

Building

The Fur Trade

Explorers

Canada

As A

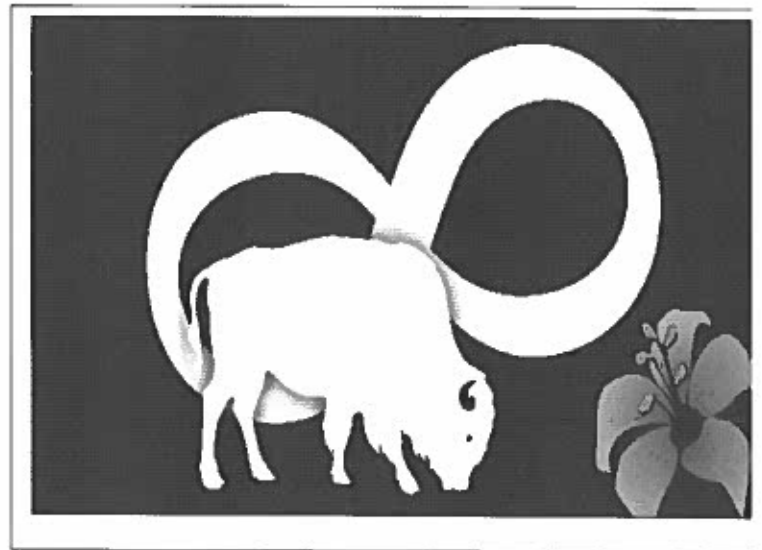
Confederation

Nation

The Metis Resistance and civil wars

Upper Canada and Lower Canada

Western Expansion



The Early Colonization of Canada



Chapter Question

How did early immigration and expansion change Canada? Read Luc's story to learn about the history of his family.



Explorers of Canada

The early explorers of Canada came here for many different reasons. Some came so they would become rich and famous. Some came because they were curious and brave and were looking to discover a part of the world that had not yet been discovered.

Some other important reasons the explorers came to Canada are as follows:

- 1) searching for the Orient (China, Japan)
- 2) searching for a northwest passage (route) to Cathay (China) and Cepangu (Japan)
- 3) to find riches (gold, silver, furs) in Canada
- 4) to claim land for the country that sent them
- 5) to map newly-discovered lands
- 6) bring missionaries to Christianize the people they found

Some experts believe that the French, Spanish and Portuguese were crossing the Atlantic Ocean for hundreds of years before Columbus discovered the Americas (New World) and even before the Vikings. They were coming here to fish for cod, herring, and so on.

The Vikings (from Norway, Sweden and Denmark) were probably the first explorers to visit Canada. They arrived by accident around 1000 A.D. when they were blown off course. They settled for a short time (maybe 40 years) then disappeared - probably returning to Greenland or Iceland.

Columbus also discovered the Americas by accident in 1492 when he was trying to sail to Asia. He was trying to get to Asia to get silk, tea and spices.

Columbus was one of the very first explorers to sail away from land on purpose. Until about 1500 A.D. Europeans believed the world was flat and if you sailed away from land you would eventually get to the edge of the world and drop off the edge of the world.

Very soon after Columbus "discovered" the Americas, the King of England sent John Cabot (actually Giovanni Caboto) to North America to claim it for England. When Cabot arrived on his first voyage, he realized he had not reached Asia but over three voyages managed to explore Canada's Atlantic coast. He also reported excellent fishing. Many Europeans began to come to the Grand Banks off the coast of Newfoundland to fish.

Soon after Cabot's three voyages on behalf of England, Jacques Cartier was sent to North America in 1534 by the King of France. Cartier was sent to explore, learn

more about the area and discover any riches or valuable resources. He explored around Newfoundland, the Gulf of St. Lawrence and he went up the St. Lawrence River. He met some First Nations people who showed him furs which he took back with him to France. Cartier, on his first of three voyages, claimed North America for France.

Some explorers (Frobisher, Hudson, Davis) searched for a Northwest Passage to Asia. This NW passage cut across Canada's eastern Arctic region where it is ice-bound most of the year even today. When these explorers tried to find an Arctic route they did not even have maps to guide them. Needless to say, all the attempts to find a Northwest Passage failed.

The search for a Northwest Passage was not, however, a total failure. As the explorers explored, they created maps of Canada's eastern Arctic. Many of these explorers returned home to Europe with reports that encouraged fur traders and whalers.

It was the French (after Cartier) who first explored the St. Lawrence/Great Lakes area. They still wanted to find a route to Asia and expanded the fur trade. In order to expand the fur trade, French explorers and fur traders had to go farther and farther west to trade furs with the First Nations, build fur trading posts but most important, claim more territory for France. (French explorers such as Champlain, Brule, La Salle, Radisson, Groselliers, Kelsey and the La Verendryes).

Along with the fur traders, came missionaries who travelled to where the First Nations lived and lived with them, often building churches, trying to convert them to Christianity and sometimes even setting up schools in order to teach First Nations people to read and write.

By the 1700s the British were coming to Canada to explore, claim territory for the English king and build an English fur trade with the First Nations. English explorers/fur traders like Henday, Pond, Hearne and McKenzie explored the west (up to Rocky Mountains) and the northwest all the way up to the Arctic (Beaufort Sea.)

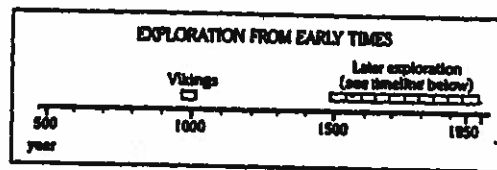
Fur trading, exploring and claiming new territory was now a fierce competition between the French and English. Even the First Nations got involved. The Huron traded with the French. The Iroquois (mortal enemies of the Huron) traded with the English.

Also during the 1700s, the British explored the west coast of Canada by ship, making maps as they went along. They also claimed new territory for England - what we now call Vancouver Island, Alaska and the coastline of British Columbia. These British explorers included Cook, Vancouver, Fraser and Thompson.

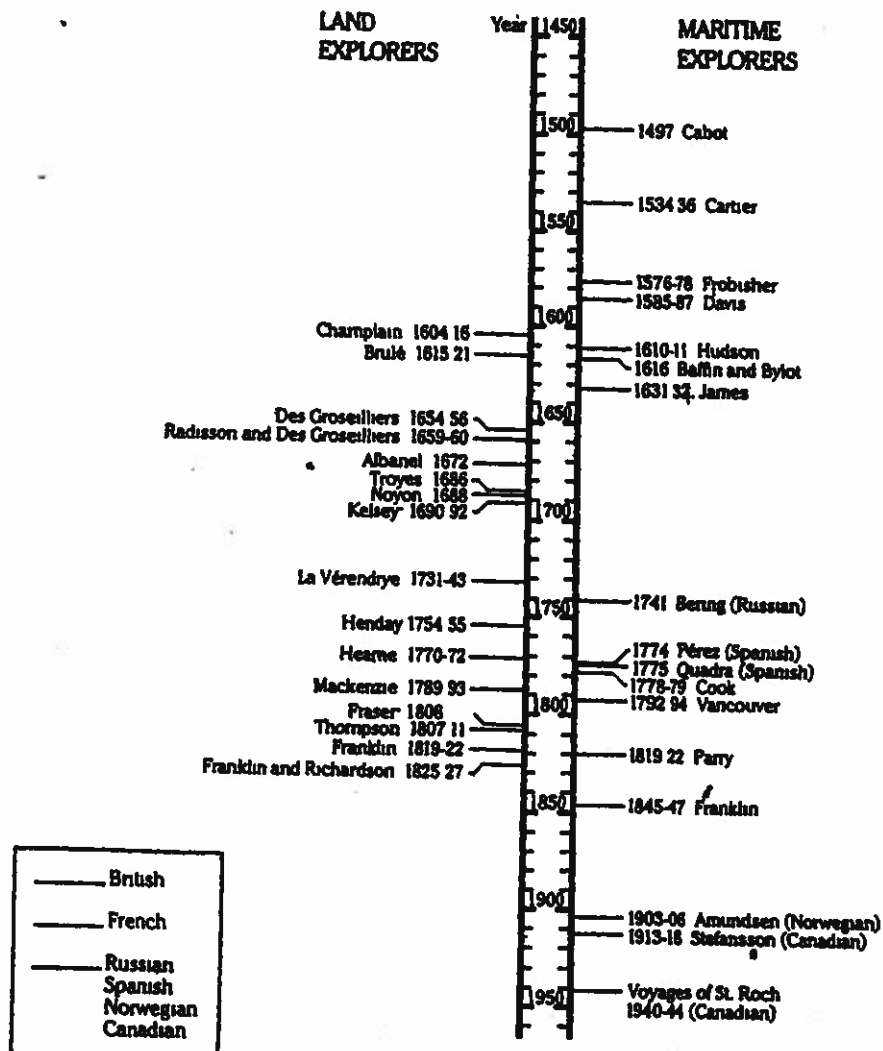
During the 1800s, more attempts to find a Northwest Passage failed (Franklin) until Amundsen, a Norwegian explorer finally succeeded by 1906!

A lot of information about early explorers was lost, forgotten or never recorded. One thing is certain, the life of Canada's First Nations was forever changed by the arrival of the explorers. Once most of what we know as Canada today was explored, mapped and claimed for either the French or English, the French and English began to send boatloads of French, English and Scottish to come live and build new lives in Canada. The First Nations no longer had the continent of North America to themselves.

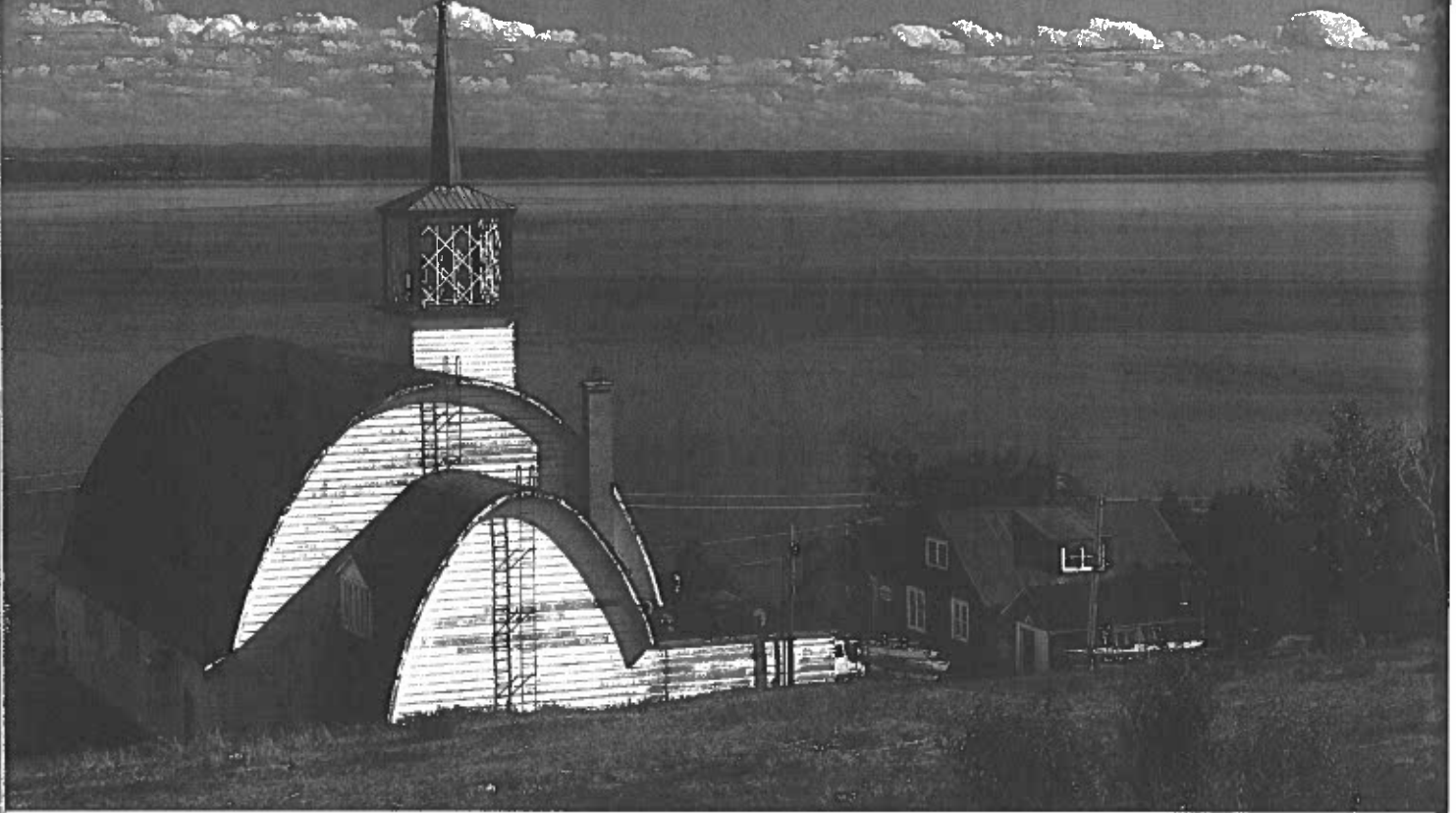
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EXPLORATION FROM 1497



What was life like in New France?



▲ Why are there many Catholic churches in Québec today? Studying the past can help us understand why things are the way they are today.

colony a territory inhabited and ruled by newcomers from another country

Samuel de Champlain created the settlement of Quebec on the St. Lawrence River in 1608. This **colony** had the support of the king of France, who wanted to claim the land and the natural resources found in the region. The king called the colony New France, and made Champlain the governor.

First Nations

First Nations peoples such as the Haudenosaunee and Wendat had always lived in this region. They used the rivers and lakes for transportation, and traded with other First Nations. The forests and rich soils provided them with food and materials for clothing, shelter, and tools.

When Europeans arrived, the First Nations traded with them and showed them how to survive on the land.

Forming Relationships: Allies and Enemies

When Europeans first arrived in North America, they needed help from First Nations peoples to survive. This relationship grew as the two groups became partners in the fur trade. As the fur trade developed in the west, the French also created relationships with First Nations of the prairies. The Dakota, for example, agreed to a treaty of peace, friendship, and trade with the Governor of New France in Montréal in 1695. Dakota Chief Tiyoskata is buried in Montréal.

Sadakanahtie was an Onondaga leader in what is now New York State. He helped to negotiate peace agreements between his people and the English representatives who came to control the area in the late 1600s. This English translation of a speech by Sadakanahtie shows him recalling how his people helped the Europeans.

Journey to Montréal

Tiyoskata was in Montréal to negotiate the fur trade relationship between his people, the Dakota, and the Governor of New France.

Voices of Canada

Welcoming New Friends

When Christians first arrived in this country, we received them kindly. When they were few in number, we entered into an alliance with them.... We were so fond of their society that we tied the great canoe that brought them with a strong iron chain fastened to a great mountain. As soon as the Europeans arrived, the general council at Onondaga planted this pine tree whose roots and branches have spread all over the land; under the shade of this tree all these European colonies have been frequently sheltered.

Sadakanahtie, Onondaga leader, 1694

LEARNING TIP

Sadakanahtie uses many images in his speech about First Nations' help for the French. Imagery can be used to help readers or listeners understand a message.

French Settlers

Many of the voyageurs and fur traders who came to Western Canada to trade with First Nations were French. They came from France to work for the Northwest Company and Hudson's Bay Company. They married native women and their children were called Metis. They established farms in Manitoba and then moved west into what is now Saskatchewan. When the Canadian government started claiming the land for English settlers and for the railway.

The government of Canada also decided to try to limit the spread of the Metis population. Officials thought that if they could encourage more French-speaking people to settle in the west it would keep the men from marrying into the First Nations tribes. At the same time, land was becoming scarce in Quebec and Ontario and the promise of good farmland was exciting for the newcomers.

In addition to moving to Saskatchewan from Quebec, French settlers also came from the United States and France. They established settlements in many different parts of the region. Some of these places are Meadow Lake, Batoche, Spirit Lake, Cypress Hills and the Qu'Appelle Valley. The men worked as hunters and trappers, but with the decline of game, they started farming.

The farms were set up in the same way as they were in Quebec and Manitoba. They were long, narrow strips that ran back from the river. The river was very important as a source of water and for transportation.

The Canadian government once again moved farther west. They started to divide up the land the same as they had done in the Red River Valley. The farmers of Batoche fought back against this because they wanted to protect their culture and traditions. Eventually English became the official language and was taught in schools. The Metis culture did remain, though, and can be seen today in the music, dance and food found at celebrations.

Carol Matas' book, *Footsteps in the Snow: The Red River Diary of Isobel Scott*, contains several very vivid descriptions of life in the Canadian west during the 1800's.

August 6, 1816.

He went on to say that no one had thought about the new race of people coming from the marriage between Native and French, creating a people who want to be known as a new people and new nation, the Metis. And the Metis see us settlers as a threat to their way of life. After all, those Metis who do not work for one of the trading companies live from the buffalo, and how can they hunt buffalo if the land is cultivated and the buffalo are driven away? And the settlers are an obvious threat to those who work for the North West Company, because the Nor'Westers have been forbidden to take pemmican from the area, so that there will be enough for the settlers. In a way, then, the settlers are simply pawns between the Hudson's Bay Company and the North West Company.



Exploring Canada

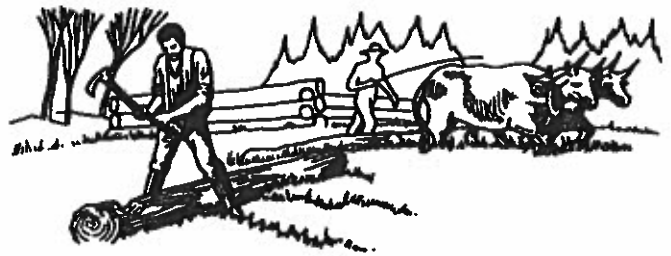


The Colonizing of New France

As the fur trade expanded, the French soon realized that settlers could be useful in establishing outposts for their fur traders whom they called "Coureurs de Bois". The settlements of Stadacona and Hochelaga grew as French settlers were brought by ship to develop farms.

The King of France owned all the land in the new colony and he granted large sections of it to important individuals such as church leaders, army officers, or people in the government. These people were the "seigneurs". They in turn were expected to sub-divide their sections of land,

"seigneuries", into smaller lots, "rotures", which were granted to the peasant farmers. These farmers were called "censitaires" or more commonly in New France, "habitants". The seigneur kept one section of the seigneurie for his own farm. This was called the "demesne".



The seigneur and censitaire had certain obligations under the seigneurial system. The seigneur was to grant land to the censitaires, keep a record of its upkeep, and help to pay for the cost of building a church and the building of roads and bridges. The censitaires had to pay the seigneur taxes and they were required to work on the seigneur's land three or four days a year. The censitaire was supposed to build a house on the roture (land) to live in and he had to cultivate the land and harvest the crops.

Life in New France was very difficult and the settlements grew gradually. The winters were harsh and many settlers died from a disease called "scurvy" when they ran out of fresh meat and vegetables. Some of the early settlements experienced difficulty with the Natives. They were often attacked and killed and their settlements were destroyed by the Native tribes. The Native people did not like the growing number of colonists taking over the lands that had belonged to them for thousands of years.

The French colonists did not like English colonists settling in North America along the Atlantic coast. France and England were both competing for the fish and furs found in North America. Tensions grew between the two countries as French ships were frequently being attacked by English ships.

The Fur Traders

By 1688, New France had about 11 500 residents, mostly farmers called habitants. There were also nearly 800 coureurs de bois [kou-reur deh bouah], or “runners of the forest,” who worked many kilometres away from the settlement at Québec. The coureurs de bois were fur traders. Some were French, and some were Métis. The Métis shared their knowledge of the land and their relationships with First Nations to help the French succeed in the growing fur trade.

Since the fur trade was worth a lot of money, the government of New France wanted to control the trade. It decided that all fur traders had to be licensed and pay taxes. The coureurs de bois wanted to work independently, however, and many continued to trade without licences.

The Filles du Roi

By the 1700s, there were many more men living in New France than women. The king then sponsored a program to encourage women to immigrate to New France. Young women chosen for the program were given free transportation, and the king also provided a **dowry**. These women came to be known as the **filles du roi** [feeye du rouah], or the “king’s daughters.”

Many of the filles du roi were very poor, or were orphans. Some may have had little choice but to try to build a new life in New France.

The filles du roi were an important part of New France. They helped develop the colony by working with their husbands on the farms. Without their hard work and skills, New France would not have expanded as quickly as it did.

