

INSECTIONS

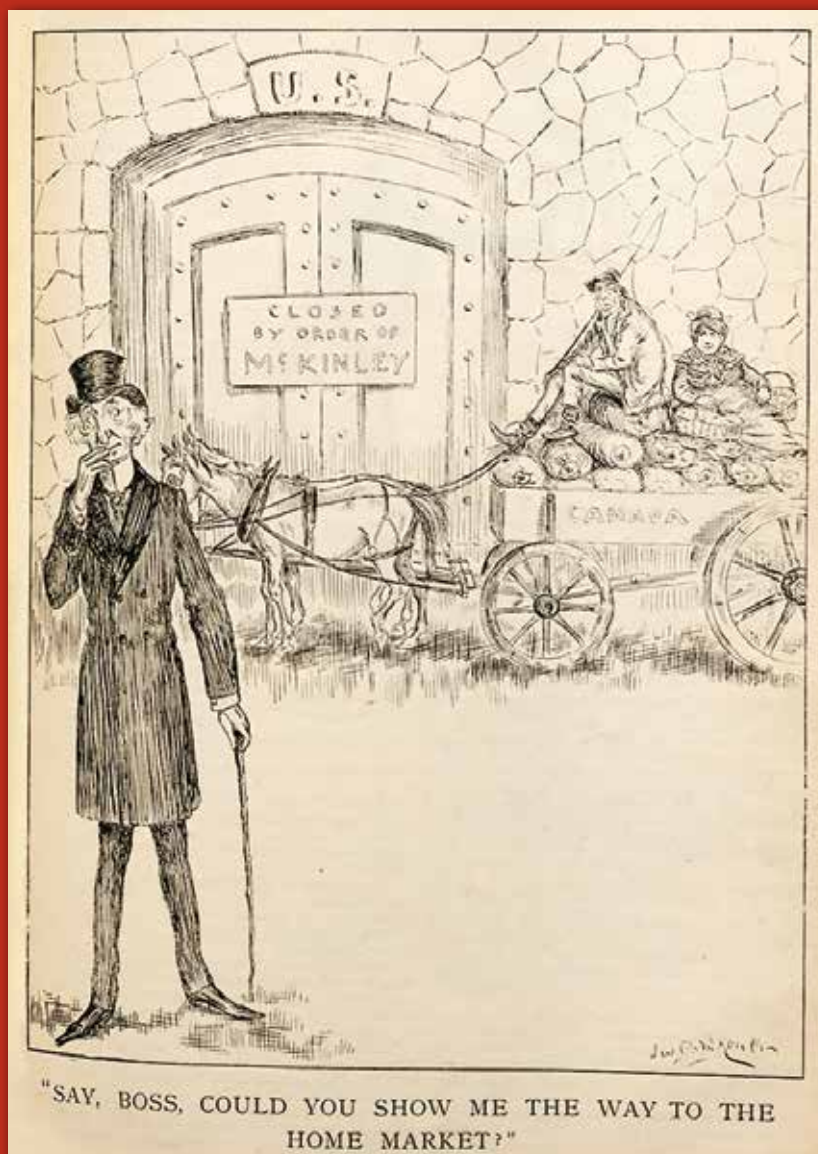
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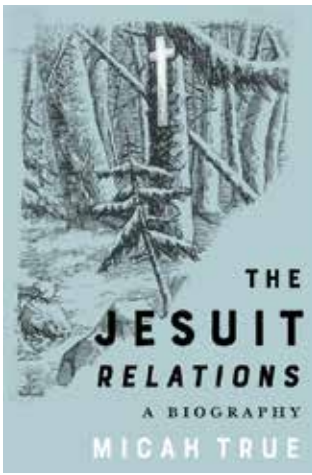
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Relations canado-américaines |
Canada-U.S. Relations



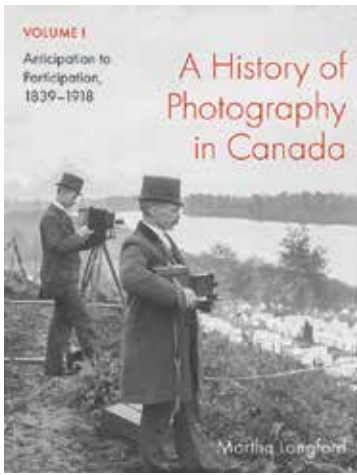
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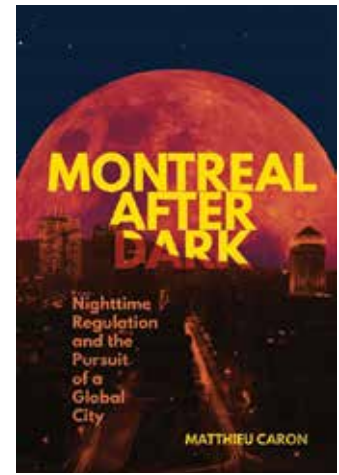
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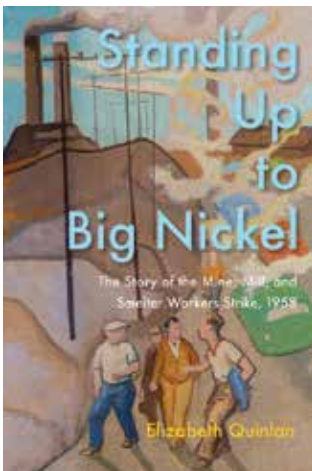
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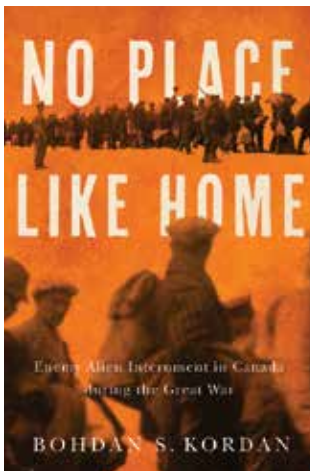
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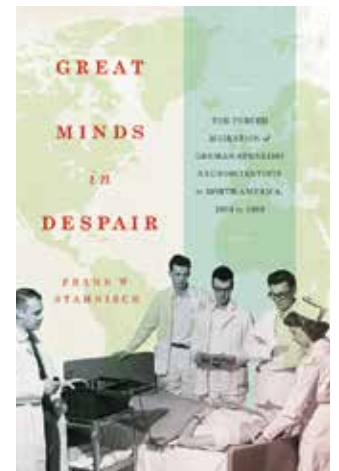
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Frank Stahnisch

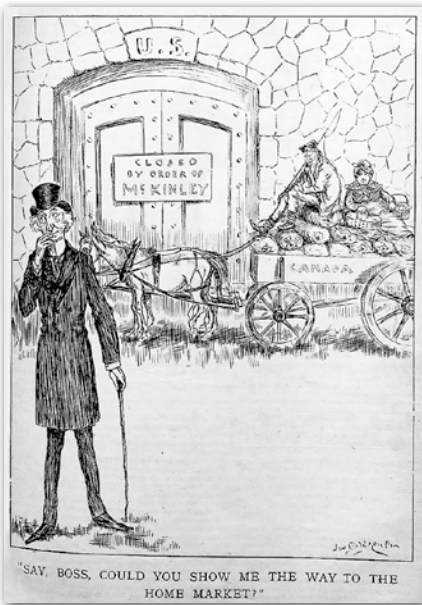
"Stahnisch draws upon specialized literatures in both the history of emigration and exile and the history of neuropsychiatry. He is a specialist of this kind of entangled history and his work is significant for the historiography."

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Thème du
numéro : Les
relations canado-
américaines

Issue Theme:
Canada-U.S.
Relations

- 7 Barry Cahill, "1911 and All That: The 1948 Canada-United States Proposed Free Trade Agreement"
- 8 Collectif Histoire Canada | Canada History Collective
- 10 Crystal Gail Fraser & Sara Komarnisky, "'We've Always Travelled Back and Forth': Mobility, the Jay Treaty, and the Border That Cuts Through Indigenous Lands"
- 12 Dorothy W. Williams, "Plantation Culture: Early Consumption of American Imagery"
- 14 Elizabeth A. Galway, "'Why Go to the United States?' Canadian Children and Discussions of Canada-U.S. Relations in the Early Twentieth Century"
- 15 Gordon Lyall, "Peaceful Boundary Narratives and Indigenous Borderlands: The 'Pig War' Example"
- 17 Jason Nichols, "A Balancing Act: Canada and its Relations with the U.S. and Cuba During the Cuban Missile Crisis"
- 18 Jordyn Beaupré, "Contesting Morality Across Borders: Gender and Nationalism in the 1880s"
- 19 Sam Hossack, "Elbows Up and Chins Down? Divergent Responses to American Threats to Canadian Sovereignty"
- 21 Xavier Gélinas, "Mains jointes entre le Canada et les États-Unis : un tapis croché au Musée canadien de l'histoire"
- 22 Article sollicité | Solicited article: Thomas Peace, "The Great State of Canada? Time for a Rethink"

Également dans ce numéro |
Also in this issue

- 1 Un mot du président | A Word from the President
- 4 Note de la rédaction | Editor's Note
- 25 Étudiant.e.s diplômé.e.s | Graduate Students
- 27 Nécrologie | Obituaries
- 28 Annonce : Réunion annuelle de 2026 | Announcement: Annual Meeting 2026
- 29 Financement de la SHC | CHA Funding
- 30 Résultats de l'élection 2025 de la SHC | CHA Election Results 2025
- 34 Prix 2025 de la SHC | CHA Prizes 2025
- 50 Procès-verbal de l'AGA 2025 | AGM Minutes 2025

(en partant du haut à gauche) *Grip*, October 11, 1890, University of Toronto Rare Books and Special Collections; Chapay, Pixabay 2711155; Le premier ministre Lester Pearson et le président Lyndon Johnson au parc international Roosevelt Campobello, B-N, en août 1966. Détail. Photographie : Duncan Cameron. Bibliothèque et Archives Canada, fonds de l'Office national du film du Canada, n° d'article 66-5853. Droits d'auteur : Gouvernement du Canada. (from top left) *Grip*, October 11, 1890, University of Toronto Rare Books and Special Collections; Chapay, Pixabay 2711155; Prime Minister Lester Pearson and President Lyndon Johnson at Roosevelt Campobello International Park, NB, August 1966. Detail. Photograph: Duncan Cameron. Library and Archives Canada, National Film Board of Canada fonds, Item No. 66-5853. Copyright: Government of Canada.



4

Les relations canado-américaines
durant la guerre du Vietnam |
Canadian-American Relations
During the Vietnam War

La rubrique Histoire | Historians' Corner

Le bulletin d'information numérique de la SHC | CHA's Digital Newsletter

Si vous avez des renseignements que vous aimeriez voir dans le numéro d'octobre du bulletin, veuillez les envoyer à cha-shc@cha-shc.ca avant le 22 septembre.

Le calendrier de publication pour est le suivant :

- 1 février
- 1 avril
- 1 juin

- 1 août
- 1 octobre
- 1 décembre

If you have information that you would like included in the October issue of the newsletter, please send it to cha-shc@cha-shc.ca before September 22nd.

The publishing schedule is as follows:

- February 1st
- April 1st
- June 1st
- August 1st
- October 1st
- December 1st

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Politique éditoriale d'*Intersections*

Intersections est une publication bilingue de la Société historique du Canada qui paraît trois fois par année. Les articles, les notes et les lettres de 600 à 1000 mots et portant sur des sujets d'intérêt pour les membres, sont les bienvenus, de préférence accompagnés d'une traduction.

La date limite pour soumettre des articles pour le prochain *Intersections* est le **1^{er} Octobre 2025**.

La rédaction se réserve le droit de réviser les articles qui nous sont soumis. Les opinions exprimées dans les textes sont celles de l'auteur.e et ne reflètent pas nécessairement celles de la SHC. Veuillez acheminer toute correspondance à : *Intersections*, Société historique du Canada, 1912-130, rue Albert, Ottawa, ON K1P 5G4

Téléphone : 613-233-7885 Télécopieur : 613-565-5445

Courriel : cha-shc@cha-shc.ca Site Internet : cha-shc.ca/fr/

Editorial Policy of *Intersections*

Intersections is published three times a year by the Canadian Historical Association. Notices, letters, and articles of 600 to 1,000 words are welcome on topics of interest to historians, preferably accompanied by a translation into the other official language.

Deadline for submissions of articles, etc. for the next *Intersections* is **October 1, 2025**.

We reserve the right to edit submissions. Opinions expressed in articles etc. are those of the author and not necessarily the CHA. Direct correspondence to: *Intersections*, Canadian Historical Association, 1912-130 Albert Street, Ottawa, ON K1P 5G4

Tel.: (613) 233-7885 Fax: (613) 565-5445

E-mail: cha-shc@cha-shc.ca Website: www.cha-shc.ca

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La réunion de la SHC (et ses défis)

Dans sa dernière contribution à cette chronique, Don Wright, président sortant de la SHC, nous a rappelé les défis auxquels nous sommes confrontés en cette période sans précédent, en tant qu'historien.ne.s et citoyen.ne.s. Le numéro actuel d'*Intersections* est l'un des moyens par lesquels nos collègues ont mis à profit leur expertise pour mettre en contexte les fanfaronnades et les menaces auxquelles le Canada est confronté aujourd'hui de la part de son plus proche voisin. Les relations entre le Canada et les États-Unis ont toujours été compliquées ; l'administration actuelle aux États-Unis bouleverse de nombreuses institutions et pratiques que ses propres citoyen.ne.s considéraient comme acquises, et ces choix ont des répercussions profondes sur de nombreux secteurs au Canada.

Outre les politiques menées au-delà de nos frontières, les Canadiens continuent de faire face à leurs propres défis économiques, sociaux et politiques. Les historien.ne.s qui travaillent dans les universités constatent les effets des restrictions budgétaires publiques, et de nombreuses archives et musées sont confrontés à des problèmes similaires. En 2025, deux universités ont suspendu les inscriptions dans les programmes d'histoire, malgré la demande manifeste des étudiant.e.s pour ces cours, même si les étudiant.e.s anxieux.ses choisissent de se spécialiser dans des programmes qui semblent plus directement orientés vers l'emploi. Les professeur.e.s d'histoire, comme tous les autres enseignants, envisagent l'IA avec une certaine appréhension, car les nouvelles technologies semblent rendre plus difficile la transmission de l'importance d'une lecture attentive, d'une rédaction soignée et d'une révision réfléchie. Dans le même temps, notre engagement commun en faveur du respect des preuves, du contexte et de l'argumentation continue de nous motiver.

En tant que membres de la Société historique du Canada, nous sommes désormais confrontés à de nouvelles considérations. Nous avons appris en avril que la Fédération des sciences humaines avait décidé d'annuler le Congrès annuel de 2026. Alors que la direction de la SHC réfléchissait aux mesures à prendre, nous avons été surpris et réconfortés par le soutien massif qui nous a été témoigné. Un certain nombre de collègues et leurs administrations universitaires ont manifesté leur intérêt pour accueillir la SHC en 2026, et nous avons décidé de retourner dans les Maritimes pour la première fois depuis 2011, et à Charlottetown pour la première fois depuis 1992. Lisa Chilton, de l'Université de l'Île-du-Prince-Édouard, a réuni une excellente équipe pour s'occuper de l'organisation locale, et Andrew Nurse, de l'Université Mount Allison, s'est porté volontaire pour assumer le rôle de président du programme. Je suis convaincu que la réunion annuelle de la SHC à Charlottetown mettra en valeur les qualités uniques de l'Île-du-Prince-Édouard et que nous partagerons un moment mémorable.

Cette décision, prise dans la précipitation, soulève un problème à plus long terme auquel nous devons nous attaquer : l'avenir de notre réunion annuelle. La Fédération des sciences humaines lance sa propre

The CHA Meeting: The Challenges

In his final contribution to this column, Don Wright, now past president of the CHA, reminded us of the challenges we are facing in these unprecedented times, as historians and as citizens. The current issue of *Intersections* is one way that our colleagues have deployed their expertise to provide context for the bluster and threats that Canada is facing today from our closest neighbour. The relationship between Canada and the United States has always involved its share of complications; the current administration in the USA is upending many institutions and practices that its own citizens had taken for granted, and those choices are having profound effects on many sectors in Canada.

Apart from policies beyond our country, Canadians continue to face their own economic, social, and political challenges. Historians who work at universities see the effects of the limits on public funding, and many archives and museums face similar issues. In 2025, two universities suspended entry into history programs, despite evidence of student demand for the courses, even if anxious students choose to major in programs which appear to be more directly career oriented. History teachers, like all other educators, face AI with some trepidation, as new technologies appear to make it more difficult to convey the importance of close reading, careful writing, and thoughtful revision. At the same time, our shared commitment to the respect of evidence, context, and argument continues to engage us.

As members of the Canadian Historical Association, we now face new considerations ourselves. We learned in April that the Federation for the Humanities and Social Sciences had decided to cancel the annual Congress in 2026. As the CHA executive weighed the steps we should take, the outpouring of support has been astonishing and heart-warming. A number of colleagues and their university administrations expressed interest in hosting the CHA in 2026, and we decided to return to the Maritimes for first time since 2011, and to Charlottetown for the first time since 1992. Lisa Chilton at the University of Prince Edward Island has assembled an excellent team to look after local organising, and Andrew Nurse at Mount Allison University volunteered to take the role of chair of the program committee. I feel confident in saying that the Charlottetown CHA will highlight the unique qualities of Prince Edward Island and that we will share a memorable occasion.

This decision, made in some haste, raises a longer-term problem we have to address: the future of our annual meeting. The Federation of Humanities and Social Sciences is launching its own review of the annual Congress events. Not forgetting

Un mot du président | A Word from the President

révision des événements annuels du Congrès. Sans oublier les questions importantes liées à l'accès, nous devons également tenir compte de notre empreinte carbone dans le contexte de la crise climatique, soulignée par les incendies de forêt qui provoquent l'évacuation de communautés et créent des problèmes atmosphériques à des milliers de kilomètres de distance. Nous sommes tous concernés et nous devons réfléchir attentivement à la manière d'aller de l'avant tout en préservant la vitalité de notre communauté intellectuelle.

La réunion annuelle de la SHC au George Brown College de Toronto a été l'occasion de constater le dévouement et la bonne humeur de nos collègues. Comme le George Brown College ne dispose pas de son propre département d'histoire, la SHC n'a pas pu compter sur son soutien local habituel. Caroline Durand, de l'Université Trent, a accepté l'invitation à diriger le comité du programme, avec le soutien de David Hazzan, chargé de cours au George Brown College, et de Michel Duquet et Catherine Charlton, du bureau de la SHC. (Michel a pris sa retraite en décembre, après avoir fourni une formation spécialisée à Catherine, qui a maintenant repris son rôle.)

Dans les bâtiments au bord de l'eau de George Brown, la réunion annuelle de la SHC s'est déroulée sans encombre dans des salles bien aménagées, dont certaines offraient une vue magnifique sur l'île de Toronto et le lac Ontario. Nous sommes redevables à Caroline, David et Catherine pour leur enthousiasme et leur travail acharné. J'ai été particulièrement encouragé et impressionné par les paroles de Caroline lors de l'assemblée générale annuelle, lorsqu'elle a expliqué à quel point elle était enthousiaste à l'idée d'assumer le rôle de présidente du programme et comment ce rôle lui avait permis de travailler avec des historien.ne.s de tout le pays pour organiser une réunion très réussie et stimulante.

Nos collègues de l'Université de l'Île-du-Prince-Édouard créeront une nouvelle occasion d'échange et de rencontre, car nous organiserons nous-mêmes la réunion annuelle de l'année prochaine, c'est-à-dire en dehors du Congrès. Mais en réalité, nous ne serons pas seuls : les colloques de la Société historique catholique canadienne et de l'Association d'études du Canada atlantique coïncideront avec la nôtre au même endroit.

Face à l'incertitude qui règne au sud de la frontière, il est bon de rappeler que la SHC existe non seulement pour faire avancer les objectifs des historien.ne.s qui s'intéressent au passé canadien, mais aussi ceux de tous et toutes les autres historien.ne.s qui travaillent au Canada. La SHC doit continuer à offrir à tous et toutes les historien.ne.s, à toutes les étapes de leur carrière, un espace où ils et elles peuvent présenter leurs travaux dans un cadre sûr, collégial et accueillant.

J'ai récemment été interviewé par Justin McElroy de la CBC pour une série radiophonique estivale sur les symboles de ma province natale, la Colombie-Britannique. J'ai fait valoir que les gens choisissent des symboles pour raconter des histoires sur eux-mêmes, plutôt que de se concentrer sur les caractéristiques intrinsèques de ce symbole particulier. Alors que nous tournons ensemble une nouvelle page de l'histoire de la SHC, nous continuerons à raconter des histoires sur le monde que nous nous efforçons de comprendre et que nous souhaitons créer.

Colin Coates
Président

about important issues related to access, we also need to consider our carbon footprint in the context of the climate crisis, underscored by the forest fires that cause the evacuation of communities and create air problems many thousands of kilometres away. We are all in this together, and we will need to think carefully about how to move into the future, while protecting the vitality of our intellectual community.

The CHA annual meeting at George Brown College in Toronto provided a great deal of evidence of the dedication and good humour of our colleagues. As George Brown does not have its own History department, the CHA could not rely on its usual local support. Caroline Durand at Trent University accepted the invitation to lead the program committee, with support from David Hazzan, contract lecturer at George Brown, and Michel Duquet and Catherine Charlton in the CHA office. (Michel retired in December, having provided an expert briefing to Catherine, who has now taken over his role.)

In the waterfront buildings of George Brown, the CHA annual meeting ran smoothly in the well-appointed rooms, some of which had gorgeous views of Toronto Island and Lake Ontario. We are in debt to Caroline, David, and Catherine for their enthusiasm and hard work. I was particularly encouraged and impressed by Caroline's words at the Annual General Meeting, when she explained how excited she had been to take on the role of program chair and how the role allowed her to work with historians across the country to mould a very successful and thought-provoking conference.

Our colleagues at UPEI will create another opportunity for exchange and meeting as we organise next year's conference on our own, that is, outside of the Congress. But actually, we will not be alone: the Canadian Catholic Historical Association and the Atlantic Canada Studies Association conferences will overlap with ours in the same location.

Facing the uncertainty south of the border, it is worthwhile reminding ourselves that the CHA exists not only to advance the goals of historians interested in the Canadian past, but also historians of all other geographies who work in Canada. The CHA should continue to provide space for all historians at all career stages to present their work in a setting that is safe, collegial, and welcoming.

I was recently interviewed by CBC's Justin McElroy for a summertime radio series about symbols of my native province, British Columbia. I made the point that people select symbols to tell stories about themselves, rather than focusing on the innate characteristics of that particular symbol. As, together, we turn new pages in the history of the CHA, we will continue to tell stories about the world we strive to understand and wish to create.

Colin Coates
President

Revue d'histoire de l'Amérique française



La Voix des femmes dans le jeu des relations internationales.
Un regard par le bas sur la guerre froide

SANDRINE LABELLE

Une «contre-Révolution tranquille». Répercussions du tournant néolibéral
sur les conditions de travail des enseignantes (1981-1989)

CAMILLE ROBERT

Les ambitions internationales de l'Université de Montréal
et le rôle des étudiants étrangers dans sa diplomatie culturelle (1930-1968)

DANIEL POITRAS

L'exploitation fiscale des colonies américaines.
Le Domaine d'Occident aux Îles,
au Canada et en métropole (1674-1790)

MARIE-LAURE LEGAY

Mise en commun des ressources et apurement des comptes
familiaux dans le district de Trois-Rivières, 1840-1920

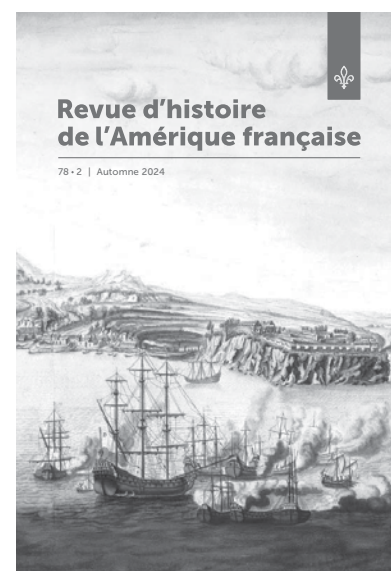
THIERRY NOOTENS

Importer pour mieux régner. Les animaux domestiques
et leurs rôles dans la vallée du Saint-Laurent, 1608-1763

WILLIAM RIGUELLE

Note de lecture. Retours d'Octobre

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Les relations canado-américaines durant la guerre du Vietnam : regard sur les défis d'une alliance asymétrique

Les relations canado-américaines constituent plus que jamais un objet d'étude incontournable dans l'analyse des dynamiques asymétriques entre puissances voisines. Pourtant, malgré l'intensité des débats actuels entourant les tensions politiques et économiques entre les deux pays, les articles de ce numéro d'*Intersections* montrent que ces dynamiques s'inscrivent dans des contextes historiques précis et ne se limitent pas au présent. Marquée par une évolution allant de la méfiance mutuelle à une interdépendance quasi structurelle, l'histoire des relations canado-américaines témoigne de tensions constantes entre coopération et affirmation de la souveraineté à plusieurs niveaux: politique, diplomatique, économique, culturelle et identitaire. Si la proximité géographique, les liens commerciaux et les valeurs partagées (respect du droit international, principes démocratiques, libéralisme économique) ont souvent rapproché Ottawa et Washington, des événements marquants comme la guerre américaine au Vietnam (1964–1973), révèlent les limites d'une relation complexe. Ce conflit, apogée sanglant de la Guerre froide, constitue un prisme particulièrement révélateur des dynamiques asymétriques et des visions divergentes entre les deux pays alliés.

Au moment où les forces armées américaines arrivent en masse au Vietnam au printemps 1965, le Canada est pleinement engagé dans la sécurité collective occidentale. Membre fondateur de l'Organisation du Traité de l'Atlantique Nord, et partenaire clé au sein du système de défense nord-américain, le pays s'est engagé depuis 1945 dans une stratégie globale de défense et de politique étrangère alignée sur les États-Unis. Cependant, la guerre du Vietnam pousse Ottawa à repenser son engagement international, notamment en fonction de son principal allié. Le gouvernement canadien, dirigé d'abord par Lester B. Pearson, puis par Pierre Elliott Trudeau, choisit de ne pas participer militairement à l'intervention américaine en Asie du Sud-Est. Ce refus constitue une prise de position diplomatique forte. Officiellement neutre dans ce conflit, le gouvernement canadien se dit notamment préoccupé par les violations du droit international et l'escalade militaire. Cette position contraste avec l'alignement devenu rapidement coutumier du pays sur les États-Unis, et marque une volonté de se positionner comme acteur « indépendant » au sein du camp occidental.

