1939
Stratford Festival
Glossary of Terms
Prepared by Sorouja Moll

Readers of the Glossary may be distressed by the content. The Indian Residential School Survivor Support Society has established a 24-hour Crisis Line for former students and their families. Call: 1-866-925-4419. Additional resources: Hope for Wellness Helpline.

- The glossary offers points of departure to reflect about and to critically engage with the lexical and contextual elements appearing in the world of play. Key terms, definitions and resources are not limited to those presented. Continue to explore, research, and learn.
- Glossary prompt questions to get you started:
  a) Why do you think the playwrights titled the play 1939? In your response, refer to research references.
  b) Using a research reference provided in the Glossary, students are to locate an association to a moment in the play. What new understandings does the research illuminate about the chosen moment?

Supplementary Resources
Orientation: Shingwauk Project and Residential School Research.
Collection of Images [1920s-50s]
Wikwemikong Indian Residential School and area. Historical Contexts.

Residential School Newsletters – sample, 1933
“Spanish News” File # 2013-056-003-001

Idle No More. Web: https://idlenomore.ca/

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Context In 1939, three months before Germany invaded Poland, King George VI and Queen Elizabeth sailed to Canada on the ocean liner, RMS Empress of Australia. The Royal Tour marked the first transnational visit across Canada and took place from May 17, 1939 to June 15, 1939. During this period, other significant events were also unfolding.

1) Jewish Refugees on the passenger ship M.S. St. Louis turned away

During the Royal Visit, on June 7, the MS St. Louis carrying 907 Jewish refugees fleeing Nazi Germany were denied entry to Canada and was forced to return to Europe. Historian Steve Schwinghamer explains “The refugee passengers were distributed between the Netherlands (181), Belgium (214), France (224) and the United Kingdom (288). However, the Second World War broke out not long after their return to Europe, and in 1940, more than six hundred of the passengers were in territories that fell under Nazi authority. Sarah Ogilvie and Scott Miller have shown that 254 of the passengers were murdered in the Holocaust; one passenger also died in later German air attacks on Britain.” (Canadian Museum of Immigration Pier 21, 2022). Gustav Schröder (1885-1959) was a German sea captain, who in 1939 attempted to save the passengers on his ship. The trip also known as the voyage of the damned set out from Germany to Cuba where they were promised asylum.

"The telegram reached Prime Minister Mackenzie King as he was escorting the Royal Family in Washington in early June, 1939. Now was the time to show “true Christian charity,” said a group of writers, historians and business people, and let the 907 German Jews of the St. Louis come ashore.

But King said it was not Canada’s problem and left the matter to officials such as Frederick Blair, the architect of Canada’s restrictive immigration policies, known for his inflexibility. “The line must be drawn somewhere,” Mr. Blair wrote in an internal document.” (Sean Fine, Nov 6, 2018, Globe and Mail).

“Today the victims of fascist and nazi terror cry aloud to all civilized people for consideration and for aid. I am wondering what is going to be Canada’s response to that cry. Pro-nazi papers printed in Canada and pro-nazi literature printed in Germany and widely circulated in Canada are trying to poison us with anti-semitic propaganda […] but so far nowhere in parliament or in any legislature has an attempt been made to keep out this vicious nazi propaganda which is attacking a minority in the country in which we live. Bear in mind that two-thirds of the refugees who today suffer in central Europe are non-Jews. […] Canada, however, should to-day be willing to join with other democracies in offering asylum to a fair quota of sufferers, both Jews and Christians, in a broad humanitarian effort to relieve their distress and with proper safeguards” (122-123).

http://parl.canadiana.ca/view/oop.debates_HOC1804_01/124?r=0&s=2

and

http://parl.canadiana.ca/view/oop.debates_HOC1804_01/989?r=0&s=2
“Mr. Wilfrid Lacroix (Quebec-Montmorency): I have the honour to present to this house a petition from La Societe St-Jean Baptiste of the Quebec diocese bearing the signatures of 127,364 persons vigorously protesting against all immigration whatsoever and especially Jewish immigration.”

http://parl.canadiana.ca/view/oop.debates_HOC1804_01/430?r=0&s=4

“Never in the history of mankind have human beings been treated so barbarously as they are being treated at the present time by fascist power. Men, women and children, families which have been rooted for centuries in the land in which they lived have been deprived and robbed of everything they possessed and ordered to leave the country, their only crime being that their racial origin or religious beliefs were distasteful to the powers that be or their democratic principles unwelcome in totalitarian states. […] Almost every civilized country has definitely taken sympathetic action. Canada as yet has not done so, and I should like to see her take her rightful place …” (432).

http://parl.canadiana.ca/view/oop.debates_HOC1804_01/434?r=0&s=3

and

http://parl.canadiana.ca/view/oop.debates_HOC1804_03/373?r=0&s=2

References and Resources

Canadian Parliamentary Historical Resources: http://parl.canadiana.ca/?usrlang=en

Library and Archives Canada presents some of the key Canadian historical files related to the tragic voyage of MS *St. Louis* at: http://data2.archives.ca/e/e443/e011068294.pdf

(Library and Archives Canada, RG76 Volume 440 File 670224)

2) **Christie v. York: Anti-Black Racism and segregation laws in Canada:**
Fred Christie was a Black chauffeur in Montreal. In the summer of 1936, several friends joined Christie to watch a hockey game and afterwards went to the York Tavern. The bartender refused to serve Christie because he was Black. Christie brought legal action against the tavern which eventually went to the Supreme Court in 1939. In the Christie v York case (1939), the Supreme Court of Canada decided to allow private establishments to discriminate based on free enterprise.

It was not until **1975** that “Quebec enacted its Charter of Human Rights and Freedoms, finally preventing taverns from discriminating on the basis of race. At that moment, the decision in Christie v. York passed from law into legal history, a permanent reminder of the power of law to authorize the racism that often lurks below the surface of society.”


References and Resources
3) **World War II: Japanese Internment policies.**
On September 10, 1939, Canada declared war on Germany. Two years later on December 8, 1941, one day after Japan attacked Pearl Harbour, Canada declared war on Japan and propaganda fueled by discrimination alienated and villainized Japanese citizens. The government of Canada began a policy of seizing up to 12,000 fishing boats owned by Japanese Canadians. In 1942, B.C.’s Japanese population of approximately 22,000 were forced into internment camps throughout the interior.