Land of the
Beaver



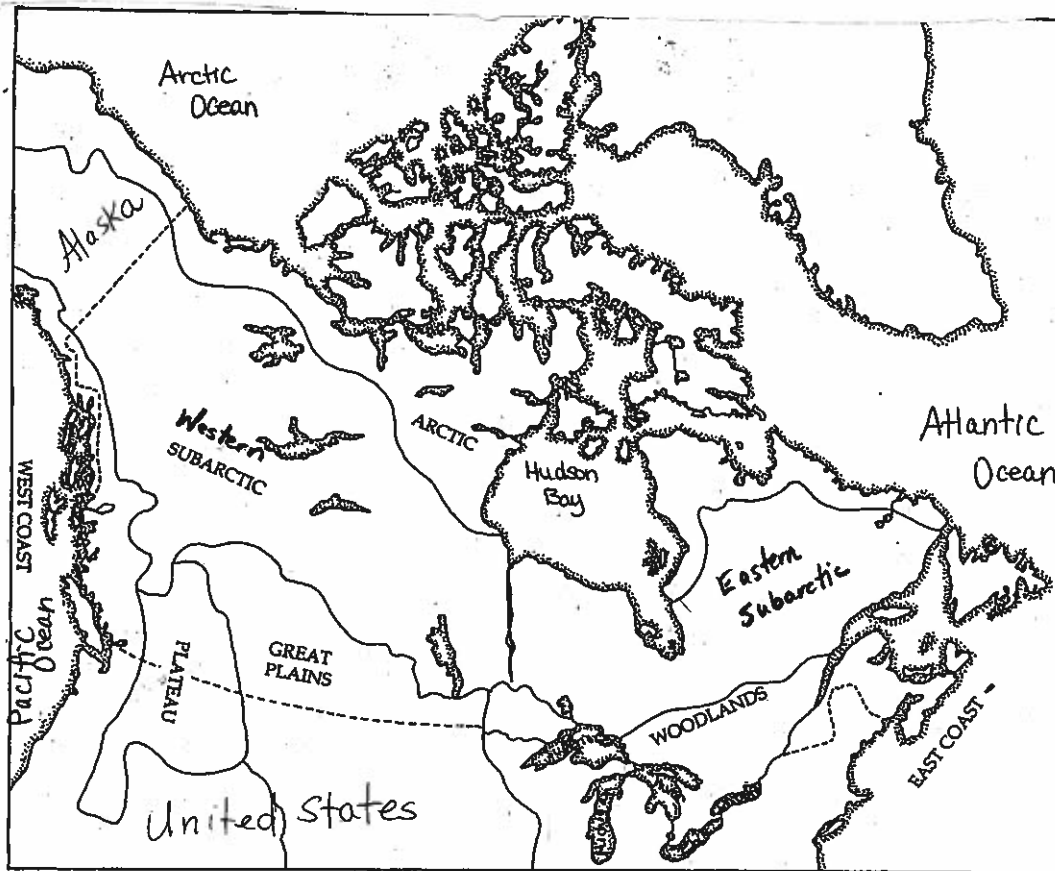
Beaver fur was very valuable and was vital to the fur trade. In the 1800s, the beaver was used as a symbol on Montréal’s coat of arms, and on the Canadian Pacific Railway’s crest. Today, the beaver is widely seen as a symbol of Canada.

dowry the money or personal property that a woman took into marriage

filles du roi young women, often orphans in the care of the Church, sent to marry single Frenchmen in New France from 1663 to 1673

▼ Filles du roi arriving in New France





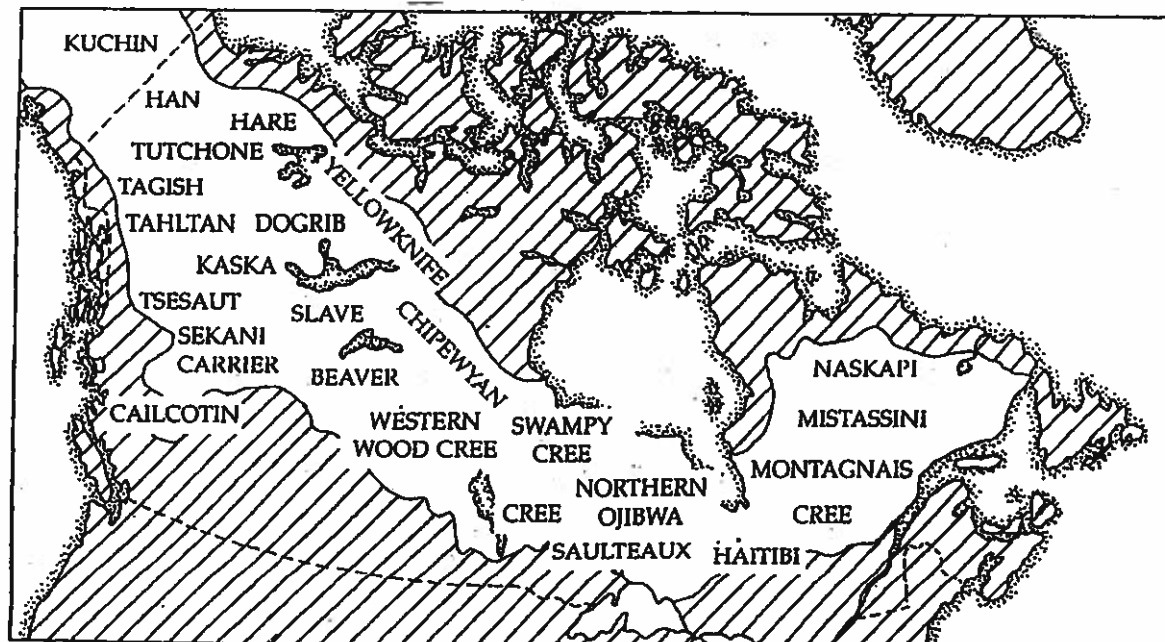
CULTURAL AREAS OF CANADA'S NATIVE PEOPLES



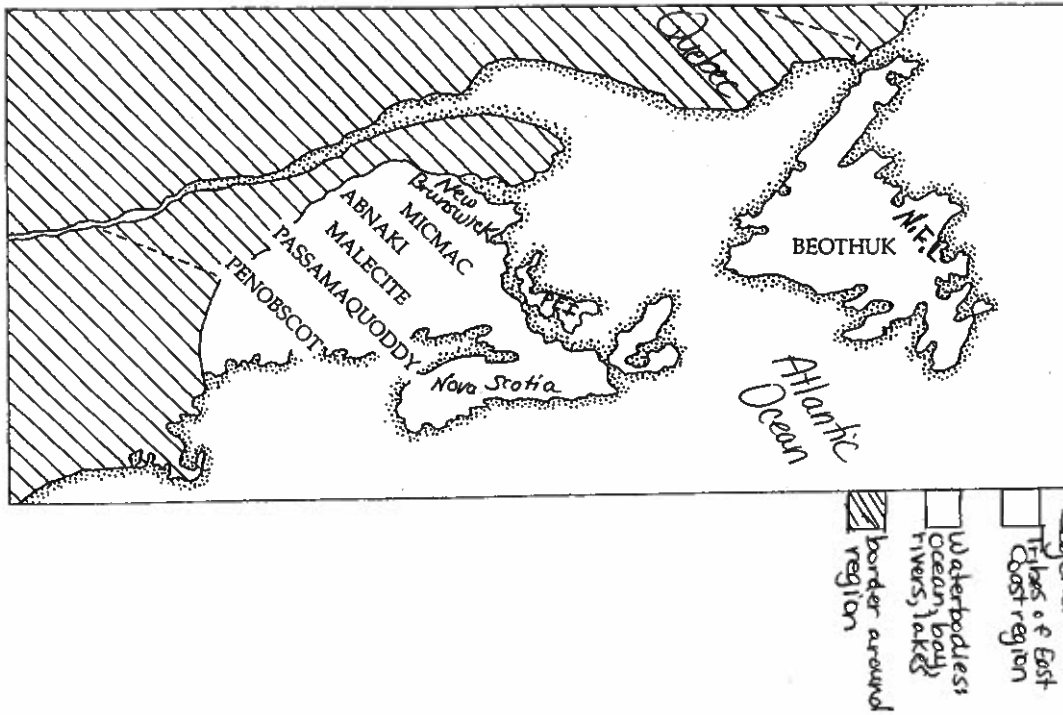
CANADA'S First Nations



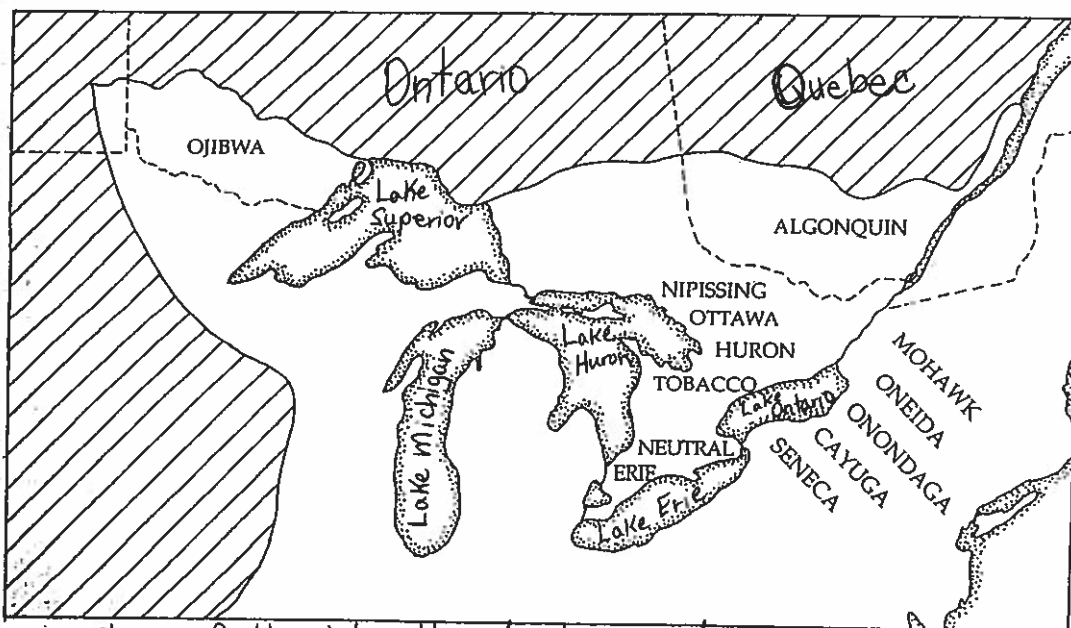
Tribes of the Subarctic



Tribes of the East Coast



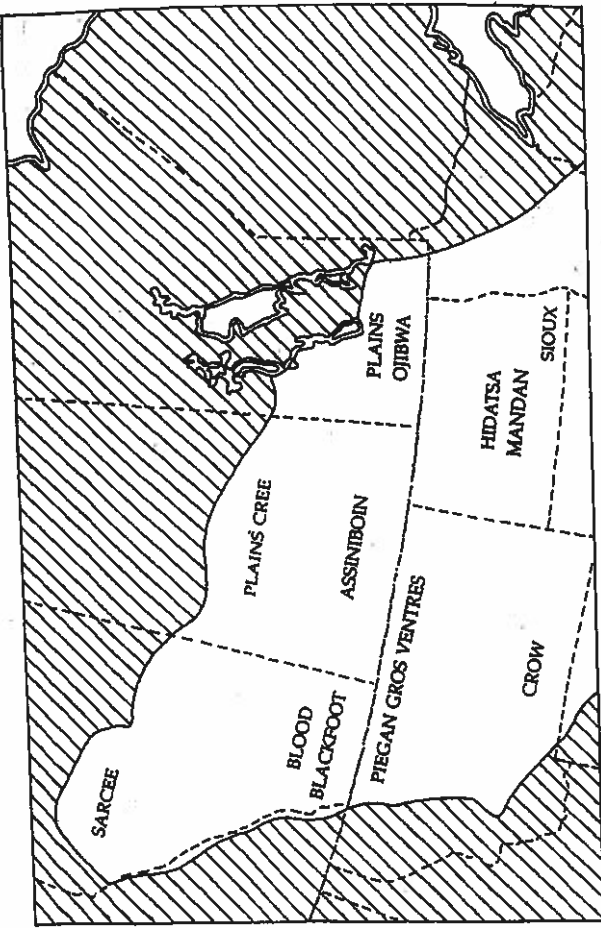
Tribes of the Woodlands



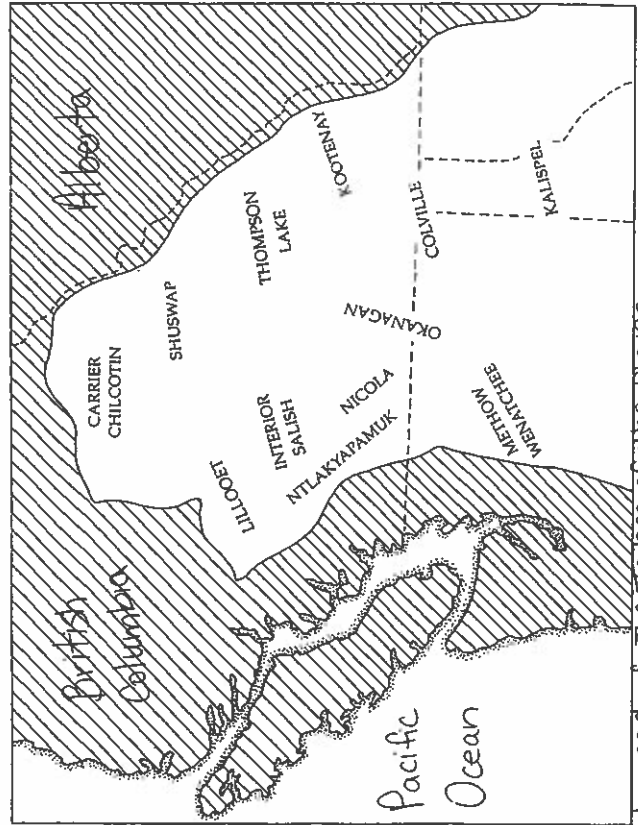
Tribes of the Woodlands Legend

- tribes of the woodland region
- waterbodies: ocean, bay, rivers, lakes
- border around region

First Nations of the Plains / PLATEAU TRIBES



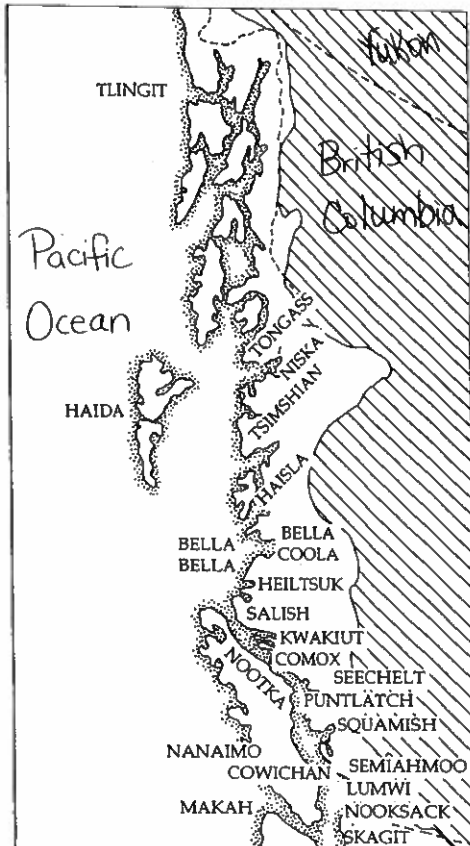
Tribes of the Plains



Legend of the Tribes of the Plains

- Tribes of the plains region
- water-bodies: Ocean, bay, rivers, lakes
- ▨ border around region

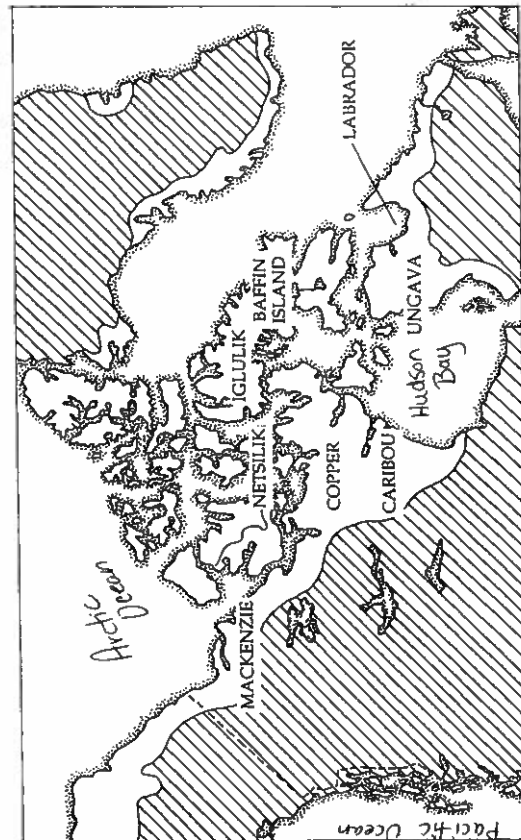
WEST COAST



Legend

- Tribes of West Coast
- water-bodies: Ocean, bay, rivers, lakes
- ▨ border around region

Tribes of the North



Legend of tribes of the North

- Tribes of the north region
- water-bodies: Ocean, bay, rivers, lakes
- ▨ border around region



▲ The remains of a Viking village L'Anse aux Meadows were excavated in the 1960s. Today, visitors can explore the reconstructed buildings and view the artifacts at the site to learn about how the Vikings lived.

Contact with Europeans

At about the same time that the Great Law of Peace was created, Vikings arrived in what is now Newfoundland and Labrador. The Vikings, a people from northwestern Europe, are believed to be the first Europeans to come to what became Canada.

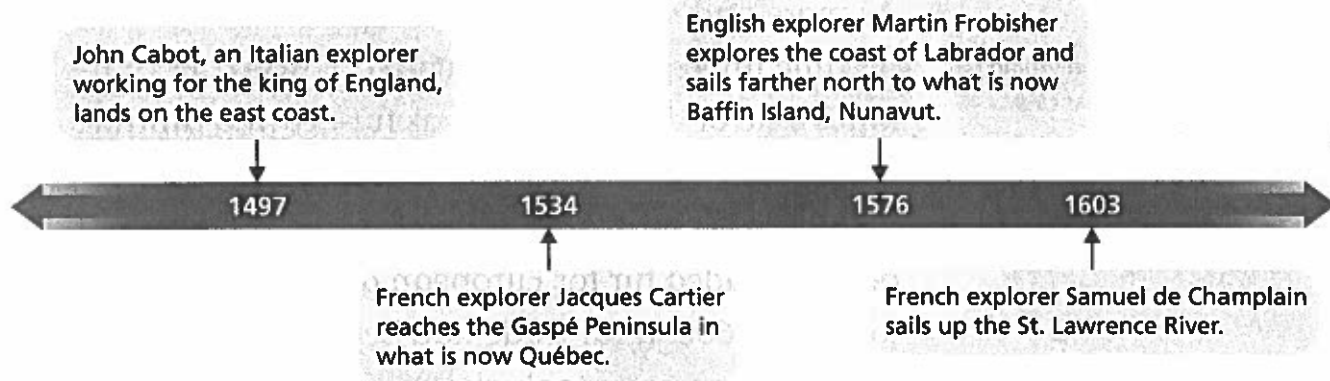
Archaeologists have found the remains of a Viking village at L'Anse aux Meadows, on the island of Newfoundland. The settlement lasted only about 10 years. Items made by Vikings have also been found on Baffin Island, Nunavut [NOO-na-vewt]. This may be evidence that they traded with Inuit.

▼ This painting shows the arrival of John Cabot in Canada. It was created by John D. Kelly in 1938, about 440 years after the event. What do you think guided John Kelly to include the people and items in the painting?



Five hundred years later, an event that would have a lasting effect on the lives of First Nations peoples and Inuit occurred. In 1497, European explorer John Cabot (about 1450–1499), arrived on the shores of eastern Canada. Over the next 100 years, other European explorers followed. (See the timeline on page 23.)

Timeline: Arrival of Some European Explorers



The Mi'kmaq's First Meeting with Europeans

The oral history of the Mi'kmaq [MEEG-maw] tells about their people's first meeting with Europeans. The following version of the event is retold by Stephen Augustine, a hereditary chief on the Mi'kmaq Grand Council, Elsipogtog [el-si-book-took] First Nation, New Brunswick. It is based on a version that was told to Reverend Silas Rand in 1869. The Reverend documented the story in a book in 1894.

Before the coming of the white man, a Mi'kmaq girl dreamed that a small island floated in toward the land. On the island were bare trees and men—one dressed in garments of white rabbit skins. She told her dream to the wise men, but they could not explain the meaning. The next day at dawn, the Mi'kmaq saw a small island near the shore, just as the girl had dreamed. There were trees on the island and bears

climbing among their bare branches. The people seized their bows and arrows to shoot the bears. To their amazement, the bears were men. Some of them lowered into the water a strange canoe, into which they jumped and paddled ashore. Among the men was one dressed in a white robe who came toward them making signs of peace and goodwill. Raising his hand, he pointed toward the heavens.



- ▲ Grand Chief Henri Membertou of the Mi'kmaq may have witnessed the arrival of Jacques Cartier in Nova Scotia. Over time, he built a good relationship with the French.



What do you think is the island described in the story? What are the trees? Retell the story in your own words.

The European Explorers and Indigenous Peoples

Explorers who travelled inland relied heavily on the knowledge and skills of the men and women already living on the land. The routes followed by the European explorers were already known by the First Nations and Inuit, and later the Métis.

Some explorers would not have completed their journeys without help. Many of Jacques Cartier's crewmembers owed their lives to the Montagnais chief Donnacona, who offered spruce bark tea to treat the sailors' **scurvy**, a deadly illness. Dene chief Matonabee probably saved Samuel Hearne's life. He found the explorer with little food and no clothing warm enough for the northern winter. He then led Hearne to the Coppermine River, the source of the copper that the explorer sought.



