good housekeeping.
- 3. Where there were plenty of healthy and comfortable surroundings the houses were often built on a clearing on a hillside and put up in the shoddiest manner to be found.
- 4. Insufficient space allocated for a given normal size family.
- We feel that all these and many more problems will continue if the Government continues to fail to consult with us before undertaking a housing development, or for that matter any other project that will affect us.

We believe the time has come when the Government should go to the grass root people instead of seeking advice only from local doctors, priests, teachers, etc.

We understand the Government is elected by these people but a great majority of grass roots people are also voters. We wish to give an example of the way "Housing" is handled and planned by NLSD.

In Labrador winter sets in around early October. However, that does not mean it isn't already cold by September. The Government is content to start housing around early September finishing late in November or early December. Due to the incredible weather conditions around early October onward, houses cannot possibly be built properly.

Our suggestion, therefore, would be for materials to be stock pled in the fall for each year so as to get an early start on housing.

Therefore, in conclusion we feel we should be consulted if further developments should occur in our community since we will be the ones affected and not the local doctors, priests, and teachers.

- PROPOSALS:
  - 1. We propose that a Department be set up to deal specifically with Native Eskimo and Indian problems within our province. By establishing this Department, we would have a workable relationship between our Government and the Native people. If this is not possible, we should then be placed directly under the responsibility of the Federal Department of Indian Affairs.

- 2. The issue of aboriginal rights remain important for all of us. We feel there is much historical evidence for recognition of these rights. We therefore claim a land freeze be made on the land we are trying to research.
- 3. We know, due to the horrible statistics, the educational system be improved according to the suitability of the Indian student.
- 4. We are not looking for handouts, on the contrary, we want to take part in the planning of our future. We will adapt to your "eight hour shift work" but it will take time and patience on your part. We need the type of jobs that are meaningful to us.
- 5. We suggest that consultation with the grass roots people be followed before action is taken on whatever projects are undertaken in our community.
- We feel that all the problems we mentioned and many more undetermined problems for the Native people will be met if we are heard and justifiably so. In closing we will quote Chief Dan George when he said, 'We do not beg for these rights, nor do we thank you for them. God help us, the price we paid was exorbitant. We paid for them with our culture, pride, and self respect. We paid and paid and paid until we became a beaten race, poverty stricken and conquered'."
- PANL GN 142.39 On behalf of the International Grenfell Association/Dr. W.A. Paddon, director, Northern Medical Services, North West River, brief to the Royal Commission on Labrador [**June 15, 1973**]
  - "Labrador Children of Different Ethnic Groups:
    - The first consideration in educating Eskimo and Indian children is to see that they are racially integrated. Segregation on sectarian lines has already produced much alienation in Indians and has impaired race relations between the Indian and his white neighbours and former friend, The efforts of the Roman Catholic School Board and the East Labrador Integrated School Board to integrate junior high school and highschool students of both racial groups at North West River and Goose Bay should be encouraged and indeed expedited by government action. It is preposterous that we are unable to staff the many positions available in our hospitals with Indian nurses or technicians or office workers because these people rarely reach high school and thus fail to qualify for training in the disciplines

involved. The Indian would be welcomed in 'Protestant' schools and his religious rights protected. Rather than being integrated, the Indian is drifting further and further apart from the Eskimos and whites and growing increasingly frustrated and bitter because of his ineligibility for employment. An educated class of Indians, educated side by side with his white neighbours, would do more for the Indian people than the entire contents of the Canadian Treasury.

It would therefore be our recommendation that an agreement be reached between the Protestant and Roman Catholic School boards whereby the three ethnic groups, beginning perhaps at grade six or seven, would be completely integrated and taught together. Although the white population of North West River is aware that some difficulty in adjustment may be inevitable they are collectively prepared to accept this and to welcome the Indian children to the Integrated School. This integration should be brought about now, before it is too late. Roman Catholic teachers could be readily engaged to see that Roman Catholic rights were respected and, if desired, religious instruction as provided for by custom could be offered."

- THE INDIAN AND INTEGRATION:

- "In general the Indian is doing less well and his pattern of alcoholism and social violence is still increasing, rather than diminishing. Furthermore he seems to be less adaptable and less resilient than the Eskimo and he is of equal intelligence and ability. His relative isolation through segregation has prevented as good an adjustment to the 'White Fact' of Canada, a 'Fact' of course which includes Japanese, Africans, Chinese and many other racial groups. To the Indian they are all 'white' and paternalistic, supercilious and sometimes fairly easy to bamboozle. The Indian starts school in language he does not understand, and continues into junior high school doing sometimes meaningless work in a language he has little occasion to use except in the classroom. He tends to drop out as soon as the law allows, in contrast to the Eskimo who frequently has ambitions of University or Trade School. If the Indian could be integrated into the general school system instead of being educated in the Indian School he would learn much from his white and Eskimo classmates and could put the new language to work and become fluent in it and he would probably raise his sights and prepare himself for a career, or at least make a reasonable adjustment to Canadian life."