**Resources and References**


4) **Depression (1929-1941)**
1939 was designated as a year that “The Great Depression” was concluding. North American economies were turning their attention to the potential of nationalism and capital generated with the advent of WWII and the industrial military complex. To follow is an excerpt from historian Michael Horn’s writing about the period:

“Images of the Great Depression in Canada include breadlines, relief camps for single men, protest marches, and dust storms sweeping over the western plains. Perhaps no image is more poignant than the ‘Bennett buggy’ (named after Prime Minister R. B. Bennett) an automobile without engine turned into a horse-drawn carriage. Poverty compelled this technological step backwards. The 1930s witnessed many such defeats. During the downswing that began in 1929 and ended in the spring of 1933 and fell by 29 per cent in constant dollars. Industrial activity in the first quarter of 1933 was 57 per cent of the 1925–9 average; national income in 1933 was barely over half of what it had been in 1929. The recovery was uneven, leaving out wheat farmers altogether, and ended in a renewed slump in 1937. Only the war that began in September 1939 brought full recovery. The Depression had external and domestic causes. Economic dislocations resulting from the Great War lingered. Great Britain was unable to resume its pre-war role of stabilizing an inherently unstable world economy. The United States would not replace Britain in that role; instead, it joined other countries in reducing imports when prices fell, seeking to protect domestic markets against foreign competition. American banks cut long-term lending abroad at the same time that long-term lending at home declined. As well, these banks restricted short-term credit. These actions intensified the shocks to the international system resulting from an overproduction of cereals and several other commodities, and from the stock market crash of October 1929. Canada was among the hardest-hit countries. Exports declined while the terms of trade turned against Canada, as prices for wheat, fish, lumber, and base metals fell more steeply than the prices of imported manufactured goods. Expansion during the boom of the later 1920s had led to excess capacity in agriculture, fish processing, pulp and paper, mining and smelting, transportation, construction, and automobile manufacturing. In the context of heavy public and private debt, with interest rates staying high well into the 1930s, falling prices prompted a ‘credit crunch’ of unprecedented severity. Corporate profits fell or vanished; many enterprises went into bankruptcy.”
Resources and References


5) The Hepburn Controversy
Canada was in a state of plummeting economic and social depression. With citizens speaking out against the government in action, calls for action, anti-war sentiments, and critiquing the cost of the royal visit the press was being censored and officials (especially academics) were not only losing their jobs but under the threat of prosecution. The Right Honourable Mitchell Hepburn (1896-1953) Premier of Ontario was at the forefront of silencing imperial antagonists. http://images.ourontario.ca/london/2294081/data

Professor G.M.A. Grube (Trinity College, 1899-1982) and Professor Frank Underhill (University of Toronto, 1889-1971) were vocal in their anti-imperialist, free speech, and radical rhetoric. See also Montreal Gazette, 14 April 1939.

“If professors at Toronto must keep their mouths shut in order to preserve the autonomy of the university, then that autonomy is already lost,” wrote Frank Underhill, a history professor at the University of Toronto, to U of T president Robert Falconer in 1931. “A freedom that cannot be exercised without danger of disastrous consequences is not a real freedom.” (Underhill, 1931)

“It was harder to ignore an incident that occurred during a session of the Ontario Legislature on April 13, 1939. Earlier that month at a CCF convention, Trinity College lecturer George Grube had questioned the nation’s defence spending. In response, Conservative leader George Drew referred to the 1938 book Canada Looks Abroad, which, in a section on non-interventionism, quoted Underhill as once having said that Canada must “make it clear to the world, and especially to Great Britain, that the poppies blooming in Flanders Fields have no further interest to us.” Premier Mitch Hepburn yelled, “Shame, shame!” (Bradburn, TVO, 2018)

https://tvo.org/article/current-affairs/free-speech-controversies-on-campus-1930s-style

“Ontario’s Liberal Premier Mitchell Hepburn threatened to introduce legislation in 1939 to fire Underhill, a move endorsed lustily in the Ontario press and by Conservative opposition leader George Drew.” (from Robert Teigrob, Living with War: Twentieth-Century Conflict in Canadian and American History and Memory, University of Toronto Press, 2016, 116)

References and Resources

Conversation with G.M.A. Grube, Toronto, April 1966; TCA, Grube Provostial file 987-0003, C.M.A. Grube to the Provost, 12 April 1939.

Memorandum Submitted to Professor Grube as Approved by the Executive Committee, April 1939


QUA, Lower Papers, vol. 1 file A12, Lower to Grube, 17 Apr 1939, copy; UBCA Alan B. Plaunt Papers, vol. 2-4.

https://www.theglobeandmail.com/life/john-grube/article1350440/

6) **Residential Schools (1939)**

Underfunding of residential schools during the Great Depression increased the existing unsafe conditions of the institutions: "Canada's Residential Schools: The History, Part 2, 1939 to 2000 carries the story of the residential school system from the end of the Great Depression to the closing of the last remaining schools in the late 1990s. It demonstrates that the underfunding and unsafe living conditions that characterized the early history of the schools continued into an era of unprecedented growth and prosperity for most Canadians. A miserly funding formula meant that into the late 1950s school meals fell short of the Canada Food Rules. Overcrowding, poor sanitation, and a failure to adhere to fire safety rules were common problems throughout this period." (Truth and Reconciliation Commission of Canada, Part 2, 1939-2000). Web:
https://collections.irshdc.ubc.ca/index.php/Detail/object/8791

References and Resources

Welfare and Training Superintendent, R.A. Hoey wrote in 1940 that he estimated that, by then, Canada had invested $10 million in residential schools. Since he started with Indian Affairs in December 1936, there had never been “the funds necessary to undertake the repairs required at a majority of our residential schools.” As a result, many government and church-owned schools were “in a somewhat dilapidated condition” and had “become acute fire hazards.” He laid responsibility for the “condition of our schools, generally,” on their “faulty construction.” This construction, he said, had failed to meet “the minimum standards in the construction of public buildings, particularly institutions for the education of children.” ... (463 +)


Health and Welfare: The deadly toll of infectious diseases: 1867-1939, Chapter 16

It cannot be gainsaid that in the early days of school administration in the territories, while the problem was still a new one, the system was open to criticism. Insufficient care was exercised in the admission of children to the schools. The well-known predisposition of Indians to tuberculosis resulted in a very large percentage of deaths among the pupils. They were housed in buildings not carefully designed for school purposes, and these buildings became infected and dangerous to the inmates. It is quite within the mark to say that fifty per cent of the children who passed through these schools did not live to benefit from the education which they had received therein. — Duncan Campbell Scott, 1914


Red River Polytech Library and Academic Services. Web: https://library.rrc.ca/ResidentialSchools

Residential school student schedules, etc.
Issues of “The Wigwam” – publication
http://archives.algomau.ca/main/?q=node/44675

Historical Continuity re: the arts, students dress “in costumes,” To locate, see the image number in the link.