This painting from 1819 is of Demasduit, a Beothuk woman. Shawnadithit was her niece. Before she died in 1829, Shawnadithit was the last known Beothuk of Newfoundland. Much of what we know about Beothuk comes from drawings Shawnadithit made to show how her people lived. When Europeans arrived to fish and explore, there was conflict. Some Beothuk were killed. Shawnadithit was among those who died of diseases that came from Europe.

Thinking It Through

Key Ideas

1. Look at the features on the Canadian flag, the Mi'kmaq drum, and the Canadian coat of arms in this chapter. How is each of these symbols connected to the land?
2. How did natural resources lead to the European colonization of what is now Canada? Name other natural resources exported from Canada to Europe in the past and today.

Thinking Critically

3. Why were Canada's coastlines and rivers the exploration and trade routes of the past? How does this reflect where people live in Canada today? **YC**

scurvy an often fatal disease caused by a lack of vitamin C; symptoms can include fever and loose teeth

natural resource something in nature, such as a plant, animal, mineral, water, air, and wind

The Start of the Fur Trade and Beyond

As more and more Europeans explored Canada, they became interested in the **natural resources** of the land. One of the resources was fur-bearing animals. The thick, rich fur of the beaver was especially popular in Europe for making clothing and hats. First Nations peoples traded fur for European goods, such as metal tools. By 1600, a fur trade had begun in eastern Canada. European tools changed the daily life of First Nations peoples and Inuit. Over time, as the fur trade expanded into western Canada, more and more First Nations peoples came into contact with Europeans. You will learn in later chapters the need to develop agreements between First Nations and newcomers.

Voices of Canada

Working Together

It is said, that when God made this world he made many different things, that is why the newcomers and First Nations people must help each other and work together.

Louis Dhitheda, Black Lake First Nation, Saskatchewan

Thinking It Through

Key Ideas

1. Review the table on page 17 that compares the traditional Inuit and Haida ways of life. What were the similarities and differences between the two ways of life? Explain.
2. Choose a group of First Nations people or Inuit that you have read about on pages 13 to 18. Represent through a song, poem,

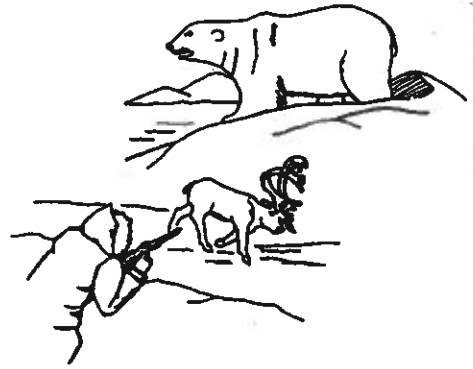
or dance two important aspects of their culture and traditional way of life. **YC**

Thinking Critically

3. What was the most significant change to First Nations peoples or Inuit with the arrival of the Europeans?

The Fur Industry

The Canadian fur industry includes the sale and processing of animal pelts. The pelts are the furry outer skins of the animals. About 60% of the total Canadian sales in this industry are the result of trapping animals, while the other 40% comes from farm-bred animals. Approximately 80,000 to 100,000 Canadians are involved in trapping in Canada; these people are mostly males. Many of them are native peoples, many hold full or part-time jobs and are involved in trapping in off-duty hours. Commercial trapping is largely a seasonal activity because of the prime winter conditions of the animal's fur. Canadian wild furs are noted for their high quality. Fur is one of the oldest known forms of clothing. It is North America's oldest and most historically significant industry.



Approximately three to five million animals are trapped annually for their furs. The most commonly trapped species are beaver, coyote, fox, marten, muskrat and squirrel. Because of the concern for the suffering of these wild animals, there is a lot of opposition to this industry. Trappers and others in the industry claim that it is economically important to Canadians and that it supports the traditional native way of life.

The Fur Trade

Before Europeans came to North America, trapping animals for food and clothing was a way of life for the native peoples. It was also a system of bartering in which furs were traded for other articles. The development of the fur trade greatly altered the native economy and furs became the main currency.

The fur trade was essentially a system of exchange of furs for articles which the natives could not obtain by any other means. With the coming of the Europeans, it became a means by which the natives could obtain European goods. An example of how the beaver pelt was used as currency can be seen below:

14 pelts	=	1 gun
1 pelt	=	1 hatchet
1 pelt	=	1 ice chisel
1 pelt	=	1 meter of cloth
1 pelt	=	4 knives
1.5 pelts	=	1 kettle
1.25 pelts	=	1 roll of string
1 pelt	=	2.2 kg gunpowder

The fishermen from Europe also exchanged fresh meat for the furs.

These furs were then sold in Europe for very high profits. During the sixteenth century the demand for wide-brimmed felt hats resulted in the soaring of the demand for beaver pelts. Early in the seventeenth century, French traders built trading posts in Acadia and along the St. Lawrence River and formed the **Northwest Company**. When the Dutch built trading posts along the Hudson River, a rivalry began between the two routes which continued until the English gained control over the whole area.

The cooperation of the native peoples was a key factor in the fur trade. They trapped the furs and carried them by canoe to the trading posts. The profits made by the French allowed them to send hundreds of settlers to New France to farm the land. Many of these settlers disappeared into the woods instead and remained for years to trade with the natives. Many of them took native wives and gained valuable skills to enable them to adapt to wilderness life. They became known as the **coureurs de bois**.

A company known as the **Hudson's Bay Company** was formed in 1670, to collect pelts in the area of North America called **Rupert's Land**. It began to build trading posts around the shores of Hudson's Bay. This company was in direct rivalry with the French trappers. The French merchants hired hundreds of **voyageurs** who were paid to travel to the natives, gather the pelts and bring them back to Montreal.

Between 1715 and 1763, the fur trade expanded greatly. Several fur traders were granted the right to trade in the Northwest and in return they explored the area and maintained good relations with the natives. The Hudson's Bay Company and the Northwest Company continued and resulted in the opening of the Canadian West to settlers, farmers and fur traders. It led to violence in 1816, when settlers clashed with each other over allegiance to the two companies. In 1821, the two companies came together under the Hudson's Bay Company and in 1870, the control over the area was sold to the Dominion of Canada.

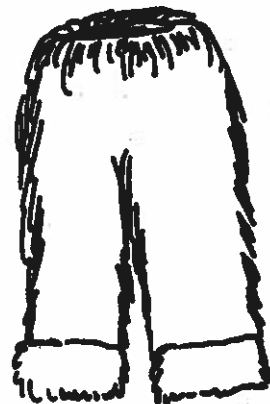
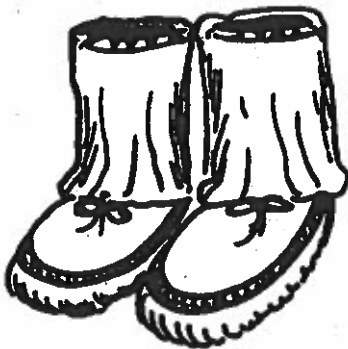
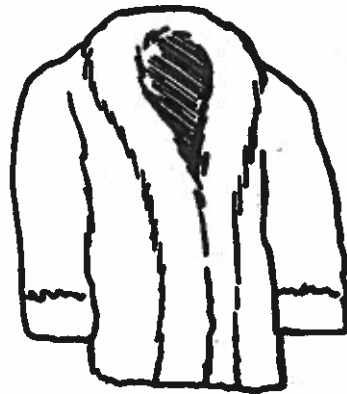
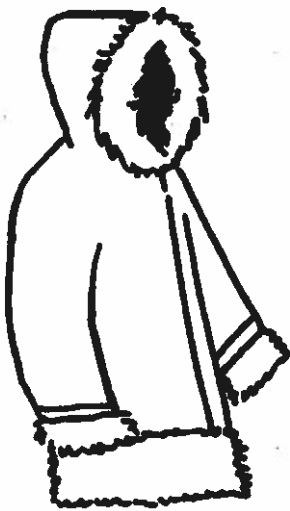
The fur trade played a very important role in the creation of Canada. It led to the exploration of much of the continent and built a strong connection between the west and the east through the system of waterways. It encouraged good relations between the Europeans and natives and resulted in intermarriage between the two groups. This further helped to blend the native and European cultures.

The fur industry in Canada today is vastly different from what it was in the days of the early settlers. Trappers in Canada must pass a mandatory course in which they learn new humane ways of trapping wild animals. Meat not used for food is returned to the wild to help other animals survive the long winter months. The fur industry expands beyond Canadian borders and is a commodity which is traded on the global market. The industry is involved in a variety of business activities which generate economic benefits to all sectors of the economy. Specialized equipment is needed as well as tracking and transportation industries. Insurance and accounting firms also benefit from the fur industry.

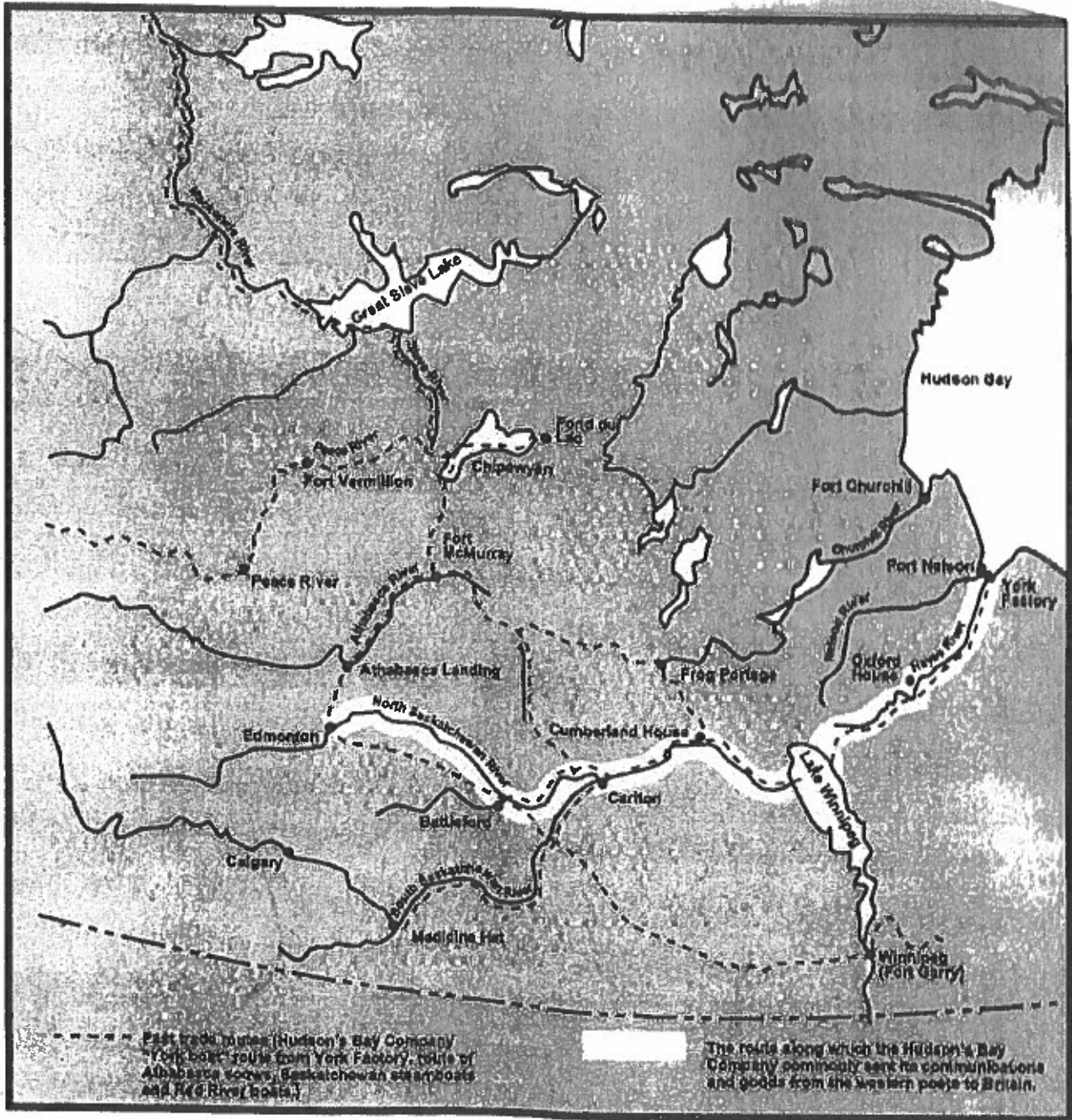
How Fur is Used to Make Clothing

Before an article of clothing made from fur reaches the department or specialty store shelves, it goes through numerous stages. Pelts are processed (**tanned**) at plants before being sent to designers to craft them into garments. Fur garments are the result of meticulous craftsmanship. They are not made by machinery in automated plants. The fur trade is still characterized as a family-run business. Hours of skilled work by hand are required.

Once a design has been created the pelt must be cut. Then it is wetted, stretched and tacked on a special table called a **blocking table**. This enables the **furrier** (a person who works with fur) to shape and soften the pelts. Finally, the pelts are sewn together. In all it takes about one year from the time the furs are harvested until the finished garment is ready for market.



Historical Trade Routes



Allies to Support the Fur Trade

Samuel de Champlain, who had been sent by the king of France to set up trading posts in the region, recognized that good relationships with the First Nations could be to his advantage. He spent much of



▲ *Défaite des Yroquois au Lac de Champlain, 1609* is a coloured version of Champlain's own drawing of the battle with the Haudenosaunee. Why might Champlain choose to illustrate this moment?

the summer of 1604 in Tadoussac, where he formed alliances with the Algonquin, Montagnais, and Maliseet Nations.

Champlain and his First Nations allies made a deal: the First Nations would trade only with the French,

and in return the French would support them against their traditional enemies, the Haudenosaunee. In 1609, Champlain and his soldiers joined the Algonquin in a raid against the Haudenosaunee.

The Beaver Wars

Although Champlain's alliances had secured sources of fur for the French, conflict increased in the region. The Dutch and British had also entered the fur trade and were establishing colonies in what is now New York State. The Haudenosaunee and other First Nations competed with each other to secure hunting grounds and trade contacts. Beaver were being overhunted, and they became scarce. More fighting began over territories where beaver could still be found. Decades of fighting followed, and many people died. Some First Nations were forced out of their traditional territories. Others were almost completely destroyed.



Exploring Canada



The Fight Over Fur!

As the demand for fur pelts in Europe grew, so did the number of people interested in hunting fur-bearing animals. The Europeans wanted fur for hats, gloves and, of course, coats. The French were kept busy supplying this demand. Naturally other countries were interested in the wealth of the New World.

The English and Dutch had also set up colonies in the New World but south of the French settlements. The Dutch eventually left the area and the English established claim over an area they called the Thirteen Colonies. This area includes most of what is known as the Eastern United States.

An English fur-trading company known as the Hudson's Bay Company was established in 1670 and began trapping furs in the Thirteen Colonies and beyond. This company set up fur-trading posts, beginning with two on the Hudson Bay and James Bay coastlines. The Natives were encouraged to bring any furs they trapped to these trading posts. The results were excellent and the Hudson's Bay Company expanded their trading posts until they were in direct competition with the fur-traders of New France.



Despite a treaty signed by the French and English that divided up the New World into specific areas where each could build fur-trading posts, the peace between the two countries did not last long.

By the spring of 1759 the English, in a number of battles, were able to gradually gain control over all the French trading posts and forts (built to protect these posts). The town that represented the heart of New France, however, was Québec City. The English knew that capturing Québec City would mean the end of French control in the New World.

Under the leadership of General Wolfe, the English troops attacked and captured the Québec City in September 1759. It would be, however, another four years before peace was finally declared between the French and the English.

After the peace settlement, the English reduced the huge borders of New France in an effort to control its newest colony. They allowed the French colonists to retain their own language and religion. Later the borders of Québec (the new colony's name) were allowed to expand. This annoyed the settlers in the Thirteen Colonies.

When the American Revolution began in the Thirteen Colonies, people who supported the English government decided to leave that area and head north to the areas known as the Maritime Provinces as well as Québec and Ontario. From 1778 on, the Loyalists, as they were called, helped the new colony in the north grow in size and strength.



▲ This 2001 illustration by Francis Back shows part of the negotiations for the Great Peace of Montréal.

A Time for Peace

In 1701, representatives of the Haudenosaunee travelled to Montréal. They and more than 30 other First Nations who lived throughout the Great Lakes region agreed to peace. This treaty would be known as the Great Peace of Montréal. As a result of this treaty, the French and First Nations gained peaceful times in which to continue the fur trade.

Thinking It Through

Key Ideas

1. Identify one way in which (a) the First Nations influenced the early French newcomers and (b) the French influenced the First Nations. For each, write a sentence explaining the influence. **YC**
2. Explain why there were a number of wars between the French and the Haudenosaunee.

Thinking Critically

3. How might Canada be a different place if Europeans and Indigenous Peoples had not formed alliances?

How did early Canada go from French to British rule, and how did this change affect the people?

By 1763, France had given up its territories in what is now Canada to the British. What were the major events, or causes, that lead to this change? What would be the consequences for the people?

To understand past events, we can try to identify their causes and consequences. Causes help us understand how and why events happened as they did, and who was involved. Consequences show us why these events are important to us today.

What are historical causes?

Historical events can have many causes. Some may seem more important than others. Sometimes one cause can create another cause. Part of learning about history is seeing the connections between these causes, the events that result, and the consequences of those events.

Some causes are around for a long time before the event happens. These are forces that encourage change but do not necessarily trigger it.

Other causes happen within short periods of time. When combined with other causes, they can trigger sudden change.

When we look at historical events, we can ask questions to help determine what caused them. For example:

- What lay behind the British takeover of North America?
- How did the Treaty of Paris make a difference in what happened?
- Why would the Loyalists want to live in British colonies?

Exploring Historical Causes

Here are some events in the history of what would become Canada. Try to determine the causes of each event.

blockade to use military force to prevent supplies from reaching an enemy



1756–1763 The Seven Years' War and the Royal Proclamation

In 1756, Britain and France were at war again. Fighting took place in Europe, Asia, the Caribbean, and North America. In 1759, the British navy **blockaded** the St. Lawrence River near the city of Québec. After three months, the French defenders of the city were starving. British and French soldiers fought outside the city, and Québec surrendered.

In 1763, France gave up its North American territories in the Treaty of Paris. New France (now the province of Québec) became a British possession. The British realized that they would have to make peace with the First Nations peoples. The Royal Proclamation of 1763 established First Nations territory in what had been New France (including the Ohio Valley). The Royal Proclamation is seen today as the basis of legal land rights for Indigenous Peoples in Canada.

▲ The division of North America after the Royal Proclamation



1776 The Loyalists

In 1776, the colonies on the east coast of what is now the United States declared independence from Britain. This was called the American Revolution. Many Americans loyal to Britain chose to leave the American colonies, and some were forced to leave. These Loyalists included wealthy families, military leaders, Haudenosaunee people, and former slaves.

From about 1780 onward, nearly 30 000 Loyalists moved to Nova Scotia (which then included what is now New Brunswick). In what is now Ontario, Loyalists founded towns such as Brockville, Kingston, and Niagara-on-the-Lake. Many former slaves settled in Shelburne (Nova Scotia), and Owen Sound and Chatham (in Ontario). Descendants of these Loyalists still live in Canada today.

▲ The Loyalists were often forced out of their homes in the American colonies.

What are historical consequences?

The consequences, or results, of major events in the past help us decide which events are important. Some events can have many consequences. Sometimes the consequences of an event are unexpected.

LEARNING TIP

Summarizing the direct and indirect consequences of a historical event can be easier when you use a chart.

Haudenosaunee

Confederacy an association of independent nations (Mohawk, Oneida, Onondaga, Cayuga, Seneca, and Tuscarora)



INQUIRE

The Oçeti Šakowin also supported the British during the American Revolution and expected protection of their lands and ways of life in return. Investigate the outcome for the Oçeti Šakowin after the war.

Direct Consequences

Direct consequences result in a straightforward way, often right after an event. For example, Loyalists moved to what is now Nova Scotia, New Brunswick, Québec, and Ontario because of the American Revolution.

Indirect Consequences

Indirect consequences are the results of other direct consequences. These results are often not seen for a very long time, and they may be unexpected. For example, during the American Revolution, First Nations of the **Haudenosaunee Confederacy** had fought for Britain. They expected recognition for their support of the British side. This caused the Haudenosaunee to put pressure on the British, who later affirmed the Haudenosaunee claim to the Six Nations land in what is now southern Ontario.

Exploring Historical Consequences

Examine the two events on the next page. Both of these events changed life in early Canada. Think about each and try to determine the consequences of each event.