Canadian-American Relations During the Vietnam War: A Look at the Challenges of an Asymmetrical Alliance

Canadian-American relations are more than ever an essential subject of study in the analysis of asymmetrical dynamics between neighboring powers. However, despite the intensity of current debates surrounding political and economic tensions between the two countries, the articles in this issue of *Intersections* show that these dynamics are part of specific historical contexts and are not limited to the present. Marked by an evolution from mutual distrust to quasi-structural interdependence, the history of Canadian-American relations reflects constant tensions between cooperation and the assertion of sovereignty at several levels: political, diplomatic, economic, cultural, and identity. While geographical proximity, trade ties, and shared values (respect for international law, democratic principles, economic liberalism) have often brought Ottawa and Washington closer together, significant events such as the U.S. war in Vietnam (1964–1973) reveal the limits of a complex relationship. This conflict, the bloody climax of the Cold War, is a particularly revealing prism for the asymmetrical dynamics and divergent visions between the two allied countries.

When U.S. armed forces arrived in Vietnam en masse in the spring of 1965, Canada was fully committed to Western collective security. As a founding member of the North Atlantic Treaty Organization and a key partner in the North American defense system, the country had been engaged since 1945 in a comprehensive defense and foreign policy strategy aligned with the United States. However, the Vietnam War prompted Ottawa to rethink its international engagement, particularly with regard to its main ally. The Canadian government, led first by Lester B. Pearson and then by Pierre Elliott Trudeau, chose not to participate militarily in the U.S. intervention in Southeast Asia. This refusal constituted a strong diplomatic stance. Officially neutral in the conflict, the Canadian government expressed particular concern about violations of international law and military escalation. This position contrasted with the country's rapidly established alignment with the United States and signaled a desire to position itself as an “independent” player within the Western camp.

Il serait toutefois erroné de qualifier le Canada de véritablement neutre durant ce conflit. Si le pays ne déploie pas de troupes, il n'en reste pas moins impliqué de manière indirecte. Ottawa fournit du matériel militaire aux États-Unis, notamment des produits chimiques et des composants électroniques, qui se retrouvent ensuite sur le théâtre vietnamien. De plus, plusieurs milliers de Canadiens servent dans l'armée américaine. Le Canada est également membre de la Commission internationale de surveillance et de contrôle (CISC), créée par les accords de Genève de 1954 pour surveiller la situation dans l'ancienne colonie française d'Indochine. En principe impartial, ce rôle donne au Canada une place diplomatique importante, mais qui soulève des accusations de duplicité. D'un côté, Ottawa critique l'intensification du conflit ; de l'autre, il soutient la plupart du temps les positions américaines via la CISC. Cette ambivalence alimente les critiques de ceux qui y voient une neutralité de façade.

However, it would be wrong to describe Canada as truly neutral during this conflict. Although the country did not deploy troops, it was nonetheless indirectly involved. Ottawa supplied military equipment to the United States, including chemicals and electronic components, which were then used in Vietnam. In addition, several thousand Canadians served in the U.S. Army. Canada was also a member of the International Commission for Supervision and Control (ICSC), created by the 1954 Geneva Accords to monitor the situation in the former French colony of Indochina. In principle, this impartial role gave Canada an important diplomatic position, but it also raised accusations of duplicity. On the one hand, Ottawa criticized the intensification of the conflict; on the other, it mostly supported U.S. positions through the ICSC. This ambivalence fueled criticism from those who saw it as a facade of neutrality.

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Parallèlement, le Canada accueille des dizaines de milliers de déserteurs et de réfractaires américains refusant de servir au Vietnam. L'arrivée des *draft dodgers* au Canada, sans être officiellement une politique déclarée, soulève des critiques aux États-Unis, où certains interprètent cette position comme un affront. Au nord de la frontière, cela renforce l'image d'un Canada « sanctuaire » pour les opposants à la guerre, en contraste avec le discours anticommuniste dominant aux États-Unis en faveur d'une solution armée au conflit vietnamien. Par ailleurs, le bombardement massif du Nord Vietnam soulève aussi des tensions entre les deux pays, alors que le premier ministre Pearson cherche plutôt une désescalade militaire via la diplomatie.

At the same time, Canada welcomed tens of thousands of American deserters and draft dodgers who refused to serve in Vietnam. The arrival of draft dodgers in Canada, while not an officially declared policy, drew criticism in the United States, where some interpreted this position as an affront. North of the border, this reinforced the image of Canada as a "sanctuary" for opponents of the war, in contrast to the dominant anti-communist rhetoric in the United States in favor of an armed solution to the Vietnam conflict. Furthermore, the massive bombing of North Vietnam also caused tensions between the two countries, while Prime Minister Pearson sought military de-escalation through diplomacy.

L'arrivée de Pierre Elliott Trudeau au pouvoir en 1968 accélère la prise de distance de la politique étrangère du Canada avec l'approche de Washington. La guerre du Vietnam offre un terrain propice à

Pierre Elliott Trudeau's arrival in power in 1968 accelerated Canada's foreign policy shift away from Washington's approach. The Vietnam War provided fertile ground for this

Note de la rédaction | Editor's Note

cette redéfinition. Trudeau s'oppose ouvertement à la politique américaine et multiplie les déclarations critiques sur l'inefficacité et l'illégitimité de l'intervention. Toutefois, son gouvernement demeure favorable à son allié malgré les tensions en participant à une nouvelle commission internationale pour observer les Accords de Paris en 1973. La Commission internationale de surveillance et de contrôle facilite notamment le retrait des forces américaines et le retour des prisonniers de guerre.

La participation militaire américaine au Vietnam demeure controversée. Au Canada, le conflit révèle les limites d'une alliance fondée sur l'anticommunisme plutôt que sur des intérêts convergents. Elle met en lumière le déséquilibre inhérent à la relation : le Canada est affecté par les choix géopolitiques de son puissant voisin, mais ses moyens d'influence restent limités. La réaction du Canada au Vietnam illustre également un dilemme constant : comment préserver une alliance stratégique tout en défendant ses positions et sa souveraineté face à l'influence parfois gênante de son partenaire? Cette question marque l'histoire des relations entre les deux pays alors que le Canada évolue toujours dans l'orbite économique, militaire, politique, économique et culturelle des États-Unis.

Pourtant, l'ambiguïté de la position canadienne durant le conflit vietnamien démontre que l'équilibre entre indépendance et alliance stratégique ne va pas sans compromis. Le pays a navigué difficilement entre pression alliée, impératifs économiques et diplomatie. Dans un contexte géopolitique de nouveau polarisé, marqué par la guerre en Ukraine, les politiques économiques américaines et les crises climatiques, le Canada fait face à des dilemmes similaires. L'exemple du Vietnam rappelle que la position du Canada face aux États-Unis demeure complexe avec l'imbrication économique, politique et stratégique des deux pays. La guerre du Vietnam illustre à la fois la position précaire des autorités canadiennes dans ce partenariat ainsi que leur capacité à naviguer dans cette relation parfois tumultueuse. Entre alliance stratégique et indépendance diplomatique, le Canada tente toujours de définir et de redéfinir un équilibre difficile au gré des administrations américaines.

Comme le montrent les pages suivantes, l'histoire des relations canado-américaines est celle d'une coexistence asymétrique, façonnée par les impératifs de sécurité, d'économie et d'identité. Si les deux pays partagent des valeurs libérales et un espace géographique commun, leur relation n'est ni évidente ni exempte de tensions qui restent, encore aujourd'hui, inhérentes (et inévitables) à la construction sinueuse de la coopération entre les deux alliés.

Jean-Michel Turcotte

Corédacteur du langage française

redefinition. Trudeau openly opposed U.S. policy and made numerous critical statements about the ineffectiveness and illegitimacy of the intervention. However, his government remained supportive of its ally despite tensions, participating in a new international commission to monitor the Paris Peace Accords in 1973. The International Commission for Supervision and Control facilitated the withdrawal of American forces and the return of prisoners of war.

American military involvement in Vietnam remains controversial. In Canada, the conflict revealed the limitations of an alliance based on anti-communism rather than converging interests. It highlighted the inherent imbalance in the relationship: Canada was affected by the geopolitical choices of its powerful neighbor, but its means of influence remained limited. Canada's response to Vietnam also illustrates a constant dilemma: how to preserve a strategic alliance while defending its positions and sovereignty in the face of its partner's sometimes troublesome influence? This question marks the history of relations between the two countries, as Canada continues to evolve within the economic, military, political, and cultural orbit of the United States.

However, the ambiguity of Canada's position during the Vietnam War shows that striking a balance between independence and strategic alliances requires compromise. The country struggled to navigate between allied pressure, economic imperatives, and diplomacy. In a newly polarized geopolitical context marked by the war in Ukraine, U.S. economic policies, and climate crises, Canada faces similar dilemmas. The example of Vietnam reminds us that Canada's position vis-à-vis the United States remains complex given the economic, political, and strategic interdependence of the two countries. The Vietnam War illustrates both the precarious position of the Canadian authorities in this partnership and their ability to navigate this sometimes-tumultuous relationship. Between strategic alliance and diplomatic independence, Canada is still trying to define and redefine a difficult balance depending on the U.S. administration.

As the following pages show, the history of Canadian-American relations is one of asymmetrical coexistence, shaped by security, economic, and identity imperatives. While the two countries share liberal values and a common geographical space, their relationship is neither straightforward nor free of tensions that remain, even today, inherent (and inevitable) to the winding path of cooperation between the two allies.

Jean-Michel Turcotte

French-Language Co-Editor

1911 and All That: The 1948 Canada-United States Proposed Free Trade Agreement

"In 1948," wrote C. P. Stacey in the second volume of *Canada and the Age of Conflict*, "there was a curious episode when for a moment Canada and the United States seemed to be on the verge of negotiating something like a customs union". Customs union (the nineteenth-century German concept of *Zollverein*) was not quite *le mot juste*; Stacey was referring to a free trade agreement, forty years before the Canada-United States free trade agreement came to pass in 1988. The 1911 "free trade" (reciprocal tariff) agreement between Canada and the United States was rejected by Canadian voters in a federal election. Its 1948 would-be successor was vetoed by Prime Minister Mackenzie King, who in 1911 had been minister of labour in the Liberal government of Sir Wilfrid Laurier. The Liberals lost office and King his own seat. He never forgot that sanguinary experience, which perhaps goes some distance towards explaining his attitude towards the latter-day free trade project.

In 1935 and 1938 Canada and the United States entered into bilateral trade agreements. Towards the end of the Second World War, and especially after the death of his friend President Roosevelt, King transferred his wartime suspiciousness of the British to the Americans. (Unintentionally revealing of King's change of attitude is the chapter of *The Mackenzie King Record* entitled "The Royal Wedding [1947] and the Dollar Crisis [1947]," as if the two were of comparable importance). The free trade initiative of 1947-48 grew out of the post-war balance of payments crisis. King at first encouraged and supported it because such an agreement would undo the wrong done in 1911, when Canadian voters rejected the "reciprocity" pact negotiated by the Laurier government. As in 1911, in 1947-48 the Americans favoured a free trade agreement. So too did influential Canadian cabinet ministers and senior mandarins in both Finance and External Affairs.

By March 1948 the agreement had essentially been worked out. By then, however, King was succumbing to sober second thought, contemplating both the political and the geopolitical risks. His head seems to have been turned by reading a sensational editorial in *Life* magazine of 15 March 1948: "Customs Union with Canada: Canada needs us and we need Canada in a violently contracting world". By the end of March the proposed free trade agreement was for all practical purposes dead.

One has to wonder whether the memory of 1911 was enough to induce King to quash the latter-day initiative. He would have remembered only too well the devastating political impact: a premature election saw the Liberals exiled from office after having held it continuously for the previous fifteen years and neither anticipating

nor being prepared for defeat. Given how politically astute King was, approving an arrangement that might undermine or even defeat the Liberals in the 1949 federal election would have deterred him. Fears of history repeating itself. But the 1911 election was gratuitous and unnecessary. Neither the 1911 agreement nor the 1948 proposed one was ever before Parliament, though for very different reasons. In 1911 the bill enacting the reciprocal tariff agreement had been drafted but not presented; in 1948 the matter was not raised at all.

Though King was not an imperialist, his cancellation of the free trade project highlights both his anti-Americanism and his anglophiliac monarchism. King was nothing if not sentimental. Why else would he in 1947 have bothered to go all the way to England just to attend the wedding of HRH The Princess Elizabeth? King was also a Canadian nationalist but he defined it negatively, in terms of anti-Americanism. Given the post-war upsurge in Canadian nationalism — a new citizenship act, a Canada Day act, talk in Parliament of a distinctive national flag, etc. — it seems likely that King's whole-cloth rejection of the reciprocity project had something to do with nationalism. In any case he rejected it for personal and political reasons, not economic ones.

In the end, King's stand against the 1948 free trade initiative bore an uncanny resemblance to that of the Conservative Party in 1911. If history is past politics, then King was living in his own past — and Canada's. All this aside, the initiative need not have remained unresurrected after King stepped down as prime minister in November 1948. The re-election that month of President Truman and the capture of Congress by the Democrats opened the way to a comprehensive free trade agreement. But King cast a giant shadow: the St-Laurent government was not interested in going down the road not taken. Despite the passage of 37 years, and two world wars, 1948 was indeed 1911 all over again. In the former, the government changed course; in the latter, the voters revolted against the government's signature economic policy.

For all the political miscalculations, at least the Laurier government had the courage of its convictions. That is more than can be said of the King government on the verge of its sunset. The ageing prime minister was sacrificing sound public policy in order to burnish his place in history. If the outcome of the 1911 election demonstrated Canada's immaturity, then the 1948 decision on free trade represented a failure of leadership. Having been prime minister since 1935, and in his 74th year, King showed poor judgment, allowing personal considerations to influence him. As a result he made the wrong decision, putting his own interests ahead of Canada's.

Relations canado-américaines | Canada-U.S. Relations

Barry Cahill is a nonprofessional historian in Halifax. He is author of *The Many Lives of William Lyon Mackenzie King*, and his biography of W.S. Fielding is forthcoming.

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Collectif Histoire Canada | Canada History Collective

Le Canada History Collective | Collectif Histoire Canada est un regroupement de 14 organismes rassemblant les forces vives de l'histoire citoyenne et universitaire au Canada, tant au niveau pancanadien que provincial et territorial.

Il fait suite à l'*Initiative Créer des ponts – L'état des lieux des sociétés d'histoire au Canada*, un projet proposé par le chantier de recherche *Agents mémoriels, un engagement citoyen d'hier à aujourd'hui*. Initié conjointement en 2023 par la Société historique du Canada et la Fédération Histoire Québec, l'Institut d'histoire de l'Amérique française et la British Columbia Historical Federation se sont joints au comité de pilotage.

Regroupement informel, il vise à consolider les liens entre tous les organismes impliqués en histoire au Canada et renforcer la présence de l'histoire dans la culture canadienne. Considérant l'inquiétude concernant le sort de l'histoire chez nos voisins du Sud, John R. Dichtl, président et PDG de l'American Association for State and Local History (AASLH) été invité à échanger sur la situation lors de sa rencontre du 14 avril 2025. La lettre ci-jointe fait suite à cette rencontre.

Pour en savoir plus :

- Sur l'initiative : <https://tinyurl.com/4538espf>
- Sur ses membres : <https://tinyurl.com/3sj3ynck>

Alain Roy,
Secrétaire

25 avril 2025

Mr. John R. Dichtl
President & CEO
American Association for State and Local History

The Canada History Collective | Collectif Histoire Canada ("CHC") is a group of 14 organizations bringing together the driving forces of citizen and academic history in Canada, at the national, provincial, and territorial levels.

It builds on the *Bridging the Gap Initiative – The State of Historical Societies in Canada*, a project proposed by the research project *Memory Agents, A Citizen Engagement from Yesterday to Today*. Jointly initiated in 2023 by the Canadian Historical Association and the Fédération Histoire Québec, the Institut d'histoire de l'Amérique française and the British Columbia Historical Federation also make up the steering committee.

An informal group, it aims to strengthen ties between all history-involved organizations in Canada and to reinforce the presence of history in Canadian culture. Given concerns about the fate of history among our southern neighbors, John R. Dichtl, President and CEO of the American Association for State and Local History (AASLH), was invited to discuss the situation at a CHC meeting on April 14th, 2025. The attached letter was sent to Mr. Dichtl following the meeting.

For further information:

- About the initiative: <https://tinyurl.com/762ztc6u>
- About its members: <https://tinyurl.com/5fyxucmd>

Alain Roy,
Secretary

April 25th, 2025

Mr. John R. Dichtl
President & CEO
American Association for State and Local History

Cher John,

Merci beaucoup d'avoir participé à la réunion des sociétés d'histoire provinciales, territoriales et nationales du Canada, désormais connue sous le nom de Canada History Collective | Collectif Histoire Canada, qui s'est tenue le 14 avril 2025. Cette réunion était la première du genre, mais nous nous réjouissons de continuer à renforcer cette collaboration, en particulier par le biais d'un échange continu d'informations entre nos deux groupes.

La mise à jour que vous avez fournie sur la situation actuelle de vos membres donne à réfléchir. Comme vous l'avez mentionné, l'attaque contre l'histoire, les pratiques historiennes et les narratifs historiques est multiforme, y compris les coupes budgétaires (par exemple, le National Park Service), la fermeture ou la limitation du mandat d'institutions essentielles telles que l'IMLS et le NEH, l'abrogation des subventions de recherche, le bannissement de livres, ou la détermination de termes qui peuvent être utilisés ou non, étendant l'interdiction de l'EDI et de son vocabulaire à près de deux cents concepts (New York Times, 7 mars). L'impact est énorme sur les universitaires, mais aussi sur les musées, les bibliothèques et les sociétés d'histoire. Dans l'ensemble, ces mesures visent à réécrire l'histoire, en évitant toute question controversée ou relative à la diversité, et en imposant au contraire une histoire et un patrimoine recadrés et blanchis. Certains indicateurs montrent également que ce nouveau cadre pourrait être mis en place en dehors des États-Unis, ce qui nous préoccupe beaucoup.

Votre rapport était également provocateur, nous demandant d'examiner attentivement ce qui pourrait survenir dans notre contexte et nous rappelant d'être prêts à faire face à l'impensable. Au Canada, les défis économiques arrivent rapidement et les gouvernements, à tous les niveaux, chercheront également à réduire les coûts et à éliminer les programmes culturels et patrimoniaux. Ce à quoi vous et vos membres êtes confrontés va plus loin que le financement et s'agit d'une question existentielle.

Nous connaissons les défis de votre travail, son importance et sa centralité dans la construction d'une société de civilité et de compréhension mutuelle. Notre travail est souvent méconnu, toujours invisible et c'est un travail d'amour. Il est souvent effectué seul, dans des archives ou devant nos claviers, ou au sein de petits groupes de personnes passionnées qui racontent des histoires et enseignent de nouvelles connaissances à des petits groupes de tous âges. Il suscite la curiosité et encourage la nuance.

Même si notre capacité est limitée dans le type de soutien pratique et politique que nous pouvons offrir à votre organisation, à ses membres et à la communauté historique américaine dans son ensemble, nous voulons vous assurer que vous pouvez compter sur notre soutien et nos encouragements. Nous voulons que vous et vos membres sachiez que vous n'êtes pas seuls en ces temps difficiles. Nous voyons votre travail et connaissons votre valeur. Par conséquent, nous serions heureux de partager les informations que nous recueillerons, par exemple sur l'impact potentiel des mesures américaines sur la partie canadienne, mais aussi de diffuser à nos membres respectifs tout document que vous souhaiteriez partager avec nous.

Collectif Histoire Canada

Dear John,

Thank you so very much for attending our meeting of Canada's provincial, territorial and national historical associations, now known as the Canada History Collective | Collectif Histoire Canada, on April 14, 2025. The meeting we had was the first of its kind, but we are looking forward to continuing to build up this collaboration, particularly through the continued sharing of information between our two groups.

The update you provided, on the current conditions for your membership, was sobering. As you mentioned, the attack on history, historical practices and historical narratives is multi-faceted, including budget cuts (for example, the National Park Service), closing or limiting the mandate of critical institutions such as IMLS and NEH, repealing research grants, book bans, or defining what wording could be used or not, extending the interdiction of EDI and its vocabulary to almost two hundred concepts (New York Times, March 7th). Impacts are huge on academics, but also on museums, libraries and historical societies. Taken all together, these measures are aimed to rewrite history, avoiding any controversial or diversity issues, imposing instead a reframed and whitened history and heritage. There are also indicators that this new framework could be pushed outside the United States, which is a big concern for us.

Your report was provoking as well, asking us to look carefully at what might be arising in our context and reminding us to be prepared for the unthinkable. In Canada, economic challenges are arriving quickly and governments, at all levels, will also be looking to cut costs and eliminate cultural and heritage programs. What you and your members are facing goes deeper than funding and sounds existential in nature.

We know the challenges of your work, its importance and its centrality to building a society of civility and mutual understanding. Our work is often unsung, always unseen and is a labour of love. Our work is often conducted alone, in archives or at writing desks, or in small passionate groups of people telling stories and teaching small groups of all ages new knowledge. It sparks curiosity and encourages nuance.

Even if our capacity is limited in the kind of practical and political support we can offer to your organization, to its members and to the American historical community at large, we want to assure you that you can count on our support and our encouragement. We want you and your members to know that you are not alone in the midst of these difficult times. We see your work and know your value. So, at a minimum, we would be happy to share any information we will gather, for example on potential impacts of US measures on the Canadian side, but also to disseminate to our respective memberships any document you wish to share with us.

Canada History Collective

“We’ve Always Travelled Back and Forth”: Mobility, the Jay Treaty, and the Border That Cuts Through Indigenous Lands

Adapted from *Talk Treaty to Me: Understanding the Basics of Treaties and Land in Canada* (HarperCollins, February 2026).

In 2018, Herman Oyagak, an Inupiaq man from Alaska, travelled eighteen hours by snowmobile across the Canada–U.S. border to join his Inuvialuk wife, Carol, in Aklavik (Aklavik), Northwest Territories. He followed trails that Inuit have travelled for thousands of years. But in 2020, Herman was arrested by the RCMP, detained, and threatened with deportation. The Canadian state, through its border and immigration laws, did not recognize Herman’s rights as an Indigenous person to live on Inuit homelands, in an Inuit community, with his Inuit family. “It’s our right,” Carol explained. “We’ve always travelled back and forth between Alaska and Canada. And we’re always going to continue doing it.”

The Oyagaks’ experience highlights a much larger and longer story: one of colonial borders clashing with Indigenous sovereignty, of state laws undermining nation-to-nation relationships, and of Indigenous Peoples continuing to move, love, harvest, resist, and relate across imposed boundaries. These movements did not stop with the creation of the Canada-U.S. border, and they will not stop now.

When the United States and Britain signed the Treaty of Paris in 1783 to end the American War of Independence, they imposed a new political boundary on Indigenous territories. This boundary was created to divide the United States from British territories, later hardening into the U.S.-Canada border. But it didn’t work. Mobility was, and remains, central to Indigenous ways of life. The fur trade depended on Indigenous trade routes and relationships across northern North America. Inter marriage, diplomacy, and kinship networks all stretched across what was now, on paper at least, a border.

In 1794, the British and American governments negotiated the Jay Treaty to resolve outstanding tensions. Among its provisions was Article III, which both affirmed and sought to regulate longstanding Indigenous mobility. It declared that “the Indians dwelling on either side of the said boundary line” shall have the liberty “to pass and repass by land or inland navigation.” Indigenous Peoples were also exempted from paying duties on goods carried across the border.

But the Canadian government does not recognize the Jay Treaty. Canada claims it was abrogated by the War of 1812, and it has

never been ratified into Canadian law. This means that Indigenous Peoples must prove they are Canadian citizens, permanent residents, or registered under the Indian Act to live and work here. If they cannot, they are subject to the same immigration laws as everyone else. In 2001, the Supreme Court of Canada ruled that duty-free border crossing is not an Aboriginal right, overturning earlier decisions by lower courts.

By contrast, the United States recognizes the Jay Treaty, but imposes strict conditions. Indigenous people born in Canada must prove they have at least 50 percent “Indian blood” to gain Jay Treaty benefits. This requirement, rooted in colonial notions of blood quantum, turns sovereign nationhood into a bureaucratic calculation, excluding many and reinforcing harmful definitions of belonging.

Nevertheless, Indigenous Peoples have asserted their rights to mobility for generations. In 1927, a U.S. court ruled in favour of Kanien’keha:ka ironworker Paul Diabo, who had been arrested for crossing the border without documentation. The court recognized that international treaties, including the Jay Treaty and Treaty of Ghent, affirmed the right of Indigenous Peoples to cross the border freely. Since the 1960s, Akwesasne leaders like Louis Francis and Mike Mitchell have led protests, court cases, and political campaigns to defend their people’s right to move freely and trade across the border. They’ve faced arrests, legal defeats, and occasional victories. Some Indigenous nations, like the Haudenosaunee Confederacy, have created their own passports. These documents assert sovereignty on their own terms, even as states try to ignore or undermine them.

More recently, Inuit leaders have taken up this fight. Natan Obed, President of Inuit Tapiriit Kanatami, has argued that Canada’s immigration laws fragment Inuit families and violate Inuit sovereignty. Obed reminds us that Inuit Nunangat spans parts of Canada, Greenland, Russia, and the United States. These are not foreign Lands; they are shared territories that have supported Inuit life for millennia. And the struggle extends to the everyday lives of Indigenous Peoples across the continent who cross the border to visit relatives, participate in ceremonies, attend school, or simply live on their homelands.

What would it mean for Canada to truly honour Indigenous rights to mobility? In 2016, the federal government commissioned a report on border-crossing challenges faced by First



Kahentinetha Horn, a Kanien'kehá:ka activist and model, delivers a message to Buckingham Palace in London in 1969. The message she delivered asserted the continued relevance of the 1794 Jay Treaty, which affirms the right of Indigenous Peoples to cross the U.S.-Canada border freely and in perpetuity. Photo courtesy of Paul Seesequasis.

Nations. The report recommended legislative recognition of Jay Treaty rights, the creation of secure Indigenous-issued ID cards, mandatory cultural training for border agents, and more. But few changes have been implemented. Instead, Indigenous Peoples must still gather extensive documentation to exercise a right that was never meant to be so conditional.

In *Talk Treaty to Me*, we write about treaties as living relationships. They were made with the sun, the water, and even the mountains and rocks. They were meant to last forever: for as long as the sun shines, the grass grows, and the rivers flow. The Jay Treaty is one of those living relationships—imperfect, colonial, and limited—but also repeatedly invoked by Indigenous Peoples asserting inherent rights.

Talking treaty includes talking about borders. It means asking why Canada refuses to recognize a treaty that affirms Indigenous rights to mobility. Why does the United States require proof of “blood” to access those rights? How can we resist measuring our belonging against a settler-colonial ledger? How can we build

solidarities with other human and animal nations who resist borders, too?

Carol and Herman's lives, like those of so many others, are shaped by a border that was not made for them. But they continue to assert their rights—to travel, to live, to love. They are doing what their ancestors have always done. Indigenous sovereignty includes the right to move, to return, to live across boundaries that we did not agree to. We keep crossing. We keep resisting. We keep talking treaty.