“History of Qu’ Appelle Indian School”
http://archives.algomau.ca/main/?q=node/44345

Residential School Drama Award Winner. Note: Image 40 of 59 – Grace Lavallee student of the Qu’Appelle Indian Residential School, Lebret Sask. Won a Drama Award.

Image 42 of 59 – students wearing traditional dress.

Image 43 of 59 – description of the arts in the school.

Wikemoikong Summary Diaries (includes 1930s entries)


7) Indigenous Resistance and Activism (20th century)
In 1918, the League of Indians of Canada was formed in Ontario by F.O. Loft, a returning First World War veteran and member of the Six Nations of the Grand River. Loft advocated for the resolution of a set of grievances common to Indigenous peoples across Canada. Among these concerns were the loss of reserve lands and the failure to recognize Indigenous land rights, restriction of hunting
and trapping rights, culturally destructive educational policies and administrative practices, and poor economic and health conditions on reserves.

- The 1930s and 1940s brought an increase in Indigenous political organization, especially at the regional and provincial levels. The Indian Association of Alberta formed in 1939, the Federation of Saskatchewan Indians formed in 1944, and the North American Indian Brotherhood formed in 1945.
- 1939 - League of Indians splits into two groups - the Indian Association of Alberta and The Protective Association for Indians and Their Treaties
- 1929 - Complaints about Inuit not bearing traditional Christian names arise, beginning decades of government labelling strategies to ease the recording of census information and entrench federal authority in the North. Among the failed initiatives are metal discs with ID numbers
- Following the government's rejection of the Allied Indian Tribes' land claims in 1927, the organization folded, only to be succeeded in 1931 by the Native Brotherhood of British Columbia. This organization arose out of Indigenous labour-oriented activities in coastal industry and remains a major force that promotes fishing rights and other issues relating to BC's coastal Indigenous communities.
- Indigenous students and parents resisted and protested the harsh regime in place at most residential schools. Some children refused to co-operate and sabotaged the operations of the kitchen or classroom, stole food and supplies, or ran away (1939). At least 25 fires were set by students as a form of protest. Their parents and political leaders protested the schools' harsh conditions and pedagogical shortcomings, though their objections were mostly ignored.
- By the 1940s it was obvious to both the government and most missionary bodies that the schools were ineffective, and Indigenous protests helped to begin to change policy. In 1969, the system was taken over by the Department of Indian Affairs, and separated from the church.


8) **Andrew Gordon (Gordon's Reserve, Sask., 1939)**

On March 11, 1939, 11-year-old Andrew Gordon ran away from the Gordon's reserve residential school in Saskatchewan. He did so while the students were on a skating expedition.

In the words of the report: "Andrew had never reached home. On Monday evening, a visitor told his father, David Gordon, 'I believe your boy ran away from school.' On Tuesday morning, the father set out for the school. On his way, he came across tracks that he believed belonged to his son. He followed them, encountering five spots where the boy had stopped to rest. At the sixth, he found his son, frozen to death."

When Gordon contacted the RCMP and Indian Affairs to apprise them of the tragic news, "It was the first time either agency had been informed of the boy's disappearance of three days earlier." (Tim Fontaine, CBC News, 2015)
Resources and References:


Documentation/language concerning the death of a student:
St. Mary’s Indian Residential School (Kenora, ON) http://archives.algomau.ca/main/sites/default/files/2010-006_003_015.pdf

9) **Inuit and the Supreme Court of Canada, (Indian Affairs to Mines and Resources)**
A Supreme Court of Canada decision (1939) included Inuit in the government’s definition of “Indians” (section 91 (24) of the British North America Act). The federal government assumed responsibility for Inuit affairs.

Notably in 1936, the government’s department of Indian Affairs was made a branch of the Department of Mines and Resources. Prompt question: What is the implication of this change? http://parl.canadiana.ca/view/oop.debates_HOC1804_03/777?r=0&s=2

10) **Manifestations of Economic Crisis: “Non-Resident and Migrant Men”**
The devastation left by the economic depression left many people and families destitute on the streets especially in larger urban centres. Concerns about how this might appear during the Royal Tour became part of the debates during the House of Commons session.

“Our non-resident and homeless men must have exceeded 50,000 doubtless the total has been as high as 100,000 at some times” (2871).

“The whole atmosphere of the camp was one of smouldering rebellion and frustration. The men felt they were reduced to that low stage of beggary and subjection with complete isolation from all social amenities where nothing more worse could happen them” (2873)

http://parl.canadiana.ca/view/oop.debates_HOC1804_03/467?r=0&s=2

Visiting medium income families ... to see the real Canadian people.

“How excellent it would be if their majesties could visit a home of that sort and could have tea, or lunch there. It does to me that it would give them an opportunity to become acquainted with the real Canadian people. They would in that way get to know more about the Canadian people than they could ever learn by all the garden parties, state reception, soirees and that sort of thing that might be arranged […] As a matter of fact a member of the press gallery came to me and made the suggestion, told me it was the idea of his own paper ... the Winnipeg Free Press.”

http://parl.canadiana.ca/view/oop.debates_HOC1804_01/244?r=0&s=2

http://parl.canadiana.ca/view/oop.debates_HOC1804_01/247?r=0&s=2
“A quarter million Canadian farmers — the greatest number from Saskatchewan — fled this catastrophe [prairie drought] between 1931 and 1941 by heading for British Columbia (mostly) and Ontario. Those who remained behind received some support from a relief effort mustered by private citizens and government. The Dust Bowl changed the farming landscape of the prairies, and it would have a long-term impact on farming practices. It also created a new diaspora out of first- and second-generation Westerners who had left behind other homelands to become homesteaders and were now environmental refugees. As well, the Dust Bowl contributed significantly to the growth of distinctive political ideologies and attitudes that propelled reform movements on the right and left.”