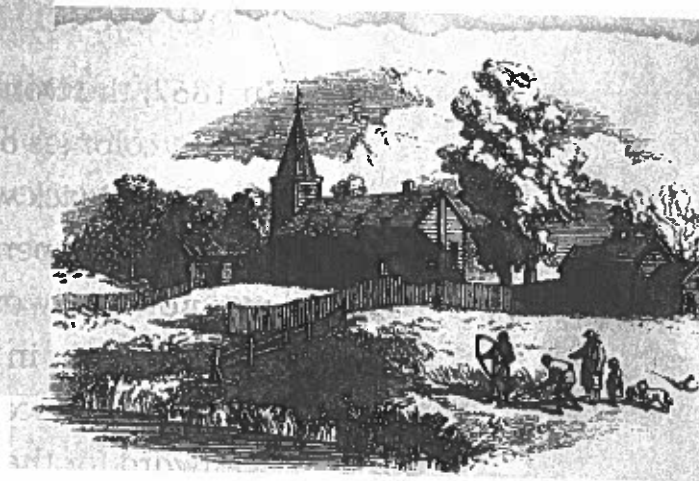
1791 Formation of Upper and Lower Canada

When the Loyalists arrived around 1780, the province of Québec included much of what is now southern Ontario. French law recognized the seigneurial system of land. However, the Loyalists were used to **freehold tenure** of land. The Loyalists pressured the British to change the system. Eventually, in 1791, Québec was divided into Lower Canada and Upper Canada. In Lower Canada, both systems of landholding were legal. In Upper Canada, except for First Nations land, only the freehold system was legal.

▲ Upper and Lower Canada in 1791

1812–1850 European Newcomers Settle in Manitoba

In 1812, the Earl of Selkirk sent a group of Scottish immigrants to develop a permanent community on the banks of the Red River, in what is today Winnipeg. By 1830, the immigrants had established the Selkirk Settlement. The newcomers' lifestyle interfered with the lives of First Nations and Métis peoples. The farms and fences the immigrants built interrupted the Métis bison hunt and the migratory routes of the Cree people.



▲ Part of the Red River settlement in 1821

Thinking It Through

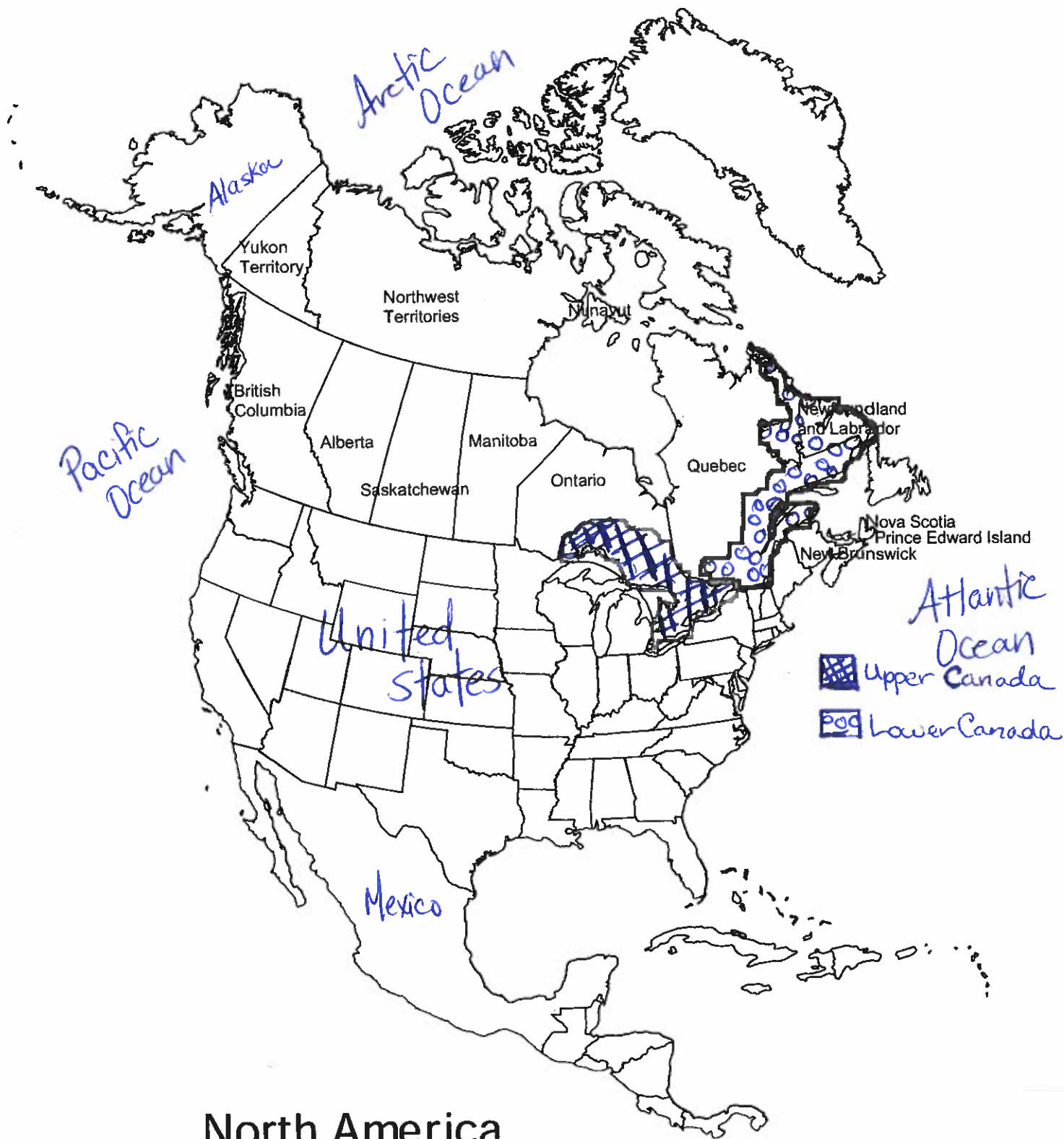
Key Ideas

1. Pick three events described in this section of the chapter in which people caused significant changes in the development of Canada. Summarize the changes that resulted from each.
2. Explain why you chose the three events that you did. In each case, tell whether the

change was a direct or indirect consequence of the event. How do they illustrate change? **YC**

Thinking Critically

3. Which of the events that you chose in question 1 do you think had the greatest influence on Canada's development? Explain your thinking.



North America



Exploring Canada



Changes in the New Colony

After the American Revolution there were many changes in the young British colony to the north. The area referred to as Upper Canada (Ontario) began to increase its population thanks to many Loyalists coming from the United States.

Within a few years the New American nation was facing many difficulties with Great Britain. In an effort to establish control in North America the Americans decided to attack Canada.

The Americans felt that if they were able to conquer Upper and Lower Canada they would be able to show the British Government that they were not a small country that could be pushed around.

From 1812 to 1814, many battles were fought between the troops of Lower and Upper Canada and those of the American army. It was a war that nobody really won. Despite losses on both sides, peace negotiators decided that all territories won and lost would return to the original holders.

The peace settlement included the decision that the boundary from the Great Lakes to the Rocky Mountains would be the 49th Parallel.

The War of 1812 made the people of Upper and Lower Canada feel like they were part of a real country, united together. This was an important step towards eventually wanting to become a country! The small British colony was on the road towards becoming a nation.



Why did Canada expand westward, and what were the consequences?

As you have learned, the Indigenous Peoples who first lived on the North American continent were joined by European newcomers. These groups came to live together through trade relationships, treaties, sharing of knowledge, uniting against outside threats, and other changes over time. These changes continued as Canada expanded into the west.

The Dominion of Canada



▲ Sir John A. Macdonald,
Canada's first prime minister

In 1867, the Dominion of Canada was formed. The British colonies of Ontario, Québec, Nova Scotia, and New Brunswick were joined under a new government that was independent from Britain. However, Canada was not nearly as big as it is now—either in population or in land area. The new prime minister, Sir John A. Macdonald, wanted to expand Canada westward for the benefit of all Canadians. He believed expansion west would

- prevent the United States from expanding north and cutting Canada off from the west coast
- help control valuable natural resources
- support a trade route from coast to coast
- gain prairie farmland that could attract immigrants to Canada

The Purchase of Rupert's Land

The new Canadian government bought Rupert's Land from the Hudson's Bay Company (HBC) in 1869. This huge area of land had been controlled by the HBC as a fur trading territory since 1670, when the company had been granted a **charter** to the land by King Charles II of England. The government then created the North-West Territories and Manitoba in what had been Rupert's Land.

Consequences in the West

Both the grant by King Charles II and the sale of Rupert's Land were done without the consent of the Indigenous Peoples, Métis, or newcomers living in the region. The Métis, for example, had settled on farms, hunted on the land, and had developed their own language and culture. The purchase of Rupert's Land by Canada—and increased settlement by newcomers—disrupted their ways of life. Many people were concerned that their land had become part of Canada without any negotiation or respect for their wishes.

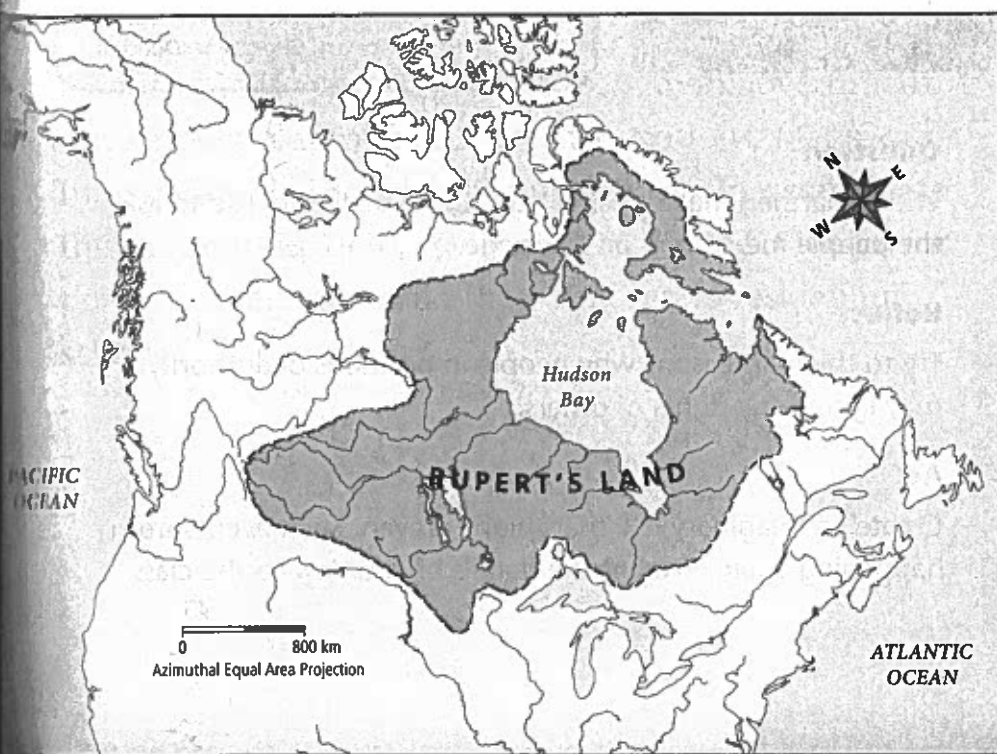
charter in history, a written grant from the king or queen of a country giving certain rights and privileges to a person, a corporation, or the people

LEARNING TIP

When studying historical maps, identify what is the same as the present and what is different. This will help you to see causes and consequences and recall key information later.



Why would the king of England and the HBC believe they had the right to buy and sell land that was already occupied by Indigenous Peoples?

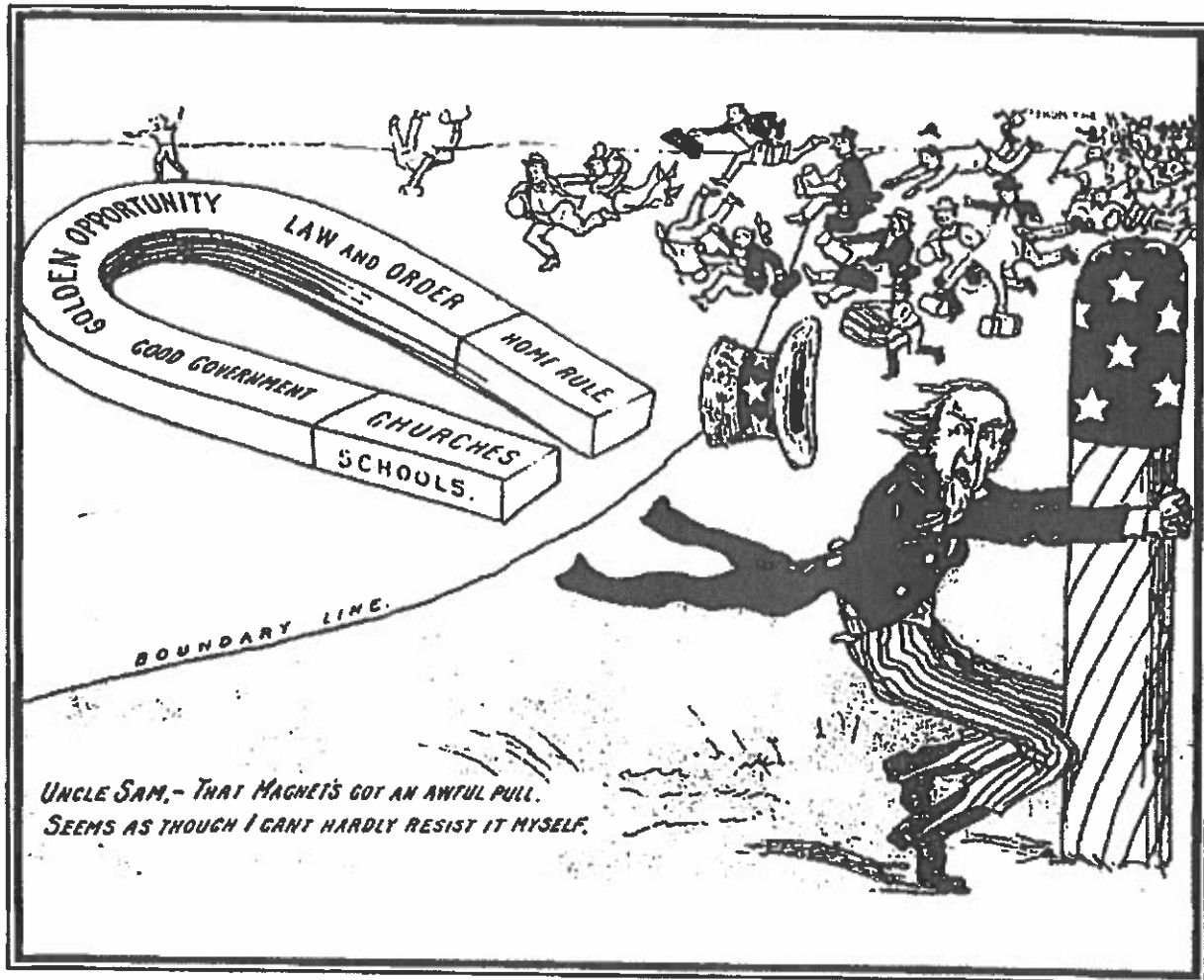


◀ Rupert's Land, 1869

The HBC was paid about £300 000 (\$1.5 million today) for Rupert's Land. The company also kept its trading posts and was granted farmland.

Feeling Good About Your Country

The above political cartoon illustrates the confidence of Canadians during the time of Canada's Confederation. As this cartoon illustrates, the United States was an ever-present concern to their northern neighbour.

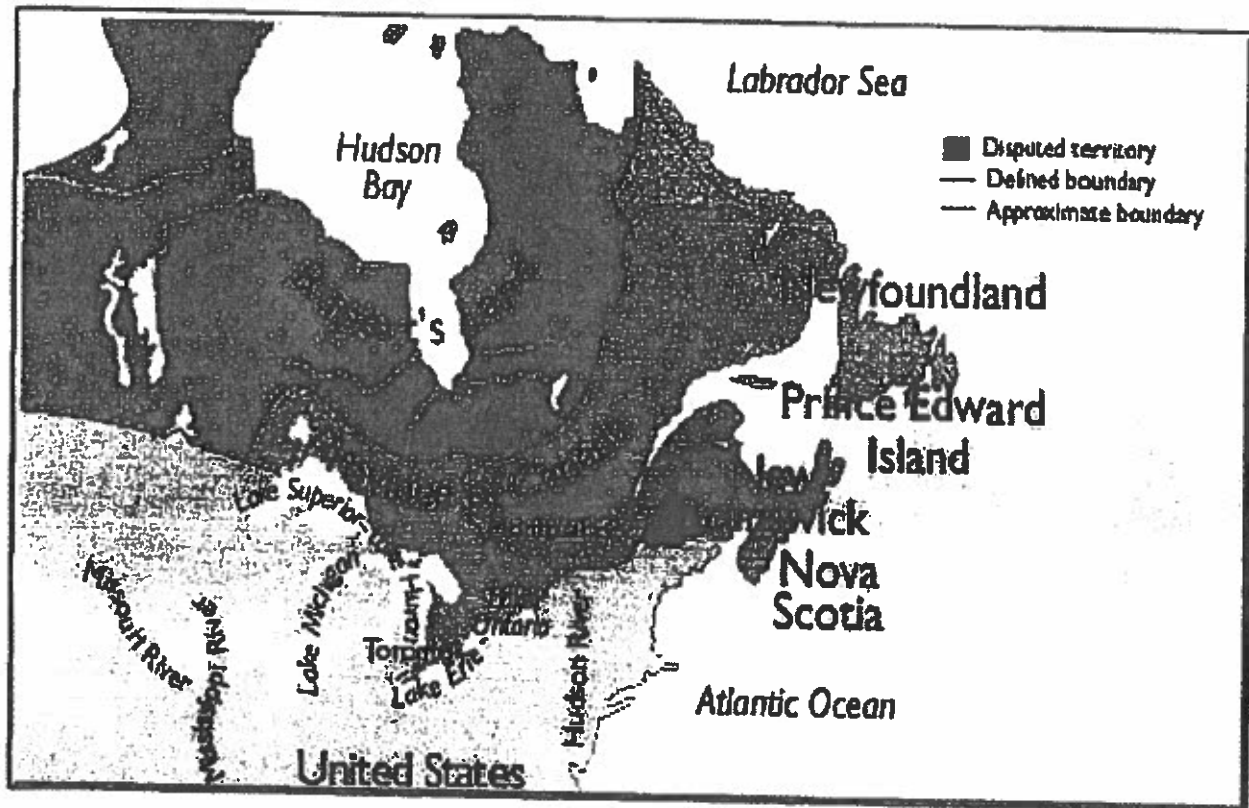


The artist suggests a number of inducements to Americans moving to Canada. What are they? _____

Suggest two other attractions that Canada might provide to immigrants:

Reasons for Confederation

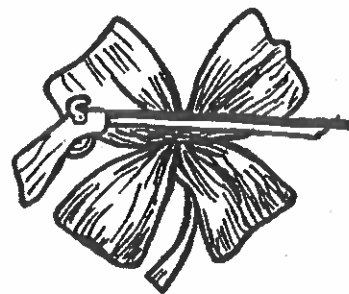
By the mid-1800's, the colonies in British North America began discussions about the possibility of uniting to form a new country, a concept that became known as **Confederation**.



At this time, there were several separate British colonies north of the United States. The eastern colonies included Canada East (Quebec) and Canada West (Ontario), Nova Scotia, New Brunswick, Prince Edward Island, and Newfoundland. Western Canada was also beginning to experience an influx of European settlers. This resulted in the creation of two more colonies, Manitoba and British Columbia.

One of the main reasons for the interest in union among the British colonies was the threat of their powerful southern neighbour, the United States. The great American Civil War had raged during the early 1860's, and by the time it ended in 1865, the United States had amassed the world's largest army. The war's end resulted in a flood of Americans across the border into western Canada, a fact that increased the unease of the British colonies.

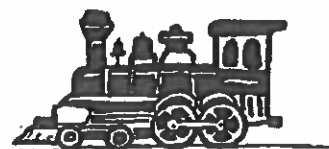
An additional threat from the south came from a group known as the **Fenians**, an Irish Catholic organization in the United States, who led a number of armed raids north across the border.



The uneasy feeling of the Canadians about their southern neighbour was further aggravated by the official policy being preached by such American politicians as William Seward, the American Secretary of State. **Manifest Destiny** was a philosophy that called for the United States to expand its borders north and take over all of Canada. It was little wonder that many Canadians expected an American invasion at any moment. During the American election of 1864, the Republican Party's election platform advocated the annexation of British North America. An **Annexation Bill** was passed in the United States House of Representatives in 1866 with the goal of taking over all of Canada. The possibility of an American invasion was a very real threat to the government of Canada, and encouraged them to promote Confederation as a way of keeping the Americans out.

Men like Sir John A. Macdonald and Georges Etienne Cartier slowly began gathering support across eastern Canada for joining together to form one strong, united nation. But how should they go about convincing others from the British colonies that such a risky decision was in their best interest? Macdonald and the others put forth a number of reasons for the union - economic, political and social.

The key, they felt, lay in the construction of a **railroad** - one that would stretch across the breadth of British North America. This would make possible an increase in trade and prosperity, opening up the western lands, and helping unite the northern colonies. By uniting, the colonies would also be able to share the cost of building the railroad, and also share in its benefits through increased trade amongst themselves.