- Community Development: Need for Social Service Workers
  - “Social conditions in the northern native communities are exceedingly bad, with a high incidence of violence, severe deprivation in children and considerable brutality towards wives. Alcoholism is the factor which has brought about most of these changes, for the Eskimos and the Indians were traditionally loving and attentive parents. The result is a degree of squalor and suffering totally unrelated to or affected by the very large amount of welfare money poured into these villages...”
  - “In North West River, for example, several efforts in recent years to introduce social services workers into the Indian community have failed because of the lack of a supporting agency and lack of working space so that the workers finally withdrew.”
- Local Government:
  - “The Indian settlement in North West River warrants special mention, as this town of 1,000 people is divided almost equally into Indian and whites, occupying the south and north sides of the river. The lack of a bridge perpetuates the alienation and enforces segregation. The town council provides good representation, at the present, for both racial groups but the Indian has been influenced by Indians from other parts of Canada and dreams of an autonomous town government of his own from which the white man will be excluded. This would be a tragedy in a community where cooperation and full integration offers the only hope of escaping yet another Canadian Indian Reservation with its built-in destitution, unemployment and general hopelessness. The absurdity of financing two rival townships six hundred feet apart is obvious. Furthermore, the Indian, to date, is inclined to be apathetic about waste and health hazards and his community is somewhat worse than the Eskimos' as regards pollution. The obvious answer is to create an integrated town council with equal representation of white and Indian populations working together to create a clean and wholesome community. It is to be hoped that well meaning advocates of Indian nationalism in Ottawa or elsewhere will not inadvertently bring about the very racial antagonisms and strife that they are trying to prevent -

through financing a sort of local Indian republic within a town that ought otherwise to have a very bright future.”

- PANL PRC 35 Dept. of Education: Federal-Provincial Committee Appointments and Minutes of Meeting - Native Education. File no.75 vol. 2, From June 26, 1973-Aug. 12, 1975
  - 16th Meeting of the Federal-Provincial Committee on financial assistance for Indian and Eskimos in Northern Labrador, **June 26, 1973**
    - “Davis Inlet: No new projects. The homes are not being maintained and some are being destroyed. There is a serious drinking problem at Davis Inlet. Because of LIP grant there is very little possibility of any fishing being done, although this is a good area for fishing. The inhabitants lack motivation and initiative. (The population is increasing in Davis Inlet.)...”
    - “...Mr. Simpson stated Indian students attending public schools were now returning to schools on reserves. Criticism has been expressed of bringing five children from David Inlet to the Island for higher education. It was felt that they should be educated locally.”
  
- PANL GN 56/2 Indian Economic Development Fund - Appendix ‘A’
  - “Indian Economic Development Fund - Policy and Information Requirements: Grants and Contributions for Indian Economic Development on and off Reserves (T.B. 720131 - **June 28, 1973**)
  
- PANL PRC 35 Dept. of Education: Moravian Mission and Northern Labrador, File no. 75 vol. 26, From May 11, 1973-April 3, 1974
  - Letter from Donald Snowden, Chairman, Royal Commission on Labrador, to Hon G. Ottenheimer, Minister of Education, Nfld., **July 26, 1973**:
    - “While the Royal Commission on Labrador has completed its public hearings and most of its research in Labrador, there are a number of matter, mostly arising out of the hearings, on which the commission wishes clarification from government departments and other agencies...3. Does the department have any policy governing the use of student exchange programs by various schools, or are these left to school boards and staff of individual schools to exploit as they can?...”

- ASC-COLL-073 6.04.112 Gov. of Newfoundland, Dept. of Rehabilitation and Recreation, **November 5, 1973**, to the Secretary of Treasury Board re. Removing the functions of the Labrador Services Division “placed in the hands of some outside opertory, for example, a private concern of possibly a crown corporation.”
  - “...contribution of the Roman Catholic Missionaries in the Indian communities of Davis Inlet and North West River... the Government of Newfoundland amusement responsibility for the trading operations in this communities (with the exception of North West River) under an agreement with the Hudson’s Bay Company dated June 20th 1942 when the Department of Natural Resources became responsible for the administration of this service which, for all practical purposes was limited to the purchase of provisions and supplies for resale to the local population and trading and bartering...”
  - “This service was administered by the Department of Natural Resources until September 1951 when, following a review of the situation, it was decided to establish in the Department of Public Welfare, a Division which would be responsible for bringing all services other than those provided by the Department of Health and Education to the residents of Labrador. An officer known as the Director of Northern Labrador Affairs was appointed and Government also appointed a permanent standing advisory committee consisting of Deputy Ministers of Natural Resources, Health, Education, Fisheries and Public Welfare, with the Deputy Minister of Public Welfare as convenor.”
  - “In a letter dated April 12th 1954 the then Secretary of State of Canada, the Honourable J.W. Pickersgill, informed the Minister of Public Welfare in the province of Newfoundland on the main features of the agreement which the Federal Government and the Government of Newfoundland agreed would come into effect on April 1st 1954. Under this agreement the Government of Canada agreed to contribute 90% of the cost of capital expenditure on Indian account and 100% of the cost of capital expenditure on Eskimo account.”
  - “In addition to the trading operations the Department of Rehabilitation and Recreation is responsible for providing a variety of services including: ...k) the operation of a dormitory for high school students attending school at North West River with a capacity for 72 students...”
  - “...I do not think the trading operations in the area should be placed in the hands of an entrepreneur. The inhabitant of the area would very quickly be deprived of any advantage they may have derived from increased Family Allowance, Old Age Security payments, Unemployment Insurance Benefits, Local Initiatives Projects, Opportunity for Youth Programs, New

Horizons, and any other [programs sponsored by the Government of Canada...”

- PANL PRC 35 Dept. of Education: Federal-Provincial Committee Appointments and Minutes of Meeting - Native Education. File no.75 vol. 1, From Oct. 15, 1965-May 3, 1974
  - 17th Meeting of the Federal-Provincial Committee on financial assistance for Indian and Eskimos in Northern Labrador, **November 28-29, 1973**
    - Basic Education Policy for Indians: a. The responsibility for Indian education rests with the desires of the parents, including the language they will be taught in, b. Local policy rests with the community, c. departments will include cultural education in curriculum.
  