“On 20 May, 1938, unemployed protesters occupied the Vancouver Art Gallery, the Hotel Georgia, and the main Post Office on Hastings Street at Granville. A month later, on Sunday, 19 June at daybreak, the Vancouver Police oversaw the largely peaceful evacuation of the Art Gallery; and at the same moment, the RCMP stormed the Post Office with teargas and truncheons. A window-smashing campaign followed and, hours later, a demonstration of support took place at an East End park where 10,000 to 15,000 locals gathered” (In John Douglas Belshaw, Canadian History: Post-Confederation, Chapter 8, BC Open Campus)


11) **The Royal Visit**

King George VI and his wife Queen Elizabeth sailed aboard the Empress of Australia to Canada to launch a month-long tour of North America. From May 17 to June 15 the monarchs travelled by Royal Train visiting provinces across Canada as well as travelling briefly to the United States.

The Royal Tour as a spectacle operated on multiple levels: 1) a means toward the illusion of unification and recruitment in preparation for an impending war, 2) present Canada as an independent and flourishing British colony while demonstrating its allegiance to the King, and 3) create a national and imagined continuity which deflected the discontinuities in the national landscape: starvation, unemployment, destitution, foreclosures, anti-Semitism, racial tensions and violence, disease, veteran abandonment, high taxation, government spending, etc. As explained by Guy Debord (1967) in Society of the Spectacle

“The spectacle presents itself simultaneously as all of society, as part of society, and as instrument of unification. As a part of society it is specifically the sector, which concentrates all gazing and all consciousness. Due to the very fact that this sector is separate, it is the common ground of the deceived gaze and of false consciousness, and the unification it achieves is nothing but an official language of generalized separation.”

**References and Resources:**

ROYAL VISIT TO NEW YORK FAIR PROPOSED: British News Magazine Says ... The Globe and Mail (1936-Current); Jul 28, 1938; ProQuest Historical Newspapers: The Globe and Mail pg.13

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50,000 Loyal Citizens, Both Redmen and White, In Brantford Throng BERT PERRY Staff Writer The Globe and Mail (1936-Current); Jun 8, 1939; ProQuest Historical Newspapers: The Globe and Mail pg. 15

Affectionate Salute Given King, Queen In Loyalist Province: ... JOHN BASSETT J R HAROLD DINGHAN The Globe and Mail (1936-Current); Jun 14, 1939; ProQuest Historical Newspapers: The Globe and Mail pg. 1

Cooperation Canada’s Need Thomson, Claude The Globe and Mail (1936-Current); Jun 21, 1939; ProQuest Historical Newspapers: The Globe and Mail pg. 6

Empress Still Held By Enveloping Fog That Hides Convoy: TWO DESTROYERS LEAVE TO MEET LINER Carnegie, R K The Globe and Mail (1936-Current); May 12, 1939; ProQuest Historical Newspapers: The Globe and Mail pg. 1

Government Criticized Over Choice Of Northern Route for Royal Liner The Globe and Mail (1936-Current); May 15, 1939; ProQuest Historical Newspapers: The Globe and Mail pg. 3

Life-Belts Are Donned When Their Majesties Join Drill Aboard Ship The Globe and Mail (1936-Current); May 8, 1939; ProQuest Historical Newspapers: The Globe and Mail pg. 1

REALM OF RELIGION: FEAR GOD—HONOR THE KING, The Globe and Mail (1936-Current); May 20, 1939; ProQuest Historical Newspapers: The Globe and Mail pg. 14

Rugged Welcome, Typical of North, Given at Sudbury: Mines and ... BRUCE WEST Staff Writer The Globe and Mail (1936-Current); Jun 6, 1939; ProQuest Historical Newspapers: The Globe and Mail pg. 1

SEES DANGER TO DEMOCRACY, The Globe and Mail (1936-Current); Aug 22, 1939; ProQuest Historical Newspapers: The Globe and Mail pg. 13


CBC Archives (2019). “In 1939, Canada rolled out the red carpet for the royal tour.” Website: https://www.cbc.ca/archives/royal-visit-canada-1939-1.5135946

Canadian Government Motion Picture Bureau (1939). “The Royal Visit” Website: https://www.youtube.com/watch?v=x65f6SYHBCu, See also, National Film Board of Canada, https://www.nfb.ca/film/royal_visit/


- Volume 1, 1939
  “The Address—Mr. Woodworth” Economic disparity and the Royal Visit” Vol. 1, pp 75-77 http://parl.canadiana.ca/view/oop.debates_HOC1804_01/77?r=0&s=2
“The Address—Mr. MacInnis”
Theme: Economics of visit
Vol. 1, pp 231 (23 Jan 1939)

“I do not think it is necessary for me to say any more than that I associate myself with much of what has been said already in regard to the visit of the king and queen. However, I am convinced that if this government had shown as much energy, enthusiasm and thoroughness in improving the economic conditions of the Canadian people, who must remain in this land for fifty-two weeks in every year, as they have shown in preparing for the three week visit of the king and queen, there would not be as much misery, distress and want as one see now on every hand.”

http://parl.canadiana.ca/view/oop.debates_HOC1804_01/233?r=0&s=2

“The Address—Mr. Woodsworth”
Theme: Lavish vs Squalor

“I was a little perturbed in the last day or two upon reading an account in the Montreal Gazette of one of the functions here in Ottawa. I read: Prologue to court functions anticipated during the royal visit to Canada in the late spring, this year’s drawing-room assumed a more regal tone than those of former years. Royal purples and blues, glistening diamante trimmings, and gold and silver metallic gowns in full-skirted style were favoured by women attending. Bouquets gave way to feather fans, but dainty nosegays were carried by hoop skirted debutantes who made their formal bows to society on this occasion. Conventional court weathers.

I should like to compare that with the front page story from the Winnipeg Free Press under date December 20: Meagre savings have dwindled away; clothes are becoming shabby and threadbare; household furnishings are in tatters: the bare minimum of food is all they have to offer. There are literally hundreds of such homes scattered across Manitoba.