Talk Treaty to Me: Understanding the Basics of Treaties and Land in Canada is now available for pre-order.

Crystal Gail Fraser (Gwichyà Gwich'in, she/her) is from Inuvik and Dachan Choo Gęhnjik, NWT and is Associate Professor in History and Native Studies at the University of Alberta.

Sara Komarnisky (she/her) is a settler anthropologist and writer currently living in Yellowknife, on Chief Drygeese Territory.

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Plantation Culture: Early Consumption of American Imagery

Besides the bottle of wine and the jar of peaches on the shelf, many Canadians would say that the most consumed product from our American neighbours is culture. We often think that, after the Second World War, Canadians wholeheartedly and uncritically absorbed American ideas and imagery from their cultural products such as movies and music. However, this cross-border trend was in place earlier, about 170 years ago, with Canada's acceptance of American blackface minstrelsy. Yet an interesting twist from Québec reveals how this porous border transported an imagery foreign to the province—the plantation slavery of the southern states.

Blackface minstrelsy, as mass entertainment, was an American diversion created deliberately to demean Blacks. Its origins can be traced to plantations where Blacks performed operatic comedies, without blackface make-up, for the family or to amuse visitors. This supposedly proved slaves were happy-go-lucky and that they were not being abused, whipped, or even forced to work. Plantation minstrel shows thus helped to justify enslavement.

Minstrel shows performed by white people became the people's form of opera: everyone knew the next act that was coming. The variety of blackface acts depicted many stereotypes about Blacks. Using comedy and music, variety acts highlighted their supposed genetic lack of intelligence; farcical, comic behaviours and exaggerations; and penchant for laziness. The point was to laugh at Blacks and not take them seriously.

Like a Shakespeare play, there were known roles and timings, with a set intro, a medley, and a grand finale. The three acts were deliberately degrading. First was the tambo and bones skit where the buffoon played off the straitlaced host, culminating with dance or cakewalk. The curtain reopened with a medley of dancers, a band, or acrobats and other amusements. Then, came the delivery of a faux-black-dialect stump speech. This long oration was a painful attempt to speak eloquently, yet was peppered with jokes and unintentional puns. Through these errant steps, the audience laughed with delight. This evidenced that Blacks talked gibberish and had nothing to say worthy to listen to nor considering.

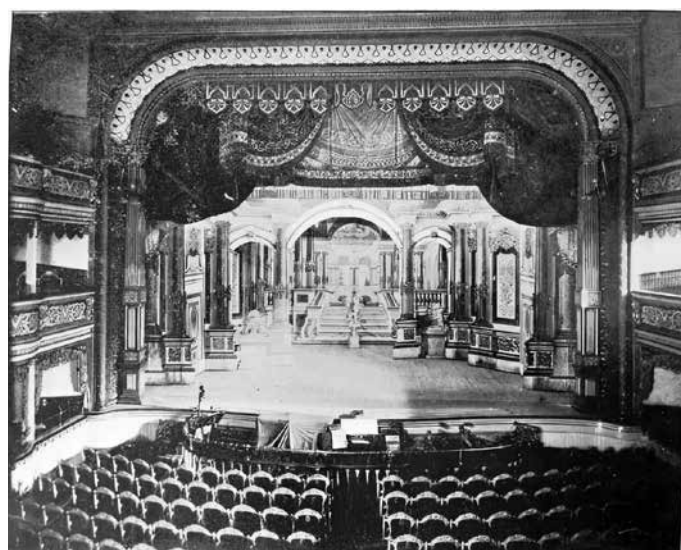
The artistic director always chose one of three endings for the finale: 1) exaggerated parodies of classic plays to emphasize that Blacks couldn't act nor interpret classic theatre; 2) slapstick skits to 'leave them laughin'; or 3) a beloved song that depicted the

loss of a by-gone era and evoked longing for the good old days of African enslavement. This impressed that Blacks were better off enslaved under whites. Minstrelsy became nightly entertainment and dominated American theatrics for decades.

Despite 200 years of slavery, Canada had no history of plantation culture, yet the demand for plantation minstrelsy induced American troupes to tour in Canada. Troupes entertained in Ontario, Québec, and often completed their circuit in the Maritimes, although staging grand spectacles meant bypassing towns without an adequate stage. To fill the gap, Canadians developed their own blackface minstrelsy troupes to accommodate smaller venues and language needs.

Minstrelsy arrived specifically to strongly exploit racist sentiments and feelings of superiority, reinforced by the example of Calixa Lavallée, the composer of *O Canada*. He spent years with American minstrel troupes. Québec's musical prodigy composed coon music for troupes and was employed as a musical director. His embrace of the genre helped Québec's acceptance of American blackface.

Indeed, in Montreal both English and French speakers performed in Black caricature. It was not unusual to see 50-60 people on stage at the Théâtre Royal. Built by the brewer John



*Théâtre Royal-Molson (1825-1844) [Photo tirée de *Histrionic Montreal*, de Franklin Graham (1902), p. 142a, BANQ, Livres anciens : PN/2306/M6G72/1902 RES]*

Molson, the Royal was first to host a blackface show in 1845. Minstrelsy language adapted once in French Canada. Shows became *spectacle nègre*, *ménestrels*, *soirées éthiopiennes*, or *spectacle de ménestrels*, while caricatures were now referred as: *le noir comique*; *le noir voleur*, *menteur*, *craintif*; *le noir superstitieux*, *libidineux*; and *le noir violent*.

White performers able to exaggerate mannerisms, language gestures, facial expressions, and the Black gait were hired. Actors were often costumed as monkeys, sometimes with bulging genitals and monkey tails, to ridicule Blacks and to reinforce notions of black inferiority, the hyper-sexualization of Africans, and the belief that Africans were close to animals in lineage and instinct. Moreover, blackface minstrelsy supported French cross dressers who played high-yellow women, the dark-blue black mammy, or the chocolate-temptress. These riotous and flamboyant impersonators were critical to various skits.

An actor's success was measured two-fold: how black he could make himself and how well he could act in caricature. Blackface make-up (burnt cork or charcoal) accentuated or exaggerated. It made eyes whiter than white, lips redder than red, and skin ebony or blue-black. In blackface, the actor could gesticulate and perform to the point of absurdity, keeping the audience's gaze on their antics and buffoonery.

Blackface minstrelsy became popular in rural Québec, where most show patrons had never met a Black person nor visited a plantation. Still, convinced of the authenticity of minstrelsy, Québec audiences were harsh critics. They understood that this entertainment was to create Black buffoonery and ridicule by White actors. In fact, if a performer was not exaggerated or in caricature enough, rumours circulated that the failed actor was really a Black person. Such rumours could be the death-knell for a troupe's reputation and would deter others from attending performances.

Québec's attitude was so severe that American troupes felt obliged to reassure ticket-buyers. They posted notices or passed out pamphlets, days before performances, declaring:

1. Every actor is a white person wearing blackface
2. Every actor is of high reputation
3. Every actor is interpreting their role
4. None of the performers are Black

This worked: shows sold out, and troupes returned the following year.

"Québec-type" minstrel shows tried to, even without an historical experience of plantation life, re-create in Québec that good old Dixie feeling of longing for the plantation culture. This indicates the strong attraction of American culture. The minstrel shows with their Black lampooning, caricature, and denigration became engrained in the popular culture of 19th-century Québec, pining for the plantation culture of the South.



John Henry Walker and James Lovell Wiseman, ca 1875, McCord Stewart Museum Montreal. Public domain. <https://collections.musee-mccord-stewart.ca/en/objects/21947/la-rues-minstrels-and-hamalls-serenaders>

Dorothy W. Williams is founder of Blacbiblio.com Inc. and lectures as an Adjunct Professor of Black Montreal at Concordia University. Along with historical and cultural publications, she has penned *The Road to Now: A History of Blacks in Montreal* and *Blacks in Montreal: An Urban Demography 1628-1986*. Semi-retired, she writes fiction and dabbles in poetry.

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“Why Go to the United States?” Canadian Children and Discussions of Canada-U.S. Relations in the Early Twentieth Century

In response to an ongoing trade war and threats of annexation, there has been a vocal outpouring of pro-Canadian sentiment recently. Politicians and everyday citizens are encouraging Canadians to fly the flag, boycott American products, and avoid travel to the U.S. The word “unprecedented” has been used repeatedly to describe this moment but current narratives surrounding Canada’s relationship with the United States, including these appeals to Canadian patriotism, are highly reminiscent of those found in children’s literature from a century ago. Concern over Canada-U.S. relations is evident in this early writing, which reveals how young Canadians have often been central to discourses on national identity, unity, and patriotism.

As I demonstrate in *From Nursery Rhymes to Nationhood: Children’s Literature and the Construction of Canadian Identity* (2008), there was a keen awareness in post-Confederation Canada of children’s important role in nation-building. Recognizing that Confederation alone did not guarantee national strength and stability, politicians, educators, business leaders, and writers all appealed to young Canadians to be loyal, display patriotism, and resist the temptation of aligning too closely with the United States. Then, as now, there were competing views on how closely integrated Canada and the U.S. should be. Some heartily embraced having close ties, but, despite a general consensus that a strong relationship was desirable, many also feared the prospect of Canada being absorbed by its larger, more powerful neighbour.

Children’s literature from the early twentieth century directly addresses Canada-U.S. relations and includes pleas for readers to remain faithful to Canada. Appearing in poetry, drama, prose, and non-fiction, these appeals seek to foster a sense of national identity, loyalty, and pride by framing Canada as the equal of the United States, but they simultaneously present the U.S. as a threat. “Why Go to the United States?” is an anonymous es-

say from a 1902 issue of *The Canadian Boy* that expresses anxiety over Canadians pursuing career opportunities south of the border. Implying the U.S. is a place of temptation, the writer acknowledges that readers may “some day have inducements offered to them to go over to the neighboring republic” but asks, “Why pass over the line?” Asserting that Canada has “plenty of room for that industry, honesty and ability which made our young men sought after by employers in the United States,” the author appeals directly to boys’ patriotism by declaring, “Our own county needs us, and very great should be the inducement

which would take any of the patriotic sons of Canada off there [sic] native soil.”

Many feared that the U.S. could destabilize Canada by tempting citizens across the border, while others suggested that Canada was also made vulnerable by a lack of national unity. Reminiscent of today’s discussions of interprovincial trade barriers and a “Team Canada” approach to negotiations with the U.S., early Canadian writers asked young

readers to envision themselves as part of a unified whole and not to let differences in ethnicity or regional attachment impede their sense of collective national identity. In Marjorie Pickthall’s story “All Together,” for example, published in *The Boys’ World* in 1907, a Canadian rowing team comprised of boys from different provinces struggles while training for a race against an American crew. Imploring them to “pull together,” their coach says, “It’s the same with a crew as it is with a country. If they don’t pull together, it’s all up with ’em.” Noting that the boys are “all proud as can be” of their hometowns, he tells them to channel that into a feeling of national pride: “If you want to win, you must just remember you’re Canadians, and think o’ Canada. Pull for the whole Dominion!”

Inspired by the coach’s directive not to let the nation “take a back seat,” the boys learn to row “as one, moved by one will towards



What if It Grows? A Kitten of the Annexation Tiger Cat.
Credit: Newton McConnell, 1911. Library and Archives Canada,
Acc. No. R1300-3. Public domain.

one goal.” At the race’s finish, they watch as “the red ensign with the maple leaf, and the stars and stripes, fluttered up together to announce the dead heat.” This tie symbolizes equality between the nations, and the competition is framed as friendly and sportsmanlike, but Pickthall underscored the view that Canadian unity is essential for this equal footing to be achieved and maintained.

Equality among nations is also emphasized in the 1917 school play *The Wooing of Miss Canada*, by Edith Lelean Groves, in which Miss Canada is pursued by various suitors including an aggressive Germany and a friendly Uncle Sam. Despite calling the latter “a good neighbour,” Miss Canada politely states, “I think we are better friends just as good neighbours than if a closer union existed.” Ultimately, she accepts Jack Canuck’s proposal, desiring “a suitor who will love Canada for herself alone, who will safeguard her interests, who will fight her battles.” Like other wartime writers, Groves encouraged her young audience to love Canada above all other nations, including the United States.

While expressing hope that the two countries could enjoy a successful partnership, early Canadian writers also viewed the U.S. as a potential menace. Recognizing that children would be key to determining the nation’s future – including its relationship with its neighbour – they made repeated and passionate appeals to young citizens to support Canada by embracing a sense of

duty, pride, and national identity. We are seeing a reemergence of these calls now and, given children’s crucial role in Canada’s future, they may soon be the target audience for this messaging. Efforts to appeal to their sense of patriotism, duty, and national identity raise once again the important question of how we should understand children’s rights and responsibilities in precarious times.

Elizabeth A. Galway is Professor of English and Board of Governors Research Chair in Children’s Literature and Culture at the University of Lethbridge, Alberta.

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Peaceful Boundary Narratives and Indigenous Borderlands: The “Pig War” Example

For many North Americans, the international border between Canada and the U.S. represents nearly two centuries of allyship and friendly relations. Despite early boundary conflicts between the imperial powers of the U.S. and Great Britain in the late-eighteenth and early-nineteenth centuries, the story of the Canada-U.S. border is primarily one of peace. The history of Indigenous peoples in the Canada-U.S. borderlands, however, reveals that the peaceful narrative is often fictional, particularly at the local level. How narratives of peace obscure the historical violence of border creation can be seen in the interpretive framing of the so-called “Pig War” on San Juan Island in the Salish Sea.

Prior to the creation of the international border, American settlers entering the Pacific Northwest faced resistance from the Hudson’s Bay Company (HBC), which had established a system of trading forts in the region. To settle the conflict, U.S. and British officials signed the Oregon Treaty of 1846. The language of the treaty left the ownership of a group of islands east of Vancouver Island, on Canada’s west coast, in question. This confu-

sion resulted in the joint-military occupation of San Juan Island for thirteen years from 1859 to 1872, culminating in the Treaty of Washington, signed after the German Kaiser arbitrated the dispute in favour of the U.S. Notable figures such as British Columbia (BC)’s first governor James Douglas, British Admiral Sir Robert Lambert Baynes, U.S. Army Captain George Pickett of Gettysburg fame, and the highly-decorated Commanding General Winfield Scott, all played a role at San Juan Island. Historians observed that a Berkshire boar was the only casualty of this conflict, thus labelling it the “Pig War.”

Twentieth-century historians couched the Pig War in the creation narratives of each nation. In the early twentieth century, American historians portrayed the event as the triumph of American Manifest Destiny over the avarice of HBC powers, while Canadian historians viewed the Pig War as an example of British diplomacy in BC’s path to Confederation with Canada. By the middle of the century, historians on both sides of the border found consensus in one central theme of the story – peace.

The fact that “cooler heads” prevailed over belligerent ones, with no human lives lost, became the moral message of the Pig War. This lesson found significant popularity during the height of the Vietnam War and state officials erected monuments on the island and along the Canada-U.S. boundary celebrating the world’s longest undefended border.

The creation of the Canada-U.S. border, however, violently disrupted the lives of the Indigenous people who have lived in the Pacific Northwest for thousands of years. Long before European settlement, the Salish Sea operated as a conduit between Coast Salish communities who intermarried, traded, and joined each other for ceremony. As an Indigenous borderland, the Salish Sea brought people together. The settler boundary then divided the same people, threatened their livelihoods, and challenged their stewardship over the waterway. W̱SÁNEĆ Nation Elders on Vancouver Island, for example, remember that colonial officials promised that their fishers would never lose access to their SXOLE (reef net) fishing locations on San Juan Island. Very shortly after the U.S. gained San Juan Island and BC joined Canada, they broke this promise. Fisheries officials barred W̱SÁNEĆ fishers from access as well as from visiting their family members in the Lummi Tribe on the mainland, now within Washington State. Fisheries officials on both sides of the border then regulated Indigenous fishing with ruthless authority. In British Columbia, federal officials banned Indigenous fishing technologies such as reef nets and fish weirs and effectively removed most Indigenous fishers from the commercial fisheries by the 1920s. In Washington State, the fisheries department outlawed the fishing of steelhead for anything but sports purposes, and district and federal court rulings further restricted Indigenous off-reservation fishing. While the border did afford some opportunities for both Indigenous and settler fishers to sell their catches to canneries on opposite sides of the line for greater profits, these advantages largely ended with the establishment of International Pacific Salmon Fisheries Commission in 1937, which regulated how the two nations managed salmon up to 1985. In 1950s and 1960s, the tensions between Indigenous and settler fishers erupted in a series of violent conflicts in Puget Sound often referred to as the “Fish Wars.” After a monumental 1974 U.S. Court decision, known as the Boldt Decision, allocated 50% of harvestable fish to tribal nations, Coast Salish leaders on both sides of the border united to revitalize their marine sovereignty. Today, groups like the Tribal Canoe Journey and Coast Salish Gathering promote transborder alliances acknowledging the historical relationships Coast Salish peoples have with each other and raise awareness of how the cumulative effects of colonization and industry have damaged the environment, threatening the future of all who live in the region.

In these days of heightened political division among citizens, recent inflammatory rhetoric from the president of the United States regarding Canada becoming the “51st state,” and a questionable trade war between the two nations, there appears to be a resurging interest among North Americans for stories like the Pig War. After writing about this subject more than ten years ago, in the past nine months I have received multiple inquiries from university students studying the conflict, requests from local historical associations for presentations, and national attention in a CBC Ideas episode. I suspect some of this renewed interest is related to a desire from Canadians to celebrate their country’s unique history and highlight what makes it different from other nations. I don’t disagree that the peace narrative of the Pig War story offers a positive message to Canadians and that peace over war should be encouraged. But at the same time, this laudable goal of promoting national pride and emphasising peace in the face of an aggressive neighbour should not relegate critical scholarship of Indigenous borderlands back to the margins of Canadian history. These studies help us better understand and appreciate the complexities of becoming a nation.

Gordon Lyall holds a PhD in History from the University of Victoria. He currently works for a British Columbia-based law firm that exclusively represents First Nations and Indigenous peoples, supporting clients with historical research.

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A Balancing Act: Canada and its Relations with the U.S. and Cuba During the Cuban Missile Crisis

The Cuban Missile Crisis was a pivotal moment in the Cold War, challenging the stability of the global order and, for Canada, its relations with the United States and Cuba. After Fidel Castro seized power in Cuba through revolutionary actions in 1959, Canada's government under John G. Diefenbaker maintained its diplomatic and economic ties with the small island nation. The crisis, therefore, tested the strength of Canada's relationship with Cuba, as its continued diplomatic and economic links were often criticized both at home and abroad, with the U.S. being the most outspoken critic. Despite this criticism, Canada's connections with Cuba played a vital role in helping to resolve the crisis. Canada's relationship with Cuba served as an important diplomatic link—providing essential intelligence about Cuban positions diplomatically and on the ground in Cuba to the U.S., in efforts to prevent a nuclear catastrophe.

Following Castro's revolutionary takeover of Cuba and President John F. Kennedy's failed Bay of Pigs invasion in 1961, the United States imposed an embargo on Cuba in 1962. To the U.S., Canada's continued economic and diplomatic relations with Cuba were a contentious issue. The U.S. believed that Canada should adopt a similar stance and, under mounting pressure from the U.S. government, Canada felt compelled to clarify its Cuban trade and foreign policy. As early as 1960, the Diefenbaker government outlined its policy on Cuba, leaving no doubt about Canada's position. Canada had a trade policy concerning what it considered "areas of tension" (including Cuba) that restricted the shipment of arms, munitions, or military equipment, including "materials of a clearly strategic nature" such as aircraft engines.

Regarding Cuba itself, the Diefenbaker government argued that no other NATO allies had "taken any action to impose a similar trade embargo to that of the United States." Canada further stated that imposing such an embargo on Cuba would result in stricter trade restrictions than those applied to other nations within the Sino-Soviet bloc, potentially harming Canadian trade in other markets. The government emphasised that maintaining trade with Cuba should not be mistaken for endorsing Castro's government, which they believed was reflected in its trade restrictions on military goods.

Although Canada clarified its stance on Cuba, it continued to face criticism from certain American political groups and the press. Canada's foreign policy regarding Cuba was based on co-existence, viewing its relations as a valuable asset to its security and that of its allies, since it could observe the situation in Cuba through its embassy, including monitoring Soviet influence as the USSR and Cuba grew closer economically and diplomatically.

In September 1962, the month before the Cuban Missile Crisis erupted, Canadian Ambassador George P. Kidd noted that it was impossible to conceal the "open secret" that Soviet military personnel were in Cuba. He thought their presence was solely defensive, a view the U.S. also shared. When the U.S. then discovered Soviet nuclear missile bases on the island the following month, Diefenbaker felt slighted by Kennedy for briefing Canada just mere hours before his televised address, believing Canada should have been informed earlier because of their close defensive partnership.

Despite tensions between the two nations, Canada pledged support to the U.S. but continued balancing its political ties with Cuba. Canada banned Soviet planes from landing at Canadian bases but still allowed Cuban planes to stop and refuel. When a Cubana flight from "behind the Iron Curtain" landed in Goose Bay for refuelling, cargo and crew were searched, but Canada refused to provide passenger lists to its U.S. counterparts despite requests. Canadian Secretary of State Howard Green suggested that Canada could have a moderating influence on Cuba to prevent a full-blown crisis and thus needed to walk cautiously between its relationships with both the U.S. and Cuba. In a call with Cuban Ambassador Américo Cruz, Green emphasised that despite the friendship between the two nations, the missile bases were viewed as a threat to North American security. Green shared the details of the call with U.S. Secretary of State Dean Rusk, who was impressed by Green's firmness. Rusk urged Green to gather more intelligence and to convey that Cuba could not win. Meanwhile, Kidd stated that from his position at the Canadian embassy in Cuba, it was becoming clear that the situation was increasingly beyond Cuba's control, and this realisation was beginning to sink in for the Cubans. Canada's Cuban intelligence helped the U.S. gain confidence that the crisis was nearing resolution, and diplomatic negotiations were starting to bear fruit.

By October 28th, Soviet Premier Nikita Khrushchev announced that the missiles in Cuba would be dismantled in exchange for assurances that the U.S. would not invade Cuba and that the intermediate-range Jupiter missiles in Turkey would be removed. Negotiations included a demand for a United Nations observer group to oversee the missile removal, but Castro obstinately rejected these demands. The U.S. urged Canada to leverage its relationship with Cuba by threatening to cut diplomatic ties if Castro did not comply. Canadian Under-Secretary of State for External Affairs Norman Robertson rejected this approach, stating it "would be self-defeating," and emphasized that maintaining a Canadian embassy in Havana had been valuable during the last two years of worsening U.S.-Cuba relations and could still have a part to play in the crisis.

As Robertson rightly suggested, the Canadian embassy in Cuba did have a role to play in the days ahead. The embassy personally observed convoys of trucks moving towards Port Mariel, where three Soviet ships were docked, likely removing military equipment from Cuba. Canada was able to confirm that the Soviets were following the agreement made to remove the missiles. In December, Kennedy praised the staff of the Canadian embassy in Cuba for their helpful role during the crisis.

Although Canada was a minor player in the Cuban Missile Crisis, it nonetheless played an essential part in ensuring that diplomacy and cooler heads prevailed while managing its competing economic and political relationships with the U.S. and Cuba. Despite Canada's willingness to support the U.S. during the crisis, it did so without severely compromising its current and future diplomatic ties with Cuba, even, at times, in the face of American pressure to do so.

Jason Nichols (he/him) holds an MA in History from Lakehead University and is currently a PhD student in History at York University. His research primarily focuses on Canadian history, with a particular emphasis on settler colonialism in Canada.

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Contesting Morality Across Borders: Gender and Nationalism in the 1880s

The tendency to render Canadian national identity through the juxtaposition of Canadian and American character is an old one, given new life in the current era of political tensions. A resurgent sense of nationalism is often apparent in contemporary Canadian evaluations of the two countries, which find American policy, values, and even character inferior. Through the 19th century, a similar sense of superiority was apparent in Canadian discourses about their southern neighbours. During the decades following Confederation, setting Canadian morals apart from American ones was an imperative of nation-building, which occasionally resulted in questions of comparative morality and national character obscuring the social issue at hand. In this context, Canadian womanhood became a site for moral reckoning and a reflection of cross-border tensions, which had notable implications for adolescent girls.

In the 1880s, the American Women's Christian Temperance Union (WCTU), under the directive of Frances Willard, campaigned to raise the age of consent in American states and to temper the flow of sex trafficking and the inveigling of girls into prostitution. Triggered by the London "Maiden Tribute" scandal, this era marked the start of the "white slavery" panic that eventually dominated discussions on illicit sex, prostitution,

and cross-border human trafficking in the early 20th century, but these efforts also represent an early feminist critique of rape and exploitation. It is largely due to these social purity efforts that the age of consent was raised in most states to at least sixteen, typically superseding the age of ten. Canadian feminism, however, was still in its infancy during this period. The Dominion WTCU, established only in 1885, immediately took up the founding cause of temperance but lagged on the cause of social purity. Lacking a feminist (if Evangelical) intervention, the question of protecting girls from sexual exploitation became a stage on which to assert national character, in contrast with the perceived status of American girlhood.

In 1883, proposed seduction legislation, which would bring Canada in line with American precedents by increasing legal protections against sexual coercion for girls and unmarried women, was met with rebuke from Senators, who questioned the logic of instituting what they viewed as American morality legislation. Opponents noted that the state of morals in the United States offered nothing to envy and argued that these laws would be a "slur and reproach on the self-respect of Canadian women." Canadian girls and women, it was argued, should have enough moral judgement so as not to require the protections that Amer-

ican girls and women needed from sexual coercion. This was a reversal of the arguments used by supporters, where the failure to institute these laws would demonstrate the nation's moral shortcomings. Both sides attempted to argue that their position was more moral, and both used the existence of related laws in America to bolster their claims.

Similar attitudes were offered by the press when a cross-border trafficking scandal emerged in 1886. At least fifty girls had reportedly been trafficked from Montreal into Chicago, possibly tricked by advertisements seeking “good-looking” young ladies to serve as travelling companions for elderly women. American branches of the WCTU urged further investigation, a call which was not taken up by the Dominion WCTU. Canadian coverage adopted a defensive tone, with the *Globe* asserting that “common observation” alone could confirm that Canadian girls were at less risk than American girls for such ploys, because in Canada “there is not yet the same aversion to honest work that has caused the American-born servant girl to disappear from the face of the earth.” While still urging the government to investigate, the notion of the dubious morality of American girls and the contrasting virtue of Canadian girls complicated the framing of this alleged traffic and imbued it with political meaning: the investigation risked revealing that the roots of sexual morality among Canadian women and girls were shallower than their nationalistic portrayal implied. Authorities increased surveillance at train stations along the route to the U.S. and issued warrants for those responsible for the advertisements, but no further investigation is apparent.