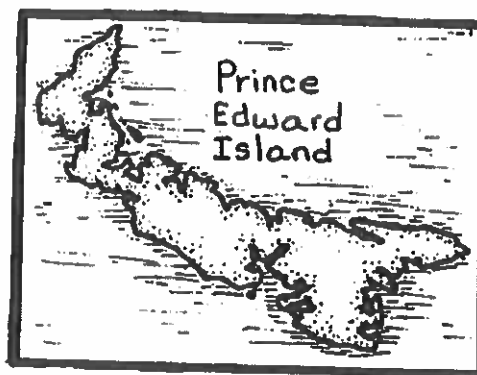
The lure of the wide empty spaces of the west was also very tempting to eastern Canadians as land in the east became more expensive.

Another factor urging Canadians to unite was the changing attitude of Great Britain toward her colonies. For many years, she had invested a great deal of her resources in these far-off lands around the world, and she was now interested in seeing her colonies become more **self-sufficient**. Colonies were very expensive to maintain!

Steps to Confederation

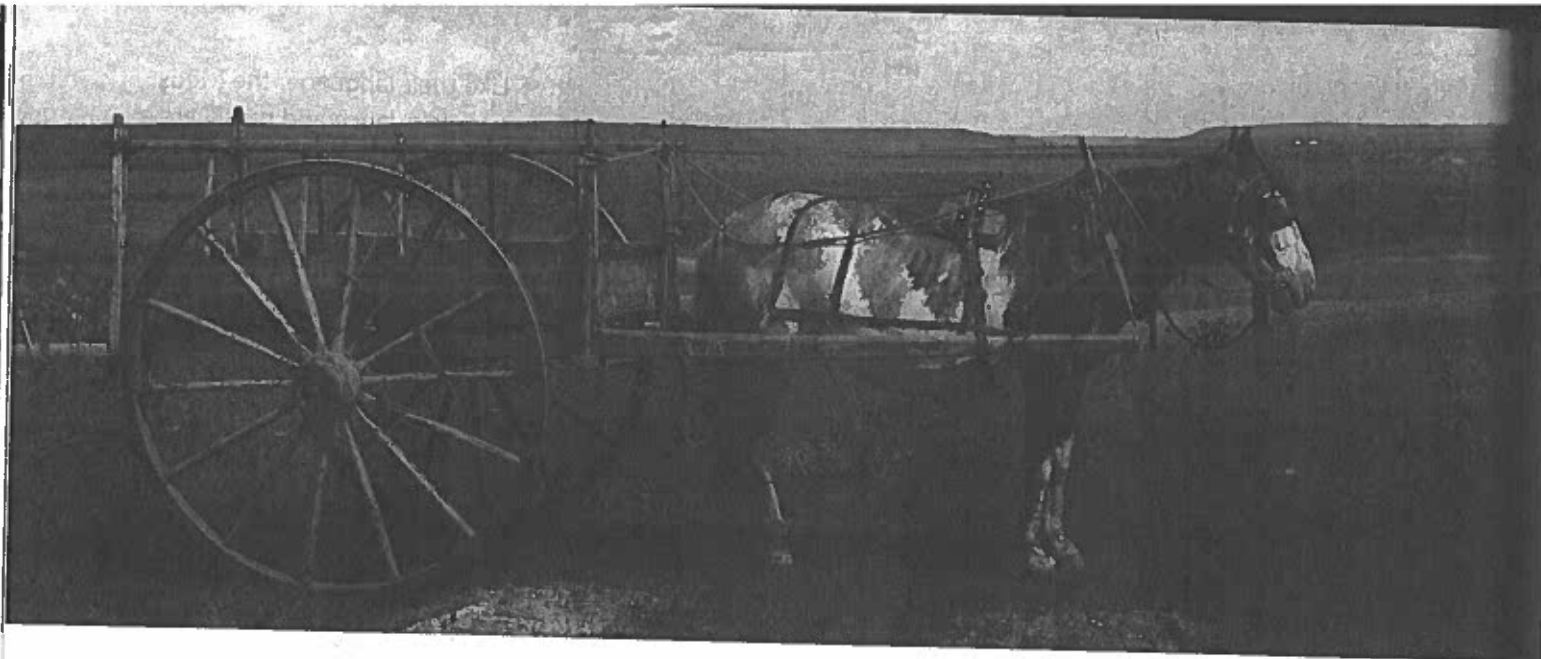
The Charlottetown Conference

By 1864, the Maritime colonies of New Brunswick, Nova Scotia, and Prince Edward Island were considering the possibility of uniting. When Canada East and Canada West heard of an upcoming conference of the Maritime colonies, they expressed an interest in participating. It was decided to hold the conference in Charlottetown, Prince Edward Island, beginning September 1, 1864. Representatives were appointed, although officially the Canadians were only observers at the conference. After a delegation from the Canadas made a presentation on the benefits of Confederation, talk of a Maritime Union disappeared from the conference agenda. John A. Macdonald from Canada West and Georges-Etienne Cartier from Canada East presented the arguments in favour of union. George Brown (Canada West) suggested how the united government might be organized. The conference also featured many social events in which the delegates had the opportunity to get to know each other. When the conference broke up more than a week later, the participants felt that there was enough interest for further discussion and planning. With this in mind, a second conference was planned beginning October 10, 1864 at Quebec City.



The Quebec Conference

The Quebec Conference took place from October 10 - 27, 1864. The same five colonies attended as well as Newfoundland, who sent observers. John A. Macdonald dominated the conference, pushing forward his vision of confederation. Delegates proposed the foundation of a new country with ties to Great Britain. Ideas such as a Lower House based on **representation by population**, as well as an Upper House with **representation based on regions**, were advocated. Responsible government would exist at both the provincial and federal levels, with each assuming different responsibilities. Following the conference, the delegates drafted a text known as the **Seventy-two Resolutions** or the **Quebec Resolutions**. These were the basis for the third and final conference before Confederation - the *London Conference* of December 1866.



A Clever Design!

The wheels of the Red River cart could be taken off and the frame floated on water as a raft. The frame could also be pulled like a sled in winter.

▲ The Métis people used Red River carts to transport goods. Based on the design of Scottish and French carts, the cart was made from material found in the prairie environment. The cart has become closely tied to Métis identity.

Métis Communities

Language was not the only influence on the development of Métis identity. The rise of Métis communities also helped shape Métis identity. The first Métis communities developed in the Great Lakes area. People in this area made a living in the fur trade and started communities near fur-trading posts. In their communities, the Métis people shared ideas and a way of life, and over time came to see themselves as distinct, or different, from their ancestors.

Métis Communities in the West

When the fur trade expanded westward, Métis people played a central role in its development. Métis men helped set up and run trading posts. They also provided food and security. They were expert guides, hunters, and trappers. Métis women provided knowledge of local foods, clothing, and medicine. They trapped animals and removed the furs of the animals.

What is the history of the Métis people of Canada?



▲ The Métis people have their own flag. The flag shows the infinity symbol, which stands for the joining of two different cultures. The symbol also represents the Métis people's belief that their culture will last forever.

Origin of the Métis People

After arriving in North America, many European men developed relationships with First Nations and Inuit women. The children born from these relationships were called Métis.

Cultural Heritages

There were different cultural heritages among the Métis people. The first Métis children were born from relationships between French-Canadian fur traders and First Nations women. Later, there were also Métis children with British and First Nations parents. In the area that is now Labrador, most of the Métis children had Inuit mothers and European fathers.

The Spelling of Métis

Some Métis people and groups spell *Métis* as *Metis*, without the accent on the letter *e*. This is sometimes the case with people who do not have French roots.

LEARNING TIP

As you read, create a timeline to show important events in the history of the Métis people.

Our Culture

Metis people, God, have been wearing the sash proudly for many years. When I look at it, I notice that it is composed of many interconnected threads, many strands, many patterns, many colours contribute to the overall design of the sash. Our Metis culture, God, is like the sash....

Metis Prayer, Metis Culture and Heritage Resource Centre Inc., Winnipeg, Manitoba



INQUIRE

Research the Métis sash. Why has it become important to the Métis culture?

What did Métis people of Labrador speak?

The Métis people of Labrador spoke English, but Inuktitut [EE-newk-tee-toot] words were sometimes mixed in.

Métis children grew up understanding the ways of both their parents' cultures. First Nations, Inuit, and European beliefs and traditions influenced everything in their lives, from their skills and the work they did to their songs, stories, and dances. Métis children also grew up speaking the languages of both parents.

Language

The Métis people spoke languages that developed from the cultures of their parents. One of these languages was Michif [mi-CHIFF]. It combines elements of French, English, and First Nations languages. Another Métis language called Bungi [bun-gee] was spoken in the Red River area in what is now southern Manitoba. It was a mix of Cree and Saulteaux [SO-toe], along with Gaelic and Orkney, which are languages from Scotland.



◀ Like their language, the Métis people's dance and music are a blend of their First Nations and European traditions.

What is Oji-Cree?

Like Michif, Oji-Cree is a language that was developed from a mix of two different languages. One is Ojibway [oh-jib-way] and the other is Cree. There are more than 10 000 Oji-Cree speakers in northern Ontario and Manitoba.

Today, only about 640 people in Canada speak Michif. They are mainly in Saskatchewan, Manitoba, and Alberta. There are very few Bungi speakers in Canada. Many people are concerned that when a language dies, a piece of a people's identity also dies. This is why some people are working to keep Michif alive.

MAKING A DIFFERENCE

Preserving Language

Dale McCreery is Métis, and he lives in Klemtu on a small island in British Columbia. He became interested in language in his teens when he noticed that some of the words spoken by his family were Cree, not English. With the help of his grandfather, Dale learned Cree. Later, he also learned Michif and recorded the language.

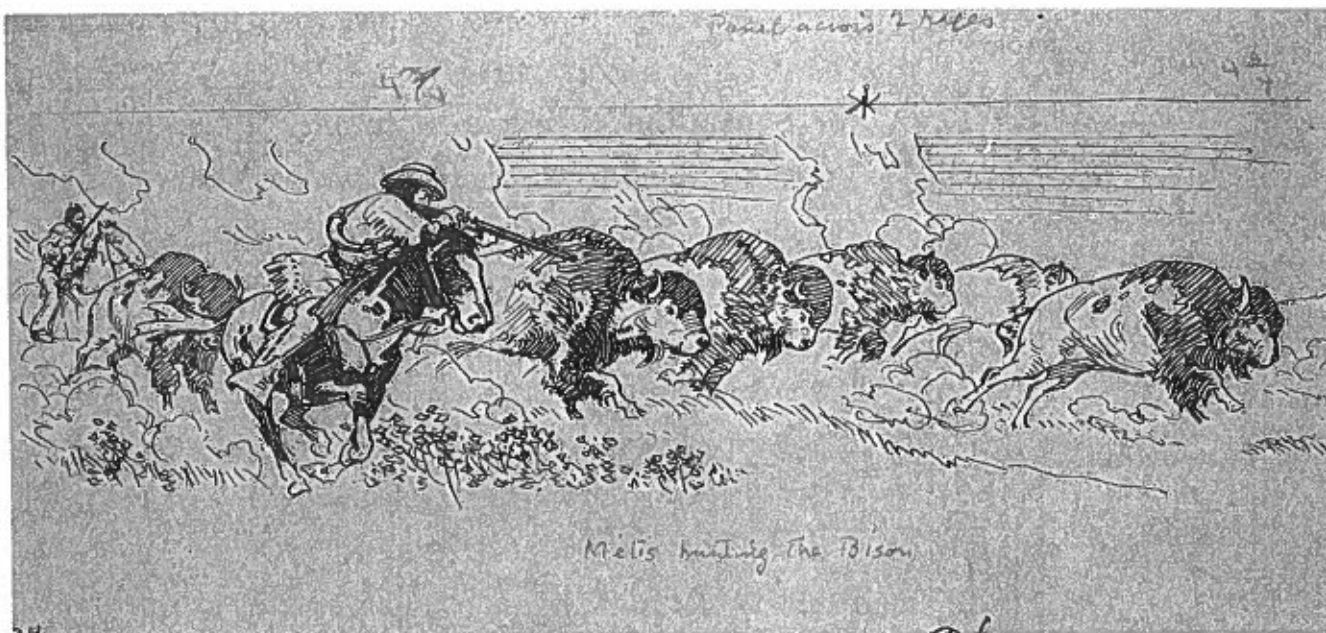
Today, Dale and others are trying to keep languages alive by helping people learn the language of their ancestors. His current project is to help the Tsimshian [SIM-she-an] in Klemtu preserve their language.



▲ Dale McCreery is helping to record and preserve languages.

Thinking Critically

Why do people believe it is important for them to learn the first language of their parents or grandparents?



They grew and harvested crops and made pemmican from bison meat. These foods helped fur traders survive. Métis women also made clothing that was suited to the climate. This clothing was not only worn by traders, but was used as trade items. Many Métis communities grew and developed around the trading posts.

Red River Area

Many Métis people lived along the Red River in southern Manitoba. In this area, Métis people led different ways of life. Many of them farmed, some hunted bison, while others worked in the fur trade.

Defending a Growing Sense of Identity

The Métis people were willing to defend their **rights** to the land where they lived, and protect their way of life. Their willingness to do this can be seen in three conflicts: the Battle of Seven Oaks, the Red River Resistance, and the Northwest Resistance.

▲ C.W. Jefferys created this drawing of Métis men hunting bison. In the west, hunting bison was important to many Métis people's way of life and identity. The bison provided meat, which could be dried and made into pemmican. The Métis people traded this nutritious food with fur traders. It was easy for fur traders travelling long distances to carry, and it did not spoil.

right a traditional, legal, or moral claim to something

First Nations and Métis Leaders

Mistahimaskwa (Big Bear, Cree, 1825-1888)



Glenbow Archives NA-1315-17

Mistahimaskwa (Big Bear) was born near Jackfish Lake, Saskatchewan. He was a Cree leader in the 1870s. He was among the wisest and most noble leaders of his people, and guided them through times of great suffering. The bison were disappearing and European settlers were moving in. The Canadian government tried to get people to accept unfair treaty conditions. To Big Bear these treaty conditions seemed to increase poverty and the loss of his people's way of life. In 1876 he refused to sign the treaty. However, by 1882, his people were starving. Mistahimaskwa felt that he had no choice but to sign the treaty if he wanted them to get food, so he signed.

In 1885, some of Mistahimaskwa's followers decided to fight to preserve their way of life, and attacked settlements at Frog Lake and Battleford.

Big Bear always believed in peace, but because of the actions of some of his followers he was tried for treason. He was found guilty and sentenced to three years in jail. Big Bear only served two years of the term, but prison was hard on him and his health suffered. He was released in March 1887 and died the next year.

Louis Riel (Métis, 1844-1885)



Glenbow Archives NA-2631-2

Louis Riel was a Métis man who led two fights against the Canadian government in the 1800s. He led the Manitoba Métis people in the Red River Resistance in 1869. The Métis people were afraid that European settlers would take their lands. The resistance ended in 1870 when government troops stopped the conflict. Riel fled to the United States and was viewed as an outlaw.

In the 1880s, as a new Canadian railway moved closer, many Métis peoples in Saskatchewan became afraid they would lose their land to the European settlers, so Métis leader Gabriel Dumont asked Riel to return to Canada and help them lead their fight against the Canadian government. In March 1885, Riel set up a provisional government at Batoche. He demanded that the Canadian government negotiate with the Métis. However, the talks never took place. Soon Riel led his second fight against the government in the Northwest Resistance. Within three months, the government defeated Riel. He surrendered, and was charged with treason. He was tried in Regina and the jury found him guilty. Riel was hanged on November 16, 1885.

First Nations and Métis Leaders - Continued

Gabriel Dumont, Métis, 1837-1906



University of Manitoba Archives A-88-15

Gabriel Dumont was born on the Red River Settlement in Manitoba. He fought his first battle at the Grand Coteau when he was just 13. An excellent marksman and hunter, he became the leader of the Métis buffalo hunt in the area around Fort Carlton, Saskatchewan in 1863. In 1885, Gabriel Dumont became the military leader of the Northwest Resistance. He and Louis Riel led the Métis in a fight for land rights against the Canadian government. After three months, they were defeated and Dumont fled to the United States.

Dumont received a pardon from the Canadian government in 1886 and was not charged for his involvement in the Northwest Resistance. He returned to Saskatchewan and died in Batoche on May 19, 1906.

Pitkwahanapiwiyn (Poundmaker, Cree/Blackfoot, 1842-1886)



Glenbow Archives NA-1881-4

Pitkwahanapiwiyn (Poundmaker) was an important Plains Cree chief. He spent much of his life as a peacemaker. Like many First Nations leaders, he led his people through years of hunger and hardship.

In 1876, Pitkwahanapiwiyn gave in and signed a treaty with the Canadian government. In 1879, when it was clear that there would not be enough bison to feed his people, he settled on a reserve. He believed that peaceful negotiation was the only hope for his people. He wanted his people to learn how to farm.

Some warriors on Pitkwahanapiwiyn's reserve disagreed with him. They chose to fight in the 1885 Northwest Resistance. He did not join them.

His men fought and won the Battle of Cut Knife. However, after learning that Louis Riel had been defeated, Pitkwahanapiwiyn gave himself up to the Canadians. Pitkwahanapiwiyn served one year in prison for his part in the Northwest Resistance. He died of tuberculosis on July 4, 1886, soon after his release.

First Nations and Métis Leaders - Continued

Kitchi-manito-way (Almighty Voice 1875-1897)

Saskatchewan Archives Board B4512



Kitchi-manito-way (Almighty Voice) was born near Duck Lake, Saskatchewan in 1875 and grew up on the One Arrow Reserve. He listened to stories about his grandfather, who opposed reserves and his father, who had fought in the Northwest Resistance. An expert marksman and hunter, Kitchi-manito-way experienced firsthand the changing way of life for his people, once free to roam the plains, now confined to reserves with limits on where they could hunt.

In 1895, Kitchi-manito-way was arrested for killing a cow to feed his family. The police said it belonged to the government. Kitchi-manito-way, afraid he would be hanged, escaped from jail. The police went after him. Kitchi-manito-way then shot and killed a police sergeant, and escaped. For more than a year he could not be caught, and a \$500.00 reward was offered for his arrest. In a final gunfight with police, May 30th, 1897, Kitchi-manito-way was killed, along with his two companions.

The incident of Kitchi-manito-way showed how hunger and the loss of traditional ways of life could quickly turn a man to desperate actions.

Investigation

Research the key facts about one of these key figures in Manitoba's early history and the role they played in Canada's Confederation. Try to discover why each individual got involved in rebelling against the Canadian government.

- Louis Riel
- Gabriel Dumont
- Big Bear

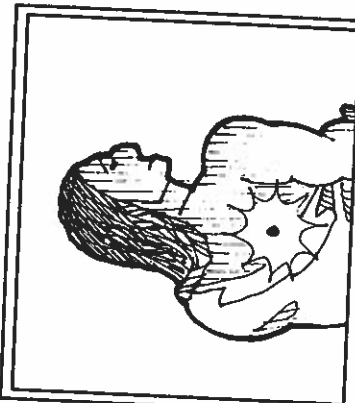


Gabriel Dumont

Storyboard Example



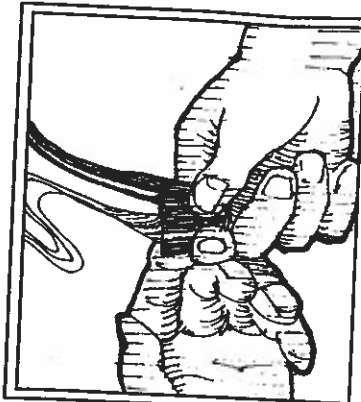
1. Crowfoot was a great Blackfoot warrior from southern Alberta. As a young man, he even fought a grizzly bear that attacked his camp.



2. He was once shot in the back, and lived with a musket ball in his back.



3. As he got older, Crowfoot looked for peaceful solutions to problems. He became friends with the fur traders.



4. He made peace with the Cree.



5. He welcomed the NWMP when they came to Alberta to get rid of whisky traders.



6. He helped negotiate Treaty 7 in 1877.



7. He travelled to Ottawa and met Sir John A. Macdonald.



8. He became sad about how the Canadian government treated his people. Before he died in 1890 he said "Life is like the flash of the firefly in the night."