... Here is a staff writer on the Globe and Mail. Here are the headlines: “Life of Grim Squalor Lot of Fishermen on Atlantic Coast – Parents Helpless as they Watch Scurvy-Stricken Children Grow Weaker Day by Day” (76).

http://parl.canadiana.ca/view/oop.debates_HOC1804_01/78?r=0&s=3

• **Volume 2, 1939**
  “Royal Visit to Canada—Participation of Returned Soldier and School Children”
  Vol. 2, pp 1330-31 [http://parl.canadiana.ca/view/oop.debates_HOC1804_02/182?r=0&s=3]

  “Question of Prorogation or adjournment of session—Functions to be attended by members of Parliament” [http://parl.canadiana.ca/view/oop.debates_HOC1804_02/712?r=0&s=3]

• **Volume 3, 1939**
  House of Commons Debates, 18th Parliament, 4th Session Vol. 3
  Comprising the period from the 30 of March 1939 to the 5 May 1939 inclusive

  [http://parl.canadiana.ca/view/oop.debates_HOC1804_03/l?r=0&s=1]

  Theme: Shakespeare and Foreign Policy (with German and Japan)
“I remember when some years ago the Prime Minister quoted Polonius from Shakespeare’s *Hamlet*:

And these few precepts in thy memory  
See thou character. Give thy thoughts no tongue,  
Nor any unproportioned thought his act.  
Be thou familiar, but by no means vulgar;  
The friends thou hast, and their adoption tried.  
Grapple them to thy soul with hoops of steel.

At this time, that quotation is quite apt. The friends you have, and their adoption tried, you should grapple to your hearts with hoops of steel. [...] new Canadians realize the situation as it is in Europe. They realize the power of nationality and they wish to have this spirit of nationality developed to the utmost” (2451).

[http://parl.canadiana.ca/view/oop.debates_HOC1804_03/47?r=0&s=3](http://parl.canadiana.ca/view/oop.debates_HOC1804_03/47?r=0&s=3)

**Illustrated Press Coverage of the Royal Tour**

Library and Archives Canada  

Illustrators who offered visual rhetoric of the tour include Arthur Racey and John Collins. To follow are samples and links to the work:

*Time for a Clean-Up.*  
**John Collins**  
1939, 20th century  
Ink, crayon, graphite and opaque white on card  
37.2 x 28.9 cm  
Gift of Mr. John Collins - The Gazette  
M965.199.4161  
© McCord Museum  

*Real Unity at Last?*  
**John Collins**  
1939, 20th century  
Ink, crayon and graphite on card  
27 cm  
Gift of Mr. John Collins - The Gazette  
M965.199.4001  
© McCord Museum  
In the Spotlight.

John Collins
1939, 20th century
Ink, crayon, graphite and opaque white on card
36.9 x 28.1 cm
Gift of Mr. John Collins - The Gazette
M965.199.4200
© McCord Museum


Bon Voyage.

John Collins
1939, 20th century
Ink, crayon and graphite on card
37.2 x 28.2 cm
Gift of Mr. John Collins - The Gazette
M965.199.4006


To Their Majesties!

John Collins
1939, 20th century
Ink, crayon and graphite on card
36.7 x 28.3 cm
Gift of Mr. John Collins - The Gazette
M965.199.4173
© McCord Museum


"It's an Ill Wind..."

John Collins
About 1939, 20th century
Ink, crayon, graphite and opaque white on card
38.2 x 28.1 cm
Gift of Mr. John Collins - The Gazette
M965.199.4262
© McCord Museum

Coming Events Cast Their Shadows ...

John Collins
About 1939, 20th century
Algonquin

Detail: The character Jean Delorme is a 16-year-old, Métis Algonquin student.

Context: Algonquin are Indigenous Peoples whose home communities traditionally and presently straddle areas of western Quebec and Ontario along the Ottawa River and its adjacent lands and tributaries. They have held this territory since time immemorial. Closely related to Ojibwe and Odawa together with Algonquin peoples also comprise the larger cultural group known as Anishinaabeg. The Algonquian linguistic group includes many languages, including those of the Atikamekw, Blackfoot, Cree, Wolastoqiyik, Mi’kmaq, Innu, Naskapi, Ojibwe and Oji-Cree. Meredith Black explains that "According to the 2016 census, the Algonquian language group was the largest in Canada, with approximately 175,825 speakers. The majority of these speakers reside in Manitoba (21.7 per cent); the rest live in Quebec (21.2 per cent), Ontario (17.2 per cent), Alberta (16.7 per cent) and Saskatchewan (16.0 per cent)" (Black 2007).


Resource References

Algonquins of Pikwakanagan First Nation. Website: https://www.algonquinsofpikwakanagan.com/


Government of Ontario. Algonquin land claim. The largest land claim being negotiated in Ontario. If successful, it will be the province’s first modern-day constitutionally protected treaty. Website: https://www.ontario.ca/page/algodonquin-land-claim

Omàmiwininiwag (Algonquin) Territories. Website: https://native-land.ca/maps/territories/algodonquin/

Métis

**Detail:** The character Jean Delorme is a 16-year old Métis Algonquin student.

**Context:** Along with First Nations and Inuit, Métis are recognized as Indigenous Peoples in Canada. Métis are of European and Indigenous ancestry. Descendants of French fur traders and First Nations women dating back to early Red River Settlement in what was to become Manitoba, Michif and French were languages (among others) spoken by Métis People. Author Chris Anderson explains in his book “Métis”: *Race, Recognition, and the Struggle for Indigenous Peoplehood* (2014), “Métis” is the identity of an Indigenous people with a shared sense of history and culture.