- PANL PRC 35 Dept. of Education: Native Education, File no. 75 vol. 27, From **May 3, 1974-Nov. 5, 1974**
  - Financial aid to native students attending post-secondary institutions outside of the province, operation cost of schools in Labrador, funding and claims for operations of Indian and Eskimo schools, recommendations from the Commission on Labrador re. operational and funding recommendations, “The Ad-Hoc Committee on Native Studies” at MUN meetings and minutes
  
- PANL PRC 35 Dept. of Education: Federal-Provincial Committee Appointments and Minutes of Meeting - Native Education. File no.75 vol. 1, From Oct. 15, 1965-May 3, 1974
  - 18th Meeting of the Federal-Provincial Committee on financial assistance for Indian and Eskimos in Northern Labrador, **July 3, 1974**
    - re. Innu education and school in North West River: “ Miss John...that she has received from students that are attending school here in St. John’s is that they did not indicate which side of [of the river] that would like to go to school on. It is just that they want to go to school in Labrador and just do not want to come here to St. John’s... The Chairman [Mr. R. S. King, Assistant Deputy Minister (Rehabilitation)] said he thought that Labrador Services has deprived some of these children of an education just because it had been decided to let them come to St. John’s and they should

not have done it in the beginning. It was done because it was thought to be the right thing, but it is not the right thing and he personally was strongly against it now. It has been tried and last fall some twenty one came out and they all turned and went home and not one of them went back to school...Miss John said she would never like to see a situation where Indian children would be forced to go somewhere they did not want to go. She said the thing that struck her was that it seems to be that the school boards have a certain thing about religion but the children themselves do not care what religion is involved..."

- PANL PRC 35 Dept. of Education: Federal-Provincial Committee Appointments and Minutes of Meeting - Native Education. File no.75 vol. 1, From Oct. 15, 1965-May 3, 1974
  - 19th Meeting of the Federal-Provincial Committee on financial assistance for Indian and Eskimos in Northern Labrador, **December 10, 1974**
    - "...Bill Edmunds spoke of the necessity for children to leave home after Grade 7 or 8 to complete education. He felt that children are forced to go away while they are too young. Both Doctor Paddon and Mr. McCormick indicated that the decision to send a child away is apparently a decision of the parents and the school and not by Government..."
  
- PANL PRC 35 Dept. of Education: Native Education, File no. 75 vol. 28, From Nov. 5-Feb. 7, 1975
  - Letter from P.J. Hanrahan, District Superintendent, Roman Catholic School Board, to C. Roebbothan, Deputy Minister, Dept. of Education, Nfld., **December 10, 1974:**
    - Workshop on Native Education for teachers in North West River and Devis Inlet run by Joe Handley of the Faculty of Education at the University of Manitoba, and Ivan Mouat of the National Eskimo Brotherhood. Topic for workshop as suggested by Teachers:
      - "...Are we trying to make these kids into good ordinary white men, or are we trying to educate them without destroying their own culture and beliefs, etc? ...Can we educate these children and is education of any value to them today?... Ways to improve attendance. Why attendance of Native students compares so unfavorably with other groups... Adapting the curriculum to suit the

background of our Native children: how much adaptation is necessary. How much adaptation is good... Role of the school in the community - goals of education of Indian children - discussion of the conflicting value system..."

- PANL PRC 35 Dept. of Education: Native Education File no. 75 vol. 32, from Aug. 26, 1975-Dec. 30, 1975
  - Letter from Sebastian Nuna, Indian Band Council, Northwest River, to Mr Roebbotham, Deputy Minister of Education, St. John's, **August 21, 1975**: "We are advised by Mrs. Rose Jeddore, the Native School Curriculum Consultant to the Department of Education, that she is unable to carry out her duties properly with respect to the Indian communities of Davis Inlet and Northwest River. This is due to the fact that she is of Inuit background and consequently does not have the language or qualifications to deal with matters of Indian school curricula. Mrs Jeddore and ourselves jointly suggest, therefore, that someone speaking Montagnais and this better able to cope with the education matters of Davis Inlet and Northwest River, be appointed to a position identical to that presently held by Rose Jeddore, to serve Montagnais speaking communities. Raphael GGregoire of Northwest River, an individual considered by us to be suitable for the position is willing to apply, should you approve the appointment."
  
- PANL PRC 35 Dept. of Education: Native Education File no. 75 vol. 32, from Aug. 26, 1975-Dec. 30, 1975
  - "Brief to the Roman Catholic School Board Education" **Sept. 1975**, by ?
    - "... For years the education of our children has been in your hands. We have followed the curriculum you have laid down; we have conformed to your desires to change our way of lives from a nomadic way of life to one of sedentary, static nature; we have responded to your teaching of European history. In fulfilling these wishes of yours, we have been forced to neglect our way of life. Until three years ago our way of life, (one of being a provider for our family) was destroyed. All that was left was our language. Today we feel you have had your change and now it would be in order for us to have ours.  
We therefore resolve that the present system whereby all matters concerning the education of our children are handled by the R.C. School Board to be abolished. In its place we would establish an

Indian school Board, which would pick suitable teachers, establish a curriculum better suited to our children's needs, arrange for textbooks to be printed in our own language, and eradicate from the system that idea that an Indian child must grown up to emulate the White European Canadian if he is to succeed.

...No longer do we want you to tell us what our problem are and what the best solution is.

...The educational record of the R.C. School Board has been a dismal one of enormous and unmitigated failure. The history has been one of a thorough misunderstanding of Native people by white teachers sent up green from outside Labrador.

...On a more general plane we see these disastrous situations in the education of Labrador Indian children, as a symptom of a broader malaise. The attempt by the dominant colonizing white society to forcibly assimilate Native people into their system.