As the purity of Canadian women was “the very root of our social fabric,” as one Senator put it, legislation and social action which

hinted at the sexual autonomy of women or girls posed a risk to the project of nation-building. In the modern era, discussions of morality are more covert than in the 19th century, but nationalism and assumptions of superiority continue to run the risk of influencing policy choices that neglect critical engagement with domestic issues. Ultimately, the preoccupation with the comparative standing of Canadian morality contributed to the adoption of fourteen as Canada's age of consent, which remained in place for over a hundred years—until this again became the object of moral scrutiny and cross-border comparison in the 21st century.

Jordyn Beaupré is a PhD candidate in the Department of History at McMaster University. Her SSHRC-supported research focuses on transnational constructions of girlhood during the Victorian period.

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Elbows Up and Chins Down? Divergent Responses to American Threats to Canadian Sovereignty

As tensions with the United States continue to rise and fall with the threat and imposition of trade tariffs and of suggestions about the fragility of Canada's sovereignty over its territory and resources, the future of Canadian-American relations is central in the minds of many who might not normally concern themselves with international affairs. So too is the remarkable historical relationship between these two countries which share the longest international land border but have not declared war against each other in the entirety of Canada's existence as an independent nation. Yet, despite its longevity, and the general amicability between the two nations, it has nonetheless been a relationship defined by a variety of interests, often pursued along parallel, or even competing, political, economic, and military tracks.

Take, for example, the current boycott of American-made goods happening across the country by independent members of the Canadian population. While politicians have urged constituents to “buy Canadian,” the boycott is driven predominantly by the citizenry, making economic choices driven by a socially constructed loyalty to Canada. Those choices are not necessarily reflected in political choices, as both federal and provincial governments maintain or renegotiate contracts with American producers and manufacturers. Nonetheless, political posturing at every level reflects a certain level of “Standing up for Canada” (or “Elbows Up”) and for Canadian industry and sovereignty. Yet, crucially, the Canadian military has carefully avoided this boycott. In part, this is because the *security* of Canada is reliant

on defence agreements and partnerships with the United States – and has been for more than 85 years. Canada's geographic proximity, and the interconnectedness of defence infrastructure makes this a necessary relationship.

In the late-1940s and early-1950s, the Canadian Cabinet worried about an increasing American military presence in Canada's North.... Despite the intensity of concerns from bureaucrats and federal politicians, the military – those most intimately involved with the Americans on these Northern projects – believed that there was no threat to Canada or Canadian sovereignty.

But this is not the first time that defence and politics have been at odds about Canada's relationship with its neighbour. In the late-1940s and early-1950s, the Canadian Cabinet worried about an increasing American military presence in Canada's North. The building of the Alaska Highway – a defense infrastructure project during the Second World War – introduced a large number of American personnel to Canadian territory where there were relatively few Canadians living and working. Following the war, a similarly large American presence began to dominate the Northwest Territories (now the Northwest Territories and Nunavut) as Canada and the United States embarked on new defense infrastructure projects – weather stations and eventually the Distant Early Warning (DEW) Line that spanned the Canadian and American North. All these projects involved predominantly American personnel, predominantly American funding, and significant Canadian territory. Members of Cabinet voiced concerns over the large American presence and worried that these projects needed to be more Canadian in order to assure Canada's capacity to “act as a sovereign” over its Northern territories. The establishment of the Department of Northern Affairs and National Development in 1953 was partly a response to the Louis St-Laurent government's desire for Canada to develop a “more active policy for the Canadian north,” and to break away from the passive approach of responding to problems – including American defence initiatives – as they arose.

Despite the intensity of concerns from bureaucrats and federal politicians, the military – those most intimately involved with the Americans on these Northern projects – believed that there was no threat to Canada or Canadian sovereignty. General A.G.L. McNaughton, who was then Chairman of the Canadian

Section of the Permanent Joint Board on Defence and working closely with the American military, was adamant that the Americans posed no sinister threat and wanted only to cooperate with Canada in defending the Northern portion of the continent. McNaughton's greater concern was that Canada might reject American money and labour for the projects and do nothing, thereby jeopardizing Canadian interests. While the diplomatic relationship remained tenuous, the military relationship in the North relied on trust and cooperation, with American personnel on the ground following Canada's rules – even on their own military bases where American personnel were required to follow the laws of Canada and the orders and directions of the RCMP. While those in Ottawa navigated public perception, those in the North continued to navigate established relationships defined by cooperation in pursuit of a common defensive goal.

While the present American administration's political and economic aggression has challenged the relationship between Canada and the United States, it is not clear whether it will have a lasting impact. The two countries are closely linked by more than just trade agreements and those links are tied to a multitude of disparate internal interests comprising several levels of government and politics. Although much of the trust that has formed the basis for the Canada-U.S. relationship over the past century has been eroded, the interconnectedness of the two nations remains. The historically independent political, economic, and military prongs of that relationship cannot be ignored, and provide some explanation for the seemingly erratic contemporary responses to American threats.

Sam Hossack is a postdoctoral research fellow at Trent University and an Associate Fellow at the University of Calgary's Centre for Military, Security, and Strategic Studies.

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Mains jointes entre le Canada et les États-Unis : un tapis crocheté au Musée canadien de l'histoire

La relation canado-américaine, depuis 250 ans et davantage, peut et doit s'examiner sous les grands angles qui ne cessent de la définir : la défense, les frontières, les mouvements de population, le commerce et bien sûr, les questions existentielles de souveraineté. Parallèlement à cette relation bilatérale – au singulier – ne perdons pas de vue la myriade de relations, au sens très pluriel du terme, qui l'animent. Loin des cercles décisionnels de Washington, d'Ottawa et d'ailleurs, des millions d'individus donnent vie à ce voisinage nord-américain.

Un tapis crocheté de la collection du Musée canadien de l'histoire illustre ces rapports déployés sous les radars géopolitiques.

Datant des années 1930 environ, il évoque de manière attendrissante le mariage d'une Canadienne et d'un Américain. Au centre de quatre cœurs bien rouges, palpitants d'amour, et sous d'autres cœurs rapprochés par la flèche d'Eros, deux mains se serrent... Le tapis est même légendé : « Mains jointes ». Les époux sont représentés par un drapeau américain pour monsieur, un drapeau britannique pour madame. Britannique? Mais oui! Autre indice de la complexité identitaire du pays, il n'était pas rare, jusqu'à l'adoption du drapeau unifolié en 1965, d'arborer l'emblème britannique, le « Union Jack », pour évoquer le Canada.

Comme tout phénomène historique, un artefact décèle plusieurs couches de sens, entre l'immédiatement visible et la strate de fond. Dans le cas d'un tapis crocheté, sur le plan matériel, l'expression est à prendre au sens propre. La base du tapis est de toile de jute. La généralisation du jute dans le commerce mondial, vers 1850, grâce aux sacs et bâches provenant d'Asie et transportant café, sucre et céréales, a constitué une petite révolution. Jusque-là, les femmes – car le crochetage est une activité éminemment féminine – cousaient des tapis de fortune en rapiécant les retailles qu'elles trouvaient sous la main. Leur durée de vie était brève, d'autant plus que ces tapis étaient, concrètement, des tapis. On les plaçait dans les zones de haute circulation comme les abords du comptoir de cuisine ou la porte d'entrée. Le jute a fourni un support solide et malléable à la fois. Les tapis y

ont gagné en longévité, en plus de permettre des motifs plus audacieux. D'utilitaires, ils sont peu à peu devenus décoratifs. C'est particulièrement dans l'est du Canada et en Nouvelle-Angleterre que la pratique s'est généralisée. Dans les premières décennies du XX^e siècle, spécialisation aidant, des artisanes – des *hookeuses*, comme elles ne craignent pas de se désigner – ont commencé à recevoir des commandes de tapis pour des familles de leurs communautés.

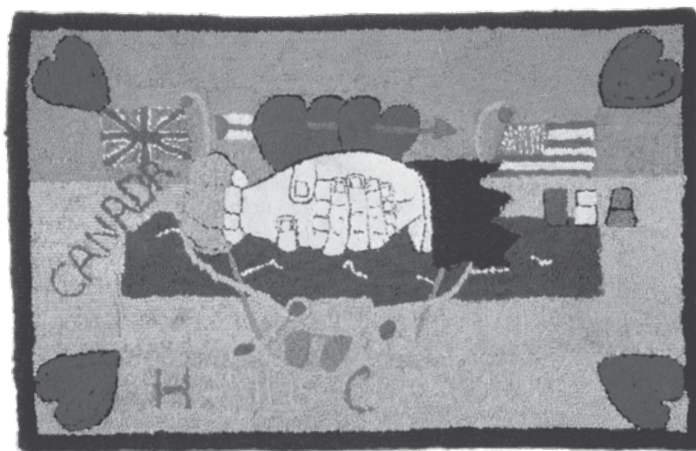
C'est une de ces artisanes, une dénommée McLeod dont le prénom ne nous est malheureusement pas parvenu, qui a réalisé ce « tapis de mariage ». Elle vivait à Denmark, un hameau du comté de Colchester en Nouvelle-Écosse, non loin du détroit de Northumberland séparant la province de l'Île du Prince-Édouard.

Pendant longtemps, ces œuvres textiles furent appréciées des familles rurales et côtières qui les exposaient au mur, comme des crucifix, des panaches d'originaux ou des portraits de famille. Fini, le piétinement! Cet artisanat populaire était loin, cependant, d'être considéré « artistique » par les élites qui regardaient de haut ces créations de femmes autodidactes... jusqu'à ce qu'une

vague de nostalgie et d'intérêt s'empare de ce folklore. Ces pièces ont acquis droit de cité auprès des collectionneurs. C'est ainsi qu'un agent de notre Musée a acquis le tapis « Mains jointes » dans un encan à Tatamagouche, tout près de Denmark, en 1976.

À la surface des choses, ce charmant objet n'est qu'un des quelques 600 tapis crochetés de la collection du Musée. Il n'a été exposé que deux fois : d'abord au Musée McCord en 1977, puis à Gatineau en 1998. Depuis, il repose sagement dans sa voûte avec humidité et luminosité contrôlées. Mais en cette époque de réexamen de l'axe canado-américain, il sert d'humble rappel : quelles que soient les décisions et déclarations échangées au sommet, les relations canado-américaines sont aussi, et peut-être d'abord, des relations entre « des » Canadiens et « des » Américains.

Xavier Gélinas, PhD, est conservateur en histoire politique au Musée canadien de l'histoire depuis 2002.



Credit : Tapis crocheté, années 1930, Musée canadien de l'histoire, no B-186, photo S95-112.

The Great State of Canada? Time for a Rethink

Donald Trump's return to the White House has brought with it a revival of continentalist rhetoric to North American politics.

"It was a pleasure to have dinner the other night with Governor Justin Trudeau of the Great State of Canada. I look forward to seeing the Governor again soon..."

A few days ago, when Finance Minister Chrystia Freeland resigned, the President-Elect observed:

"The Great State of Canada is stunned as the Finance Minister resigns, or was fired, from her position by Governor Justin Trudeau."

And just yesterday:

"Many Canadians want Canada to become the 51st State. They would save massively on taxes and military protection. I think it is a great idea. 51st State!!!"

The idea Trump is putting forward is not a new one.

Since at least the early-to-mid eighteenth century, continental visions of empire – from Manifest Destiny to Annexation – have permeated North American political culture and haunted Canada's self-identity. Perhaps not since the Fenian Raids of the 1860s, and the broader nineteenth-century annexation movement, has an American threat to Canadian sovereignty been as visceral.

Contrasting these imperial visions, though, have been other ways of thinking about space, place, and home. Continentalism is not the only way to think about North America's political geography. If we look to the past, we can see pathways towards a more transformative vision for North America that better reflects regional relationships and identities.

Before the border began to take shape in the 1790s – a process that took nearly a century from coast to coast – few North American peoples saw the boundary as meaningful.

In the east, the political geography of the Wabanaki Confederacy draws together peoples whose Homelands today are known to many of us as the states of Maine, New Hampshire, and Vermont, and the provinces of Quebec, New Brunswick, Prince Edward Island, and Nova Scotia.

In the southwest, well into the nineteenth century, parts of what are today New Mexico, Texas, Oklahoma, and Kansas were dom-

inated by the Comanche, holding back American expansion to their east and Mexican expansion in the south.

In both places, a clear border between the United States, British North America, and Mexico did not cement until the 1840s.

Indigenous power and geography are not the only ways to think about how present-day borders were less than meaningful in the past. At the end of the nineteenth and beginning of the twentieth century nearly one million Quebecers moved to the United States. Today, one in five New Englanders can claim Laurentian ancestry. Likewise, turning westward, the corporate histories of the Oregon Territory reveal how the fur trade structured a west coast geography that was only divided in 1846 when settler pressure and the gold rush cemented the border to the Pacific Coast.

Rethinking political boundaries and communities provides a broader opportunity to reset relationships between immigrant populations and the Indigenous nations upon whose Lands Canada and the United States were built. Creating jurisdictions that respect Indigenous territories, laws, and cultures could go a long way in working against the genocidal practices of the past.

Even more recently, in the mid-Great Lakes, industrial histories have stitched together parts of New York, Pennsylvania, and Michigan with Ontario. Where I live, in southwestern Ontario, transportation companies – such as the Michigan-based Pere Marquette Railway – worked to make commerce and trade easier between the two countries. You cannot teach the pre-20th century history here without understanding the deep cultural, economic, and political ties that make the Great Lakes a meaningful regional space.

The argument I am making is not just about the past. It is also about the future.

Many Americans and Canadians are deeply unhappy with the status quo. In the United States, tens of millions of people are fearful of what their country will become after January 20th. In Canada, separatist movements in Alberta and Quebec (often

supported by their provincial governments) have called for fundamental reorientations. Across the continent Indigenous nations and millions of settlers have demanded that the genocidal behaviour of the United States and Canada be recognized and atoned.

The history I outlined above points to opportunities for change that might respond to these anxieties in constructive ways. We could structure North American politics differently.

Donald Trump claims to view Canada as the 51st state. It would not be unreasonable, however, to consider the opposite.

For some Indigenous peoples, enslaved and free Black people, draft dodgers (among many other groups and individuals), British North America served as a place of refuge in the face of oppressive American policies and behaviour.

Canada can still play this role. Perhaps it might be of greater benefit for New England and New York to become new provinces. Building deeper transportation and economic ties between Toronto, Montreal, Quebec, and Halifax with Boston, New York, and Buffalo strengthens existing and longstanding ties and removes artificial barriers that often hinder them. A similar case could be made along the West Coast where interests between British Columbia, Washington, Oregon, and California are more similar than those along the East-West trajectory.

Or perhaps we might be bolder.

For Wabanaki, Haudenosaunee, Anishinaabe, Niitsitapi, and Sto:lo nations and confederacies (among others) reorganization could much better respect their territories and relationship to the Land. With the creation of the border, and its enforcement,

came genocidal policies that made it incredibly difficult for Indigenous peoples to thrive.

Rethinking political boundaries and communities provides a broader opportunity to reset relationships between immigrant populations and the Indigenous nations upon whose Lands Canada and the United States were built. Creating jurisdictions that respect Indigenous territories, laws, and cultures could go a long way in working against the genocidal practices of the past.

Donald Trump's intention in framing Canada as the 51st state is not clear. Is it frat-boy saber-rattling or a signaling of broader intentions? Either way, its implications are serious and need to be taken that way.

The idea, though, is not new. It has deep roots and a long legacy. If we want to live in places where the population has the maximum amount of freedom, there is an opportunity here for us to reconsider our political geographies in ways that reconcile with destructive histories, while also prioritize our collective well-being. The continentalist vision often misses this mark, but the past can point us towards a better future.

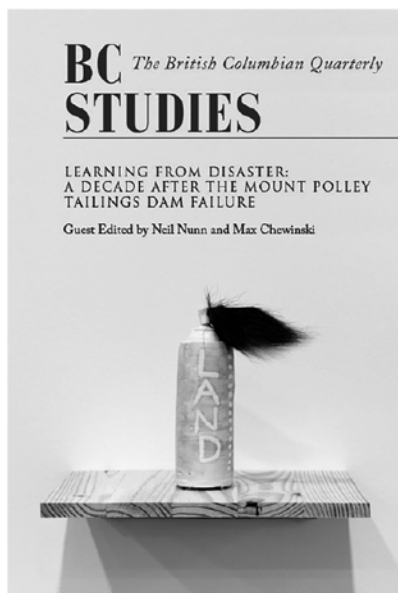
Thomas Peace is an Associate Professor of Canadian History at Huron University College and co-director of the Huron Community History Centre. His book, *The Slow Rush of Colonization: Spaces of Power in the Maritime Peninsula, 1680-1790*, won the 2024 Wilson Book Prize and the Canadian Historical Association's Clio Atlantic Prize.

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« Chaque frontière implique la violence nécessaire à son maintien. » C'est une excellente citation. C'est une citation à laquelle je reviens souvent. Proviendrait-elle d'un.e historien.ne ou d'un.e spécialiste éminent des zones frontalières? Est-elle tirée d'une monographie exhaustive et prolifique? Non. C'est Ayesha A. Siddiqi, écrivaine spécialisée dans la culture pop et non universitaire, qui l'a tweetée il y a dix ans.

Les frontières et les hiérarchies sont des formations ontologiques que je déteste dans leurs innombrables permutations. C'est pourquoi je trouve si ironique d'aimer autant mon travail dans le milieu universitaire. Doctorant.e ou candidat.e au doctorat, universitaire ou universitaire alternatif.ve /non universitaire, chargé.e de cours ou professeur.e titulaire, enseignement ou recherche, dans le U15 ou non, etc. Les frontières départementales, épistémologiques et disciplinaires parsèment notre domaine. Malgré toutes ces frontières et hiérarchies insignifiantes, je décris souvent le travail dans le milieu universitaire comme « manger du gâteau pour gagner sa vie ». Les frontières ont rarement un impact sur ma façon de m'engager dans le milieu universitaire. Jusqu'à ce qu'elles en aient un.

Nous étions en octobre 2023, et je venais d'être nommée représentante intérimaire des étudiant.e.s diplômé.e.s au sein de la SHC. Le président sortant de la SHC, Don Wright, m'a interrogée sur mes travaux universitaires, et je lui ai parlé de mes recherches sur les sous-cultures trans féminines transcontinentales au XX^e siècle. À partir de 1960 environ, les femmes transgenres du Nord global ont publié un grand nombre de magazines, formé une myriade d'associations et de clubs sociaux, et se sont réunies lors de conventions ou de rencontres en personne dans des lieux sécurisés. Les femmes transgenres ont fait preuve d'un niveau encore surprenant de conscience transcontinentale et de connectivité entre elles. Elles ont fait tout cela discrètement, sous le nez de la société et des États non transgenres. Je me souviens que Don m'avait demandé avec attention quel était l'impact des frontières sur ce réseau, et j'avais répondu que « les frontières n'avaient pas vraiment d'importance jusqu'à ce qu'elles en aient ». Pour moi, elles en ont désormais.

Dans ce magazine et ailleurs, j'ai vivement critiqué les États colonisateurs étasunien, canadien et israélien pour leurs actions génocidaires à l'encontre du peuple palestinien. Je suis une femme transgenre qui travaille sur l'histoire des femmes transgenres. Je ne suis pas citoyenne étasunienne, et mon travail m'oblige à me rendre dans des archives étasuniennes. Chacun de ces aspects de ma vie est, a été et sera source d'inquiétude chaque fois que je franchirai la frontière américaine. En effet, depuis l'arrivée au pouvoir de Trump, les agents frontaliers ont détenu, harcelé et refusé l'entrée sur le territoire américain à des personnes transgenres, des non-citoyen.ne.s et des détracteur.rice.s du

Crossing Borders | Crossing Lines

“Every border implies the violence of its maintenance.” This is a great quote. It is one which I often return to. Does it come from a preeminent historian or scholar of borderlands? Is it ripped from a fulsome and generative monograph? Nope. Pop culture writer and non-academic Ayesha A. Siddiqi tweeted it ten years ago.

Borders and hierarchies are ontological formations which I loathe in their myriad permutations. Which is why I find it so ironic how much I enjoy my job in academia. PhD student versus candidate, academic versus alt-ac/non-academic, adjunct versus full professor, teaching versus research stream, in the U15 or not, and so on, and so on. Departmental, epistemological, and disciplinary borders bedeck our field. Despite all these petty borders and hierarchy, I do oftentimes describe working in academia as ‘eating cake for a living’. Borders rarely impact how I engage in academia. Until they do.

It was October 2023, and I was a newly appointed interim Graduate Students' Representative for the CHA. Outgoing CHA President Don Wright asked about my scholarship, and I told him about my work on cross-continental trans feminine subcultures in the 20th-century. From roughly 1960 onwards, trans femmes in the Global North published robust numbers of magazines, formed myriad sororities and social clubs, and met at in-person conventions or get-togethers at secure locations. Trans femmes showed a still-surprising level of cross-continental awareness and connectivity to each other. They discretely did all of this under the noses of non-trans society and states. I remember Don thoughtfully asked me how borders impacted this network, and I responded that “borders didn't really matter until they did.” For me, they now do.

In this magazine and elsewhere, I have robustly criticized the American, Canadian, and Israeli settler-states for their genocidal actions against the Palestinian people. I am a trans woman who works on trans feminine history. I am not an American citizen, and I am someone whose work necessitates her travel to American archives. Each of these aspects of my life alone are, were, and will be cause for concern whenever I cross into or out of America. Indeed, border agents have detained, harassed, and denied entry to trans people, non-citizens, and critics of genocide with a renewed vigor since Trump's ascendancy. If I were to be detained by ICE or other American internal security forces, I

génocide avec une vigueur renouvelée. Si je devais être détenue par l'ICE ou d'autres forces de sécurité intérieure étasuniennes, je serais probablement placée dans un centre pour hommes. Pourtant, j'écris cette chronique depuis Bloomington, dans l'Indiana, où je me trouve depuis le 1^{er} juillet dans le cadre d'un voyage de recherche.

Seuil de risque. Cette expression fait désormais partie du vocabulaire des historien.ne.s qui mènent des recherches aux États-Unis. Ordinateur portable jetable, téléphone factice, contacts d'urgence pour les avocat.e.s spécialisés en immigration et les consulats. Tous ces éléments parsèment désormais les conversations que les chercheur.se.s qui se rendent aux États-Unis ont avec leurs collègues et compatriotes. Quant à moi, j'ai un seuil de risque élevé. Je suis naturellement têtue, obstinée, je bénéficie du privilège blanc et j'aime mépriser l'autorité.

Lorsque je me suis rendue aux États-Unis le 1^{er} juillet, je n'avais pas de téléphone jetable (par paresse) ni d'ordinateur portable (par manque de moyens). Mais dans les semaines qui ont précédé mon voyage, j'ai informé les responsables de mon département et de mon institution à Toronto et à Bloomington de mon programme de recherche et de mon plan de vol. Le 1^{er} juillet, j'avais programmé l'envoi d'un courriel qui aurait été envoyé trois heures après mon arrivée si je ne l'avais pas annulé. Ce courriel aurait été envoyé à une multitude de membres du consulat, du département, de l'institution et de ma famille pour leur dire que « quelque chose » s'était produit et que je n'étais pas arrivée à bon port. Mais j'ai annulé ce courriel programmé pendant que je mangeais tranquillement un hamburger à l'aéroport d'Indianapolis en attendant ma navette pour Bloomington. Tout s'est bien passé. Toute cette préparation et cette énergie anxieuse pour rien. Cette fois-ci.

Je suis prête à continuer à vivre ces montagnes russes. J'ai l'intention de traverser cette frontière à de nombreuses reprises cette année et au-delà pour des colloques et des recherches. Je connais d'autres personnes, dont certaines sont transgenres, qui ne se rendront pas aux États-Unis dans un avenir proche. C'est peut-être la solution la plus judicieuse, mais pour diverses raisons, ce n'est pas celle que j'ai choisie. Comme je l'ai dit, je méprise l'autorité.

Cet article, comme quelques autres que j'ai écrits, n'a pas de conclusion définitive. Pas de finalité, pas de conclusion, pas de leçon. Je me suis préparée et je continuerai à me préparer pour chaque passage de frontière comme je l'ai fait ci-dessus. Que je sois détenue ou non, c'est finalement arbitraire, ou du moins c'est mon état d'esprit. Pour certain.e.s, ce sentiment de liminalité peut être exaspérant. Mais j'adore les espaces liminaux, ces zones frontalières ambiguës ou ces endroits intermédiaires, et vous connaissez déjà mon opinion sur les frontières.

Aino Pihlak, Représentante des étudiant.e.s diplômé.e.s au Conseil d'administration de la SHC

would likely be placed in a men's facility. Yet I write this column from Bloomington, Indiana where I have been since July 1st on a research trip.

Risk threshold. This phrase has joined the verbiage of those historians who research in America. Burner laptop, dummy phone, emergency contacts for immigration lawyers and consulates. These now all pepper the conversations that scholars travelling to America have with colleagues and compatriots. As for me, I have a high risk threshold. I am naturally stubborn, willful, hold white privilege, and I love scorning authority.

When I travelled to America on July 1st, I did not have a burner phone (too lazy) or laptop (too poor). But in the weeks leading up to my trip I informed departmental and institutional leadership in Toronto and Bloomington my research schedule and flight plan. On July 1st, I scheduled an email that would have gone out three hours after I should have arrived if I did not cancel it. The email would have been sent to a host of consulate, departmental, institutional, and familial members telling them that 'something' had happened, and that I did not arrive safely. But I cancelled that scheduled email while I calmly ate a burger in the Indianapolis Airport as I awaited my shuttle to Bloomington. Everything went fine. All that preparation and anxious energy for nothing. This time.

I am fine to keep riding this rollercoaster. I have or am planning to travel across this border many more times this year and beyond for conferences and research. I know others, some of whom are trans, who will not be travelling to America for the foreseeable future. This is perhaps the smarter option, yet for a variety of reasons it is not for me. As I said, I am scornful of authority.

This column, like a few others which I have written, has no definitive conclusion. No finality, no tied bow, or lesson. I prepared and will continue to prepare for each border-crossing as I did above. If I am detained or not, it is ultimately arbitrary, or at least that's my mindset. For some this sense of liminality can be maddening. But liminal spaces, those ambiguous borderlands or not-quite-places in between, I love 'em, and you already know my feelings on borders.