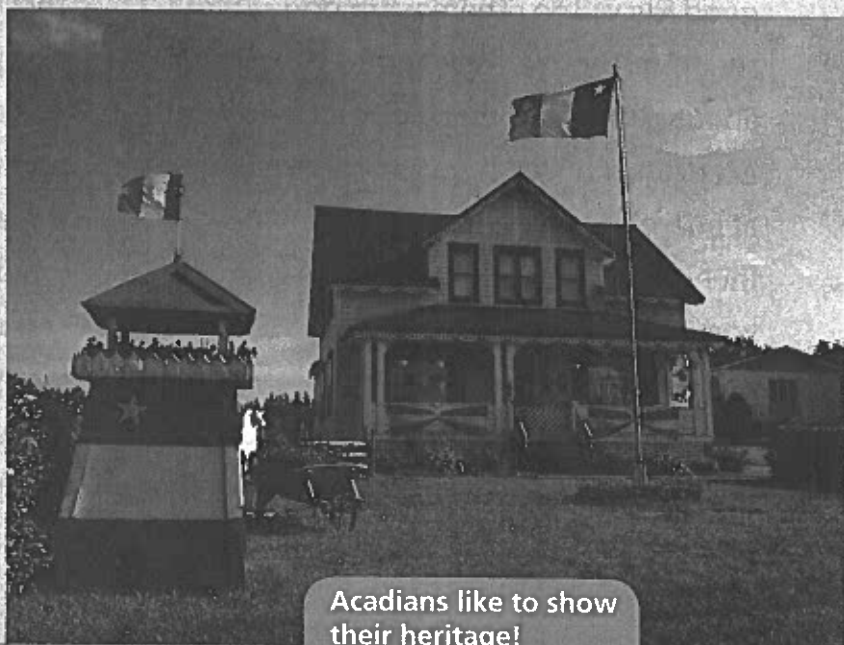


My Acadian Heritage

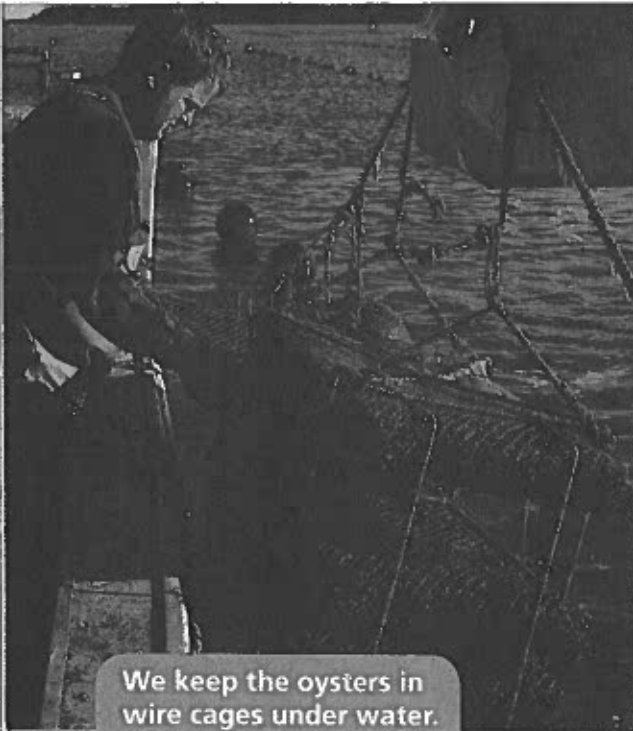
Salut! My name is Luc Landry. I'm 10 years old, and I live in Caraquet, New Brunswick, on the Baie des Chaleurs. Landry is an Acadian name. We're descended from the first French people who lived on the East Coast.

The Acadians originally came from France back in the 1600s. Most of them were farmers. Europe was pretty crowded back then, so they were really interested in having their own land to farm. I wonder if they realized how cold the winters could be, though! These families supported themselves with farming, fishing, and hunting. They also traded with the First Nations people who lived here first—the Mi'kmaq and the Maliseet.

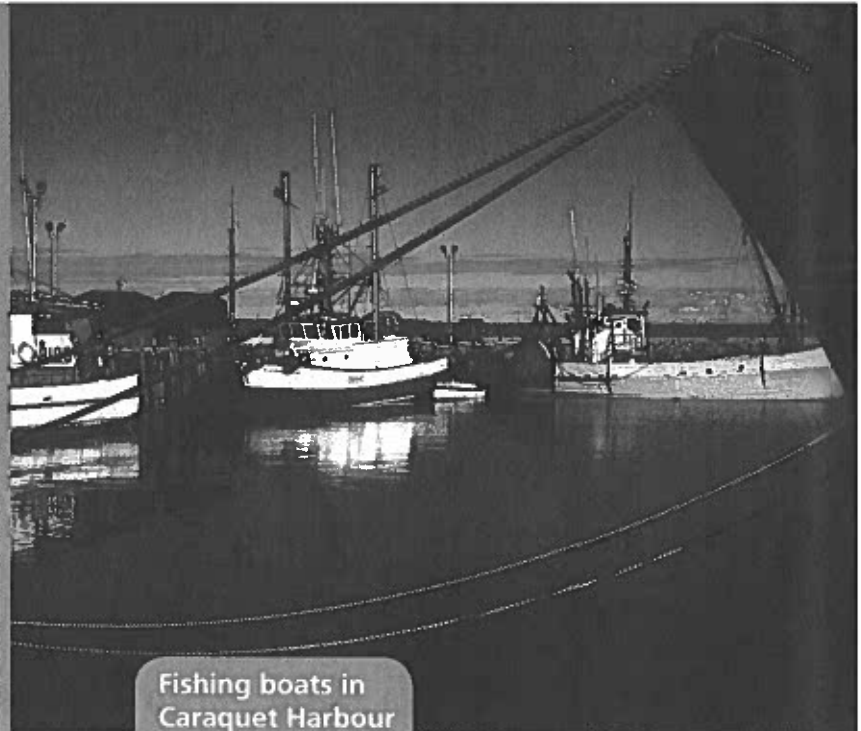
Today, I'm on our boat, *La 1755*, with my dad. We're heading out to check on our oysters. It's windy and cold out here, but I love it. Dad says fishing is in our bones. The Landrys have been fishing for 200 years.



Acadians like to show their heritage!



We keep the oysters in wire cages under water.



Fishing boats in Caraquet Harbour

Before that, our ancestors were farmers in Nova Scotia. Maybe farming is in our bones, too, because now, instead of fishing with a line or net, we farm oysters. They live in cages under water until they are ready to be harvested. Then we just haul them in. Pretty smart, eh?

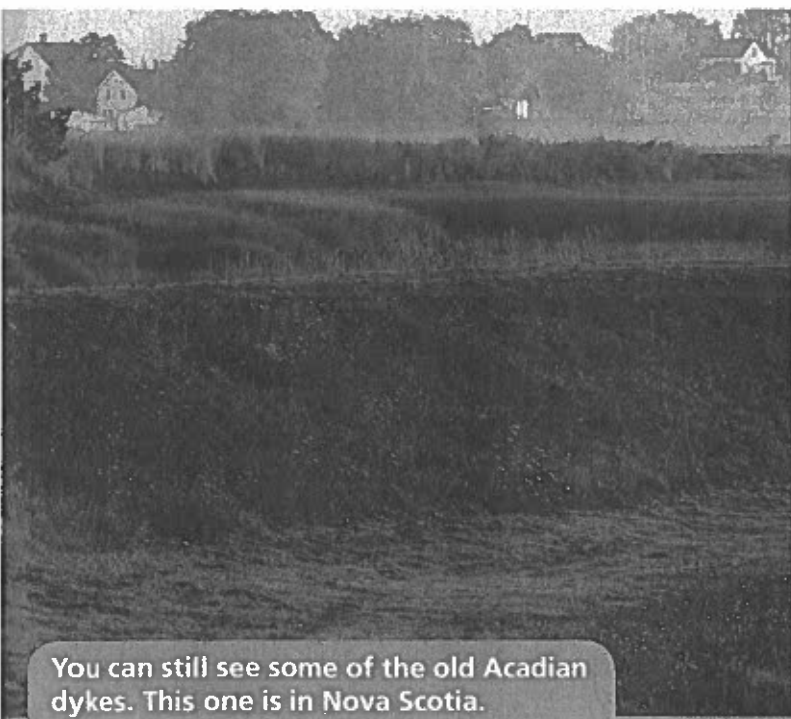
The early Acadian farmers had some good ideas, too. There were no supermarkets, so they had to make just about everything themselves. Dad says the Acadians did well because they were good at adapting, and because they made friends with the Mi'kmaq. The Mi'kmaq knew a lot about survival.

Dad is checking the weather on his smart phone. They couldn't do that in the old days—but that doesn't mean they didn't have ways of forecasting the

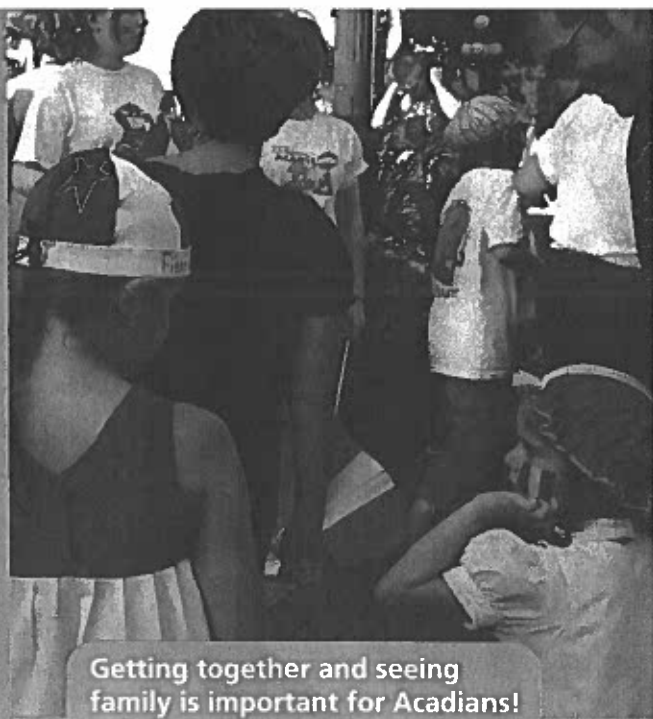
weather. The Grand Pré area where our ancestors farmed was a salt marsh. Sometimes sea water would flood the fields and ruin their crops. So they built dykes, or walls, that stopped the sea water. They made Grand Pré one of the best farming areas in the region. Brilliant!

The Acadians thought of this land as their home. They tried to get along with everybody, and make the most of the resources they found here: fish, forests, and farmland. When the French and the British fought (which they did a lot!), the Acadians didn't take sides.

But then the British tried to get everyone to swear an oath to their king. The Acadians said no, because they were interested in continuing peaceful co-existence with everyone.



You can still see some of the old Acadian dykes. This one is in Nova Scotia.



Getting together and seeing family is important for Acadians!

So in 1755, because the Acadians wouldn't swear allegiance, the British loaded them all on ships and sent them away! Some families were split up and sent to different places. That must have been really traumatic.

I can't imagine not being able to see my family. We can just drive to Halifax to visit my uncle. But back then, there were no planes, trains, or cars. It wasn't so easy to get around. So many families never got back together.

Grandpère Landry tells lots of stories about the Landrys. He says one of our ancestors escaped the deportation by hiding in the woods. He got so hungry that winter that he had to eat his shoes! Others died of starvation. When summer came, he headed north. The land around here was no good for farming, so he learned to fish.

Did I mention that our boat is called *La 1755*? That's our way of remembering what happened. Dad says that nowadays, some families that were separated are getting back in touch, thanks to the Internet.

We've checked on the oyster cages. Now it's time to head home. I'm starving, but I'd better not say anything to Dad. He'll just say, "Try some shoe leather!"

INQUIRING MINDS

1. Why do you think Luc loves being out on the ocean?
2. Have your ancestors or those of someone you know ever faced difficult circumstances? What happened? How did they cope?
3. Think about the history of your community. When did people first settle there? Why?



Exploring Canada



Confederation Comes to Canada

The colony of Canada had many problems to overcome before it was eventually granted the privilege of establishing a Confederation of provinces.

During the Rebellions of 1837, many people openly showed their dislike of the way the British government was running its North American colony. The British were naturally afraid that they would lose what was left of a profitable segment of their Empire, and quickly sent Lord Durham to help solve the problems.



The population of Upper Canada was growing very fast by colonial standards. The town of York (Toronto) had grown from 700 people in 1815 to over 30 000 by 1851. The colony needed new roads, more schools and a better form of local government to keep pace with its rapid growth.

By the 1860s, the Canadas were ready to apply for permission to become a nation. The inhabitants didn't want to separate from Great Britain, like the Americans, but they did want to have control over the running of their country. They wanted to collect taxes and keep the money in Canada so that they could build roads, guard their borders and make decisions that affected the people living in Canada.

In 1864, at the Charlottetown Conference, ideas were discussed and written down. Representatives from Canada were sent to Britain to request permission to form a Confederation of provinces to be known as the Dominion of Canada. Permission was granted.

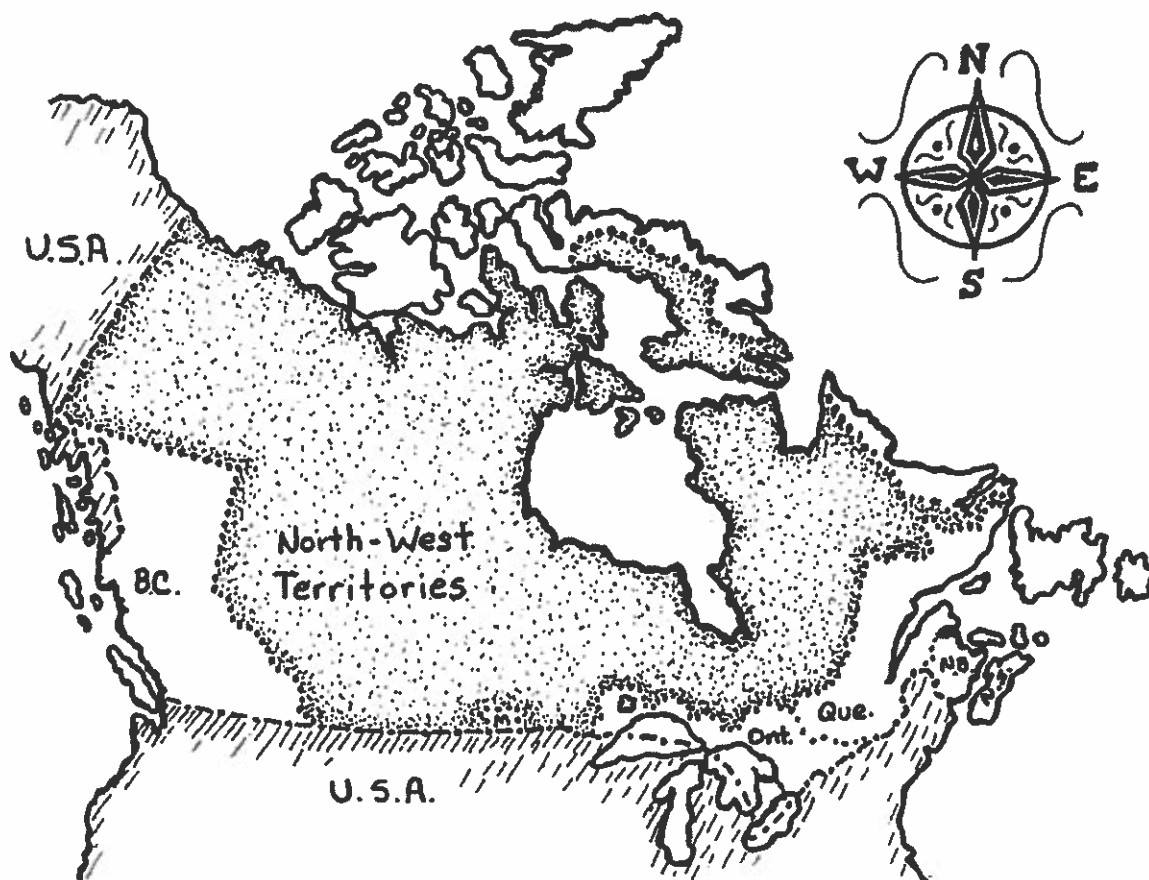
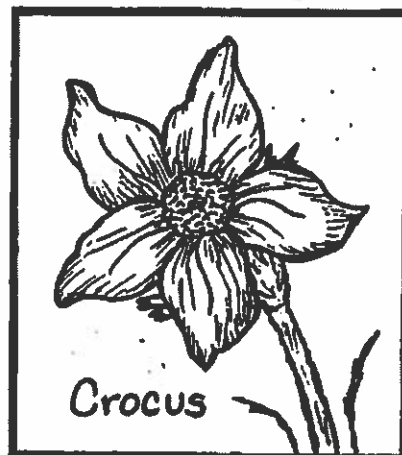
On July 1, 1867 the Dominion of Canada was born! It consisted of four provinces: Ontario, Québec, New Brunswick and Nova Scotia. Strangely enough, Prince Edward Island, the site of the Charlottetown Conference, did not enter Confederation at that time but waited several years before doing so!

The British monarch at that time, Queen Victoria, had decided that Ottawa would be the capital of the colony of the Canadas back in 1857. It was an obvious choice then that it should also become the capital of the new nation. Work had already begun on the construction of the Parliament Buildings for the colonies, so there was also a practical reason for choosing to keep the capital city of the new nation in Ottawa. Canada entered a new period in her growth; a nation at last!

And Manitoba Makes Five

1867 saw the union of the first four Canadian provinces: Ontario, Quebec, Nova Scotia and New Brunswick. The dream, though, was to see the colonies of Great Britain united from Atlantic to Pacific. Between 1867 and 1905, five more provinces were to become part of the Dominion of Canada.

At the time of Confederation, western British North America was known as Rupert's Land. This land had been under the control of the Hudson's Bay Company for over 200 years. Rupert's Land was a huge area of almost eight million square kilometers inhabited by about 30,000 First Nations people. An important segment of this population were the Metis, descendants of people from Quebec. The Metis of the Red River area just west of Ontario had developed their own culture and identity. In the meantime, the government of Canada was becoming increasingly uneasy about American interest in Rupert's Land. In 1869, the Canadian government purchased Rupert's Land from the Hudson's Bay Company for \$1,500,000. The government named the region the **North-West Territories**.



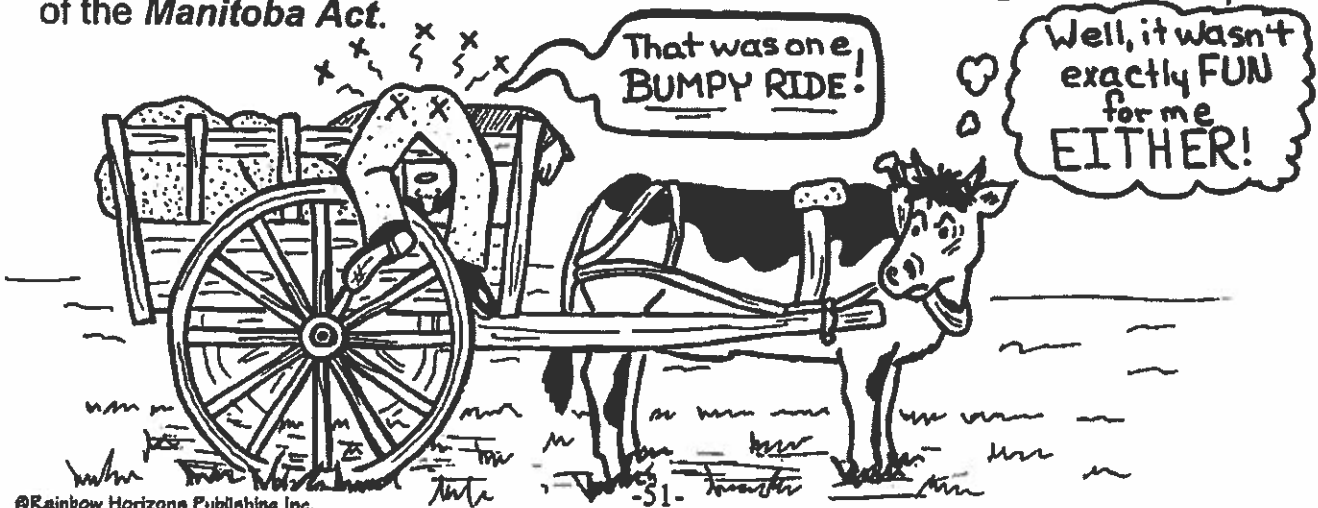
Problems arose when the Canadian government sent surveyors into the Red River territory. The surveyors began to divide the land into the large square lots with which they were familiar back in the east. This manner of dividing farmland, however, was different from the rectangular homesteads which stretched back from the Red River.

Louis Riel emerged as the leader of the Metis. Born in the west, he was an eloquent speaker who rallied the people of the Red River area against eastern Canadian plans to expand into their area. The Metis seized Upper Fort Gary and barred the governor, William McDougall, sent by John A. Macdonald to take over the region. On December 8, 1869, Riel and his followers formed a provisional (or temporary) government at Fort Garry (Winnipeg) and drew up a **Metis Bill of Rights**.

When Governor McDougall gave up and returned to Ottawa, Macdonald next sent Donald Smith, a senior official of the Hudson's Bay Company, to explain the government's plans to the Metis. Smith assured the people that their land titles would be recognized. While negotiating with the Canadian government, Riel and his followers executed a trouble-maker by the name of Thomas Scott. This incident caused Riel and his provisional government to lose support among people across Canada. As a result of the reaction, Macdonald decided to send troops to western Canada to quell the unrest caused by Riel and his followers.

Leading the troops was Colonel Wolseley, who arrived at Red River on August 23, 1870. Fearing for his life, Riel fled to the United States. This expedition also sent an important message to the United States that Canada was prepared to defend this vast western region.

The troubles created by Riel and his followers caused the Canadian government to make the area around the Red River settlement into a province. On July 15, 1870, the **Manitoba Act** was brought into effect, creating Canada's fifth province. Manitoba was much smaller than the province we know today. The rest of the North-West remained a territory. It is also of interest that many items from the **Metis Bill of Rights** became part of the **Manitoba Act**.