**Resource References**


Métis Nation of Ontario. Web: [https://www.metisnation.org/](https://www.metisnation.org/)

Ojibwe

**Detail:** The sibling characters Beth Summers (15-years old) and Joseph Summers (17-years old) are Ojibwe.

**Context:** Ojibwe, Ojibwa, Chippewa, or Saulteaux are an Anishinaabe people in what is currently southern Canada, the northern Midwestern United States, and Northern Plains: “According to oral tradition, the Ojibwe were originally from the St. Lawrence’s Atlantic mouth before beginning a long migration westward to the Great Lakes region in the seventeenth century” (Kiinawin Kawíndomowin Story Nations, University of Toronto). As Indigenous people in North America, Ojibwe are part of a larger cultural group known as the Anishinaabeg (which means “True People” or the “Original People.”) Closely related to the Odawa and Algonquin peoples, Ojibwe People share many traditions with Cree people, especially in the north and west of Ontario, and east of Manitoba. The Eastern Woodlands are their traditional homelands and they were integral parts of the early fur trade economy. Their language is part of the Algonquin language system which is Anishinaabemowin (Odawa and Algonquin dialects) which has many regional dialects, for example, Oji-Cree is a mixture of Ojibwe and Cree.

**Resource References**


Mohawk

Detail The character Evelyne is a 16 year-old Mohawk student.

Context Kanyen’keháːka or Kanien’keháːka (“People of the Chert”), commonly known as Mohawk by non-Kanyen’keháːka, are Indigenous peoples in North America. Mohawk People are the most eastern located member of the Haudenosaunee Confederacy also known as Iroquois or Six Nations Confederacy known as Rotinonhsyón:nih which comprises Onóndowága (Seneca), Goyogohó:no (Cayuga), Onóñda’géga (Onondaga) Onyota’á:ka (Oneida) and Tuscarora.

Resources References


“Janet Rogers reads Who’s Who and Beautiful Scars.” Web: https://www.youtube.com/watch?v=_RTc5c0GCyA


FalensJohnson, CBC Podcast BUFFY, about singer-songwriter Buffy Saint-Marie. Johnson is also the co-host of CBC Podcasts’ The Secret Life of Canada with Leah Simone Bowen, and guest-hosted CBC Radio’s UNRESERVED for the 2020/21 season. See also, Johnson’s work as playwright Salt Baby (2013), Two Indians, (2021), and Ipperwash (2018).

ImagineNative Film + Media Arts Festival. Web: https://imaginenative.org/


Cree

Detail The character Susan Blackbird is from Cree ancestry.

Context Nêhiyawak is the proper term in the Plains Cree language for “Cree” People. They are one of the largest First Nations in Canada. While being known as one people, there are complex variations among regions including Woodlands, Plains, and Swampy Cree. The character Susan references her humour filled Uncle Clyde in the play: “I’ll just pretend I’m like my Uncle Clyde. I will never forget how he made me laugh” (Lauzon and Riordan, 2022). Humour is a significant part of nêhiyawak traditions. Neal McLeod (2022) explains in his entry in the Indigenous Saskatchewan Encyclopedia, “An important part
of nêhiyawak oral tradition is reflected in the stories of wîsahkêcâhk, commonly referred to as the “trickster.” Wîsahkêcâhk links humans to the rest of creation (e.g., other animals), makes the world safe for humans, teaches humans many things, and also is a joker who often gets caught up in his own jokes. These stories, which taught children lessons about life, are referred to as âtayöhkêwina (sacred stories).

Resources References
Tomson Highway. Songs in the Key of Cree. Web: https://www.songsinthekeyofcree.ca/
And Manitoba Tour Documentary Web: https://www.youtube.com/watch?v=ld5Rt9v0sic
More information Web: http://csc.us.edu.pl/tomson-highway-cree-canada/
Tomson is best known for universal hits such as The Rez Sisters, Dry Lips Oughta Move to Kapuskasing, Rose, Ernestine Shuswap Gets her Trout, (The Post) Mistress, the best-selling novel Kiss of the Fur Queen and his recently published memoir Permanent Astonishment. He has also written children’s books, namely Caribou Song, Dragon Fly Kites and Fox on the Ice. His work has been translated into eleven languages. For many years Tomson was Artistic Director of Canada’s premiere aboriginal theatre company, Toronto based Native Earth Performing Arts, from which has emerged an entire generation of playwrights and theatre artists.

The Maple Leaf Forever

Detail: Written in the year of Canada’s Confederation (1867) by Alexander Muir (1830-1906), the song was composed after Muir served with the Queen’s Own Rifles of Toronto in the 1866 Battle of Ridgeway against the Fenians.
Context: The song is a patriotic anthem written primarily for English Canada using the maple leaf as an emblem of nationhood. The anthem was not embraced by French Canadians and the song fell out of favour to “O Canada.”

Resources and References
Maple Leaf Forever. (2013). Website: https://www.mapleleavesforever.ca/the-maple-leaf-forever?gclid=Cj0KCQiwqPGUbHDwARIsANNwjV5WdCiifmqv6-k2-vN06yN0ThYMecNpxcQfESerxJ4mYC19FKPOwaAk7DEALw_wCB


**Cadets**

**Detail:** In the play, Cadets are referenced when instruments are suggested when seeking additional actors for the performance as well as the use of instruments. Notes: This entry is an example of the potential contextual depth when researching a single key term.

**Context:**
The programming of Cadets and Marching / Brass Bands were installed into residential schools as a method of formalized assimilation.

**Resources and References**

**Excerpt** “Between the 1920s and late 1960s, the Boy Scouts Association of Canada and the Canadian Cadet Movement proved to be ambiguous institutions for the Canadianization of certain ethnic minorities. While nationally, as agents of Anglo-conformity and settler colonialism, these movements remained rooted in a British Canadian identity, at the local level they gradually became more accommodating of particular white ethnic identities. However, this did not extend to non-white cadets and scouts, especially Aboriginal boys, who were targets for assimilation into the larger Anglo-Canadian mainstream. As such, this is in part a study of Anglo-Canadian whiteness and the ways in which shifting definitions of whiteness and national identity can be viewed through the local accommodations made by two Anglo-Canadian youth movements Aboriginal youth were subject to assimilationist programs within cadet and scout units, but, at the local level, both national movements provided greater cultural accommodation to white ethnic and
religious minorities, primarily through the intervention of ethnic and religious institutions that sponsored their own Cadet or Scout units. This began during the interwar years with two of the largest white linguistic and religious minority groups, French Canadian Catholics and Jewish-Canadians, spreading to white ethnic Eastern Europeans during the postwar period” (TRC, 2015)


- Photograph of band at Spanish IRS (Spanish, ON) in 1925

- St. Margaret’s Indian Residential School (Fort Frances, ON)
  [Link](http://archives.algomau.ca/main/sites/default/files/2010-006_003_005.pdf)