Aino Pihlak, Graduate Students' Representative on the CHA Council

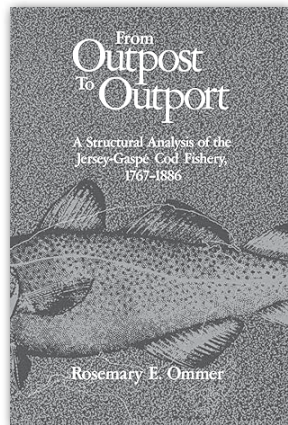
Dr. Rosemary E. Ommer, 1943-2025



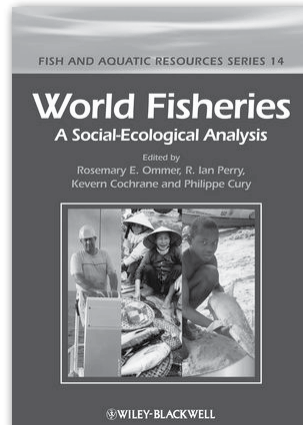
An economic historian and historical geographer, Rosemary Ommer obtained her Bachelor's degree at the University of Glasgow. After moving to Canada, she obtained an MA at Memorial University of Newfoundland (1974) and a PhD from McGill (1979). Over her long career she worked at Memorial University, first as an assistant professor (research)

on the Atlantic Canada Shipping Project in the late 1970s and early 1980s and then as a professor (1982-2000). In addition to these roles, Ommer was Managing Editor of the Newfoundland Royal Commission on Employment and Unemployment in the mid-1980s and Research Director for the Institute for Social and Economic Research (ISER) at Memorial from 1990 to 1996. Later, she also held posts at the University of Calgary and various directorships at the University of Victoria. She became a grantscrafter for both the University of Victoria and Memorial University in her later years, assisting researchers and graduate students in refining their funding applications.

Her early work focused on the settlement and economic development of British North American colonies, especially the role of merchant capital, which resulted in *Merchant Credit and Labour Strategies in Historical Perspective* (Fredericton: Acadiensis Press, 1990) and the prize-winning *From Outpost to Outport: A Structural Analysis of the Jersey-Gaspé Cod Fishery, 1767-1886* (McGill University Press, 1991). The Eco-Research Project (1994-98) stemmed from her interest in understanding the collapse of the codfishery in 1992 and reflected her commitment to engagement with public policy as part of scholarly endeavours. The project explored the importance of the informal rural economy in the resilience of coastal communities, particularly on the Bonavista and Avalon Peninsulas of Newfoundland. From 2000 to 2006, she led *Coasts Under Stress*, an interdisciplinary project involving 70 researchers from the sciences, social sciences and humanities. Headquartered at the University of Victoria, the project studied the links between the economy, ecology, and health in coastal Newfoundland and



British Columbia and was funded by SSHRC and NSERC. In 2006 a collection of essays edited by Peter R. Sinclair and Rosemary E. Ommer (*Power and Restructuring: Canada's Coastal Society and Environment*, published by Memorial's Institute for Social and Economic Research) provided an early taste of the research results. McGill-Queen's University Press published the major volume of results: *Coasts Under Stress: Restructuring and Social-Ecological Health* (Ommer with the CUS research project team) in 2007. These projects contributed to her growing reputation as an interdisciplinary and international scholar of maritime communities with a particular interest in coastal fisheries and marine ecosystems. Living on Salt Spring Island in British Columbia, she became increasingly involved in international organizations, including GLOBEC's (Global Ocean Ecosystems Dynamics) initiative on human factors in environmental change. Her research and reputation led to collaboration with international scholars, including several in South Africa. This work resulted in *World Fisheries: A Social-Ecological Analysis* (Ommer et al., eds, Wiley-Blackwell, 2011). She also served on the United Nations World Ocean Pool of Experts among other international bodies.



Rosemary Ommer's accomplishments are numerous and only some can be mentioned here. In addition to being a truly interdisciplinary scholar, she gave freely of her time and expertise to colleagues and students over the years. As a former colleague and long-time friend, it is gratifying to

be able to remember her here. Last year she was recognized with a well-earned Honorary Degree by the University of British Columbia. Condolences to her family, friends and colleagues.

Dr. Linda Kealey, Professor Emerita, Department of History, University of New Brunswick

Réunion annuelle de 2026 Annual Meeting 2026

La SHC est ravie d'annoncer que sa prochaine réunion annuelle se tiendra du lundi au mercredi, du 1^{er} au 3 juin 2026, à Charlottetown, à l'Île-du-Prince-Édouard. L'événement aura lieu à l'Université de l'Île-du-Prince-Édouard.

Comme vous vous en souviendrez, la Fédération des sciences humaines a annoncé au début du mois de mai que le Congrès 2026 était annulé. Un sondage subséquent auprès des membres de la SHC a révélé que ces derniers souhaitaient vivement que la SHC tienne tout de même sa réunion annuelle en personne. La direction de la SHC a alors promis de faire tout ce qui était en son pouvoir pour respecter ces souhaits.

Après la publication des résultats du sondage, la SHC a contacté des universités partout au Canada pour évaluer leur disponibilité et leur intérêt à accueillir la réunion annuelle de 2026. Après de nombreuses conversations positives avec différentes institutions, la SHC a choisi l'Université de l'Île-du-Prince-Édouard, et est immensément reconnaissante du soutien qu'elle a déjà reçu de l'université.

La dernière fois que Charlottetown a accueilli le Congrès, c'était en 1992, et l'année prochaine, cela fera 15 ans que le Congrès ne s'est pas réuni dans les Maritimes. L'Île-du-Prince-Édouard, en plus d'être l'un des plus beaux sites touristiques du Canada, est accessible par un bon nombre de vols directs à partir de tout le Canada, et les membres de la SHC des Maritimes peuvent facilement s'y rendre en voiture. L'Université de l'Île-du-Prince-Édouard elle-même est facilement accessible depuis l'aéroport de Charlottetown et offre de nombreuses possibilités d'hébergement sur le campus.

Il est important de souligner que la réunion annuelle de la SHC a été organisée de manière à coïncider avec deux autres colloques qui intéresseront de nombreux membres : les colloques de la Société historique catholique canadienne (3-4 juin) et de l'Association d'études du Canada atlantique (3-5 juin). De plus, la SHC a contacté les presses universitaires, qui sont enthousiastes à l'idée de participer à la réunion annuelle.

Enfin, la SHC est ravie de présenter Andrew Nurse, de l'Université Mount Allison, comme président du programme 2026, et Lisa Chilton, de l'Université de l'Île-du-Prince-Édouard, comme présidente du comité organisateur local. La SHC a une chance inouïe de pouvoir compter sur des bénévoles aussi dévoués qu'enthousiastes, et Andrew et Lisa travaillent déjà d'arrache-pied pour faire en sorte que la réunion annuelle de 2026 soit un événement mémorable!

Veuillez inscrire les dates du 1^{er} au 3 juin 2026 sur vos agendas – il s'agira d'un nouveau format de réunion annuelle à bien des égards, et nous serions ravis que vous puissiez vous joindre à nous à l'Île-du-Prince-Édouard!

You can't spell "Charlottetown" without "CHA"!

The CHA is thrilled to announce that its next Annual Meeting will be held Monday-Wednesday, June 1-3, 2026, in Charlottetown, PEI. The event will be hosted by the University of Prince Edward Island.

As you will recall, the Federation for the Humanities and Social Sciences announced in early May that Congress 2026 has been cancelled. A subsequent poll of CHA members showed the membership's strong desire that the CHA should nevertheless hold its in-person Annual Meeting. At this point, the CHA leadership promised to do everything in its power to respect these wishes.

Following the publication of the survey results, the CHA contacted universities all over Canada to gauge their availability and interest in hosting the 2026 Annual Meeting. After many positive conversations with different institutions, the CHA chose the University of Prince Edward Island, and is immensely grateful for the support that it has already received from the university.

Charlottetown last hosted Congress in 1992, and next year will mark 15 years since Congress last met in the Maritimes. Prince Edward Island, in addition to being one of Canada's most beautiful tourist locations, is reachable by a number of direct flights from across Canada, and is an easy drive for CHA members from the Maritimes. UPEI itself is easily accessible from the Charlottetown airport, and has many on-campus accommodation options.

Excitingly, the CHA's Annual Meeting has been organized to align with two other conferences that will be of interest to many members: the conferences of the Canadian Catholic Historical Association (June 3-4) and the Atlantic Canada Studies Association (June 3-5). Additionally, the CHA has contacted the university presses, and they are keen to come to the conference.

Finally, the CHA is delighted to introduce Mount Allison's Andrew Nurse as its 2026 Program Chair and UPEI's Lisa Chilton as the Chair of the Local Organizing Committee. The CHA is incredibly fortunate to have such dedicated and enthusiastic volunteers, and Andrew and Lisa are already working hard to ensure that the 2026 Annual Meeting is one for the books!

Please mark June 1-3, 2026, on your calendars – this will be a novel Annual Meeting in many respects, and we would be delighted if you could join us in PEI!

Financement de la SHC | CHA Funding

La SHC vise à encourager l'intégration et la mise en perspective de la connaissance historique dans les sphères académique et publique afin de garantir l'accessibilité aux ressources historiques. Ainsi, elle offre du financement pour des projets à des historien.ne.s émergent.e.s et professionnel.le.s dans la poursuite de recherches historiques, tant à l'intérieur qu'à l'extérieur du monde universitaire.

Appel à propositions pour le Fonds de collaboration de la SHC

Prochaine date limite : le 15 octobre 2025

Grâce au généreux legs de M. Richard Allen, un historien révolutionnaire de l'évangile social au Canada qui s'est personnellement engagé dans un effort collaboratif dans la communauté, la Société historique du Canada a créé un Fonds de collaboration de la SHC quinquennal. Chaque année, les propositions de directeur.rice.s de projet, de membres de comités ou de personnes qui sont membres en règle de la SHC seront financés (**2 000 \$ seront attribués au printemps et 2 000 \$ à l'automne, soit un total de 4 000 \$ maximum par année**) pour faire progresser la collaboration entre historien.ne.s au Canada. Une grande variété d'idées sont éligibles : de nouveaux événements publics, des journées d'études, des clubs de lecture, des groupes de travail, des projets créatifs, des initiatives pédagogiques ou de communication, des équipes de recherche émergentes ou d'autres projets de renforcement de la communauté qui ouvrent des conversations au sein de la discipline de l'histoire. Les propositions qui dépassent le cadre d'une seule institution seront privilégiées.

Critères d'admissibilité : les candidat.e.s retenu.e.s doivent être membres de la SHC pour recevoir un financement.

Processus de demande : les candidat.e.s peuvent demander un **maximum de 1 000 \$**. Comme l'objectif de l'initiative est de contribuer au financement du plus grand nombre de projets possible, le comité accordera la priorité aux propositions dont le budget est judicieux. Le montant accordé aux candidat.e.s sera fonction du nombre de candidatures éligibles. Les propositions doivent décrire l'initiative proposée, expliquer ses objectifs et comment elle contribue aux objectifs plus larges de la SHC. Il convient d'indiquer le financement destiné aux membres de la SHC, aux historien.ne.s sans emploi ou sous-employé.e.s et aux membres de la communauté et de fournir une ventilation budgétaire.

Deux subventions seront accordées dans chacun des deux concours organisés chaque année : la date limite étant le **15 avril** et le **15 octobre**. Si le comité d'évaluation de la SHC considère que moins de quatre demandes reçues méritent une subvention, l'argent non utilisé sera reporté au concours suivant.

Processus de sélection : Les propositions seront évaluées par un comité de la SHC et les résultats seront publiés un mois après la date limite de dépôt des candidatures. Dans un délai de huit mois, les récipiendaires doivent soumettre un court rapport de 1 à 2 paragraphes, dont certaines parties pourraient être publiées dans *Intersections*, sur le site web et les médias sociaux de la SHC ou ailleurs.

Veuillez soumettre vos propositions au bureau de la SHC à cha-shc@cha-shc.ca.

The CHA seeks to encourage the integration of historical knowledge and perspectives in both the scholarly and public spheres and to ensure the accessibility of historical resources. As such, it offers various funding programs to emerging and professional historians in the pursuit of historical inquiry, inside or outside of academia.

Call for Proposals for the CHA Collaboration Fund

Next Deadline: October 15th, 2025

Thanks to the generous bequest of Dr. Richard Allen, a path-breaking historian of the Social Gospel in Canada who was personally committed to community-engagement and collaboration, the Canadian Historical Association has initiated a five-year CHA Collaboration Fund. Each year, proposals from project leaders, committee members, or individuals who are CHA members in good standing will be funded (**\$2,000 will be awarded in the spring and \$2,000 again in the fall for a total of \$4,000 maximum**) for projects that advance collaboration between historians in Canada. We are open to a variety of ideas, ranging from new public events, workshops, book clubs, working groups, creative projects, pedagogical or communications initiatives, emerging research teams, and other community-building projects that open up conversations within the history discipline. Proposals that extend beyond a single institution will be given preference.

Admissibility Criteria: Successful applicants must be CHA members to receive funding.

Application Process: Applicants can ask for a **maximum of \$1,000**. Since the aim of the initiative is to help fund as many projects as possible, the committee will prioritize proposals that are judiciously budgeted. The amount awarded to participants will be based on the number of eligible applications. Proposals should be two pages and should describe the proposed initiative, explain its objectives, and note how it contributes to the wider goals of the CHA. Funding for CHA members, unemployed or under-employed historians, and community members should be identified and a budget breakdown provided.

There will be two grants awarded in each of the two competitions held per year: **April 15th** and **October 15th**. Should the CHA Evaluation Committee consider that less than four applications received be meritorious of a grant, the unused money will be carried over to the next funding cycle.

Selection Process: Proposals will be adjudicated by a CHA committee and the results released a month after the application deadline. Within eight months, recipients must submit a short 1-2 paragraph report, parts of which might be published in *Intersections*, on the CHA website and social media or elsewhere.

Please submit your proposals to the CHA office at cha-shc@cha-shc.ca.

Résultats de l'élection 2025 de la SHC | CHA Election Results 2025

L'EXÉCUTIF | THE EXECUTIVE

Candidat à la vice-présidence pour l'élection de 2026 | Vice-President Candidate for the 2026 Election



Martin Laberge

« Le comité de mises en candidature de la SHC recommande Martin Laberge pour le poste de vice-président. Spécialiste des relations internationales contemporaines ainsi que de l'histoire de la guerre et de la paix, il est professeur agrégé à l'Université du Québec en Outaouais, au sein d'un département de sciences sociales. Cela lui confère une expérience riche en dialogue interdisciplinaire, ce qui nous apparaît comme une force. Membre du Conseil administratif de la SHC de 2009 à 2017, et corédacteur de langue française pour le *Bulletin* (maintenant *Intersections*) pour la même période, Martin Laberge connaît bien le fonctionnement de la Société et s'y est déjà engagé avec rigueur et ouverture. Son ancrage dans une université régionale lui permet de porter un regard attentif à la diversité des réalités vécues par les membres à travers le pays. Doté d'un leadership consensuel et inclusif, il est idéalement placé pour accompagner la SHC dans ses réflexions sur le rôle de l'histoire dans un monde en mutation, notamment en ce qui touche les enjeux de guerre et de paix. »

- Catherine Larochelle, Comité de mises en candidature

"The CHA's Nominating Committee recommends Martin Laberge for the position of Vice-President. A specialist in contemporary international relations and the history of war and peace, he is an associate professor in the social sciences department of the Université du Québec en Outaouais. This gives him a wealth of experience in interdisciplinary dialogue, which we see as a strength. A member of the CHA Council from 2009 to 2017, and French-language co-editor of the *Bulletin* (now *Intersections*) for the same period, Martin Laberge is well acquainted with the workings of the Association, and has already made a rigorous and open commitment to it. His roots in a regional university enable him to take a close look at the diversity of realities experienced by members across the country. With his consensual and inclusive leadership, he is ideally placed to support the CHA in its reflections on the role of history in a changing world, particularly as regards issues of war and peace."

- Catherine Larochelle, Nominating Committee

Secrétaire de langue anglaise : mandat d'un an | English-Language Secretary:



Daniel R. Meister

Daniel R. Meister is an Adjunct Research Professor in the Department of History at St. Thomas University. A former Banting Post-doctoral Fellow, he researches the histories and politics of "race," "whiteness," immigration, and multiculturalism in Canada. His first book on these subjects, *The Racial Mosaic* (MQUP 2021), was shortlisted for the L.R. Wilson Best Book Award and the J.W. Dafoe Best Book Award and was named one of *Quill and Quire's* "Books of the Year." He is also the co-editor of *Biography Across the Digitized Globe* (Brill 2025). He has additionally published articles in *Canadian Historical Review*, *Settler Colonial Studies*, and *Études canadiennes/Canadian Studies*, as well as in popular venues such as *The Walrus*. Meister currently serves as the English-language co-editor of the CHA magazine, *Intersections*, and he has previously served on the program committee for the CHA's annual meeting.

Daniel R. Meister est professeur adjoint de recherche au département d'histoire de l'Université St. Thomas. Ancien titulaire d'une bourse postdoctorale Banting, il étudie l'histoire et la politique de la « race », de la « blanchité », de l'immigration et du multiculturalisme au Canada. Son premier livre sur ces sujets, *The Racial Mosaic* (MQUP 2021), a été sélectionné pour les Prix du meilleur livre L.R.-Wilson et J.W.-Dafoe et a été nommé l'un des « livres de l'année » par *Quill and Quire*. Il est également co-éditeur de *Biography Across the Digitized Globe* (Brill 2025). De plus, il a publié des articles dans *Canadian Historical Review*, *Settler Colonial Studies* et *Études canadiennes/Canadian Studies*, ainsi que dans des publications populaires telles que *The Walrus*. M. Meister est actuellement corédacteur de langue anglaise du magazine de la SHC, *Intersections*, et il a déjà fait partie du comité de programme de la réunion annuelle de la SHC.

CONSEIL D'ADMINISTRATION | COUNCIL

Par ordre alphabétique | In Alphabetical Order

Alison Norman is a historian working for the federal government, at Crown-Indigenous Relations and Northern Affairs Canada. She is also a graduate faculty member in the Frost Centre for Canadian Studies & Indigenous Studies at Trent University. She has previously worked as a historian and researcher at several places, including the Ontario Ministry of Indigenous

Affairs, the Legislative Assembly of Ontario, the Yellowhead Institute, and the Truth and Reconciliation Commission, as well as



at a historical research firm and for a law firm working for First Nations. She has published articles in Indigenous and women's history, and is a founding member of the Mohawk Institute Research Group. She is co-editor of a forthcoming book on the history of the Mohawk Institute, Canada's first and longest running residential school, to be published in 2025. She

is also the book review editor for *Ontario History*. Alison has also taught at several universities and colleges as well as offered courses for seniors in Indigenous history through various life-long learning organizations. Her past service includes sitting as a member of the Board of Directors for the Ontario Historical Society, and as a Council Member for the Canadian Historical Association from 2016 to 2019.

Alison Norman est une historienne qui travaille pour le gouvernement fédéral, à Relations Couronne-Autochtones et Affaires du Nord Canada. Elle est également membre du corps enseignant du Centre d'études canadiennes et d'études autochtones Frost à l'Université de Trent. Auparavant, elle a travaillé comme historienne et chercheuse à plusieurs endroits, notamment au Ministère des Affaires autochtones de l'Ontario, à l'Assemblée législative de l'Ontario, à l'Institut Yellowhead et à la Commission de vérité et réconciliation, ainsi que dans un cabinet de recherche historique et dans un cabinet d'avocats travaillant pour les Premières Nations. Elle a publié des articles sur l'histoire des Autochtones et des femmes et est membre fondatrice du Groupe de recherche de l'Institut Mohawk. Elle est co-éditrice d'un livre à paraître sur l'histoire de l'Institut Mohawk, le premier et le plus ancien pensionnat autochtone du Canada, qui sera publié en 2025. Elle est également rédactrice en chef de la revue *Ontario History*. Alison a également enseigné dans plusieurs universités et établissements d'enseignement supérieur et a proposé des cours d'histoire autochtone aux personnes âgées par l'intermédiaire de diverses organisations d'apprentissage tout au long de la vie. Elle a notamment siégé au conseil d'administration de la Société historique de l'Ontario et a été membre du conseil d'administration de la Société historique du Canada de 2016 à 2019.



Diplômé de l'UQAM en 2001 et de l'Université d'Ottawa en 2008, **Godefroy Desrosiers-Lauzon** enseigne l'histoire des États-Unis depuis 2005, comme chargé de cours, principalement à l'Université d'Ottawa, à l'Université de Montréal et à l'UQAM. L'engagement de Godefroy envers la communauté historienne

cherche à valoriser la contribution des enseignant.e.s précaires à l'enseignement supérieur, ainsi qu'à valoriser la connaissance historique dans la société civile. Depuis 2009 Godefroy milite avec les syndicats de chargé.e.s de cours de l'UQAM et de

l'UdeM; depuis 2022 il est officier élu du Syndicat des chargé.e.s de cours de l'Université de Montréal (SCCCUM-CSN).

A graduate of UQAM in 2001 and of the University of Ottawa in 2008, **Godefroy Desrosiers-Lauzon** has been teaching U.S. history since 2005, mainly at the University of Ottawa, the Université de Montréal and UQAM. Godefroy's commitment to the historical community seeks to value the contribution of precarious teachers to higher education, as well as to valorize historical knowledge in civil society. Since 2009, Godefroy has been active with the lecturers' unions at UQAM and UdeM; since 2022, he has been an elected officer of the Syndicat des chargé.e.s de cours de l'Université de Montréal (SCCCUM-CSN).



(Karen Froman) I am of mixed Kanyen'keha:ka (Mohawk) and Irish/English/Dutch ancestry, and a registered member of Six Nations of the Grand River Territory (Ontario) and was born and raised in Winnipeg. My father and his siblings were survivors of the Mohawk Institute and struggled to pass on language and

culture to us. Most of my family resides off-reserve now except for one cousin and her family, as well as more distant relations such as the Monture family. I am a single mom of two adult children and come from a "non-traditional" educational journey as I was a high school drop-out and entered University as a mature student. My research interests include urban Indigenous histories such as migration to urban areas, labour, cultural identity in an urban context, and education. My dissertation focussed on imagery and representations of Indigenous peoples via the National Film Board in the mid-twentieth century. Other research interests include the history of the NFB in general, local Winnipeg history and the Indigenous history of the region, Indigenous horticultural histories, Indigenous clothing histories, Settler-Indigenous relations, and Settler paganism and appropriation.

(Karen Froman) Je suis d'ascendance mixte kanyen'keha:ka (mohawk) et irlandaise/anglaise/néerlandaise, membre inscrite des Six Nations de la rivière Grand (Ontario) et je suis née et j'ai grandi à Winnipeg. Mon père et ses frères et sœurs ont survécu à l'Institut Mohawk et se sont efforcés de nous transmettre la langue et la culture. La plupart des membres de ma famille vivent aujourd'hui hors de la réserve, à l'exception d'une cousine et de sa famille, ainsi que de parents plus éloignés tels que la famille Monture. Je suis une mère célibataire de deux enfants adultes et j'ai suivi un parcours éducatif « non traditionnel » puisque j'ai abandonné l'école secondaire et que je suis entrée à l'université en tant qu'étudiante adulte. Mes recherches portent sur l'histoire des Autochtones en milieu urbain, notamment la migration vers les zones urbaines, le travail, l'identité culturelle dans un contexte urbain et l'éducation. Ma thèse portait sur l'imagerie et les représentations des peuples autochtones par l'intermédiaire de l'Office national du film au milieu du vingtième

Activités annuelles de la SHC | CHA Annual Activities

siècle. Mes autres recherches portent sur l'histoire de l'ONF en général, l'histoire locale de Winnipeg et l'histoire autochtone de la région, l'histoire horticole autochtone, l'histoire de l'habillement autochtone, les relations entre colons et autochtones, le paganisme et l'appropriation des colons.



Sharanjit Kaur Sandhra (Sharn) is a historian, educator, storyteller, and founder of Belonging Matters Consulting. Sharn worked as Coordinator at the South Asian Studies Institute at UFV for more than 12 years and as co-curator and co-manager of the Sikh Heritage Museum, National Historic Site and Gur Sikh Temple (gurdwara). Sharn became the first Sikh person to complete her PhD from the Department of History at UBC in 2022. Her PhD looks at the affective experiences of museum visitors through a critical race theory lens with the dissertation titled "Museums as Spaces of Belonging: Racialized Power in the Margins." Sharn is a passionate activist, building bridges between community and academia through museum work. She has been featured in the Knowledge Network series "B.C: An Untold History," is co-author of "Challenging Racist BC: 150 Years and Counting," and has been featured on local and international podcasts and media.

Sharanjit Kaur Sandhra (Sharn) est historienne, éducatrice, conteuse et fondatrice de Belonging Matters Consulting. Sharn a travaillé comme coordinatrice à l'Institut d'études sud-asiatiques de l'Université de la vallée du Fraser pendant plus de 12 ans et comme co-conservatrice et co-gestionnaire du Musée du patrimoine sikh, site historique national et temple sikh Gur (gurdwara). Sharn est devenue la première personne sikhe à obtenir un doctorat du département d'histoire de l'Université de la Colombie-Britannique en 2022. Son doctorat porte sur les expériences affectives des visiteurs de musées dans l'optique d'une théorie critique de la race, la thèse étant intitulée « Museums as Spaces of Belonging: Racialized Power in the Margins ». Sharn est une activiste passionnée, qui jette des ponts entre la communauté et le monde universitaire par le biais du travail muséal. Elle a participé à la série « B.C: An Untold History » du Knowledge Network, est co-auteur de « Challenging Racist BC: 150 Years and Counting » et a participé à des balados et à des médias locaux et internationaux.

MEMBRES DU COMITÉ DE MISES EN CANDIDATURE | NOMINATING COMMITTEE MEMBERS

Par ordre alphabétique | In Alphabetical Order

Erin Spinney is an Assistant Professor in the Department of History and Politics at the University of New Brunswick's Saint John campus. Her research examines late-eighteenth and nineteenth-century British military and naval systems of care focusing on nurses and other women labourers. She frequently considers the intersections of environment and health and how

medical officers' perceptions of landscape, climate, and 'healthiness' influenced their decisions throughout the Atlantic World. She is now a co-applicant on the SSHRC-funded "Ecologies, Knowledge, and Power in the Gulf of St. Lawrence Region, c.1500-present" project.



Erin Spinney est professeure adjointe au département d'histoire et de politique du campus de Saint John de l'Université du Nouveau-Brunswick. Ses recherches portent sur les systèmes de soins militaires et navals britanniques de la fin du dix-huitième et du dix-neuvième siècle, en particulier sur les infirmières et autres travailleuses. Elle s'intéresse souvent aux liens entre l'environnement et la santé et à la façon dont les perceptions qu'ont les médecins militaires du paysage, du climat et de la « salubrité » ont influencé leurs décisions dans tout le monde atlantique. Elle est actuellement co-candidate du projet « Écologies, savoirs et pouvoirs dans la région du golfe du Saint-Laurent, de 1500 à nos jours », financé par le Conseil de recherches en sciences humaines (CRSH).