The Iron Road

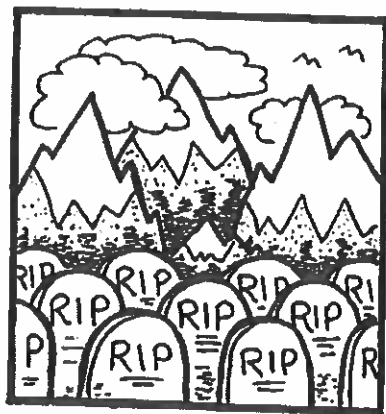
In order for Confederation to become a reality, Nova Scotia and New Brunswick were promised an intercolonial railroad which would link them to Ontario and Quebec. When British Columbia joined Canada in 1871, they were also promised a railway, one that would be built connecting it with eastern Canada within ten years.



The construction of the trans-Canada railroad, however, caused John A. Macdonald's government many problems. The greatest of these was in the raising of money for its construction. A wealthy Canadian investor, **Hugh Allan**, who wanted the contract for the building of the railway to British Columbia, donated \$360,000 to the Conservative party. This became known as the **Pacific Scandal**, which toppled Macdonald's government. The federal Liberals, under the leadership of **Alexander Mackenzie**, won the new election. Under Mackenzie's leadership not much progress was made on the railroad.

By 1877, it was becoming obvious that the railway would not be completed to British Columbia by the end of the ten year deadline. As a result, B.C. was threatening to secede from the union.

When Macdonald's government returned to power, he immediately contracted an American, **Andrew Onderdonk**, who continued construction on the railway. Quality and safety were secondary to profit to Onderdonk, who wanted things done as cheaply as possible. He also began to hire thousands of Chinese labourers, whom he could pay a lot less than Canadians, and who would work in much more dangerous situations.



The section of railway through the Rocky Mountains was especially treacherous. A stretch of 615 kilometers between Eagle Pass and Port Moody, for instance, took 15,000 men a total of seven years to build.

In addition to the dangerous terrain, construction methods were also hazardous to the countless "navvies" who toiled long hours for little pay. It was found that by using nitro-glycerin instead of dynamite, additional savings could be had - although this cost the lives of many more workers. It is thought

that about 800 men lost their lives in the building of the railway to British Columbia - most were Chinese.

A syndicate of investors was finally assembled in 1880, and was known as the Canadian Pacific Railway Company. **Cornelius Van Horne** was hired to oversee the construction of the railway.

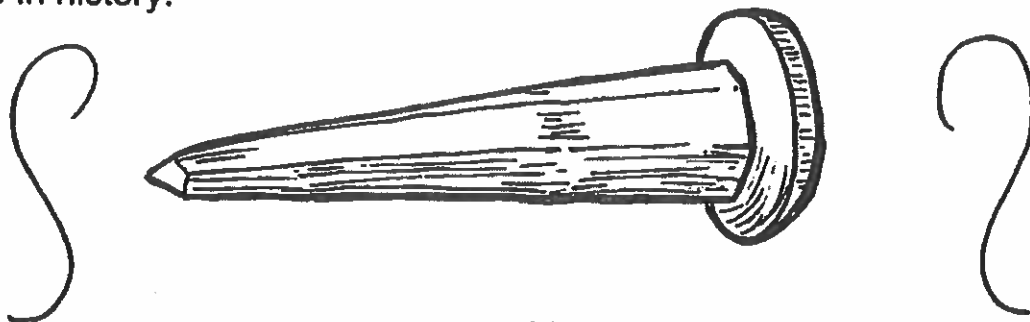
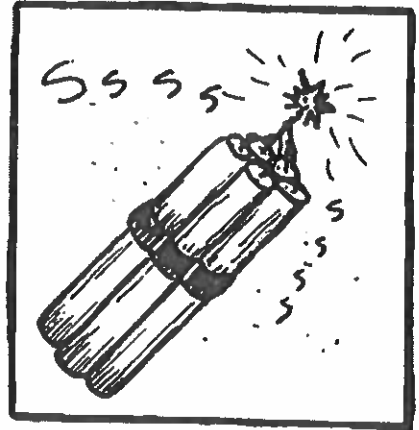
One of the greatest challenges facing the builders of the railway was finding the best way through the Rocky Mountains. Today, passes such as *the Rogers* and *the Eagle* give testimony to the huge struggles that were invested in driving the railway through one of the world's greatest mountain ranges.

The construction of the railway almost caused a conflict with the Native peoples of the west. A war with the **Blackfoot** people was narrowly averted through the intervention of **Father Albert Lacombe** in 1883, when the railway crossed the northern portion of their Alberta reserve. Conflict was only avoided when the federal government promised additional land to the Blackfoot people.

The railway was unbelievably expensive, with some small stretches costing almost a half-million dollars a mile. By 1885, the railway teetered on the brink of bankruptcy. It couldn't pay its creditors or meet its payroll. At this crucial time, two men appeared who were to save the project from disaster.

When Louis Riel returned to western Canada in 1885 to lead a second insurrection of the Metis people, it became evident to all Canadians that a railway was essential to national security. Troops were rushed to the west by rail in a matter of weeks, contrasting sharply with the months it took for the troops to reach the same region during the first rebellion in 1869. As a result, the Canadian government agreed to secure all of the railway's outstanding loans.

Finally, at Craigellachie, B.C. on November 7, 1885, Donald A. Smith drove the symbolic last spike, completing one of the greatest engineering feats in history.



We wish to thank **Warner Brothers**, the publishers of Gordon Lightfoot's classic song, "The Canadian Railroad Trilogy", for allowing its inclusion in this unit.

The Canadian Railroad Trilogy By Gordon Lightfoot

There was a time in this fair land when the railroad did not run
When the wild majestic mountains stood alone against the sun
Long before the white man and long before the wheel
When the green dark forest was too silent to be real
But time has no beginnings and history has no bounds
And to this verdant country they came from all around

They sailed upon her waterways and they walked the forests tall
Built the mines, the mills and factories for the good of us all

And when the young man's fancy was turning in the spring
The railroad men grew restless to hear the hammers ring
Their minds were overflowing with the visions of their day
With many a fortune won and lost and many a debt to pay

II.

For they looked to the future and what did they see
They saw an iron road a-running from the sea to the sea
Bringin' the goods to a young growing land
All up from the seaports and into their hands

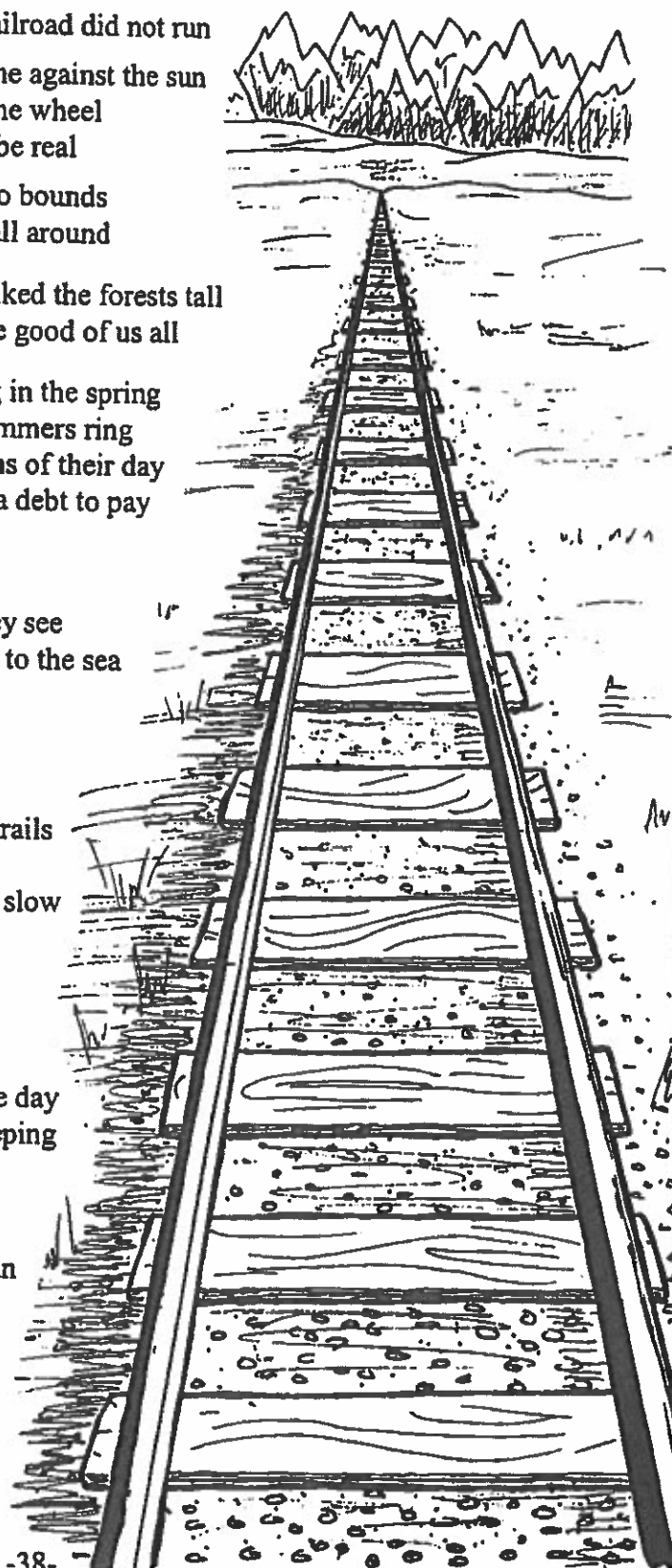
Bring in the workers and bring in the rails
We gotta lay down the tracks and tear up the trails
Open her heart let the lifeblood flow
Gotta get on our way 'cause we're moving too slow
Get on our way 'cause we're moving too slow

III.

Behind the blue Rockies the sun is declining
The stars they come stealing at the close of the day
Across the wide prairie our loved ones lie sleeping

Beyond the dark forest in a place far away
We are the navvies who work on the railway
Swinging our hammers in the bright blazin' sun
Living on stew and drinking bad whiskey
Laying down track till the long days are done
Bending our backs til the railroad is done

Now the song of the future has been sung
All the battles have been won



Differing Opinion About Confederation

Several editorials from newspapers published at the time of Confederation are included in this lesson. They offer several perspectives from several different regions of Canada. The following is an editorial published a few days before the Charlottetown Conference.

The time appointed for the meeting of the Convention, at which is to be discussed the important question of a radical change in the Constitution of the North American Colonies, is fast approaching. In less than a week, it is expected that the representatives of Canada, Nova Scotia and New Brunswick will be assembled in our little City, for the purpose of deliberating upon this and matters intimately affecting the welfare of the inhabitants of each and all of the Provinces. We have read, in almost every newspaper published in British North America, articles wherein the subject of a union of the Provinces has been discussed. We have been enlightened alike as to the Confederation of the old and those of the new world, and have had pointed out to us their defects and imperfections. But no one of the writers in the leading Journals of our sister Provinces has ventured to define a Constitution, and to tell us that, under it, the Colonies of Britain on this Continent may be formed into one great people and be governed in a manner calculated to ensure contentment to the inhabitants of each Province, and eventually to form the whole into a great, prosperous and powerful nation, such as we may reasonably expect will, at no very distant day, be found inhabiting the country now known as the British possessions in North America.



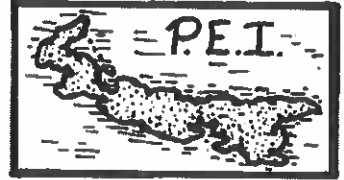
The Islander (Charlottetown) - Friday, August 26, 1864

☛ What is the main concern of the editor about the possibility of Confederation?

☛ From reading this editorial, would you say that *The Islander* editor is for or against Confederation? _____

Bonus Activity: Create your own political cartoon. Choose an issue regarding the question of Canadian Confederation (i.e. Expansion of the west, government corruption - The Pacific Scandal, mistreatment of Canada's native people or Chinese labourers who worked on the railroad, the poor roads of early Canada, etc.). Make sure you choose a point of view and try to convince your readers of this perspective.

Creative Writing: Choose one of the four original Canadian provinces (you may also choose Prince Edward Island or Newfoundland) and write a letter to the editor expressing your opinion on your province's entry into Confederation. Give reasons to support your opinion as to whether your province should join Confederation or stay out.



Page 1

Dear Editor,

I think that the
idea of Confedera-
tion should be given
a **LOT** of thought
before entered into.



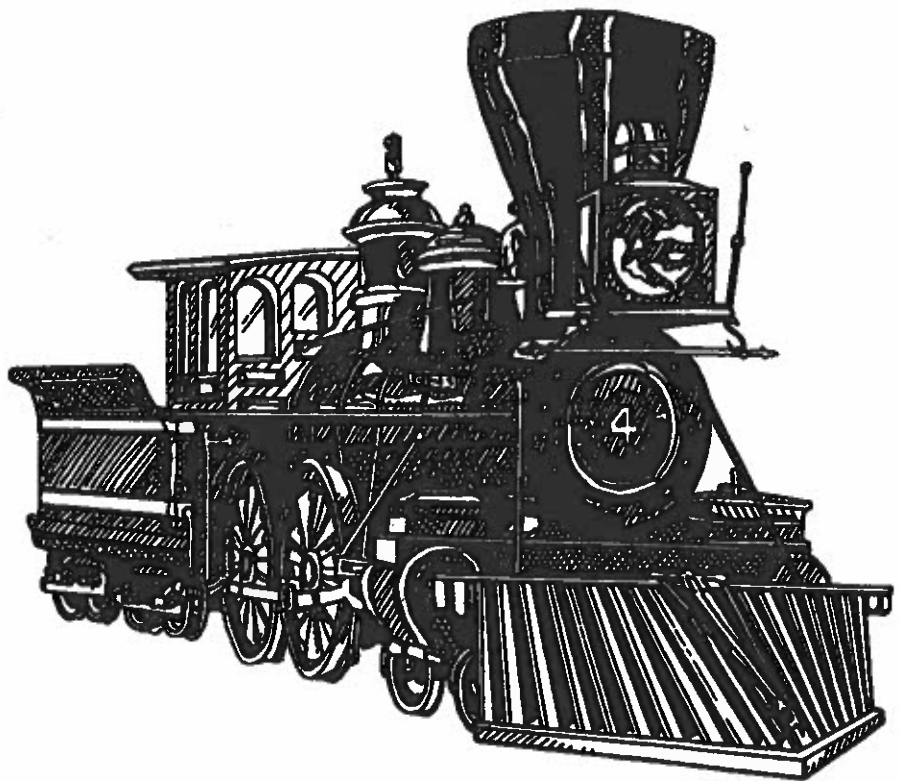
Exploring Canada



The Young Nation Grows

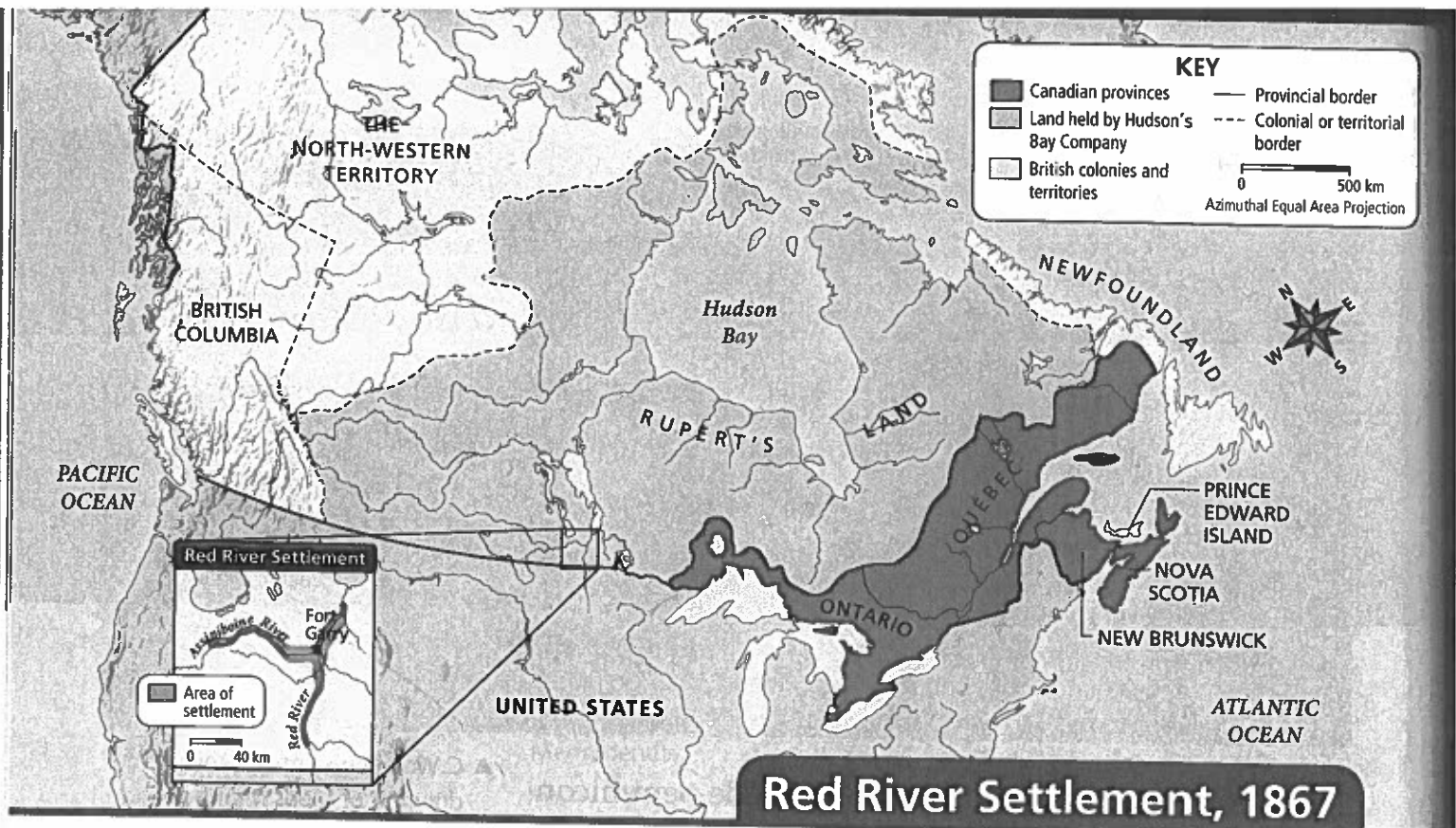
In 1869 Canada purchased land known as Rupert's Land and also the area known as the Northwest Territories from the Hudson's Bay Company. Within three years, the provinces of Manitoba and British Columbia joined the Confederation and, in 1873, Prince Edward Island also voted to join.

Canadian politicians promised the people of British Columbia to build a railroad if British Columbia joined the Canadian Confederation. This colony on the west coast needed an efficient way of shipping goods from eastern Canada. Many politicians in Ottawa feared that if the railway was not built soon then British Columbia might turn to her nearest neighbour, the United States, for help. Canada did not want to lose the valuable harbours of the west coast or the potential resources of British Columbia!



In 1885, the work on the transcontinental railway was finally finished. At a point in the Selkirk Mountains called Craigellachie, Donald Smith, president of the railway, drove in "the last spike" marking the completion of the railway.

By 1890, the east and west coasts of Canada were also linked by telegraph wire. Railroad stations were also used as telegraph offices and the telegraph wires ran alongside the railroad. The railways still run the telegraph system today.



▲ Lord Selkirk

The Métis Nation Comes Together at the Battle of Seven Oaks

From 1670 to 1870, the Hudson's Bay Company (HBC), a fur-trading company, controlled much of the land in the west. In 1811, HBC gave a large area of land along the Red River in Manitoba to a British lord named Thomas Douglas Selkirk (1771–1820). Lord Selkirk moved poor farmers from Scotland onto this land to start a settlement. This came to be called the Red River Settlement.

People living in the Red River area were concerned by this change. The North West Company (NWC), a fur-trading company that operated in the area, was afraid that the newcomers would interfere with its trade. The company thought the HBC was trying to take control of the fur trade in the area by starting the settlement. First Nations and Métis peoples feared that the new farmers would drive away the bison and affect their trade with the NWC.

In March of 1816, the governor of HBC, Robert Semple (1777–1816), ordered Fort Gibraltar, a NWC post on the Red River, to be captured and burned. He wanted to take control of an important trading route and stop the flow of trade goods between the Métis people and the NWC. This angered the Métis people.

In June 1816, a Métis man, named Cuthbert Grant (1793–1854), led a group of Métis people to see the governor at Seven Oaks. A gun battle broke out between the Métis people and the governor's men. The governor, 20 of his men, and one Métis man died.

The Battle of Seven Oaks showed that the Métis people were willing to go to great lengths, including risking their lives, to defend their rights. For them, this battle marked the start of the Métis Nation. Cuthbert Grant came to be seen as the first Métis leader.



▲ Robert Semple



▲ Cuthbert Grant

▼ This painting by C.W. Jeffreys shows the Battle of Seven Oaks.





