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ton, and Edward McLeod are reported as having "stoutly denied the boys had received excessive punishment." Evidently this denial was accepted by both the Judge and the newspaper despite the fact that medical testimony showed that seven of the ten boys examined on the day of the hearing still had marks on their backs from the flogging they had received three months earlier.... When Judge Audette completed his report a little over three months later he completely exonerated and even praised Father Mackey.... Two days later, The Halifax Herald carried an editorial expressing considerable satisfaction at the vindication of Father Mackey and making fun of the complaint against him.... The majority of the nineteen boys who were flogged are now dead, as are many of their 1934 classmates. In any case, what remains in the survivors' minds is the memory of the beating itself. As children they knew nothing of the political machinery which led first to a public hearing and then to the dismissal of all the allegations against Father Mackey. Also, at that time, many of their parents were unable to read and write, and therefore had to rely on people like my father to let them know what was in the newspaper. I have heard one story which illustrates the effect the hearing had on the Native community. One man told me that his father was present at a Council meeting which took place in the fall of 1934, after Audette's report had cleared Father Mackey of all wrongdoing. Two things shocked me when he told me his story. The first was that the special Council meeting was called in order to discuss a plan to assassinate Father Mackey. The second was that the man who had asked for the meeting to be called was my own father, John Knockwood, and it was held in my parents' house. They discussed what they knew of all the events which had led to the hearing and eventually reached the agreement that the only way justice could be done was through their own actions and that Father Mackey would have to be killed. I was told that my father then cut sticks of different lengths and they used them to choose the man who would have to act as executioner. They sat for a long time in silence after each pulled a stick, so no one yet knew if he had chosen the shortest. [One elder with whom I discussed this story suggested that the sticks would have been all the same length since Mi'kmaw traditions would deem all of them equally involved in the decision.] over 175 titles FOR AND ABOUT Ili' NOVA SCOTIANS c Government Bookstore Eventually one elder began to speak. He spoke of the frustration of being unable to help the children at the school now that there was nothing to prevent Father Mackey and Edward McLeod from lashing them just as savagely as they [had beaten the nineteen boys in March. Even if these beatings became public, it seemed that any court would not only find him innocent but would praise him for what he had done. Then he asked, but what will happen to the children in those locked dormitories after we kill Father Mackey? This began a long discussion about the consequences for the children if Father Mackey was killed. Surely they



would be in even greater danger. After talking nearly all night the men agreed that killing Father Mackey would only endanger the children's lives still further and that the only way they could protect children at the school was to make sure they visited on every available occasion. Then, one by one, the men rose and burnt their sticks in the Council fire. Although Chief John Maloney, my father, and the other men who met that night were nearly powerless in their attempt to see justice done and to protect their children, the consequences of the 1934 beating and of other brutal punishments at the school continued to be felt for many decades. By the 1960s, Native leaders were beginning to formulate their own policy on education which led later on to the National Indian Brotherhood's 1972 statement on Indian Control of Indian Education. Many meetings and many hours and days of discussion led up to the development of that policy. At one of those meetings a man made a very powerful argument for our taking full control of our children's education. No one remembers exactly what Edward Poulette said, but everyone who was there remembers what he did. He took off his shirt and showed the scars on his back. They had been put there over thirty years earlier by Edward McLeod and Father Mackey. Isabeile Knockwood's book *Out of the Depths* is available through bookstores or directly from Roseway Publishing Company, R. R. 1, Lockeport, N. S. B0T 1L0 (phone 902-656-2223). Be sure to ask for the second edition, ISBN 0-9694180-6-X. This indicates the revised second printing, which includes an extensive revision by Bernie Francis of the spelling of the Mi'kmaq words. Price of \$16.98 includes GST, postage, and handling.

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