A crucial factor in the struggle for survival or assimilation is language. Thus, a powerful tool in the genocidal bag of education tricks is to refuse minority groups instruction in their Native tongue.

...An excuse for not offering instruction in Native languages is often given. It is said that the language will not bear the weight of a modern technologically oriented curriculum. This is absolute nonsense which is shown in the experience of every polar nation other than Canada and the U.S...Such a down-grading of Native languages is an outgrowth of the policy of assimilation.

...Unless Native peoples wrest control over their own education destiny, integration by any other name remains assimilation.”

- PANL PRC 35 Dept. of Education: Native Education File no. 75 vol. 32, from Aug. 26, 1975-Dec. 30, 1975
  - Letter from Leo P. Hanrahan, Principal, Mushuau Innu Elementary, to Dept. of Education, Nfld., **Sept. 22, 1975:**
    - “The following paragraph is taken verbatim from the National Indian Brotherhood's Policy Paper, INDIAN CONTROL OF INDIAN EDUCATION.  
Native teachers and counselors who have an intimate understanding of Indian traditional, psychology, way of life and language, are best able to create the learning environment suited to the habits and interests of the Indian child...”

- PANL PRC 35 Dept. of Education: Native Education File no. 75 vol. 32, from Aug. 26, 1975-Dec. 30, 1975
  - Letter from Rose Jeddore to Mr. Lawrence, Goose Bay, **October 17, 1975**:
    - "...The North West River Indians are dissatisfied because they want an Indian person in charge of Indian education...I think what they want is a greater control over curriculum and greater usage of Indian language within the schools.  
...The Labrador Indian have broken away from the Native Association. The Secretary of State has refused to fund two Indian Associations. It is a pity because the Labrador Indians need help so desperately...The Indian people have a fair claim in wanting to run their own affairs and in developing their own people. The great majority of Indian people could not participate in government because of the language barriers and because the association was too far removed from them."
  
- PANL PRC 35 Dept. of Education: Native Education File no. 75 vol. 32, from Aug. 26, 1975-Dec. 30, 1975
  - Letter from Joan Broomfield, Principal, Erhardt Memorial School, Makkovik, Lab. to Minister of Education, Gov. of Nfld., **November 21, 1975**:
    - Outlines the issues with children from Nain, Hopedale, and Makkovial needing to travel to North West River for high school:
      - "...3. Children are unhappy away from their families, friends, and secure home environment, and thus cannot function to their fullest. 4. Students grow away from their home environments, to which most have extremely strong ties, as evidenced by the number of 'A' students who have returned and chosen to work off the land rather than complete their education away from home...  
At this crucial period in adolescent life, parental guidance and the security of the home is essential to the maturation and happy development of each child..."
  
- PANL PRC 35 Dept. of Education: Native Education File no. 75 vol. 34, from Feb. 18-April 7, 1976
  - News Release **Dec. 2, 1975**: "The Indian Band Council at North West River have registered extreme disapproval with the way a recent Indian

Education meeting was handled by the Roman Catholic School Board. The meeting was held on the 27th of November by the School Board and was attended by members of the National Indian Brotherhood, the Department on Indian Affairs and the Department of Education. The Band Council says if only had one day notice to prepare for the meeting and, therefore, had no time to prepare important issues for presentation... The Council goes on to say that this is nothing strange for the Roman Catholic School Board and is typical of the Board not to consult with Indians on matters of Education. It says that the Roman Catholic School Board has always wanted to impress the public by putting on a good image to protect its real image."

- PANL PRC 35 Dept. of Education: Native Education File no. 75 vol. 34, from Feb. 18-April 7, 1976
  - Correspondence and report from Rose Jeddore re. Inuktitut language materials
  - "Brief Submitted to Roman Catholic School Board by Etienne Andrew: Position Paper on Quality of Indian Education" submitted **March 5, 1976**:
    - "Education of today: Today, education no longer possesses this fine quality for our Indian children...this education system is failing our Indian children, and failing them badly. Somewhere along the line, there is something drastically wrong. Today we see Indian children filled with an 'I don't know, I don't care' attitude; depending on Welfare services to provide them with food, clothing, and shelter, turning to vandalism, drinking, stealing, etc., because of boredom and the need to get away from the life they have. We see a group of young people ashamed of themselves, their parents, and their history...  
Looking ahead: Aw we have pointed out, earlier in this brief, there is something drastically wrong in our present day education system. Where does the problem lie then? With the curriculum? With you, the teacher? With us, the parents? With our children, themselves? With the methods employed in teaching? Together, our intentions should be mutual. Our interests should be one-fold for the betterment of our Indian children..."
- PANL PRC 35 Dept. of Education: Native Education File no. 75 vol. 36, from August 17, 1976-March 30, 1977

- Budgets for Native schools, Rose Jeddore re. Inuktitut language material and dictionary
- Report on Visit to Western Indian Communities, Oct. 11-Oct. 20, 1976. Submitted by J.B. MacNeil, Assistant Superintendent, **November 1976**:
  - 5 community members visited Yellowknife, North West Territories, and Alberta, "for the purpose of making enquiries and observations pertaining to the process of Indian control of education as well as attempting to draw comparisons between what was learned and our situation in Labrador.
  - Introduction: "On September 5, 1975, a brief was presented to the Roman Catholic School Board for Labrador on behalf of the Indian People of North West River which clearly stated that the Indian People of that community desired to take over the control of their own Educational system...  
Summary Conclusion: 3. That the Indian people from both Davis Inlet and North West River should participate in the placement of high school students from Davis Inlet and North West River who must leave those communities to complete their high school programs..."
- PANL MG 63.2175 Resources of International Grenfell Mission: submission to symposium on Northern Medicine /Gordon W. Thomas [photocopy] **1977**
  - Proposal to establish a department of Northern Medicine
  - History of the medical school project at Memorial University and the IGA: "Shortly after the University developed the Medical School, an affiliation agreement was made between the International Grenfell Association and Memorial university pertaining particularly to St. Anthony Hospital. As a result two members of the University now sit on the Board of the IGA and most of the staff at St. Anthony Hospital have part-time clinical appointments on the University staff."
  - "...there has been building up in many of the communities a resentment to continued surveys and assessments from people from the outside coming in to make studies without first establishing sufficient rapport with the local community..."
  - "...There is no question that in many areas, and with the eskimo in particular, that they have been studied to death and someone has written that an eskimo family is an extended family of a father, a mother, 3 children, 2 grandparents, a cousin, and an anthropologist and a sociologist.