What do you think happened between 1816 and 1869?

provisional existing or serving for the time being; temporary

bill a proposed or suggested law, also referred to as legislation or an Act

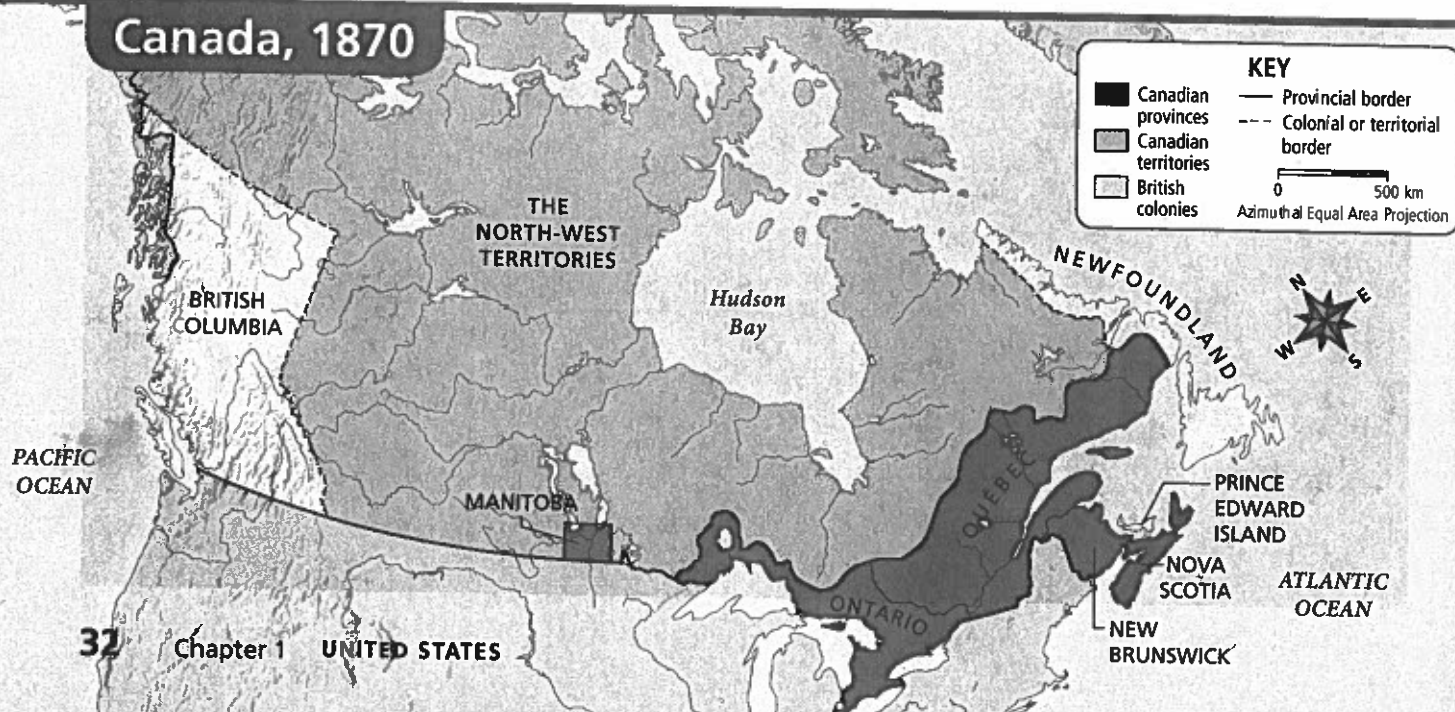
▼ This map shows Manitoba when it was first created in 1870.

The Red River Resistance

About 50 years after the Battle of Seven Oaks, another conflict took place. In 1869, the Canadian government announced plans to divide the Red River area into farm plots for newcomers. The Métis people were not consulted, and they feared that their way of life would be threatened.

The Métis people protested by blocking government surveyors from dividing the land. They then took control of Fort Garry, an important fur-trading post. With Louis Riel (1844–1885) as leader, the Métis people formed a **provisional** government.

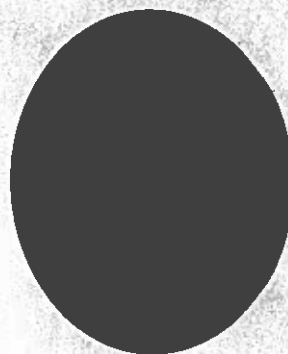
The provisional government drew up a list of rights, called the Métis Bill of Rights. The **bill** outlined how the settlement should be run. In 1870, the Manitoba Act was passed after much discussion with the Canadian government. The act created the province of Manitoba and guaranteed most of what was in the Métis Bill of Rights. It also granted land. Most Métis people never received their land. Some took small amounts of money instead, while others simply moved farther west without receiving anything.



Preserving Métis Heritage

We must cherish our inheritance. We must preserve our nationality for the youth of our future. The story should be written down to pass on.

Louis Riel, Métis leader



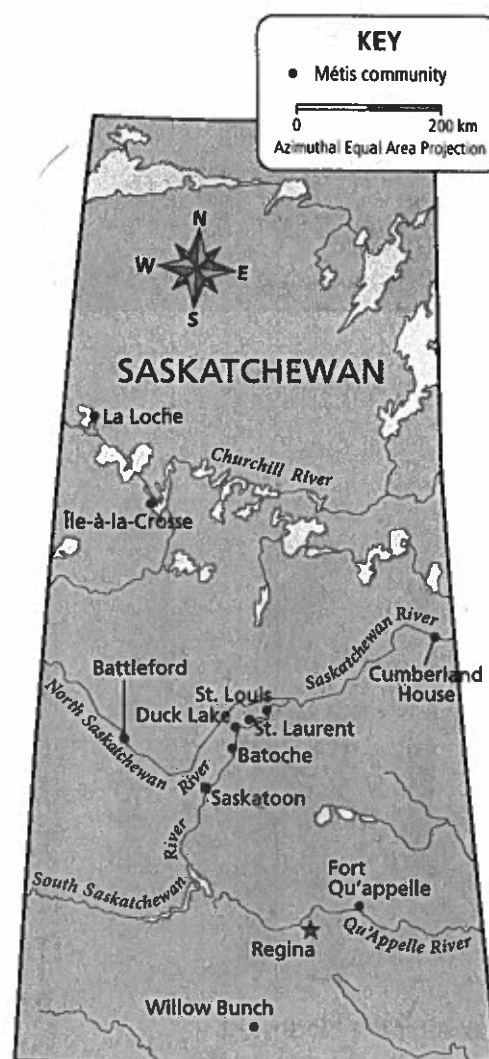
The Northwest Resistance

After 1870, many Métis people moved farther west, into Saskatchewan, and formed communities. Some of these communities grew along the South Saskatchewan River. One of them was Batoche, which began in 1872. Here, Métis people farmed, raised cattle, and hunted bison.

Growing Concerns

Soon, however, the Métis people living along the South Saskatchewan River felt that their way of life was threatened by the arrival of Europeans. For years, the Métis people had asked the Canadian government to recognize their rights to the land in which they lived, but their requests had been ignored. They became alarmed as government surveyors began measuring and dividing the land for the newcomers.

First Nations peoples in the area also had concerns. They believed that the government was not respecting the agreements made between them and the government. Many had lost their traditional way of life and did not get the help that was promised.



▲ Some Métis Communities in Saskatchewan, 1885



▲ This painting shows what Batoche looked like in 1885.
It was created by Armand Paquette, an artist from Manitoba.



▲ After the Northwest Resistance, Gabriel Dumont escaped to the United States. He later returned to his home near Batoche, where he lived for the rest of this life.

Leaders Take Action

In 1884, Gabriel Dumont (1837–1906) and other Métis leaders turned to Louis Riel for help to speak with the government. Louis Riel began by sending a petition to the government. Unable to get a response, he formed a provisional government in Batoche. First Nations Chiefs Poundmaker (about 1842–1886), Big Bear (about 1825–1888), Almighty Voice (about 1875–1897), and Whitecap were reluctantly drawn into the conflict. In fact, Métis oral history tells that Whitecap was asked by the Métis people to get involved, but he said no. In the end, Whitecap had little choice. He was forced by the Métis people to join the resistance.

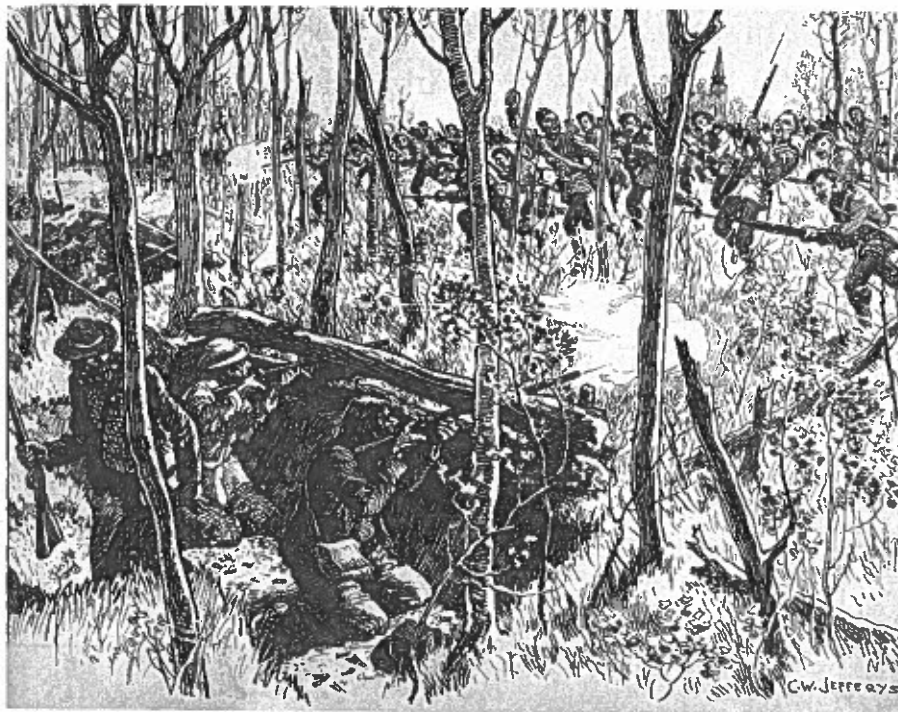
Clash at Duck Lake

On March 26, 1885, there was a clash at Duck Lake, Saskatchewan. It was between the Canadian government's police and some volunteers, and a group of Métis people and a few First Nations peoples led by Gabriel Dumont. When word reached the Canadian government, it began to gather troops to send to the area. The troops arrived about a month later. The conflict that resulted is called the Northwest Resistance.

Battle of Batoche

Several small battles were fought, with the largest and final battle taking place at Batoche. It lasted four days. In the end, Louis Riel, Poundmaker, and Big Bear were arrested. The leaders were tried and found guilty of betraying their country. The First Nations chiefs were put in prison. Louis Riel was hanged in Regina on November 16, 1885.

Today, Louis Riel is considered by many to be a hero. In 1992, the Canadian government recognized his important role in the development of Canada.



Many people think Louis Riel is a hero, but others do not agree. Why do you think many consider him a hero, and others do not?

Go Online!

Listen to the Métis anthem and read the lyrics.

◀ This drawing depicts the battle at Batoche. It was created by artist C.W. Jefferys. Today, Batoche is a national historic site. Many celebrations are held here, including National Aboriginal Day.

LEARNING TIP

With a partner, compare the timelines that you started on page 25. Together, reread and talk about parts that you had difficulty understanding.

The Struggle for Recognition Continues

The struggle for Métis rights continued through the 1900s. It is ongoing today.

Recent Developments

In more recent times, the Métis people's long struggle has helped them gain some recognition. In 1938, the

Alberta government created the Métis Settlements, which are lands set aside for the Métis people. In 1982, Canada's constitution recognized the Métis people as part of Indigenous Peoples and guaranteed them certain rights. In 2013, Canada's Federal Court ruled that the government of Canada has direct responsibility to the Métis people. As a result of the ruling, they are to be granted the same rights and benefits as other First Nations peoples. However, the Canadian government is appealing this decision.

Today, Métis people are proud of their unique identity. Festivals celebrating Métis culture and heritage are held across Canada each year.



▲ Métis Settlements

Thinking It Through

Key Ideas

1. What makes Métis identity unique?
2. How were the Battle of Seven Oaks, Red River Resistance, and Northwest Resistance related to the Métis people's growing sense of identity?

Thinking Creatively

3. If you were to create three symbols for the Métis culture, what would they be? Why? Which of these symbols do you think most strongly represents Métis culture? **YC**



Exploring Canada



Into the Twentieth Century

By 1900, the population of Canada had reached over seven million people. Though this seems to be small, it was indeed a large number for a young nation.

With more and more settlers swelling the population of the western territories, two more provinces were created: Alberta and Saskatchewan. It would be many more years before the last province would eventually join the partnership begun in 1867.



Many industries were being established, especially in the provinces of Ontario and Québec. It was good that Canada was beginning to make more things in the country instead of bringing those products in from other countries.

One of the biggest industries, the pulp and paper industry, soon found that the rest of the world wanted lots of Canada's timber resources. The logging industry was kept very busy supplying this demand.

Making farm machinery, mining for gold and other minerals, as well as the building of new steel mills, were all industries that were growing rapidly in Canada. These things are usually considered the signs of a good, healthy economy. It meant Canada was able to support itself quite well and did not have to turn to Great Britain for help.

Back in 1872, trade unions were made legal in Canada. Though people still worked long hours and for small wages, gradually the unions were helping the workers to receive more money for the work they did.

Women in Canada made up one seventh of the workforce by 1900, yet they were given little pay and were not considered to have the same rights as men! Few women were allowed to be educated beyond elementary school and it wasn't until 1887 that the first woman was allowed to enrol in the University of Toronto. Within ten years, however, over one third of the students there were women. Still, it would not be until 1920 that women in Canada would be given the right to vote.

Posters were put up all over Europe and other parts of the world encouraging people to come to Canada. It was important to the Canadian government to continue to attract new settlers to Canada so that industries and farms would continue to receive the workers they needed to operate and grow bigger. Immigrants from every corner of the world came to Canada. Today the "cultural mosaic" of Canada has continued to develop. Different cultures have added to Canada's growth and development as a nation.

Modern Issues

Since Sir John A. Macdonald's Canada of 1867, a number of developments have taken place that have changed the face of Confederation. A number of Agreements have come into force, and issues have arisen with the province of Quebec, the northern territories, and Native people.

Although Canada has been an independent country since 1867, it wasn't until 1982, when the **Canada Act of 1982** was passed by the British Parliament, that the Canadian Constitution was "brought home". For many years, the provinces could not reach agreement on "an amending formula" whereby the constitution would be changed by the federal parliament. Finally, over one hundred years after Confederation, Prime Minister Trudeau made the return of the Canadian Constitution an important election issue. Despite the objections of the provinces, the court decided that the federal government did not need the approval of the provinces. The **Canada Act of 1982** accomplished a number of things including establishing the **Charter of Canadian Rights and Freedoms**, and providing a formula whereby the constitution can be amended by the agreement of Ottawa and two-thirds of the provinces. Quebec refused to sign the **Canada Act of 1982**, fearing their rights would be ignored.

Another important recent agreement was the **Meech Lake Accord**. In 1987, Prime Minister Mulroney proposed an amendment to the constitution which would give Quebec special status as a *distinct society*, as well as other powers. The other provinces and Aboriginal Canadians disagreed with this, making the point that they, too, were *distinct societies*. All provinces except Manitoba and Newfoundland agreed to the Accord. A "Parallel Accord" also failed to meet the satisfaction of all provinces and failed to be accepted. The **Meech Lake Accord** was Canada's first effort at amending its Constitution, and although it failed, it provided many useful lessons for future lawmakers.

When the **Meech Lake Accord** failed, Prime Minister Mulroney once again attempted to bring his home province, Quebec, into the constitutional process. In an effort to receive input from all Canadians, several thousand submissions were received by the Canadian government. These reports were used as a basis for the second Accord - the **Charlottetown Accord**. This time, all Canadians were given an opportunity to vote on the Accord. Fifty-four per cent voted No. Once again, an attempt to reform the Canadian Constitution had ended in failure.

No doubt Canadian politicians will continue their attempts to address issues that are seen to be unfair by different Canadian groups and/or provinces. Efforts in this area continue to be made to address past wrongs done to Canada's Native peoples. The selection included in the Enrichment / Optional section focuses on the plight of the Native people who once lived in the province of Newfoundland - the **Beothuks**.



Better Late than Never (Newfoundland Joins Confederation)

By 1905, it seemed like the face of Canada had been set. There were nine provinces and two territories and that's the way it would remain for the next 44 years – Newfoundland being the lone British colony remaining north of the United States.

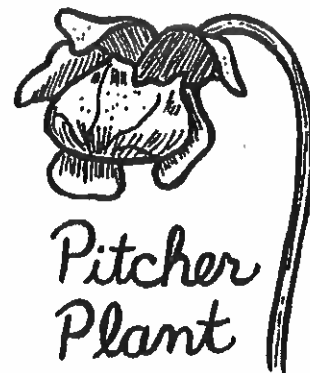
For many years, two important segments of Newfoundland society were strongly opposed to Confederation, the business community and the Irish Roman Catholics. Newfoundland had few ties with Canada over the years, their main trading partners being the United States and Europe. Many Newfoundlanders feared they would be giving power over to a distant government with whom they would have little influence.

The issue of joining Canada, however, had never really disappeared from the minds of many Newfoundlanders, and World War II hurried the process even further. The people of Newfoundland realized with the onset of war that they had no troops, guns or fortifications, and there was no money to provide them. Canadian and American troops were stationed in Newfoundland during the war, and air bases and a naval station were also constructed. What was disturbing to the Canadians was the presence of American soldiers in the colony.

When the war ended, the Canadian government, worried about Newfoundland becoming a part of the United States, was determined to persuade Newfoundland to join Confederation. Three years of emotional debate were to follow. The people of Newfoundland were faced with three choices: Should they continue as they were, under direct rule from Britain? Should they return to the status of an independent colony with responsible government? Or should they join Canada, an option they had rejected in the past? British officials, like their Canadian counterparts, thought Newfoundland should join Canada. But this could only be done by consent. So what did Newfoundlanders want?

In 1946, the National Convention of 45 Newfoundland delegates was organized to carefully study the issue of Newfoundland's future. Delegations were sent to Britain and Ottawa to discuss the situation with the leaders of these two countries. Britain made it clear that if Newfoundland rejected Confederation, it could expect no more support from Britain.

It was decided that a referendum would be put to the Newfoundland people in 1948. Joseph Smallwood led the pro-Confederation forces into the



Enrichment / Optional Activity

Battle Song Of Newfoundland is one of the many poems whose theme deals with Newfoundland coming into Confederation. Read the poem and determine the poet's point of view on this issue, and defend your answer by quoting three lines from the poem.

Battle Song Of Newfoundland

By PATRIOT

Rise, Newfoundland, and break your chains,
While yet the light of hope for you remains;

Your fathers call from out their place of rest:
"Unite - unite - Confederation is best."

You who have fought a North Atlantic Sea,
Which calls for strength and utmost bravery;
But now your fight is not with spume and spray -
You fight for life on Referendum Day.

The hour has come - the voice of Wisdom calls,
To lead you on ere yet the darkness falls;
Obey the voice and grasp her by the hand
Then you shall know God guided Newfoundland!

There is a tide that comes to those who toil,
When taken at the flood brings Fortune's smile;
Now is the time to take that flood - and, lo!
Confederation [sic] comes - and blessings flow.
But hidden in the joy lies "Local Rule",
With false-light gleaming to mislead and fool;
There lie the reefs of hunger and of Dole,
To wreck our vessel on a Crosbie Shoal!

Pile on all sail, leave Local Rule astern,
And at the wheel let each man take his turn,
We have the guide - Confederation's star,
Oh, keep the course - we soon shall cross the bar.

Then shall the bays and coves with cheers resound,
With muskets blazing, firing round on round;
And bon-fires gleaming on the distant hills,
While every toiler's heart with Freedom thrills!



From "Battle Song of Newfoundland," *The Confederate*, 12 May 1948, p. 3.

Adopting New Technology

First Nations, Métis, and European newcomers quickly discovered that each group had technology that could benefit the other. For example, Europeans adopted the canoe for travel over lakes and rivers. First Nations welcomed items such as metal pots, which made daily life easier. They also adopted the gun, which was useful for hunting.

FOCUS ON HISTORICAL EVIDENCE What examples of one people influencing the other can you find in the images shown below? When comparing pieces of historical evidence, it helps to establish categories to compare. In this case, the categories might be clothing, weapons, footwear, and manufactured goods.



- ▲ This 1869 painting by Frances Anne Hopkins shows the artist and her husband, a Hudson's Bay Company official, travelling with voyageurs. The illustration above it shows a hunter in New France. What European and First Nations technologies are these people using?

THINKING CRITICALLY In what ways did technology such as the gun and the canoe influence the development of early Canada?



Chapter Question

Who are Canada's Indigenous Peoples?



You have talked and read about the origins of First Nations peoples, Inuit, and Métis people. You have also learned about their traditional ways of life and how they are essential to Canada's identity.

1. Construct the content for a website in which you explain who First Nations peoples, Inuit, and Métis people are and how they are essential to Canada's identity.
2. Choose an event or a person from First Nations, Inuit, or Métis history and write an article or create a podcast telling about that event or person.
3. You have looked at several pieces of artwork in this chapter. Do you find them helpful when learning about a culture? How?