Valérie Lapointe-Gagnon est professeure agrégée d'histoire à la Faculté Saint-Jean de l'Université de l'Alberta et directrice de l'Institut Marcelle et Louis Desrochers pour le Patrimoine et les recherches transdisciplinaires en francophonies canadiennes et internationales (IMELDA). Elle s'intéresse à l'histoire intellectuelle et politique du Canada et du Québec contemporains, à l'histoire des femmes, aux francophonies canadiennes, aux questions constitutionnelles et aux relations canado-québécoises. En 2018, elle a publié chez Boréal l'essai *Panser le Canada : une histoire intellectuelle de la Commission Laurendeau-Dunton*, récipiendaire du prix de la présidence de l'Assemblée nationale du Québec. Depuis 2024, elle est membre du groupe consultatif externe sur la création et la diffusion d'information scientifique en français formé par le gouvernement canadien.

Valérie Lapointe-Gagnon is Associate Professor of History at Campus Saint-Jean, University of Alberta, and Director of the Marcelle and Louis Desrochers Institute for Heritage Studies and Transdisciplinary Research on Francophonies. She is interested in the intellectual and political history of contemporary Canada and Quebec, women's history, Canadian francophonies, constitutional issues and Canada-Quebec relations. In 2018, she published the essay *Panser le Canada : une histoire intellectuelle de la Commission Laurendeau-Dunton* (Boréal), winner of the Prix de la présidence de l'Assemblée nationale du Québec. Since 2024, she has been a member of the Canadian government's external advisory group on the creation and dissemination of scientific information in French.

Activités annuelles de la SHC | CHA Annual Activities

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Neilesh Bose (2024-2027)
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Whitney Wood (2024-2027)
Alison Norman (2025-2028)
Godefroy Desrosiers-Lauzon (2025-2028)
Karen Froman (2025-2028)
Sharanjit Kaur Sandhra (2025-2028)

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Martin Robert (2024-2026)
Aaron Sidney Wright (2024-2026)
Erin Spinney (2025-2027)
Valérie Lapointe-Gagnon (2025-2027)

Représentante des étudiant.e.s diplômé.e.s

Aino Pihlak (2024-2026)

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Whitney Wood (2024-2027)
Alison Norman (2025-2028)
Godefroy Desrosiers-Lauzon (2025-2028)
Karen Froman (2025-2028)
Sharanjit Kaur Sandhra (2025-2028)

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Martin Robert (2024-2026)
Aaron Sidney Wright (2024-2026)
Erin Spinney (2025-2027)
Valérie Lapointe-Gagnon (2025-2027)

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*Les chutes Montmorency en hiver,
Joseph Légaré, 1850. Licence Creative
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4.0 International. | Montmorency
Falls in Winter, Joseph Légaré, 1850.
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Prix 2025 de la SHC | CHA Prizes 2025

La SHC félicite tous et toutes les lauréat.e.s des prix de cette année! |

The CHA congratulates all of this year's prize winners!

PREMIÈRE LAURÉATE DU PRIX FRANÇOIS-XAVIER-GARNEAU

Sarah Carter



Le Prix François-Xavier-Garneau est décerné à une personne qui a apporté « une contribution soutenue et exceptionnelle à la discipline historique ». À compter de 2025, il sera décerné tous les deux ans.

Le comité de sélection est heureux d'annoncer la première lauréate du Prix Garneau : la professeure Sarah Carter de l'Université de l'Alberta. Membre de la Société royale du Canada et lauréate du Prix Killam en sciences humaines, la professeure Carter a été nommée à l'Ordre du Canada en 2023.

La professeure Carter a mené une brillante carrière comme professeure d'histoire, mentore, collaboratrice et leader. Elle a apporté de multiples contributions à la discipline historique au Canada et à l'étranger. Elle a obtenu son doctorat à l'Université du Manitoba, puis a enseigné à l'Université de Winnipeg, à l'Université du Manitoba et à l'Université de Calgary. Avant sa récente retraite, elle était professeure d'histoire et titulaire de la chaire Henry Marshall Tory au département d'histoire de l'Université de l'Alberta. Auteure de nombreux ouvrages novateurs qui ont eu des impacts importants dans les séminaires, salles de cours et auprès du grand public, la professeure Carter a également servi de conseillère et de modèle à de nombreux étudiant.e.s, collègues et intellectuel.le.s public.que.s. Ses publications novatrices et primées ont réimaginé l'histoire des Prairies en intégrant les perspectives de l'histoire autochtone et de l'histoire des femmes.

La professeure Carter a collaboré avec des chercheur.se.s et individus du milieu universitaire et d'ailleurs, notamment avec des communautés autochtones. En tant qu'historienne publique, elle a été témoin expert dans des revendications des communautés des Premières Nations, et elle a publié maints éditoriaux dans des quotidiens. Sa connaissance des documents d'archives est inégalée. Elle a travaillé avec des collègues au Royaume-Uni, en Nouvelle-Zélande et en Australie. Son œuvre est à la fois ancrée dans le contexte local et ouverte sur le monde. Elle a confirmé l'importance internationale des sujets régionaux canadiens. Le comité de sélection du prix Garneau est ravi de décerner cet honneur à la professeure Sarah Carter pour ses contributions variées, soutenues et remarquables.

INAUGURAL WINNER OF THE FRANÇOIS-XAVIER GARNEAU PRIZE

Sarah Carter



The François-Xavier Garneau Prize is awarded to an individual who has made "a sustained and exceptional contribution to the discipline of history." Beginning in 2025, it will be awarded every two years.

The selection committee is delighted to announce the inaugural winner of the Garneau Prize: Prof. Sarah Carter of the University of Alberta. A member of the Royal Society of Canada and recipient of the Killam Prize in the Humanities, Prof. Carter was appointed to the Order of Canada in 2023.

Prof. Carter has had a distinguished career as a professor of history, mentor, collaborator, and academic leader. She has made multiple contributions to the discipline of history in Canada and abroad. She obtained her PhD at the University of Manitoba and later taught at the University of Winnipeg, the University of Manitoba, and the University of Calgary. Prior to her recent retirement, Prof. Carter was Professor of History and Henry Marshall Tory Chair in the Department of History at the University of Alberta. Author of numerous innovative books that have been widely read in seminars, classrooms and by the general public, Prof. Carter has also served as an advisor and model to many students, colleagues, and public intellectuals. Her ground-breaking and prize-winning publications have re-imagined Prairie history through integrating Indigenous and women's history perspectives.

Prof. Carter has collaborated with scholars and individuals within and beyond the academy, most notably Indigenous communities. Dr. Carter has also been a public historian, serving as an expert witness in First Nations claims and contributing editorials to newspapers. Her knowledge of archival materials is unparalleled. She has worked with colleagues in the United Kingdom, New Zealand, and Australia. Her work is both grounded in place and never parochial. She has confirmed the international importance of regional Canadian subjects. The Garneau Prize selection committee is delighted to confer this honour on Prof. Sarah Carter for her varied, sustained, and distinguished contributions.

LE PRIX DU MEILLEUR LIVRE SAVANT (DE LANGUE FRANÇAISE) EN HISTOIRE DU CANADA | BEST (FRENCH-LANGUAGE) SCHOLARLY BOOK IN CANADIAN HISTORY PRIZE



Hans-Jürgen Lüsebrink, *Paul-Marc Sauvalle (1857-1920) : journaliste engagé et intellectuel cosmopolite canadien-français*. Presses de l'Université de Montréal, 2024.

Dans cette superbe biographie intellectuelle d'un acteur important, mais quasi oublié de la scène médiatique et politique québécoise de la fin du XIX^e siècle et du début du XX^e, Hans-Jürgen Lusebrink contribue de façon majeure à l'histoire du Canada. S'appuyant sur sa maîtrise de l'historiographie et des recherches en archives dans quatre pays, il suit son personnage de sa France natale jusqu'à Montréal et Ottawa, en passant par la Louisiane et le Mexique. Ce faisant, il met en exergue des traits qui ne se démentent pas tout au long de cette vie mouvementée : indépendance d'esprit, cosmopolitisme et convictions libérales. Le lecteur et la lectrice peuvent ainsi voir Sauvalle évoluer de sa naissance au Havre jusqu'à son décès dans la capitale fédérale canadienne.

De surcroît, Hans-Jürgen Lüsebrink présente avec beaucoup d'érudition les divers contextes dans lesquels se meut Sauvalle, et ce avec une rare élégance de style. Mariant une approche biographique classique avec une utilisation souple des concepts de transnationalisme, de transculturalisme, de cosmopolitisme et de libéralisme, il montre combien ses expériences outre-frontière ont permis à Sauvalle de laisser une trace singulière dans l'histoire du Québec, du Canada français et du Canada. Notre compréhension de la période qui va du milieu du XIX^e siècle au lendemain de la Première Guerre mondiale est grandement enrichie par cette biographie à large vision périphérique.

In this superb intellectual biography of an important but largely forgotten figure in Quebec's media and political scene at the end of the 19th century and the beginning of the 20th, Hans-Jürgen Lusebrink makes a major contribution to Canadian history. Drawing on his mastery of historiography and archival research in four countries, he follows his subject from his native France to Montreal and Ottawa, via Louisiana and Mexico. In doing so, he highlights traits that remain consistent throughout this eventful life: independence of mind, cosmopolitanism, and liberal convictions. Readers can thus see Sauvalle evolve from his birth in Le Havre to his death in the Canadian capital.

In addition, Hans-Jürgen Lüsebrink presents the various contexts in which Sauvalle moved with great erudition and rare elegance of style. Combining a classic biographical approach

with a flexible use of the concepts of transnationalism, transculturalism, cosmopolitanism, and liberalism, he shows how Sauvalle's experiences abroad enabled him to leave a unique mark on the history of Quebec, French Canada, and Canada. Our understanding of the period from the mid-19th century to the aftermath of the First World War is greatly enriched by this biography with its broad peripheral vision.

LISTE COURTE - par ordre alphabétique | SHORT LIST - in alphabetical order

Aimée Dion, *Affiches de guerre, guerre d'affiches : Canada français et Irlande pendant la Grande Guerre*. Presses de l'Université Laval, 2024.

Hans-Jürgen Lüsebrink, *Paul-Marc Sauvalle (1857-1920) : journaliste engagé et intellectuel cosmopolite canadien-français*. Presses de l'Université de Montréal, 2024.

Marie-Aimée Cliche, *La vie familiale dans la vallée du Saint-Laurent, XVII^e-XVIII^e siècles*. Presses de l'Université Laval, 2024.

Patrice Groulx, *Pour en finir avec Dollard : Wendats, Anichinabés et Français au pied du Kinodjiwan*. Éditions du Boréal, 2024.

BEST (ENGLISH-LANGUAGE) SCHOLARLY BOOK IN CANADIAN HISTORY PRIZE | LE PRIX DU MEILLEUR LIVRE SAVANT (DE LANGUE ANGLAISE) EN HISTOIRE DU CANADA



Crystal Gail Fraser, *By Strength, We Are Still Here: Indigenous Peoples and Indian Residential Schooling in Inuvik, Northwest Territories*. University of Manitoba Press, 2024.

Crystal Gail Fraser's *By Strength, We Are Still Here: Indigenous Peoples and Indian Residential Schooling in Inuvik, Northwest Territories* is a landmark study in Indigenous and Canadian history. Focusing on the period from the 1950s to the 1980s, Fraser draws attention to the history of residential schooling in the North and challenges conventional narratives charting the decline of the Indian Residential School system in the postwar era. The analysis centres on Grollier and Stringer Halls, two new residential schools established at Inuvik in 1959, eleven years after a joint parliamentary commission recommended that all Canadian residential schools be closed. The schools continued in operation into the 1990s, undergoing important changes in operations and policy in response to demands from parents, politicians, and communities. While uncovering a history that included systemic abuse and the deaths of children in the institutions, Fraser self-consciously avoids "damage-

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centred” research to instead focus on the agency and resilience of children subjected to carceral conditions. Overcoming significant barriers to accessing relevant archival records and silences in the archives, Fraser has produced a study remarkable in its research depth and intellectual rigour. Drawing on her Dinjii Zhu (Gwich'in) traditional knowledge and upbringing, Fraser foregrounds the perspectives of Survivors, Elders, and Knowledge Keepers through a thoughtful and sensitive Indigenous oral history practice. Indigenous women's voices, including in addressing trauma, are particularly well-represented. In its research methods, incorporation of Indigenous languages and community-centred approach, *By Strength, We Are Still Here* makes a striking and original contribution to the literature on Indian Residential Schools.

L'ouvrage de Crystal Gail Fraser intitulé *By Strength, We Are Still Here: Indigenous Peoples and Indian Residential Schooling in Inuvik, Northwest Territories* est une étude marquante de l'histoire autochtone et canadienne. En se concentrant sur la période allant des années 1950 aux années 1980, Fraser attire l'attention sur l'histoire des pensionnats dans le Nord et remet en question les récits conventionnels qui retracent le déclin du système des pensionnats dans l'après-guerre. L'analyse se concentre sur Grollier et Stringer Halls, deux nouveaux pensionnats créés à Inuvik en 1959, onze ans après qu'une commission parlementaire mixte ait recommandé la fermeture de tous les pensionnats canadiens. Ces écoles ont continué à fonctionner jusque dans les années 1990, subissant d'importants changements dans leur fonctionnement et leur politique en réponse aux demandes des parents, des politiciens et des communautés. Tout en dévoilant une histoire marquée par des abus systémiques et la mort d'enfants dans ces institutions, Fraser évite délibérément les recherches axées sur les dommages pour se concentrer plutôt sur l'autonomie et la résilience des enfants soumis à des conditions carcérales. Surmontant d'importants obstacles pour accéder aux archives pertinentes et au silence qui y règne, Fraser a produit une étude remarquable par la profondeur de sa recherche et sa rigueur intellectuelle. S'appuyant sur ses connaissances traditionnelles et son éducation Dinjii Zhu (Gwich'in), Fraser met en avant les perspectives des survivant.e.s, des aîné.e.s et des gardien.ne.s du savoir grâce à une pratique réfléchie et sensible de l'histoire orale autochtone. Les voix des femmes autochtones, notamment lorsqu'il s'agit d'aborder les traumatismes, sont particulièrement bien représentées. Par ses méthodes de recherche, l'intégration des langues autochtones et son approche centrée sur la communauté, *By Strength, We Are Still Here* apporte une contribution originale et remarquable à la littérature sur les pensionnats.

SHORT LIST - in alphabetical order | LISTE COURTE - par ordre alphabétique

Crystal Gail Fraser, *By Strength, We Are Still Here: Indigenous Peoples and Indian Residential Schooling in Inuvik, Northwest*

Territories. University of Manitoba Press, 2024.

Gregory M.W. Kennedy, *Lost in the Crowd: Acadian Soldiers of Canada's First World War*. McGill-Queen's University Press, 2024.

Mark G. McGowan, *Finding Molly Johnson: Irish Famine Orphans in Canada*. McGill-Queen's University Press, 2024.

Matthew S. Wiseman, *Frontier Science: Northern Canada, Military Research, and the Cold War, 1945-1970*. University of Toronto Press, 2024.

Shannon Stunden Bower, *Transforming the Prairies: Agricultural Rehabilitation and Modern Canada*. University of British Columbia Press, 2024.

PRIX WALLACE-K.-FERGUSON PRIZE

Le prix récompense le meilleur ouvrage scientifique en histoire non canadienne. | This prize recognises the outstanding scholarly book in a field of history other than Canadian history.



Stephen Brooke, *London, 1984: Conflict and Change in the Radical City*. Oxford University Press, 2024.

Stephen Brooke's *London, 1984* offers a complex and manifold social and political history of a time and place in deep tension. By varying perspectives and scales the author has written a history of a struggle that is reconstructed with eloquence and rigour.

The history of London in the first half of the 1980s could be summarily defined as a conflict between the city and the state, in other words the struggle between the Greater London Council (GLC), chaired by the Labour Party's Ken Livingston, and the British government, led by Conservative Prime Minister Margaret Thatcher. Was London a social city or a market city? Through a series of finely crafted case studies, written with elegance and conviction, Brooke analyses institutions, associations and populations not only in terms of their polarisations, but also, and above all, in terms of their initiatives, successes and failures in creating a society that is less unequal and more forward-looking. On the one hand, he explores efforts to forge an inclusive social democracy that recognises the rights and demands of women, homosexuals, disabled people and ethnic minorities. On the other, those promoting a neo-liberal approach that interprets all forms of social investment as an obstacle to economic prosperity. By focusing on one year the author succeeds in highlighting, at ground level and almost on a day-to-day basis, the new social actors who succeeded, at least for a while, in making themselves

heard and in taking action. This is a masterly reconstruction of London politics in the 1980s, supported by an extensive bibliography and, above all, by a remarkable analysis of a wide range of testimonies, including parliamentary debates, government publications, polemical pamphlets and brochures, press reports and interviews with leading figures of the period.

Brooke's book is particularly pertinent in these worrying times. If democracy, he reminds us, is never a definitive victory and its gains, in the end, are always fragile, in the face of Goliath, David can still stand up: a very strong power never controls all fronts, and democratic ideals can still be defended and realized by the actors themselves, no matter how small they may be.

Due to a conflict of interest, the decision of the jury was entrusted to a sub-committee.

London, 1984 de Stephen Brooke propose une histoire sociale et politique complexe et plurielle d'un temps et d'un espace en profonde tension : en variant les regards et les échelles, c'est l'histoire d'une lutte qui est ici reconstituée avec éloquence et rigueur.

L'histoire de Londres dans la première moitié des années 1980 a pu être sommairement définie comme un conflit entre la ville et l'État, c'est-à-dire comme la lutte entre le Greater London Council (GLC), présidé par le travailliste Ken Livingstone, et le gouvernement britannique, tenu par la conservatrice Margaret Thatcher. Ville sociale ou ville marchande : à qui Londres appartenait-elle? À travers une série d'études de cas finement menées, sous une écriture élégante et convaincue, Stephen Brooke analyse les institutions, les associations et les populations non seulement à travers leurs polarisations, mais aussi, et surtout, à travers les initiatives, les succès et les échecs des unes et des autres. D'un côté, une démocratie sociale inclusive reconnaissant les femmes, les homosexuel.le.s, les personnes handicapées et les minorités ethniques dans leurs droits et leurs revendications. De l'autre, une approche néo-libérale interprétant toute forme d'investissement social comme une entrave à la prospérité économique. En se concentrant sur une année, l'auteur réussit à véritablement mettre en valeur, au ras-du-sol et presque au jour-le-jour, les nouveaux acteurs sociaux qui réussirent à se faire entendre et à agir. C'est une magistrale reconstitution de la politique londonienne des années 1980 qui se trouve ici offerte, nourrie par une bibliographie riche et, surtout, par une remarquable analyse de témoignages divers et variés, entre les débats parlementaires, les publications gouvernementales, les brochures et pamphlets polémiques, les discours de presse et les entretiens d'acteur.ice.s de l'époque.

Stimulant, le livre de Brooke s'avère peut-être aussi particulièrement important en ces temps inquiétants. Si la démocratie, nous rappelle-t-il, n'est jamais une victoire définitive et ses acquis, au final, sont toujours fragiles, face à Goliath, David peut toujours se dresser : un pouvoir très fort ne contrôle jamais tous les

fronts, et des idéaux démocratiques peuvent tout de même être défendus et réalisés par les acteurs eux-mêmes, aussi petits fussent-ils.

En raison d'un conflit d'intérêt, la décision du comité d'évaluation a été confiée à un jury restreint.

SHORT LIST - in alphabetical order | LISTE COURTE - par ordre alphabétique

Cheryl Krasnick Warsh, *Frances Oldham Kelsey, the FDA, and the Battle Against Thalidomide*. Oxford University Press, 2024

Jacob Blanc, *The Prestes Column: An Interior History of Modern Brazil*. Duke University Press, 2024.

Matthew Neufeld, *Early Modern Naval Health Care in England, 1650-1750*. McGill Queen's University Press, 2024.

Phi-Van Nguyen, *A Displaced Nation: The 1954 Evacuation and its Political Impact on the Vietnam Wars*. Cornell University Press, 2024.

Stephen Brooke, *London, 1984: Conflict and Change in the Radical City*. Oxford University Press, 2024.

PRIX CLIO PRIZES

Ces prix sont décernés aux meilleurs livres en histoire régionale, ainsi qu'aux individu.e.s ou aux sociétés historiques qui ont fait des contributions importantes à l'histoire locale et régionale. | These awards are given for meritorious publications or for exceptional contributions by individuals or organizations to regional history.

L'Atlantique | Atlantic Region



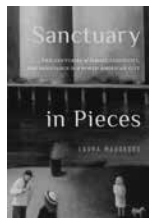
Gregory M.W. Kennedy, *Lost in the Crowd: Acadian Soldiers of Canada's First World War*. McGill-Queen's University Press, 2024.

Gregory M.W. Kennedy's *Lost in the Crowd* explores the experiences of Acadian soldiers who served during World War One in the Canadian Expeditionary Forces, with a particular focus on those within the 165th Battalion, a distinctly Acadian unit. Drawing on an impressive array of French and English sources, including official military collections, newspapers, census data, personal papers and private correspondence, and addressing issues such as disease, discipline and desertion, Kennedy offers a nuanced account of Acadians' lives before, during and following World War I, and the ways

these were shaped by a distinctive, but far from monolithic, Acadian culture. While adding in a substantial way to the historiography about Acadians in the 20th century, *Lost in the Crowd* also demonstrates how social history methodologies deepen our understanding of wartime experiences.

Lost in the Crowd, de Gregory M.W. Kennedy, explore les expériences des soldats acadiens qui ont servi pendant la Première Guerre mondiale dans les Forces expéditionnaires canadiennes, en mettant particulièrement l'accent sur ceux du 165^e bataillon, une unité typiquement acadienne. S'appuyant sur un impressionnant éventail de sources françaises et anglaises, notamment des collections militaires officielles, des journaux, des données de recensement, des documents personnels et de la correspondance privée, et abordant des questions telles que la maladie, la discipline et la désertion, Kennedy offre un compte rendu nuancé de la vie des Acadiens avant, pendant et après la Première Guerre mondiale, et de la manière dont celle-ci a été façonnée par une culture acadienne distinctive, mais loin d'être monolithique. Tout en apportant une contribution substantielle à l'historiographie sur les Acadiens au XX^e siècle, *Lost in the Crowd* démontre également comment les méthodologies de l'histoire sociale approfondissent notre compréhension des expériences de guerre.

Québec



Laura Madokoro, *Sanctuary in Pieces: Two Centuries of Flight, Fugitivity, and Resistance in a North American City*. McGill-Queen's University Press, 2024.

Rather than accepting sanctuary as a self-evident good, this book urges us to unpack its historical emergence, the inconsistencies in its application, and the often-empty postures it entails. Multi-layered and reflexive, *Sanctuary in Pieces* is centered on 19th- and 20th-century Montreal but it reaches far beyond in scope and implication. Through a compelling blend of approaches, Madokoro examines how sanctuary has been imagined, enacted, and denied—by governments, communities, and those seeking refuge. The result is a poetic, probing, and radically original work that challenges the reader at every turn. The city's failure to serve as a true sanctuary offers a sobering critique of liberal ideals and national mythologies.

Madokoro's study examines the experiences of a range of people: fugitives from slavery, wanted criminals, anarchists, war resisters, and other political refugees. The study emphasizes the distinctive qualities of their experience as well as what they shared. It is at once attentive to the experience of the individual and solidly grounded in the legal and political frameworks

that defined migration and asylum. It is equally attentive to the symbolic and emotional resonances of sanctuary, interrogating how it has been represented, misunderstood, and weaponized. Her critical engagement with refugee studies, exile, and belonging is both theoretically rich and ethically grounded. The book's innovative structure—combining documentary research with oral histories and reflective “field notes”—offers an extraordinary insight into the historian's craft, making visible the uncertainties, emotional labor, and intellectual evolution that shaped the work.

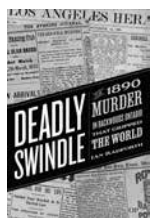
For its originality, rigorous analysis, elegant prose, significance of contribution and timeliness the committee has selected this book for the Clio Quebec prize. *Sanctuary in Pieces* is a landmark contribution to the histories of migration, human rights, Canadian nationhood, and Quebec's metropolis. It deconstructs sanctuary not to discard it, but to imagine it anew. At a time of deep global uncertainty and refugee precarity, this is a history of vital contemporary relevance.

Plutôt que d'accepter le sanctuaire comme un bien évident, cet ouvrage nous invite à examiner son émergence historique, les incohérences dans son application et les postures souvent vides qu'il implique. Multicouche et réflexif, *Sanctuary in Pieces* se concentre sur Montréal aux XIX^e et XX^e siècles, mais sa portée et ses implications vont bien au-delà. À travers un mélange convaincant d'approches, Madokoro examine comment le sanctuaire a été imaginé, mis en œuvre et refusé par les gouvernements, les communautés et ceux et celles qui cherchent refuge. Le résultat est une œuvre poétique, approfondie et radicalement originale qui interpelle le/la lecteur.rice à chaque page. L'incapacité de la ville à servir de véritable sanctuaire offre une critique lucide des idéaux libéraux et des mythologies nationales.

L'étude de Madokoro examine les expériences d'un large éventail de personnes : fugitif.ve.s de l'esclavage, criminel.le.s recherché.e.s, anarchistes, résistant.e.s à la guerre et autres réfugié.e.s politiques. Elle met l'accent sur les caractéristiques distinctives de leur expérience ainsi que sur ce qu'ils et elles avaient en commun. Elle est à la fois attentive à l'expérience de l'individu et solidement ancrée dans les cadres juridiques et politiques qui ont défini la migration et l'asile. Elle accorde également une grande attention aux résonances symboliques et émotionnelles du sanctuaire, en s'interrogeant sur la manière dont il a été représenté, mal compris et utilisé comme arme. Son engagement critique dans les études sur les réfugié.e.s, l'exil et l'appartenance est à la fois riche sur le plan théorique et fondé sur le plan éthique. La structure innovante du livre, qui combine des recherches documentaires, des récits oraux et des « notes de terrain » réflexives, offre un aperçu extraordinaire du métier d'historien.ne, en rendant visibles les incertitudes, le travail émotionnel et l'évolution intellectuelle qui ont façonné l'ouvrage.

Pour son originalité, son analyse rigoureuse, son style élégant, l'importance de sa contribution et son actualité, le comité a sélectionné cet ouvrage pour le prix Clio Québec. *Sanctuary in Pieces* est une contribution marquante à l'histoire des migrations, des droits de la personne, de la nation canadienne et de la métropole québécoise. Il déconstruit le sanctuaire non pas pour le rejeter, mais pour l'imaginer à nouveau. À une époque de profonde incertitude mondiale et de précarité des réfugié.e.s, il s'agit d'une histoire d'une importance vitale pour notre époque.

Ontario



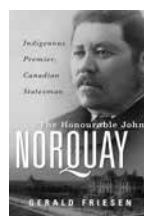
Ian Radforth, *Deadly Swindle: An 1890 Murder in Backwoods Ontario That Gripp'd the World*. University of Toronto Press, 2024.