The resentment that are built up at the local level towards surveys and studies can be a real problem to anyone undertaking the project..."

- ASC-04-069 File #001 Letter from James A Nesbitt, Q. C., Senior Counsel, to Walter Rockwood, **February 9, 1979**
  - "...we would like to direct your attention to the Indian Affairs. I am enclosing for you perusal two papers - one prepared by Georg Henriksen entitled "Land Use and Occupancy among the Naskapis of Divis Inlet" and another entitled "Land Use and Occupancy among the Indians of North West River, Labrador" by Adrian Tanner..."
  
- ASC-COLL-269 5.04.194 Indian and Inuit Affairs Program Briefing Notes: Minister's Trip to Labrador (Feb. 26-Mar.'79), **February 22, 1979**
  - Proposal to Constitute Indian Bands at Northwest River and Davis Inlet, Labrador
    - "Background: Some time ago the Department was informed by the Naskapi Montagnais Innu Association that the Labrador communities of Northwest River and Davis Inlet were interested in being constituted as Indian bands under the Indian Act. We were subsequently informed by the Departmental Legal Adviser on April 12, 1977 that the Governor in Council could create bands from groups of persons not already Indians under the Indian Act. An Advisory Committee was formed for the purpose of examining the circumstances of each community to assist the Department in coming to conclusions about whether they might be recommended to be constituted as Indian Bands to the Governor in Council. The points to be taken into consideration are the genealogical relationships of the people to Indians, their language, their life style in comparison to status Indians, and any other factors deemed by the committee to be pertinent.  
The Committee is composed of Mr. Charlie Andrew from Northwest River, Mr. Etienne Pastuit from Davis Inlet, Mr. Rene Simon, President of the Council Attikamek Montagnais and Mr. Leslie Smith representing the Department. The first meeting was held in June of last year and the second did not take place until January 1979. Although two meetings were scheduled between these dates they were not attended by community representatives who apparently harbored some doubt that the committee approach

offered the best means through which the communities might seek band status.”

- “Problem: Mr. Penote Michel, President of the Naskapi Montagnais Innu Association, has exercised considerable influence in presenting community viewpoints. He believes strongly that a simple, visual examination of the communities would provide sufficient evidence upon which the committee could conclude that life people in both communities are Indians. He realizes that the committee has been asked to consider the genealogical relationship of the groups to Indians but he objects to this because he feels the groups must practically prove that they are Indians. For this reason, Mr. Michel has been searching for an alternate route for the groups to follow in their pursuit of registration as Indian bands.”
- “Current Situation: The committee's terms of reference were discussed at the initial meeting and all members indicated agreement with its role and plan of action. When Mr. Michel made his concerns known at last month's meeting, considerable time was again devoted to clarification of the committee's responsibilities. Shortly thereafter the Departmental Representative received a letter confirming that the Naskapi Montagnais Innu Association has officially decided to support the advisory committee in its efforts to carry out its mandate. It appears from this that the committee is in a good position to proceed with its work.”
- “Possible Question: As an alternative to the committee approach would it be possible for the Department to proceed to constitute the communities of Northwest River and Davis Inlet as Indian Bands upon receipt of membership lists supplied by the communities?”
- Recommended Reply: It is essential that the circumstances of the communities be properly documented if their constitution as Indian bands are to be recommended to the Governor in Council. Such matters as genealogical relationship, language and life style in comparison to status Indians must be considered. It is also important that criteria for establishing the lists be developed which will be objective and precise so as to lend itself readily to application without undue complexity or ambiguity. The committee approach is therefore very important to the process.”

- ASC-04-069 File #001 Letter from Rockwood to James A Nesbitt, Q. C., Senior Counsel, Department of Justice, Gov. of Newfoundland and Labrador, **March 17, 1979**
  - “Rear Mr. Nesbitt, I received your letter of February 9th, with that reports re. Land Use and Occupancy among the Indians of North West River by Adrian Tanner and the Davis Inlet Indians by Georg Henriksen on February 12th...While in Regina I did some reading for general background re the Indian and discussed problems regarding Indians in that Province with knowledgeable persons that I met there. I have, for example, a copy of the Saskatchewan Law Review - Vol 38, No 1, 1973-74 which contains several articles which I think are of general application to Indians in Canada, among them the Calder case referred to in the Report on Innuis Land Use and Occupancy in Labrador...”