- St. Mary’s Indian Residential School (Kenora, ON)
  [Link](http://archives.algomau.ca/main/sites/default/files/2010-006_003_014.pdf)

- Ermineskin Indian Residential School (Hobbema, Alta)
  Photographs include:
  1) Photograph of Ermineskin hockey team
  2) Photograph of students and staff in a wagon
  3) Photograph of cadets at attention
  4) Photograph of a group of cadets
  5) Photograph of students in class
  [Link](http://archives.algomau.ca/main/?q=node/23893)

- St. Paul’s Anglican Mission, Blood Reserve
  Photographs include:
  1) Picnic of students and staff of St. Paul’s Anglican Mission, Blood Reserve, May 24, 1919
  2) Congregation of St. Paul’s Anglican Mission, Blood Reserve, June 14, 1912
  3) Cadets from St. Paul’s Anglican School, Blood Reserve, at Fort Macleod, 1916
  4) St. Paul’s Anglican School cadets, Blood Reserve, visiting the Peigan Reserve, ca. 1916
  [Link](http://archives.algomau.ca/main/?q=node/23756)

- St. Michael’s Residential School
  [Link](http://archives.algomau.ca/main/?q=node/15750)

- Sarcee Anglican Mission, Sarcee Reserve
  Photographs include:
  1) Army cadets at Sarcee Anglican Mission, Sarcee Reserve, 1913
  2) Bridge on route to Waterton Lake, 1915
  3) Riders at Oil City, near Waterton Lakes, 1918
  4) Buildings at Oil City, near Waterton Lakes, 1918
  5) Group of clergy
  [Link](http://archives.algomau.ca/main/?q=node/23757)

- Pelican Lake Residential School, Sioux Lookout, Ontario
  Photograph of student air cadets
St. John’s Residential School
Photograph of five students cadets ready to perform signalling drill
http://archives.algomau.ca/main/?q=node/15734

History of the Canadian Cadet Movement
https://21armycadets.ca/history-of-the-canadian-cadet-movement/

“Unofficially, girls have also participated in the Canadian Cadet Movement almost from the beginning. Often these were “sister” groups to an existing Drill Association, but on 30 July 1975, the Canadian parliament amended the relevant legislation changing the word “boys” to “persons”. Finally, this allowed girls full participation, and support, in the Canadian Cadet Movement.”


*note: prepared by the Government of Canada “Public Safety.” / RCMP. *use key words to search document.

“RCMP Officers developed good and positive community relations by getting involved in activities far beyond their traditional role. They gave apples to children (excerpt 1), showed “moving pictures” to the children (excerpts 2, 3, 4) or provided music training to a school band (excerpt 5). They also used, from time to time, the school, from time to time, as a place to eat and sleep, to socialize (usually with the school principal and the teachers) and to participate in celebrations (excerpts 6, 7, 8).” (65)


“Such was the case at the Mohawk Institute in Brantford, Ontario, where Rev. Robert Aston introduced military training in 1872 to create the order and discipline he felt was lacking among the students. Although a government sectioned cadet corps was not formed until 1909, Ashton broke the students into squads led by sergeants and corporals, introduced good conduct badges, black lists, a solitary confinement cell for those who misbehaved, and trained them to line up and march to the dining room, class room, chapel, and other places on the institution’s grounds.[12] He would also establish a parade square on the school grounds where the children would line up and number themselves off before going about their daily chores. By 1894, the boys were made to wear grey uniforms tailored by the girls, with polished boots, and performed drill exercises under the name of the Mohawk Institute Cadets.

The Mohawk Institute Cadets soon developed into a popular spectacle, with the public being invited onto the school grounds to watch the students perform. Even members of the Royal family witnessed Rev. Ashton’s civilizing efforts. The Cadets were also frequently taken outside the school grounds and paraded through the city of Brantford. In 1896, they participated in the Brantford Gala Day Cadet Competition where they beat the Brantford Collegiate Institute Cadets, the premier cadet corps comprised of upper and middle class children from Brantford. The victory was a significant achievement for Ashton, in that it
demonstrated that his civilizing efforts were successful. After Ashton’s retirement in 1903, his son A. Nelles Ashton carried on these demonstrations. Taking over the school, the younger Ashton established the #161 Mohawk Institute Cadet Corps, participating and taking first place in the No. 2 Central Ontario Military District rifle competition.

Mohawk Institute Cadet Trophy 1896, Author’s Photo

The Mohawk Institute Cadet Corps was disbanded in the 1920s,[14] but other Canadian residential schools retained this practice as an efficient and cost-effective way to promote their civilizing efforts. Beginning in 1933, the Cecilia Jeffery Residential School in Kenora, Ontario, sent their cadet corps on a performance tour of Ontario, Manitoba, and the United States. They performed mostly for the general public, and the press reported positively on their performances, focusing on the novelty of the Aboriginal cadet band. In 1934, performance requests for the Cecilia Jeffery Band began to be sent by non-Aboriginal groups, including requests to play at the King’s coronation in England in 1937, at the Glasgow World’s Exhibition in 1938, and for the King and Queen’s visit to Winnipeg in 1939. While Ottawa funded some trips, it did not support the requests to perform in England or Glasgow. The Minister for the Department of Mines and Resources, who was responsible for Indian Affairs, explained that while funding for the overseas trips were denied, “every encouragement should be given to this Band to visit other places in Canada or the United States.”[15] Following the Minister’s advice, the band continued to tour Ontario, Manitoba and the United States until 1939, promoting the civilizing work being done through the residential school system.[16]

Hockey

**Detail:** Throughout the play “hockey” materially and figuratively connects multiple themes in the plot’s rising action.

**Context:** Residential schools were institutionalized structures to condition Indigenous youth to embody being “Canadian” through sports; thus, “hockey’ created a vehicle to both enculturate and assimilate. Church, government, archival documents demonstrate the complex relationship between settler colonialism, colonization, forced assimilation, nationalism, discipline and punishment, sport, and Indigenous strength, survival, and resistance.