The Ontario Clio committee had a difficult decision to make this year with a variety of excellent work submitted. Each committee members' shortlist included Ian Radforth's masterful work *Deadly Swindle: An 1890 Murder in Backwoods Ontario That Gripp'd the World*. At its centre the book examines the brutal murder of Englishman Frederick Cornwallis Benwall in the swamps of Oxford County and the subsequent investigation of the heinous crime by local and provincial authorities that soon focused their attentions on con artist and swindler Reginald Birchall. In a case that spanned three countries, Radforth's work skillfully draws the reader into the complexities of law, social regulation, gender, and politics that informed this legal drama. He reminds us that this was a case that garnered international attention resulting in a media circus as reporters telegraphed developments during both the investigation and subsequent trial to a voracious reading public on both sides of the North Atlantic. Radforth's work is grounded in incomparable archival work, and a careful analysis of the local, national, and international press reports. The result is a fresh, academically rigorous, and engaging retelling of a story that has captured the interest of generations for more than a century and a quarter.

Le comité Clio de l'Ontario a eu une décision difficile à prendre cette année, compte tenu de la qualité des œuvres soumises. La liste restreinte de chaque membre du comité comprenait l'œuvre magistrale de Ian Radforth, *Deadly Swindle: An 1890 Murder in Backwoods Ontario That Gripp'd the World*. Ce livre examine le meurtre brutal de l'Anglais Frederick Cornwallis Benwall dans les marécages du comté d'Oxford et l'enquête qui a suivi sur ce crime odieux menée par les autorités locales et provinciales, qui ont rapidement concentré leur attention sur l'escroc et le fraudeur Reginald Birchall. Dans une affaire qui a touché trois pays, l'ouvrage de Radforth plonge habilement le/la lecteur.ice dans les complexités du droit, de la réglementation sociale, du genre

et de la politique qui ont façonné ce drame juridique. Il nous rappelle que cette affaire a suscité l'attention internationale, donnant lieu à un cirque médiatique, les journalistes relayant les développements de l'enquête et du procès qui a suivi à un public avide de lecture des deux côtés de l'Atlantique Nord. L'ouvrage de Radforth s'appuie sur un travail d'archivage incomparable et une analyse minutieuse des articles de presse locaux, nationaux et internationaux. Il en résulte un récit original, rigoureux sur le plan académique et captivant d'une histoire qui a suscité l'intérêt de plusieurs générations pendant plus d'un siècle et quart.

Les Prairies | The Prairies



Gerald Friesen, *The Honourable John Norquay: Indigenous Premier, Canadian Statesman*. University of Manitoba Press, 2024.

The Clio Prairie Prize is awarded to *The Honourable John Norquay: Indigenous Premier, Canadian Statesman*. A political biography of Canada's first Indigenous premier, this outstanding book presents the life and times of John Norquay. Richly detailed, based on rarely used archival sources and written in a compelling narrative style, this illustrated volume elaborates on Norquay in ways that focus understanding and debate about the Red River Colony, Manitoba, Indigenous Peoples and relations with Canada, and the role of the British Empire in western Canada. Friesen presents Norquay as a multilingual man and politician struggling under intense colonial pressure to carve out a space for himself, his family, and his community in late nineteenth-century Canada. More than the history of an individual, the book makes a significant contribution to scholarship about the Prairies region and Canadian historiography, showing Manitoba after 1870 as a place negotiating with itself and Ottawa as to its position within Canada. The book provokes new questions to pursue about Norquay and the world he inhabited. Friesen gives us not only a remarkable biography but a new way to consider the dynamics of Manitoba's Indigenous Peoples, western Canada, and the politics of Canadian Confederation.

Le prix Clio Prairie est décerné à *L'honorable John Norquay : premier ministre autochtone, homme d'État canadien*. Biographie politique du premier premier ministre autochtone au Canada, cet ouvrage exceptionnel retrace la vie et l'époque de John Norquay. Riche en détails, basé sur des sources d'archives rarement utilisées et rédigé dans un style narratif captivant, cet ouvrage illustré traite de Norquay d'une manière qui met l'accent sur la compréhension et le débat concernant la colonie de la rivière Rouge, le Manitoba, les peuples autochtones et leurs relations avec le Canada, ainsi que le rôle de l'Empire britannique dans l'Ouest canadien. Friesen présente Norquay comme un homme et un politicien multilingue qui, sous la pression

intense de la colonisation, s'est battu pour se tailler une place pour lui-même, sa famille et sa communauté dans le Canada de la fin du XIX^e siècle. Plus qu'une simple histoire individuelle, cet ouvrage apporte une contribution significative à la recherche sur la région des Prairies et à l'historiographie canadienne, en montrant le Manitoba après 1870 comme un lieu en pleine négociation avec lui-même et avec Ottawa quant à sa position au sein du Canada. Le livre soulève de nouvelles questions à explorer sur Norquay et le monde dans lequel il vivait. Friesen nous offre non seulement une biographie remarquable, mais aussi une nouvelle façon d'envisager la dynamique des peuples autochtones du Manitoba, de l'Ouest canadien et de la politique de la Confédération canadienne.

Les Prairies – Prix pour l'ensemble de la carrière | The Prairies – Lifetime Achievement Award



Jill McConkey

The Clio Prairie Prize is awarded to Jill McConkey for lifetime achievement as an outstanding editor of academic publications. McConkey's exceptional work as senior editor of University of Manitoba Press has advanced the publication of scholarship in Canadian, western Canadian, and Indigenous history. She has edited more than a hundred scholarly books, many of them prize winners. McConkey has worked with emerging and established scholars, particularly Indigenous scholars, and championed works in Indigenous history and other fields published by the University of Manitoba Press. A meticulous editor and tireless promoter of scholarly excellence, she offers authors generous guidance, direction, and mentorship. Her vision and contributions have made McConkey a creative force of publishing in Prairie history. As one nominator noted, McConkey is a "builder of history" who has supported the publication of scholarship in and about western Canada and contributed to the way the history of the Prairie region is now understood.

Le prix Clio Prairie est décerné à Jill McConkey pour l'ensemble de sa carrière en tant qu'éditrice exceptionnelle de publications universitaires. Le travail exceptionnel de Mme McConkey en tant que rédactrice en chef de la University of Manitoba Press a fait progresser la publication d'ouvrages universitaires sur l'histoire du Canada, de l'Ouest canadien et des peuples autochtones. Elle a édité plus d'une centaine d'ouvrages universitaires, dont beaucoup ont été primés. Mme McConkey a travaillé avec des universitaires émergent.e.s et confirmé.e.s, en particulier des universitaires autochtones, et a défendu des ouvrages sur l'histoire autochtone et d'autres domaines publiés par la University of Manitoba Press. Éditrice méticuleuse et promotrice infatigable de l'excellence universitaire, elle offre aux auteur.e.s des conseils, des orientations et un mentorat généreux. Sa vision et ses contri-

butions ont fait de Mme McConkey une force créatrice dans le domaine de l'édition sur l'histoire des Prairies. Comme l'a souligné l'un des proposants, Mme McConkey est une « bâtisseuse d'histoire » qui a soutenu la publication d'ouvrages universitaires sur l'Ouest canadien et contribué à la façon dont l'histoire de la région des Prairies est aujourd'hui comprise.

La Colombie-Britannique | British Columbia



Linda Ambrose, *Pentecostal Preacher Woman: The Faith and Feminism of Bernice Gerard*. UBC Press, 2024.

Bernice Gerard was familiar to most British Columbians during the 1970s and 1980s. Her public campaigns against facets of the "permissive society" led media in Vancouver to portray her as Lotus Land's leading "square" or killjoy. Members of BC's small but fast-growing Pentecostal community knew her differently: as a media-savvy pastor who helped spread their faith and advance the evangelical movement. Yet as Linda Ambrose demonstrates in this intellectual biography of a significant woman religious leader, it would be a mistake to characterize Gerard as a closed-minded moral crusader or dogmatic proselytizer. While she was by no means a liberal or "progressive" figure, a childhood shaped by neglect and abuse inspired her sympathy for marginalized people and curiosity about cultural differences. She embraced higher education when few other Pentecostals did so, and undertook ecumenical outreach despite it being frowned on by church authorities. Most of all, Ambrose shows that Gerard espoused a kind of feminism that viewed women as just as capable as men. Ambrose analyzed Gerard's extensive personal records to trace her activities and understand her inner formation. Ambrose is particularly successful in showing how Gerard's life experience shaped her outlook, attitude, and responses: the significance of lived history is highlighted throughout. Ambrose also takes a nuanced, sensitive approach to the unanswerable question of Gerard's sexuality. *Pentecostal Preacher Woman* complicates our understanding of religion in a time and place largely characterized by secularization, and draws our attention to overlooked varieties of feminism. By showing how right-wing politics and evangelical churches interacted, it provides an early example of what would become a wider pattern in Canada. In doing so, it tells us a lot about our divided present.

Bernice Gerard était bien connue de la plupart des Britannico-Colombiens dans les années 1970 et 1980. Ses campagnes publiques contre certains aspects de la « société permissive » ont conduit les médias de Vancouver à la dépeindre comme la principale « prude » ou rabat-joie de Lotus Land. Les membres de la petite communauté pentecôtiste de Colombie-Britannique, en pleine expansion, la voyaient différemment : comme une

pasteure habile avec les médias qui contribuait à diffuser leur foi et à faire progresser le mouvement évangélique. Pourtant, comme le démontre Linda Ambrose dans cette biographie intellectuelle d'une femme religieuse importante, il serait erroné de caractériser Gerard comme une militante morale bornée ou une prosélyte dogmatique. Bien qu'elle ne fût en aucun cas une figure libérale ou « progressiste », son enfance marquée par la négligence et les abus lui a inspiré de la sympathie pour les personnes marginalisées et une curiosité pour les différences culturelles. Elle a embrassé l'enseignement supérieur alors que peu d'autres pentecôtistes le faisaient, et s'est engagée dans des activités œcuméniques malgré le désaccord des autorités ecclésiastiques. Surtout, Ambrose montre que Gerard adhérait à une forme de féminisme qui considérait les femmes comme aussi capables que les hommes. Ambrose a analysé les nombreux documents personnels de Gerard afin de retracer ses activités et de comprendre sa formation intérieure. Ambrose réussit particulièrement bien à montrer comment l'expérience de vie de Gerard a façonné sa vision, son attitude et ses réactions : l'importance de l'histoire vécue est mise en évidence tout au long de l'ouvrage. Ambrose adopte également une approche nuancée et sensible à la question sans réponse de la sexualité de Gerard. Pentecostal Preacher Woman complique notre compréhension de la religion à une époque et dans un lieu largement caractérisés par la sécularisation, et attire notre attention sur des formes de féminisme souvent négligées. En montrant comment la politique de droite et les églises évangéliques ont interagi, cet ouvrage fournit un exemple précoce de ce qui allait devenir une tendance plus large au Canada. Ce faisant, il nous en apprend beaucoup sur notre présent divisé.

Le Nord | The North

Crystal Gail Fraser, *By Strength, We Are Still Here: Indigenous Peoples and Indian Residential Schooling in Inuvik, Northwest Territories*. University of Manitoba Press, 2024.

Crystal Gail Fraser's *By Strength, We Are Still Here* combines rigorous empirical detail, innovative methodological techniques, and community-driven research to detail the experience of and resistance to residential schools in the Northwest Territories. Fraser's book combines difficult archival research with attention to the living legacies of residential schools in Inuvik, foregrounding the experiences and voices of those who were shaped (as individuals and communities) by the schools from 1959 to 1982 and beyond. Fraser's methodological innovations are striking in multiple ways, combining the personal with the political. This is community-based and community-driven ("research with the people" p. 13) work that combines research in settler colonial archives with oral histories and other testimonies from the people and the land. This deep engagement with the concept of historical agency in the North produces a strength-based approach informed by Dinjii Zhuh philosophy. More-

over, Fraser's shows how to integrate and reclaim photographs, including from personal collections, to assert Indigenous sovereignty and agency over these images, many of which were collected by agents of the state or ended up in colonial archives. *By Strength, We Are Still Here* is beautifully written, well organised, and a powerful testimony to the ongoing legacies of residential schools in Inuvik and of Canada's colonial project.

Dans son ouvrage intitulé *By Strength, We Are Still Here*, Crystal Gail Fraser combine des données empiriques rigoureuses, des techniques méthodologiques novatrices et des recherches menées par la communauté pour décrire en détail l'expérience et la résistance aux pensionnats dans les Territoires du Nord-Ouest. L'ouvrage de Fraser combine des recherches archivistiques difficiles et une attention particulière portée à l'héritage vivant des pensionnats à Inuvik, mettant en avant les expériences et les voix de ceux et celles qui ont été façonné.e.s (en tant qu'individu.e.s et communautés) par ces écoles de 1959 à 1982 et au-delà. Les innovations méthodologiques de Fraser sont frappantes à plusieurs égards, combinant le personnel et le politique. Il s'agit d'un travail communautaire et axé sur la communauté (« recherche avec les gens », p. 13) qui combine la recherche dans les archives coloniales avec des histoires orales et d'autres témoignages des gens et du territoire. Cet engagement profond avec le concept d'agentivité historique dans le Nord produit une approche fondée sur la force, inspirée de la philosophie Dinjii Zhuh. De plus, Fraser montre comment intégrer et récupérer des photographies, y compris celles provenant de collections personnelles, afin d'affirmer la souveraineté et l'action des Autochtones sur ces images, dont beaucoup ont été collectées par des agents de l'État ou ont fini dans les archives coloniales. *By Strength, We Are Still Here* est un ouvrage magnifiquement écrit, bien organisé et un témoignage puissant de l'héritage toujours présent des pensionnats à Inuvik et du projet colonial du Canada.

LE PRIX DE LA REVUE DE LA SHC (LE MEILLEUR ARTICLE TIRÉ DES NUMÉROS 1 ET 2) | CHA JOURNAL PRIZE (THE BEST ARTICLE FROM ISSUES #1 AND #2)

William Riguelle, « « Comme c'est un animal impur, on pourra le tuer » : la gestion des porcs dans les villes du Canada pendant la période française (1608-1763) », *RSHC* 34, 2 (2024).



Cet article analyse comment les autorités des villes de Québec et de Montréal ont toléré, réglementé et intégré les porcs dans les espaces urbains aux XVII^e et XVIII^e siècles. En portant son attention aux lois et aux inquiétudes concernant le risque que représentent les porcs pour la santé publique, l'auteur démontre habilement que les relations entre les citoyens et ces animaux sont complexes et souvent tendues. Les porcs étaient parmi les premiers animaux eurasien importés en Nouvelle-France et leur présence n'a cessé

de croître jusqu'au milieu du XVIII^e siècle. Ils représentaient une part importante du régime alimentaire des colons français, tout en étant considérés comme sales, impurs et malsains. Par conséquent, les porcs ont été de plus en plus confinés à certains espaces dans l'environnement urbain. Le comité de rédaction de la revue a été impressionné par l'ampleur de la recherche archivistique et l'engagement scientifique que William Riguelle a su mobiliser pour formuler une thèse novatrice sur l'anthrozoologie à l'époque de la Nouvelle-France. L'originalité de sa contribution tient au fait qu'il réussit avec rigueur à entrecroiser les questions et les méthodes de l'histoire urbaine, environnementale et sanitaire et fournit un exemple remarquable pour les chercheurs.se.s dans un domaine en plein essor.

This article examines the way that authorities in Quebec City and Montreal tolerated, regulated, and welcomed pigs in urban spaces in the seventeenth and eighteenth centuries. Focusing on legislation and the concerns about how pigs were a risk to public health, the author skillfully shows that this was a fraught relationship. Pigs were among the first Eurasian animals imported to New France and their presence grew steadily into the mid-eighteenth century. They were an important part of the diets of French settlers while also seen as dirty, impure, and unhealthy. As a result, pigs were increasingly restricted to certain spaces in the urban environment. The editorial board was impressed with the archival research and scholarly engagement that Dr. Riguelle mobilized to make an innovative argument about anthrozoology in early Canada. The innovation of this article lies in the weaving together of urban, environmental, and health histories and serves as a stellar example for researchers in a burgeoning field.

PRIX BULLEN PRIZE

Le prix John-Bullen est accordé à la meilleure thèse de doctorat complétée dans une université canadienne et portant sur tout domaine de spécialisation en histoire. | The John Bullen Prize honours the outstanding PhD thesis on a historical topic submitted in a Canadian university by a Canadian citizen or permanent resident.



Valeria Mantilla Morales, *Riverine Realities: Free People of Colour, Ecology, and Food Along Colombia's Magdalena River*, PhD Thesis, University of Toronto, 2024.

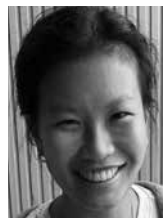
Dr. Valeria Mantilla Morales' brilliant dissertation, "Riverine Realities: Free People of Colour, Ecology, and Food Along Colombia's Magdalena River," examines the environmental and social histories of Afro-descended communities in Colombia between 1770 and 1860. Her work details the lives of the *bogas*, skilled river navigators who blended Indigenous and African traditions to assert their authority along the Magdalena River. By employing the con-

cept of "amphibious cultures," this dissertation reveals how the *bogas* balanced their riverine expertise with land-based lives. Dr. Morales' research, rich in archival detail and theoretical insight, reshapes understandings of Afro-descended peoples in Latin America, modelling new and sophisticated approaches for future research to come.

La brillante thèse de Valeria Mantilla Morales, Ph. D., intitulée « Riverine Realities: Free People of Colour, Ecology, and Food Along Colombia's Magdalena River », examine l'histoire environnementale et sociale des communautés d'ascendance africaine en Colombie entre 1770 et 1860. Son travail détaille la vie des *bogas*, navigateurs fluviaux expérimentés qui ont su mélanger les traditions autochtones et africaines pour affirmer leur autorité le long du fleuve Magdalena. En utilisant le concept de « cultures amphibies », cette thèse révèle comment les bogas ont su concilier leur expertise fluviale et leur vie terrestre. Les recherches de Valeria Mantilla Morales, riches en détails d'archives et en réflexions théoriques, redéfinissent la compréhension des peuples d'ascendance africaine en Amérique latine et ouvrent la voie à de nouvelles approches sophistiquées pour les recherches futures.

PRIX JEAN-MARIE FECTEAU PRIZE

Le prix est décerné au meilleur article publié dans une revue évaluée par les pairs (y compris des revues étudiantes) par un.e étudiant.e au niveau de la maîtrise ou du doctorat. | The prize is awarded for the best article published in a peer-reviewed journal (including peer-reviewed student journals) by a PhD or MA-level student, in French or in English.



Melanie K. Ng, "Open Secrets: Methods and Archives in Chinese Canadian Histories," *JCHA* 34, no.1 (2024).

"Open Secrets: Methods and Archives in Chinese Canadian Histories" by Melanie Ng offers a creative conceptual approach through a clearly written exploration of the importance of studying secrets in Chinese immigration histories. "Open Secrets" is based on Ng's research into "paper families," which are the relationships made by Chinese migrants through the purchase of identification documentation to circumvent restrictive exclusion laws in the late nineteenth and early twentieth centuries. Ng offers a valuable methodological contribution, using scholarship on early American Black fugitivity as well as Jacques Derrida's writing on secrets. Emphasizing how the performance of a false identity was necessary to conceal the truth, Ng emphasizes the generative potential of understanding secrets and the act of secret-keeping as a kind of knowledge. Ng offers essential insight into the Chinese immigration experience in Canada while simultaneously dealing with the restrictions on access that limit

the possibilities of fully investigating the state records of immigration control. As Ng notes, notwithstanding the intensity of state surveillance of immigrants and their family relationships and the extensive records produced from these encounters, much of the archival record that might be used to trace these important histories is opaque. This is not a problem unique to Chinese Canadian history, but also applies to secret files produced by the RCMP and the extensive bureaucracy regulating the health, education, and livelihoods of Indigenous peoples across Canada. Ng offers critical ethical considerations rooted in a deep respect for the people using secrecy and passing in the archival sources used.

«Open Secrets: Methods and Archives in Chinese Canadian Histories» de Melanie Ng propose une approche conceptuelle créative à travers une exploration claire de l'importance d'étudier les secrets dans l'histoire de l'immigration chinoise. «Open Secrets» s'appuie sur les recherches de Ng sur les «familles sur papier», c'est-à-dire les relations établies par les migrant.e.s chinois.e.s grâce à l'achat de documents d'identité afin de contourner les lois restrictives d'exclusion à la fin du XIX^e et au début du XX^e siècle. Ng apporte une contribution méthodologique précieuse, en s'appuyant sur des travaux universitaires sur la fuite des Noir.e.s américain.e.s à l'époque coloniale ainsi que sur les écrits de Jacques Derrida sur les secrets. Soulignant à quel point il était nécessaire d'adopter une fausse identité pour dissimuler la vérité, Ng met l'accent sur le potentiel génératif de la compréhension des secrets et de l'acte de garder des secrets comme une forme de connaissance. Ng offre un aperçu essentiel de l'expérience de l'immigration chinoise au Canada tout en traitant des restrictions d'accès qui limitent les possibilités d'enquêter de manière exhaustive sur les archives publiques relatives au contrôle de l'immigration. Comme le note Ng, malgré l'intensité de la surveillance étatique des immigrant.e.s et de leurs relations familiales et les nombreuses archives produites à partir de ces rencontres, une grande partie des archives qui pourraient être utilisées pour retracer ces histoires importantes sont opaques. Ce problème n'est pas propre à l'histoire des Canadiens d'origine chinoise, mais s'applique également aux dossiers secrets produits par la GRC et à la bureaucratie étendue qui régit la santé, l'éducation et les moyens de subsistance des peuples autochtones à travers le Canada. Ng propose des considérations éthiques critiques fondées sur un profond respect pour les personnes qui ont recours au secret et qui transmettent les sources d'archives utilisées.

LES PRIX D'ENSEIGNEMENT DE LA SHC | CHA TEACHING PRIZES

Ces prix visent à reconnaître les professeur.e.s de niveau postsecondaire qui enseignent dans n'importe quel domaine géographique, thématique ou temporel en histoire. | These prizes seek to recognize post-secondary instructors teaching in any geo-

graphical, thematic, or temporal field in historical studies who have a record of excellence in emphasizing student experience.

Prix de début de carrière ou de carrière alternative – histoire autre que canadienne | Early or Alternative Career Award – Other Than Canadian History



Kyle McLeister

Dr. Kyle McLeister makes the Greek and Latin languages accessible to first year students at the University of Saskatchewan through the innovative integration of primary sources into language-learning. In particular, the committee was impressed with Dr. McLeister's creation of eight custom primary source readers for his classes in order to maximize student engagement with the material. These readers not only include primary source documents, but also thoughtful questions to prompt student ideas and discussions. Dr. McLeister's nomination package included three student letters of reference attesting to his unique and impactful teaching style. His use of a broad range of different types of primary documents exposes students to the challenges of original research and its inherent interdisciplinary character. There is, Dr. McLeister has noted, a "joy" to historical research. His passion and diligence convey this joy to his students.

Kyle McLeister, Ph. D., rend les langues grecque et latine accessibles aux étudiant.e.s de première année de l'Université de Saskatchewan grâce à l'intégration innovante de sources primaires dans l'apprentissage des langues. Le comité a été particulièrement impressionné par la création par Kyle McLeister de huit recueils de sources primaires personnalisés pour ses cours afin de maximiser l'engagement des étudiant.e.s avec le matériel. Ces recueils comprennent non seulement des documents sources primaires, mais aussi des questions réfléchies pour susciter les idées et les discussions des étudiant.e.s. Le dossier de candidature de Kyle McLeister comprenait trois lettres de recommandation d'étudiant.e.s attestant de son style d'enseignement unique et percutant. Son utilisation d'un large éventail de documents primaires de différents types expose les étudiant.e.s aux défis de la recherche originale et à son caractère interdisciplinaire inhérent. Comme l'a fait remarquer Kyle McLeister, la recherche historique procure une «joie». Sa passion et sa diligence transmettent cette joie à ses étudiant.e.s.

Prix de catégorie ouverte – histoire autre que canadienne | Open State Career Award – Other Than Canadian History

Rhonda Hinthner

Dr. Rhonda L. Hinthner's leadership in founding, administering, and teaching in the globally-focused Public History Program at

Activités annuelles de la SHC | CHA Annual Activities

Brandon University has resulted in students gaining first-hand experience in the field. Dr. Hinther has guided students as they produced museum exhibits and gained three national historic designations from the Government of Canada. In her classroom, Dr. Hinther also provides a supportive and inclusive environment for students who are also parents and supports students' individual interests in historical discussions from artefact "show and tell" to their favourite graphic histories. From her co-founding of this distinct public history program to the many connections with the public she helps her students build, Dr. Hinther has shown outstanding educational and professional leadership.



Le leadership de Rhonda L. Hinther, PhD, dans la création, l'administration et l'enseignement du programme d'histoire publique à vocation internationale de l'Université de Brandon a permis aux étudiant.e.s d'acquérir une expérience de première main dans ce domaine. Rhonda L. Hinther a guidé les étudiant.e.s dans la réalisation d'expositions muséales et a obtenu trois désignations historiques nationales du gouvernement du Canada. Dans sa classe, Rhonda L. Hinther offre également un environnement favorable et inclusif aux étudiant.e.s qui sont également parents et soutient les intérêts individuels des étudiant.e.s dans les discussions historiques, qu'il s'agisse de « montrer et raconter » des artefacts ou de leurs histoires graphiques préférées. De la co-fondation de ce programme d'histoire publique unique aux nombreuses relations avec le public qu'elle aide ses étudiant.e.s à établir, Rhonda L. Hinther a fait preuve d'un leadership éducatif et professionnel exceptionnel.

Prix de catégorie ouverte – histoire canadienne | Open State Career Award – Canadian History



Donica Belisle

Dr. Donica Belisle's innovative approach to teaching Canadian history at the University of Regina features a range of assignments across different year levels. She thoughtfully designed scaffolding of assignments in the research process, which not only supports student success at every step, but also encourages them to produce original historical work without the use of AI. In her assignments, Dr. Belisle uses a variety of primary sources such as the Eaton's catalogues, student newspapers, women's magazines, government documents, cookbooks, and diaries, among others. She encourages archival research at the third-year level. The committee also highlighted one university-specific assignment where Dr. Belisle encouraged students to study gender of the faculty at the University of Regina, asking questions about the gendered nature of the university in different time periods. Dr. Belisle's use of primary sources encourages

her students to consider the ethical implications of their work, to think critically about the past and its sources, and understand themselves as part of the historical community.

L'approche innovante de Donica Belisle en matière d'enseignement de l'histoire canadienne à l'Université de Regina comprend une série de travaux à réaliser à différents niveaux scolaires. Elle a soigneusement conçu une structure de travaux dans le cadre du processus de recherche, qui non seulement soutient la réussite des étudiant.e.s à chaque étape, mais les encourage également à produire des travaux historiques originaux sans recourir à l'intelligence artificielle. Dans ses travaux, Donica Belisle utilise diverses sources primaires telles que les catalogues Eaton, les journaux étudiants, les magazines féminins, les documents gouvernementaux, les livres de cuisine et les journaux intimes, entre autres. Elle encourage la recherche archivistique au niveau de la troisième année. Le comité a également souligné un devoir spécifique à l'université dans lequel Donica Belisle a encouragé les étudiant.e.s à étudier le genre du corps professoral de l'université de Regina, en posant des questions sur la nature genrée de l'université à différentes époques. L'utilisation de sources primaires par Donica Belisle encourage ses étudiant.e.s à réfléchir aux implications éthiques de leur travail, à porter un regard critique sur le passé et ses sources, et à se considérer comme faisant partie de la communauté historique.