**1980s**

- ASC-COLL-269 3.01.043 Letter from Charlie Andrew, Director, Indian Alcohol Program, to Honorable Joe Goudie, N.H.A. Naskapi, Garfield Warren, M.H.A. Torngat, and Honorable Bill Rompkey, Federal M.P, White Bay, Labrador, **November 7, 1980** (see scans)
  - "For the last 15 to 20 years since Indian people have had permanent stay in the community for Sheshatshit (former North West River), I have seen many changes by involving myself in the Leadership, when I was fifteen years old, I was first involved in political area by people electing me and that's the time it showed my concerns about the problems of our people at me very early age. At that time Joseph Ashini was the Chief of Indian Band Council and I recall, we met with Joe Goudie who was at that time working for Canadian Broadcasting Corporation. The changes are drastically changing and sudden change of our society has focussed our people and they can not adopt to the changes. Since people have be forced to stay permanently in our community alot of problems seem to grow. Social problems which is caused by alcoholism, deaths caused by alcohol, misuse of personal funds, family neglect, neglect of traditional way of living, people having trouble with the law, Juvenile delinquency, serious injuries, physically, morally effected, alcohol seriously eeffects the body and negative feelings from White People towards Indian People, thinking Indian People are drunken Indian all the time. The feelings from White People when the Indian People are drinking (making fun at them). As I recall in the summer of 1980 in June , I heard an Iridian person being tied up in a chair when he was so drunk, it was in a bar and the White People just stood there laughing at him.
  - In most cases, the Indian People don't like alcohol but due to a lot of Social Problems which causes big pressures to drink by his/her friends and eager to drink when they see friends drinking, as when people have problems, to escape the problems is to use alcohol.
  - As I said before, I have worked in the Leadership and seen alot of problems. One of the problems which frustrated our people very much was "Taking their freedom away from them and put in Social Services dependently", with no jobs that would satisfy their needs, not see, say "uranium" type of work which would have been great shill jobs, with special training people only would have been hired, but Indian People are always neglected when jobs are open in Labrador, they just work only Labour Work or just "off" season jobs. The type of jobs would be suitable for our people are Sawmill Operations, Fishery Projects, and community work. The Government shouldn't shy away to really realize the aspirations of our people or the needs of our people and too much emphasize is shown on the majority people but veryless on the minority.
  - As I talk to people in Sheshatshit, they are very frustrated people and moving towards alcoholism more, as to escape of frustration and it has done more damage. The areas where alcoholism problem has done more

hurting is among the older people ages of 40 to 60 over, years of age. These are the only people who have more skills in our way of life, life in the country and we have to remind you Indian ways of life is still much alive and we could forget "myth" about dying of Indian Culture. About 31 to 40 families return in the Bush in fall, to again depend on themselves on raising their own families. The atmosphere of friendship is great and the food they eat is their diet, and obviously, it is good for them. This year we had an "interesting project" from Indian Alcohol Program, the project was called "Nutrition Program". We hired three students to do survey of our people, on "what they think of modern foods", wienners, porkchops, corned beef, etc ... Many of them said, "After eating modern foods, it made them hungry in a little while", and it meant buy more food and it shows the unexpectance of modern foods to Indian People and they have to shove it down their throats whether they like it or not. The Wildlife foods are the only foods that will satisfy their body needs. Plus food when living in the community is a hardship for our people due to high costs of living and it does hurt the low-income people very much.

- What alcohol is doing to our people is changing the atmosphere of friendship. To which we see what alcohol is doing to people and turns to "hatred" and since I am living in that community all my life. This is what I see the changes of friendship of people, and feeling very negative towards each other, with no fault of their own, that's what alcohol causes.
- The Naskapi-Montagnais people must be given the life that they want to live. Their own Traditional way of living because it destroys them so much to live this modern way of living. The laws the Provincial Government has, has made our people change, even though there is all kinds of Wildlife in Labrador, that would satisfy our needs in a long time. For our food and purpose of our of our health, to get re-born of our friendship among each other. The amount of Caribou that is available in Labrador, we would survive for the long run and let's remind the people, "that Indian People don't slaughter caribou but with respect they use up every inch of the caribou from meat to bone to blood and to skin.
- We have seen in Labrador, people from outside come to Labrador and kill caribou for fun of it and just have trophies of it. In one corner we are treated like average citizens from Goose Bay, Churchill Falls, Labrador City or Wabush. I remember two or three (2 or 3) years ago, there were licences drawn for Caribou in central Labrador, there were sixty (60) licences and out of that sixty (60) only two Indian People were having licences. That meant persons who had good jobs in Goose Bay, Labrador City, Churchill Falls or Wabush had the chance to go caribou hunting and could afford to charter plane to Northern Labrador where it opens all the time.
- Even though my English isn't good enough but I do try to explain my opinions to you elected people to protect our people from losing their Culture - Prides - Dignity."

- ASC-COLL-269 3.01.043 Notice from Garfield Warren, MHA, Torngat Mountains, to William Rompkey, House of Commons, Minister of National Revenue and Joe Goudie, Minister of Rural Agricultural and Northern Development, **18 June 1981**
  - “According to the Indian Band Council of Davis Inlet, near crisis has developed in the community as pertaining to funding through your department. Strongly suggest an immediate and complete audit into the whole affair of the funding that has been allotted to the Band Council as presently many services are curtailed. During the past several weeks much controversy has arisen concerning the spending of federal/provincial funds and this has caused much hardship to the Indian people of Davis Inlet.”