**Resources and References**


Auksi, Michael and Sam McKeegney, (2019). “Home Game: Rethinking Canada through Indigenous Hockey.” University of Toronto. Website: https://www.utoronto.ca/news/home-game-re-thinking-canada-through-indigenous-hockey#:.text=Residential%20schools%20were%20intended%20to.fraternizing%20with%20the%20other%20players


McCue, Duncan. (2016); “Residential Schools and Hockey.” CBC. Web: https://www.cbc.ca/player/play/2444910584

Braden Te Hiwi and Janice Forsyth “A Rink at this School is Almost as Essential as a Classroom”: Hockey and Discipline at Pelican Lake Indian Residential School, 1945–1951;” Canadian Journal of History 2017 52:1, 80-108


Hockey Team (1936-37)


Hockey game
Indoor Hockey rink boards
File # 2013-113-009 (001). Image 15/20
http://archives.algoma.ca/main/?q=node/45116

Hockey sticks
http://archives.algoma.ca/main/?q=node/45132

http://archives.algoma.ca/main/?q=node/45125

Goalie Mitt (n.d) but in period is 1950s
File #2013-113-013 (001). Image 8/12 [Desc. Goalie mitt. Close up, date early 50s?
http://archives.algoma.ca/main/?q=node/45134

The Song of Hiawatha, the Indian Passion Play, 1855.

Detail: In the play, Father Williams remarks that Madge Macbeth played the role of Hiawatha. The comment is based on the real life of Madge Macbeth’s performance in the Song of Hiawatha at a French River bungalow camp.

Context: Henry Wadsworth Longfellow publish the epic poem, The Song of Hiawatha in 1855. While Longfellow set out to honour Native American heritage, he repeated racist stereotypes and perpetuated the myth that Indigenous cultures where dying. The Europeanization of Native American culture using Christian values and Westernized literary structures and motifs. Because of the play’s popularity in the mainstream and education systems it impacts the perceptions of Indigeneity.

Resources and References


Image: "The Departure of Hiawatha," by Albert Bierstadt, presented to Longfellow by the artist in 1868


**Louis Riel**

**Detail** (note: spoiler alert) The character Jean Delorme has an intimate connection to the figure of Louis Riel. As Métis Algonquin, Delorme quotes from Riel’s writings, suggesting the *All’s Well’s* King be adapted to the Métis leader, and ultimately assumes the role in a culminating point of the play.

Jean’s line, quoting Riel’s writing, is as follows:

4_044. “Je ne suis pas de ceux qui cherchent les ruines ...”
St-Joseph. 70/09_12/

Tu planes au dessus de mon humble retraite
Fièvre aigle américaine et tu m’as abrité
Salut! Dons ton essor gloire à ta noble tête.
L’infortune reçoit ton hospitalité ...
Mais les revers ne font qu’exciter mon courage?
Frémissant dans le calme où je marche établi
J’aurai la gloire aussi d’endurer un outrage.  
Et quand Dieu daignera m’arracher de l’oubli.  
J’invoquerai ...

Faite à St Joseph Pembina, dans l’automne de 70

Pagination: (p.93, 94) Online # #146/7
Line # 26-35

Work Cited

**Context:** Louis Riel (1844-1885) was a politician, writer, poet, activist, political leader of the Métis People, and founder of the province of Manitoba. He led two resistance movements against the government of Canada and its prime minister, John A. Macdonald. Riel was executed in 1885 charged with high treason. The third Monday in February is observed as a statutory holiday in most provinces in memorial.


**Resources and References**


University of Manitoba, UM Digital Collections, Libraries
Web: [https://digitalcollections.lib.umanitoba.ca/islandora/object/uofm%3Atop](https://digitalcollections.lib.umanitoba.ca/islandora/object/uofm%3Atop)


*New Nation,* (1870) Entire series: January 07, 1870 to September 3, 1870. Web: [https://digitalcollections.lib.umanitoba.ca/islandora/object/uofm%3A2743729](https://digitalcollections.lib.umanitoba.ca/islandora/object/uofm%3A2743729)

The *New Nation,* owned and operated by Louis Riel, was published weekly and ran from January 7, 1870 to September 3, 1870. The paper formed as a merger between of the *Red River Pioneer* with the *Nor’Wester.* Riel reported the details of the provisional government as well as critical essay about the colonial government.
Nor’Wester, (1859-1869) Entire series: August 1859 to November 1869. Manitoba’s first newspaper, the Nor’Wester launched on December 28, 1859 and ran until September 28, 1869. The owners’ prospectus included its objectives to promote local interests and to be an impartial organ reporting on all events. It was taken over by Louis Riel’s supporters to become the New Nation. Web: https://digitalcollections.lib.umanitoba.ca/islandora/search/Nor%20wester?type=edismax&cp=uofm%3Atop &islandora_solr_search_navigation=0&f%5B0%5D=collection_title_ms%3A%22Daily%5C%20Nor%27er%22

University of Toronto, Thomas Fisher Canadiana Collection


“A Case of Riel Distress,” No. 21, October 25, 1873
“The Political Giant-killer,” No. 28, December 13th, 1873
“The Vacant Chair.” No. 44, April 4th, 1874
“The Science of Cheek.” No. 45, April 11th, 1874
“Mrs. Gamp’s Home-Thurst.” No. 48, May 2, 1874

Bengough, John Wilson (1886). A caricature history of Canadian politics: events from the union of 1841, as illustrated by cartoons from ‘Grip’, and various other sources. Toronto: Grip Printing and Publishing Co. Call number: flem f00027 V.1; Bib_id 1509504, 29-31

Reverend Edward Francis Wilson fonds, research files, and exhibition of archive collection.


———. (c.1885). “Riel’s Map of Red River.” Regina,: RCMP Archives.


Madge Macbeth

**Detail**: The character Madge Macbeth (based on a true figure) is a journalist who is interested in writing a story about the upcoming adaptation. Macbeth also symbolizes the power of media by giving an Indigenous youth a space and the agency to speak and be heard.

**Context**: Madge Hamilton Lyons Macbeth was an American-born Canadian writer who began writing professionally to support her family. Her first two stories were published in *Canada West* and the *Canadian Magazine*. She continued to work as a journalist for newspapers and magazines, as well as becoming a prolific novelist. Macbeth wrote advertisements, brochures, short stories, and conducted interviews with notable Canadian politicians. She was the first woman to lead the Canadian Authors Association (1939-41) in the role as president.

**Resources and References**


