Jackson Pind

Students by Day: Colonialism and Resistance at the Curve Lake Indian Day School

McGill-Queen's University Press, 2025. 282 pp.

In 2008, Prime Minister Stephen Harper offered an official apology for residential schools — doing so in the Canadian House of Commons alongside fellow members of Parliament, Indigenous leaders, and Survivors of one of Canada's most notorious colonial policies. While this apology, as well as the Truth and Reconciliation Commission (TRC), are often understood as standing in for all colonial schooling experiences, both were in fact focused on status "Indian" children who were forced to attend residential schools. In turn, Canada is currently going through the process of reconciling with another component of said policy: the impacts of Indian Day Schools (IDSs).

While much discussion on IDSs tends to focus on northern regions and the Prairies, Jackson Pind's *Students by Day: Colonialism and Resistance at the Curve Lake Indian Day School* reminds all of us that such schools dotted the landscape that Indigenous peoples share with the Canadian state. Pind's work not only tells the story and experience of the Michi Saagiig Nishnaabeg, but especially those from Oshkigomog (Curve Lake First Nation) between the 1830s and the present. The story shared by Pind, through his research and Indigenous-led methodological approach, shows not only the continued and unilateral approach taken by settlers, but also a community, and people, seeking to protect themselves, govern themselves, and persevere.

To begin, Pind takes time to introduce the reader to the territory that the Curve Lake IDS was situated upon, and his personal connection to the regions and Michi Saagiig Nishnaabeg — sprinkling Anishinaabemowin within his explanation and connection. Doing so allows the reader to comprehend the significance of the work presented and the complexities into researching IDSs in relation to the Canadian state. In turn, Pind states that his work has two major areas of focus that relate to one another: "it brings to light information stored in the federal archive of Curve Lake First Nation ... [and] this information and understanding are offered back to the community" (23).

To introduce the reader to IDSs, Pind highlights the McLean et al. v. Canada case, initiated in 2006, that led the federal government to acknowledge that the same crimes of cultural genocide that occurred in the Indian Residential School (IRS) system also had taken place in the IDSs. Next, Pind reviews the policies and procedures that were implemented to further unilateral control by the Canadian state, with special focus on Oshkigomog. While the qualitative and archival research work was impacted by the COVID-19 pandemic, Pind's findings assist readers to further understand the relationship of the Michi Saagiig Nishnaabeg with settlers, and the introduction of Methodism. The conversion to, and impact of, Methodism is of key importance due to its relationship with the New England Company and its role in conversion and education of Michi Saagiig Nishnaabeg adults and youth.

As imperialism and strict colonial law grew, the impact on education, funding, and adequate space becomes a common story for many First Nations communities and IDSs—such as Oshkigomog. Pind details such movement, mismanagement, and unilateral imposition not only by Canada, but also by the institutions of the Methodist and United churches. In fact, the bulk of Pind's research does a great job of detailing, chronologically, the mess made by such actions through chapters 4, 5, and 6. Throughout these chapters, one quickly discerns a trail of misappropriated funds by both state and church, and in some cases, church officials—as well as those not only hired to construct or fix the Curve Lake IDS but also some of the teachers themselves. The trail is one of misconduct, settler-colonial mindset, as well as avoiding and ignoring requests of Oshkigomog leaders and community members.

Chapters 6 and 7 further showcase the systematic underfunding and neglect of IDSs, including Curve Lake, and the lack of action taken by Canadian officials in order to act quickly on repairs and retaining teachers at prevailing market wages, showing that the consistent bickering over costs and who was to cover them has long existed in Canadian policy and bureaucratic approaches to First Nations peoples. From lacking the proper number of desks and seats for students to overcrowding, Pind hammers away at the neglect. Neglect not only took form in underfunding and mismanagement, but also in education and settler-colonial assumptions about First Nations peoples. As Pind highlights on multiple occasions throughout his book, Oshkigomog sought to have complete say over who taught their youth and how they were taught—often being overridden by non-Indigenous officials who believed Indigenous peoples were uncivilized and not worthy of such roles.

Such mentality also spilled over into the approach taken towards Oshkigomog youth who were within the walls of the school. While some educators invested time in the students, others did not—often looking at Oshkigomog youth as needing salvation and obedience. A quote that sticks out comes from the input given by Stanford Taylor in relation to his experience:

> The teacher … began calling him "backwards Indian Boy" because he always wrote his words and letters in reverse. On one occasion, he said, "I put my hand up because I knew the answer to something she had put up on the board and I turned away for a second and turned back I guess she had called me or something when I wasn't looking, and she hit me right there [gesturing to forehead] with a blackboard brush and it bounced off my head. The classroom went real quiet, and she says 'that's what happens to little Indians who don't listen' (161).

Despite such settler-colonial mentality, Oshkigomog found multiple ways to push back against, and refute, Canada's unilateral control and actions. Pind's entire book, especially chapter 8, showcases this determination and unwavering understanding of their autonomy.

As a fellow Michi Saagiig Nishnaabeg from Pemaadeshkodeyong (Hiawatha First Nation), educator, and academic, the research that this book showcases hits close

to home. While it hits close to home, it also reminds me, and all readers, that the long history of colonization also showcases the strength of a people who are still here—a people who refuse to forget, while sharing their history and journey with all Canadians as we move forward. I, for one, will be including this history and journey in future course readings going forward thanks to Jackson Pind.

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Ruth Lamont, Eloise Moss, and Charlotte Wildman

Friendless or Forsaken? Child Emigration from Britain to Canada, 1860–1935

McGill-Queen's University Press, 2024. 264 pp.

In the late 1860s, a group of children from Mrs. Rye's Home for Destitute Little Girls embarked from Liverpool docks bound for Canada. They were among the first of more than 80,000 children from all over the United Kingdom who were emigrated to Canada over the next seventy or so years. *Friendless or Forsaken* explores why the program, sponsored by state and charitable agencies, was so attractive to philanthropists in industrial cities in North West England, how it worked, and its legacy. As authors, Ruth Lamont, Eloise Moss, and Charlotte Wildman (all based at the University of Manchester) conclude, the scheme's longevity rested on its ability to meet a number of diverse needs: middle-class supporters believed it was a way to save children from the dangerous environment of poverty and vice that prevailed on city streets; for local officials, child migration addressed concerns about rising crime and at the same time, lowered the numbers of the poor who needed support; national officials on both sides of the Atlantic viewed the schemes as a way to strengthen the Empire and promote Canadian development by providing much needed labour particularly on Canadian farms. This of course, left the question: what about the children? And for the authors, their judgement is mixed—some emigrated children clearly benefitted; others were friendless and forsaken.

As chapter 1 explains, the propaganda underpinning the child migration schemes rested on the belief that impoverished children could be rescued from the pernicious influences of vice and sin that were endemic on northern city streets. If children could be taken "from the gutter" (32) and relocated in the clean, healthy air of Canada, it was believed they would become morally upright and productive citizens. As many involved in the programs came to realize, however, transportation to Canada and the promise of a new life did not guarantee the children's welfare. As the authors point out, the presumption that children sent from the UK might have criminal tendencies often had a profound impact on their reception in Canada. Government officials and foster parents regularly doubted children's claims that they were being abused. Moreover, reports and emigration officials themselves periodically chronicled instances of children being exploited or neglected. Nonetheless, "the