**1990s**

- ASC-COLL-078 17.02.134 "Funding to Innu Communities of Davis Inlet and Sheshatshit" by Mike Samson, Director, Policy and Planning, to Mr. Seamus O'Regan, Executive Assistant, Executive Council, Government of Newfoundland and Labrador, **February 9, 1995**
  - "I am writing to provide an overview of funding to the Innu Communities over the past 5 years. Government funding to these communities may be categorized as follows:
    - Funding of Regular Provincial Programs and Services:
      - The Government of Newfoundland and Labrador provides regular programs and services to the Innu Communities on the basis as it does to all other communities (aboriginal and non-aboriginal) in the province. These "programs and services of general application" include, for example, education, health care and social services. Detailed breakdowns by community of these expenditures are not readily available.
    - Direct Funding of Aboriginal-specific Programs and Services by the Government of Canada:
      - We are aware that the Government of Canada funds directly a variety of aboriginal-specific programs in the Innu communities but the province does not have detailed information concerning program particulars or funding levels. These programs include funding of the Innu Nation for land claims negotiations, core funding of the Innu Nation for administration costs and funding of certain programs in the areas of alcohol and drug dependency, language and culture, and economic development. Detailed information on funding of these programs should be available directly from the federal agencies involved.
    - Programs Funded under the Canada/Newfoundland Innu Communities Agreement, 1991-1996:
      - This agreement is cost-shared 90/10 between the federal and provincial governments and funds programs in the areas of aboriginal-specific education (Innu language, culture, etc.), community infrastructures (water and sewer) and community services (including the outpost program). It should be noted that Newfoundland's 10% contribution to this agreement is "in kind". That is to say, the province contributes no cash and the 10% provincial contribution consists of the provision of programs and services only."

**No date**

- ASC-COLL-347 7.01.014 "Contrasting Prophecies of Indian - White Relations...", by George Henriksen, nd; "The Mushuau Innu..." by George Henriksen, 1993; "Voisey's Bay MineMill Project..." by George Henrikson, 1998 (scanned)
- PANL GN 56/2 I.G.A. Children Sponsored at School by D.N.L.A., Letter from J.C. Watts, N.W.R. to Mr. Rockwood, nd. "Regarding your conversation with Dr. Paddon about extra children we can take three to five or as many as you wish to send."
  - From GN/2 Education in Northern North: John Edmuds, David Mitsuk, Audrey Frieda, and Hulda Hunter. Later Winston White, an orphan from Nain
- PANL GN 56/2 "Educational Problems in Labrador"
  - "The main difficulties at recent arise from the following causes... 1. Isolation... 2. Lack of Teachers... 3. Language difficulties for Eskimo or Indian children... 4. Starvation..."
- PANL GN 56/2 "Division of Northern Labrador Affairs: Memorandum of Northern Labrador Education" story of a young Indian girl sent to hospital from Davis Inlet, while under observation, attended school
- PANL Memorandum: Indian Housing Programme - Review
  - "1... The Indian Housing Programme at North West River began in 1956 when Reverend Father K Pirson supplies Ponis Nuk with material to the value of \$500.23 for the construction of a small dwelling..."
- PANL GN 56/2 Dept. of Education
  - "Native school" budgets (Davis Inlet, North West River, and Black Tickle): expenses/cost of school maintenance and supplies **[n.d]**
  - Also includes budget information for St. Anne's School in Conne River
- PANL PRC 35 Dept. of Education: no. 75, Subject: Indian Education Authority
  - Naskapi Montagnais Innu Association Presented to Dept. of Education and the Denominational Education Committee of Newfoundland. By Naskapi Montagnais Innu Association, the Roman Catholic School Board, **nd.:**

- “In the accompanying paper presented at the most recent meeting of the Roman Catholic School Board, the Indian people of Labrador expressed their desire to control and be responsible for the education of their children. At the same time, we also presented a paper detailing the basic structure of an Indian Education Authority... The Roman Catholic School Board gave full support to the ideas outlined in these papers and in particular, the assumption at the earliest opportunity of control over their school in Labrador...” (see photos)
  - “One People Cannot Run Another People’s Schools”: A Paper presented to the Northern Region of the Roman Catholic School Board in Labrador by the Naskapi Montagnais Innu Association (see photos)
  - Discussions and correspondence re. Innu/community control over the education system
- 
- PANL GN 142.298 Education: final draft, **nd.**
    - Northwest River:
      - “...One outstanding feature is the extremely high dropout rate among students, particularly Indian students, due to language and cultural difficulties, and lack of parental encouragement and interest. An almost completely academic curriculum is probably the major reason.”
      - “It is not surprising that education is not given high priority by the local Indians considering the general living conditions of that segment of the population and the curriculum orientation, few have employment income but most derive a living from social assistance of one sort or another, and other Government funded programs such as the Local Initiatives Program, and Opportunities for Youth, and Manpower training programs. Most of the north side population, on the other hand enjoy relatively high income levels through employment in Goose Bay, or by the International Grenfell Association.”
      - “There is evidently some recognition of community needs by school officials. Indian women of the community regularly use the clothes washing and drying facilities of the home economics room of the school which serves the Indian elementary population and senior girls prepare light meals for all the pupils of the school.”
    - Minority Centered Language Education:

- “For many northern communities in Labrador, English is not the first language of residents. Instead, Eskimo or Nauscaupai is the language of the natives and of the home. This has important repercussions for children of native families since many enter school with a severe language handicap imposed by the present education system. It is most unfair that speaking one’s own language constitutes an education handicap, and yet such is the case. Almost without exception, instruction in school attended by native children is carried out in English. To most of these children this is a foreign and largely unfamiliar language. It follows then that many months, and in all too many cases, years pass before children can understand the words being used by their teachers, let alone the concepts which lie behind the words. Added to these difficulties is the lack of parental support and encouragement which ease the passage to literacy for many a middle class child...”
- Integration of High School in North West River:
  - There is a problem related to high school education within North West River, which exists as a result of separate facilities being provided for each of the two resident ethnic groups. The north side of North West River school population attends school up to and including grade XI in facilities on the north side of the river. The south side population, all Indian, has its own facility on its side of the river. In the past, it has been the custom to send students from south side of North West River requiring higher grades to schools in the Island or, less frequently, to Labrador West. This is done in spite of the fact that there is already within the community a school which is comparable to schools elsewhere in Newfoundland, with an administration willing to accept students from the south side.”
  - “It is the belief of the Commission that it is desirable that all students of North West River be integrated and taught together at the high school level. This would allow Indian students to remain in their home environment until completion of high school, permit more efficient use of existing facilities and provide greater opportunity for cultural adjustment within the community. The Commission is aware of some unease at the prospect of integration, but does not have any indication that the unease is pervasive. However, it did not receive a great deal of comment on the subject of integration of high school within North West River and is somewhat hesitant to make a recommendation for integration

without knowledge about the viewpoint of an adequate portion of the community.”

- PANL GN 142.50 Education in Labrador brief submitted to the Royal Commission on Labrador/The Faculty Council, Faculty on Education, Memorial University of Newfoundland, **nd**.
  - North West River:
    - Location and Population:
      - North West River is situated on Lake Melville, some twenty miles northeast of Goose Bay by gravel road. The settlement itself is named for the short, relatively deep section of water connecting Lake Melville to Little Lake and Grand Lake. The river divides the community. The north. side is inhabited by whites; the south side primarily by Nascaupi and Montagnais Indians. Connecting the two sides of the river is a six-passenger cable car. The community began as a home for trappers, having a Hudson's Bay store to handle furs that came from the interior. Today there is only one man who leaves his family to trap for any length of time. The sources of occupation come from the Goose Bay area, the Hudson's Bay store, the I.G.A. Hospital and any incidental hunting and fishing available. A small saw-mill has been constructed with federal funds and provides employment for some Indian men. The total population of North West River is 931, according to the 1971 census, and some 400 have Indian as their native language. The remainder of the community speak English. Eskimo constitutes the native language of only a small fraction of the population. North West River is also the site of the International Grenfell Association head office for the coastal Labrador and Lake Melville area. The Association maintains a hospital and two dormitories there. Thus, students leaving coastal community schools are flown to North West River for the school year to stay either at the new dormitory for older students, or the old dormitory for the younger children. Some of the younger children staying at the junior dormitory come from broken homes.”
    - Economic and Social Condition

- The Indians of North West River were made to settle there in the early 1950's and have not been given the kind of help and guidance needed to cope with the demands that another way of life requires. Today about ninety percent of them are on welfare. In the 1960's houses were built for them, but without proper planning. These houses are located on the side of a hill which was once covered by trees. Now left bare of natural vegetation, the whole area becomes at times muddy and unsightly. On cold days some families move out of the houses into the more comfortable tents. The houses are without water or sewerage facilities, and are sometimes used as woodsheds and dog shelters.

It is not the intention of this report to describe the plight of the Indians in great details, but to indicate, by calling attention to a few details of their living conditions, that it is perhaps unrealistic for educators to expect great success at school when living conditions at home are so deplorable.

The white community on the north side of the river is relatively prosperous. One of the greatest needs is a community center where adults and children can take part in social and cultural activities. Some people from outside have initiated social programs from time to time, but when they leave there is no local leadership to replace them. Emphasis should be given to the development of local leaders; perhaps the establishment of a community center would contribute to this.

The International Grenfell Association is responsible for the dormitories on the north side of the river. The Association feels strongly, however, that this should now be the responsibility of the Newfoundland Government. For instance, the community has equipped the gymnasium of Lake Melville High School since the Government has not assumed responsibility for it. This school is given an annual provincial grant of \$64 per pupil, yet the oil bill alone for the year is in excess of the total amount from this source. Special Federal and Provincial assistance is required if the pupils of North West River are to receive the educational opportunity they need and deserve.”

- Peenmin-Mackenzie School: Drop-Out Rate for Pupils

- “Only three boys in the history of this school have completed high school and attended university. This high drop-out rate may be due to several factors:
  - 1. The learning difficulties at the school are greatly increased because of a language barrier: the children are Indian speaking, but the language of instruction is English.
  - 2. Pupils and parents have very little interest in education. Pupils do not attend school regularly, and are not encouraged by their parents to excel in school. There are also very few books and other reading materials in the homes, so that formal education is confined to the hours when school is in session.
  - 3. The curriculum is unsuitable because in the main it does not reflect the culture of the people. To add to this the children, in the words of a local leader, are caught in a "cultural vacuum". This is so because they are children of parents who have, to a degree, become modernized, and have lost many of their traditional skills and a strong sense of their culture. This being so, they are not communicating any strong sense of pride in their heritage to their children. The children, in turn, are unable to grasp the culture of the white man as it is presented in school. They, therefore, seem to have no clear goals which they feel they can attain.”
- Coastal Areas: Labrador North
  - “Davis Inlet is a different community from the other Northern communities in that its population is Indian. These people are caught in a transitional stage between cultures. At the moment they are dependent upon the province for the means of subsisting. The Roman Catholic Church through the Oblate Missionary Order administers the social services that they have. Again the Provincial Government assists with the salmon and arctic chard fishery and also provides a retail outlet for clothing and foodstuffs.”
- PANL MG 63.1932 The Labrador People, Their Location, and the Pattern of their Spread, **nd**.

- “Davis Inlet: An area recently wholly abandoned by white settlers, once numerous, who have gone to Hopedale area. It is now the center of the Oblate Fathers’ very enlightened and progressive mission to Indians and its population may be considerably larger than indicated here, as Indians are migrating in from the interior. Almost entirely Indian population.”
- “North West River: The last census figure on this town was 511, making it second only to Hamilton Inlet in size, although it must be stressed that this included Indians. There has been no migration out of this town since the time of the census, and a large number of births and the arrival of several settlers... would imagine there must be 150 or more Indians in the area and more coming in...”