PRIX DES COMITÉS ASSOCIÉS DE LA SHC | CHA AFFILIATED COMMITTEE PRIZES

GRUPE D'ÉTUDE D'HISTOIRE AUTOCHTONE | INDIGENOUS HISTORY GROUP

Prix du livre | Book Prize

Co-lauréat.e.s | Co-Winners:



Cheryl Troupe & Doris Jeanne MacKinnon, *Métis Matriarchs: Agents of Transition*. University of Regina Press, 2024.

Katsi'tsakwas Ellen Gabriel & Sean Carleton, *When the Pine Needles Fall: Indigenous Acts of Resistance*. Between the Lines, 2024.

Métis Matriarchs, edited by Cheryl Troupe and Doris Jeanne MacKinnon, is an outstanding work of historical research that

brings forward the voices of Métis women. It is a powerful testament to the strength and resilience of these women. We have heard the many stories of the men they worked alongside and now their voices will be heard, balancing our knowledge of the Métis struggle for survival.

Métis Matriarchs, édité par Cheryl Troupe et Doris Jeanne MacKinnon, est un ouvrage de recherche historique exceptionnel qui fait entendre la voix des femmes métisses. C'est un témoignage puissant de la force et de la résilience de ces femmes. Nous avons entendu les nombreuses histoires des hommes avec lesquels elles ont travaillé, et maintenant leurs voix seront entendues, équilibrant ainsi notre connaissance de la lutte des Métis pour leur survie.



So much has been written about the 1990 siege of the unceded territories of Kanehsatà:ke and Kahnawà:ke by the Sureté du Québec and Canadian army. *When the Pine Needles Fall* is the long-awaited memoir by Katsi'sakwas Ellen Gabriel, on the history of Haudenosaunee resistance to centuries-long land theft that culminated in the 1990 events. Written in the form of a dialogue between Gabriel and settler historian Sean Carleton, this is a deeply compelling story of ancestors, politics, military, art, land protection, and responsibilities. It is a powerful treatise from a much-loved and respected leader.

On a beaucoup écrit sur le siège des territoires non cédés de Kanehsatà:ke et Kahnawà:ke par la Sûreté du Québec et l'armée canadienne en 1990. *When the Pine Needles Fall* est le mémoire tant attendu de Katsi'sakwas Ellen Gabriel sur l'histoire de la résistance des Haudenosaunee contre le vol de terres qui a duré des siècles et qui a culminé avec les événements de 1990. Rédigé sous la forme d'un dialogue entre Gabriel et l'historien colon Sean Carleton, cet ouvrage raconte une histoire captivante sur les ancêtres, la politique, l'armée, l'art, la protection des terres et les responsabilités. Il s'agit d'un traité puissant rédigé par une leader très aimée et respectée.

Mention honorable | Honourable Mention

Crystal Gail Fraser, *By Strength, We Are Still Here: Indigenous Peoples and Indian Residential Schooling in Inuvik, Northwest Territories*. University of Manitoba Press, 2024.

By Strength, We Are Still Here reconstructs the history of residential schools in Inuvik following WWII. Drawing on an extensive

array of oral histories and archival sources, *By Strength* showcases the uniqueness of the northern residential school system, which were built at a time when Canada was dismantling the residential schools elsewhere in the country. This book highlights the role of parents as caregivers and advocates who challenged both the schools themselves and the broader attempt to transform the North.

By Strength, We Are Still Here retrace l'histoire des pensionnats à Inuvik après la Seconde Guerre mondiale. S'appuyant sur un vaste éventail de témoignages oraux et de sources d'archives, *By Strength* met en lumière le caractère unique du système des pensionnats du Nord, qui ont été créés à une époque où le Canada démantelait les pensionnats ailleurs dans le pays. Cet ouvrage souligne le rôle des parents en tant que soignants et défenseurs qui ont contesté à la fois les pensionnats eux-mêmes et la tentative plus large de transformer le Nord.

Prix du meilleur article | Best Article Prize



Elizabeth McKenzie & Ian Mosby, "Reconciling the Ledger: The Rupert's Land Purchase, Settler Capitalism, and Indigenous Dispossession on the Prairies," *JCHA*, vol. 34, no 1 (2024).

Elizabeth McKenzie and Ian Mosby's "Reconciling the Ledger: The Rupert's Land Purchase, Settler Capitalism, and Indigenous Dispossession on the Prairies" offers a new perspective on one of the most iconic real estate deals in Canadian history—the Rupert's Land Purchase of 1870. This article provides an important intervention into treaty history by challenging popular narratives of the Rupert's Land Purchase and repositioning this sale through the framework of settler capitalism and an illegal transfer of stolen Indigenous lands. Centering contemporary protests against the sale by Nêhiyawak (Cree), Nahkawé (Saulteaux) and Métis leaders, McKenzie and Mosby reveal the frustrations expressed by Indigenous leaders about the Hudson's Bay Company selling land it did not own. The authors present a careful examination of the financial and material implications of this land deal both at the time of the purchase and into the twentieth century. Their work is critical in understanding how settler capitalism operated on the Prairies in collaboration with Indigenous dispossession.

Utilizing primary source research in federal government and HBC records, the authors provide a detailed account of the vastly unequal distribution of land to the Hudson's Bay Company and treaty signatory communities in the wake of the transfer of lands under royal charter from the HBC to the Government of Canada. While First Nations received approx-

imately three million acres in reserves through Treaties 1–7 (1871–1877), the Hudson's Bay Company received more than double this amount of land (6.6 million acres) within the same territory. The authors critically compare both money received for the land (by the HBC through the *Deed of Surrender* and by First Nations through treaty annuity payments), as well as the distribution (and quality) of land itself through Treaties, Métis Scrip, Dominion Land Survey Homesteads, and Hudson's Bay Company Lands. McKenzie and Mosby further provide a corrective to the common narrative of the Rupert's Land transfer in emphasising that the "sale" was completed before any of the Numbered Treaties had been negotiated and finalized (making the sale illegal and against British and Canadian law).

"Reconciling the Ledger" is a significant addition to the discipline of Indigenous and Indigenous-settler histories as a glaring example of how colonial policy and settler capitalism shaped Indigenous land claims in the 19th century and beyond. McKenzie and Mosby's article is a welcome addition to any history class syllabus and is well deserving of this award.

L'ouvrage d'Elizabeth McKenzie et Ian Mosby intitulé « Reconciling the Ledger: The Rupert's Land Purchase, Settler Capitalism, and Indigenous Dispossession on the Prairies » offre une nouvelle perspective sur l'une des transactions immobilières les plus emblématiques de l'histoire du Canada, à savoir l'achat de la Terre de Rupert en 1870. Cet article apporte une contribution importante à l'histoire des traités en remettant en question les récits populaires sur l'achat de la Terre de Rupert et en replaçant cette vente dans le contexte du capitalisme colonial et du transfert illégal de terres autochtones volées. En se concentrant sur les protestations contemporaines contre la vente par les dirigeants Nêhiyawak (Cris), Nahkawé (Saulteaux) et Métis, McKenzie et Mosby révèlent les frustrations exprimées par les dirigeants autochtones au sujet de la vente par la Compagnie de la Baie d'Hudson de terres qui ne lui appartenaient pas. Les auteur.e.s présentent un examen minutieux des implications financières et matérielles de cette transaction foncière, tant au moment de l'achat qu'au cours du XX^e siècle. Leur travail est essentiel pour comprendre comment le capitalisme colonial a fonctionné dans les Prairies en collaboration avec la dépossession des Autochtones.

S'appuyant sur des recherches menées à partir de sources primaires issues des archives du gouvernement fédéral et de la Compagnie de la Baie d'Hudson, les auteur.e.s fournissent un compte rendu détaillé de la répartition très inégale des terres entre la Compagnie de la Baie d'Hudson et les communautés signataires des traités à la suite du transfert des terres par chartre royale de la Compagnie de la Baie d'Hudson au gouvernement du Canada. Alors que les Premières Nations ont reçu environ trois millions d'acres dans des réserves grâce aux traités 1 à 7

(1871-1877), la Compagnie de la Baie d'Hudson a reçu plus du double de cette superficie (6,6 millions d'acres) sur le même territoire. Les auteur.e.s comparent de manière critique l'argent reçu pour les terres (par la Compagnie de la Baie d'Hudson par le biais de l'acte de cession et par les Premières Nations par le biais des paiements annuels prévus par les traités), ainsi que la répartition (et la qualité) des terres elles-mêmes par le biais des traités, des titres fonciers métis, des concessions foncières du Dominion Land Survey et des terres de la Compagnie de la Baie d'Hudson. McKenzie et Mosby apportent en outre une correction au récit commun du transfert de la Terre de Rupert en soulignant que la « vente » a été conclue avant que les traités numérotés aient été négociés et finalisés (ce qui rendait la vente illégale et contraire aux lois britanniques et canadiennes).

« Reconciling the Ledger » est un ajout important à la discipline de l'histoire autochtone et des relations entre Autochtones et colons, car il illustre de manière flagrante comment la politique coloniale et le capitalisme des colons ont façonné les revendications territoriales des Autochtones au XIX^e siècle et au-delà. L'article de McKenzie et Mosby est un ajout bienvenu à tout programme d'histoire et mérite amplement ce prix.

COMITÉ CANADIEN DE L'HISTOIRE DES FEMMES ET DU GENRE
| CANADIAN COMMITTEE ON WOMEN'S AND GENDER HISTORY

Prix de l'article de langue anglaise | English-Language Article Prize



Chandra Murdoch, "Inheritance and the Indian Act: Political Action and Women's Property on Southern Ontario Indian Reserves," in *Family and Justice in the Archives*, 2024.

Murdoch's innovative research into Department of Indian Affairs records dealing with wills and estates in Ontario demonstrates the paternalism inherent in the *Indian Act* and Indian status. She shows that women's groups actively fought against restraints on their inheritances and prioritized an ethic of care over traditional patriarchal inheritance law, making a vital contribution to our understanding of gender, colonialism and the state.

Les recherches novatrices de Murdoch dans les dossiers du ministère des Affaires indiennes concernant les testaments et les successions en Ontario démontrent le paternalisme inhérent à la *Loi sur les Indiens* et au statut d'Indien. Elle montre que les groupes de femmes ont activement lutté contre les restrictions imposées à leurs héritages et ont donné la priorité à une éthique du soin plutôt qu'au droit patriarcal traditionnel en matière d'héritage, apportant ainsi une contribution essentielle à notre compréhension du genre, du colonialisme et de l'État.

Mention honorable | Honourable Mention



Melissa N. Shaw, “Who Used to Run the UNIA Hall: Black Canadian Women’s Leadership of Toronto Division 21, 1919-1939,” *Journal of African American History* 109, 2 (2024).

Shaw’s thoughtful investigation shows how women in the Universal Negro Improvement Association (UNIA) used Garveyism as a sociopolitical strategy to improve the quality of life of Black people in Toronto. Using oral interviews and archival sources, she counters previous work which characterized the women as helpmates to male political activism and places the Toronto UNIA in a larger transnational conversation about Black liberation.

L’enquête réfléchie de Shaw montre comment les femmes de l’Universal Negro Improvement Association (UNIA) ont utilisé le garveyisme comme stratégie sociopolitique pour améliorer la qualité de vie des Noir.e.s à Toronto. À l’aide d’entrevues orales et de sources d’archives, elle contredit les travaux antérieurs qui caractérisaient les femmes comme des auxiliaires de l’activisme politique masculin et place l’UNIA de Toronto dans une conversation transnationale plus vaste sur la libération des Noir.e.s.

Prix de l’article de langue française | French-Language Article Prize



Sandrine Labelle, « « We Can’t Find a Basis for Unity but Feel We Should » : conflits et sororité autour des conférences indochinoises qui se sont tenues au Canada en 1971 », *Labour/Le Travail* 93 (Printemps 2024).

Labelle nous offre une nouvelle interprétation du rôle des conférences en Indochine de 1971 dans l’histoire du féminisme. Revisitant l’idée de sororité, elle souligne que toutes les femmes impliquées, y compris les féministes du « tiers-monde », anti-impérialistes et de libération, ont toutes utilisé le langage de la sororité, bien que de manière différente. Labelle brosse un tableau nuancé de la multiplicité des activistes féministes à l’œuvre et des efforts déployés pour trouver un terrain d’entente dans l’opposition à la guerre du Viêt Nam.

Labelle provides us with a new interpretation of the role of 1971 Indochina conferences in the history of feminism. Re-theorizing the idea of sorority, she points out that all of the women involved, including “third world”, anti-imperialist and liberation feminists all used the language of sisterhood, albeit in different ways. Labelle provides a nuanced portrayal of the multiplicity of feminist activists at work and efforts to find a common ground in opposing the Vietnam war.

PRIX DU MEILLEUR ARTICLE DE LA NOUVELLE INITIATIVE CANADIENNE EN HISTOIRE DE L’ENVIRONNEMENT | BEST ARTICLE PRIZE OF THE NETWORK IN CANADIAN HISTORY & ENVIRONMENT



Mayana C. Slobodian, “The Bare Island Bird Sanctuary and the Myth of Indigenous Consent: Land Theft and Conservation in British Columbia, 1912–16,” *Canadian Historical Review*, v. 105, n. 4 (2024).

Telling a rich and multi-layered story of conservation, dispossession, and activism, Mayana Slobodian alerts us to the intertwined histories of sustainability, conservation, and settler colonial jurisdictional violence whilst exposing the myth of Indigenous consent. Showing how the W̱SÁNEĆ refused to surrender their reserve for the creation of a bird sanctuary at Bare Island in BC, near the provincial capital—the only such instance where an Indigenous nation successfully withheld permission—Slobodian argues that conservation and consent were bargaining chips for settler governments trying to distribute Indigenous land profitably amongst themselves. Slobodian tells a hitherto unheard story in the history of colonization in Canada involving actors often left out, including non-governmental conservation organizations. The story of the ultimately failed attempt to create a bird sanctuary at Bare Island near the provincial capital is one, as Slobodian shows, of the multi-scalar transformations envisioned, as well as the multiple sites of settler colonial violence. “The Bare Island Bird Sanctuary and the Myth of Indigenous Consent: Land Theft and Conservation in British Columbia” stands out for its original contribution to Canadian Environmental History.

Racontant une histoire riche et complexe de conservation, de dépossession et d’activisme, Mayana Slobodian nous alerte sur les histoires entremêlées de la durabilité, de la conservation et de la violence juridictionnelle coloniale, tout en exposant le mythe du consentement autochtone. En montrant comment les W̱SÁNEĆ ont refusé de céder leur réserve pour la création d’un sanctuaire d’oiseaux à Bare Island en Colombie-Britannique, près de la capitale provinciale — le seul cas où une nation autochtone a réussi à refuser sa permission — Mayana Slobodian soutient que la conservation et le consentement étaient des monnaies d’échange pour les gouvernements colons qui essayaient de distribuer les terres autochtones de manière rentable entre eux. Slobodian raconte une histoire jusqu’ici inédite dans l’histoire de la colonisation au Canada, qui implique des acteur.rice.s souvent laissés de côté, notamment les organisations non gouvernementales de conservation. L’histoire de la tentative, finalement avortée, de créer un sanctuaire d’oiseaux à Bare Island, près de la capitale provinciale, est l’un des exemples, comme le montre Slobodian, des transformations multiscales envisagées, ainsi que des multiples sites de violence coloniale. « The Bare Island Bird Sanctuary and the Myth of Indigenous Consent: Land Theft and Conser-

Activités annuelles de la SHC | CHA Annual Activities

vation in British Columbia» se distingue par sa contribution originale à l'histoire environnementale canadienne.

Mention honorable | Honourable Mention



Arianne Sedef Urus, “A Spirit of Encroachment: Trees, Cod, and the Political Ecology of Empire in the Newfoundland Fisheries, 1763–1783,” *Environmental History*, v. 28, n. 1 (2023).

NiCHE would also like to make a special mention of Arianne Sedef Urus’ “A Spirit of Encroachment: Trees, Cod, and the Political Ecology of Empire in the Newfoundland Fisheries, 1763–1783.” Writing about Newfoundland Fisheries in the 18th century, Urus examines the relationship between the environment, empire, and the law. Urus uses a political economy approach showing how rival empires used law to manipulate cod production to serve their geopolitical aims. Urus’ innovative political ecology approach brings the role of law and legal strategies into sharp focus as well as the importance of cod fisheries despite their lacking economic value. Urus’ methodological and theoretical approach, combined with a novel reading of sources, pushes the boundaries of environmental history in exciting ways.

NiCHE aimerait également faire une mention spéciale de l'article d'Arianne Sedef Urus intitulé « “A Spirit of Encroachment” : Trees, Cod, and the Political Ecology of Empire in the Newfoundland Fisheries, 1763–1783 ». Écrivant sur les pêcheries de Terre-Neuve au XVIII^e siècle, Urus examine la relation entre l'environnement, l'empire et la loi. Urus utilise une approche d'économie politique montrant comment les empires rivaux ont utilisé la loi pour manipuler la production de morue afin de servir leurs objectifs géopolitiques. L'approche innovante d'Urus en matière d'écologie politique met en lumière le rôle du droit et des stratégies juridiques ainsi que l'importance de la pêche à la morue malgré son manque de valeur économique. L'approche méthodologique et théorique d'Urus, combinée à une nouvelle lecture des sources, repousse les limites de l'histoire environnementale de manière passionnante.

COMITÉ CANADIEN SUR L'HISTOIRE DU TRAVAIL | CANADIAN
COMMITTEE ON LABOR HISTORY

Prix du meilleur article | Best Article Prize



Jesse Robertson, “Lightkeepers on Huu-ay-aht Shores: Indigenous Labour and Knowledge in the History of Coastal Navigation,” *BC Studies*, 222 (2024).

Jesse Robertson provides valuable new insights into the crucial role of indigenous maritime

labour on Vancouver Island in “Lightkeepers on Huu-ay-aht Shores: Indigenous Labour and Knowledge in the History of Coastal Navigation”. This article covers a long period from the late eighteenth century to the early twentieth century. European colonists benefited from Indigenous knowledge about coastal waters, and Robertson illustrates how interaction between colonists and Indigenous people led to overall understanding about navigation in the area around the southern end of Vancouver Island became based on Indigenous knowledge. Robertson’s work will hopefully inform future studies focusing on labour processes and practices rooted in colonist and Indigenous interaction.

Jesse Robertson offre de nouvelles perspectives utiles sur le rôle essentiel du travail maritime autochtone sur l'île de Vancouver dans «Lightkeepers on Huu-ay-aht Shores: Indigenous Labour and Knowledge in the History of Coastal Navigation». Cet article couvre une longue période allant de la fin du XVIII^e siècle au début du XX^e siècle. Les colons européens ont bénéficié des connaissances autochtones sur les eaux côtières et Robertson illustre comment les relations entre les colons et les peuples autochtones ont mené à une compréhension globale de la navigation dans la région autour de l'extrémité sud de l'île de Vancouver qui est basée sur les connaissances autochtones. Nous espérons que les travaux de Robertson pourront éclairer de futures études concernant les processus et les pratiques de travail découlant des relations entre colons et Autochtones.

GROUPE D'HISTOIRE POLITIQUE | POLITICAL HISTORY GROUP

Prix du livre | Book Prize



Anne Trépanier, *De l'hydre au castor : imaginaire et représentations de la Confédération dans la presse de l'Amérique du Nord britannique, 1844-1867*. Septentrion, 2024.

De l'hydre au castor : imaginaire et représentations de la Confédération dans la presse de l'Amérique du Nord britannique, 1844-1867, d'Anne Trépanier, est un ouvrage d'histoire politique novateur. Dans une période très étudiée dont l'historiographie a souvent été dominée par la téléologie nationaliste, l'examen de Trépanier remet en question de nombreuses hypothèses existantes, offrant un regard rafraîchissant sur les craintes et les préoccupations associées à la Confédération, en particulier en ce qui concerne les Premières Nations. Le livre est profondément immersif, avec un usage intensif de sources primaires comme les caricatures politiques et les satires qui s'appuient sur des figures mythologiques ; il est marqué tout au long par une attention particulière non seulement aux idées politiques, mais aussi à la façon dont les idées politiques ont été exprimées.

A cultural history of Confederation that uses the press to reconstruct how people understood political change at that time, Anne Trépanier's *De l'hydre au castor : imaginaire et représentations de la Confédération dans la presse de l'Amérique du Nord britannique, 1844-1867* is an innovative work of political history. In a much-studied period, the historiography of which has often been dominated by nationalist teleology, Trépanier's examination challenges many existing assumptions, providing a refreshing look at the fears and concerns associated with Confederation, particularly as it related to First Nations. The book is deeply immersive, with extensive use of primary sources like political cartoons and satires that draw on mythological figures; it is marked throughout by a close attention not simply to political ideas, but to how political ideas were expressed.

Prix de l'article de langue française | French-Language Article Prize



Benoit Marsan, « Le mouvement des sans-travail québécois des années 1930 et les droits humains », *Bulletin d'histoire politique*, 31, 3 (2024).

S'appuyant sur un riche corpus de sources, Marsan examine le mouvement des sans-travail québécois des années 1930 pour explorer les tensions qui ont façonné le développement historique des droits humains au Canada. Son analyse des efforts du gouvernement québécois pour réprimer l'activisme de sans-emploi et délégitimer les revendications de reconnaissance des droits économiques et sociaux comme libertés civiles fondamentales révèle les contradictions au cœur du discours libéral sur les droits humains. Marsan tisse habilement l'histoire du travail, des mouvements sociaux, des droits civils et humains, et de la politique québécoise, d'une manière à la fois convaincante et originale.

Drawing on a rich body of sources, Marsan examines the protest movement of unemployed workers in 1930s Québec to explore the tensions that have shaped the historical development of human rights in Canada. His analysis of the Québec government's efforts to suppress the activism of the unemployed and delegitimize demands for the recognition of economic and social rights as fundamental civil liberties reveals the contradictions at the core of liberal human rights discourse. Marsan's work skillfully weaves together the histories of labour, social movements, civil and human rights, and Québec politics in a compelling and original way.

PRIX EUGENE-A.-FORSEY DE THÈSE ÉTUDIANTE AUX CYCLES SUPÉRIEURS | EUGENE A. FORSEY PRIZE FOR GRADUATE STUDENT DISSERTATION



Chantal Mancini, Provincial Bargaining, Provincial Union Power, and the Ontario Secondary School Teachers' Federation: A Case Study of Ontario Teacher Union Democracy in an Era of Centralized Bargaining, PhD Thesis, McMaster University, 2023.

This comprehensively researched, forcefully argued, methodologically sophisticated, and well-written McMaster PhD thesis is a most deserving winner of the Forsey Prize. This study of the centralization of collective bargaining in the Ontario education sector in the past decades assesses its impact on internal democracy in the Ontario Secondary School Teachers' Federation (OSSTF). Various theoretical lenses including union democracy, public sector unionism, labour geography, and teacher professionalism are used to analyze the OSSTF's response to ever increasingly centralized bargaining. In her final analysis, these processes have led to a decline in union democracy and potentially further limited the union's ability to resist neoliberalist attacks on public education.

Cette thèse de doctorat de l'Université McMaster, basée sur des recherches approfondies, une argumentation solide, une méthodologie sophistiquée et une rédaction soignée, mérite amplement le prix Forsey. Cette étude de la centralisation de la négociation collective dans le secteur de l'éducation en Ontario au cours des dernières décennies évalue son impact sur la démocratie interne au sein de la Fédération des enseignant.e.s des écoles secondaires de l'Ontario (FEESO). Diverses optiques théoriques, dont la démocratie syndicale, le syndicalisme du secteur public, la géographie du travail et le professionnalisme des enseignant.e.s, sont utilisées pour analyser la réponse de la FEESO à la centralisation croissante des négociations. Dans son analyse finale, ces processus ont conduit à un déclin de la démocratie syndicale et ont potentiellement limité davantage la capacité du syndicat à résister aux attaques néo-libérales sur l'éducation publique.



Procès-verbal de l'AGA 2025 | AGM Minutes 2025

George Brown College
le 3 juin 2025 | June 3, 2025

1. Ouverture de la réunion

16h45.

2. Reconnaissance du territoire

Le Collège George Brown est situé sur le territoire traditionnel des Mississaugas de la Première Nation de Credit et d'autres peuples autochtones qui ont vécu ici au fil du temps. Nous sommes reconnaissant.e.s de partager cette terre en tant que peuple du traité qui apprend, travaille et vit dans la communauté avec les autres.

3. Minute de silence en hommage aux historien.ne.s décédé.e.s depuis notre dernière AGA

David Moorman, Rosemary Ommer, Ruth Roach Pierson, Shelley Gavigan et William Lundell.

4. Adoption de l'ordre du jour

Motion d'Andrew Nurse, appuyée par Matthew Hayday. Adoptée.

5. Adoption du procès-verbal de la réunion de 2024

Motion d'Andrew Nurse, appuyée par John Lutz. Adoptée.

6. Rapport du président

Don Wright a remercié Caroline Durand, présidente du programme, ainsi que le comité du programme. Il a remercié David Hazzan, coordinateur des arrangements locaux et DJ de Cliopalooza. Enfin, il a remercié Catherine Charlton, nouvelle coordonnatrice exécutive de la SHC, et Tsegahiwot (Grace) Habtegiorgis, nouvelle coordonnatrice financière de la SHC. Il a souligné qu'il faut un village pour organiser une réunion annuelle.

Au sujet de Catherine Charlton, Don a remercié Colin Coates, Jo McCutcheon et Alexandre Dubé, qui se sont joints à lui au sein du comité de recrutement pour trouver une nouvelle coordonnatrice exécutive. Au nom de la SHC, Don souhaite la bienvenue à Catherine.

Au sujet de Grace Habtegiorgis, Don a remercié Jo McCutcheon, qui a trouvé une solution créative aux besoins de la SHC en matière de comptabilité en faisant en sorte que la SHC engage Grace Habtegiorgis par l'intermédiaire du Conseil canadien des archives.

1. Call to Order

4:45 p.m.

2. Land Acknowledgement

George Brown College is located on the traditional territory of Mississaugas of the Credit First Nation and other Indigenous peoples who have lived here over time. We are grateful to share this land as treaty people who learn, work and live in the community with each other.

3. Minute of Silence to Honour Historians Deceased since our last AGM

David Moorman, Rosemary Ommer, Ruth Roach Pierson, Shelley Gavigan, and William Lundell.

4. Adoption of the Agenda

Motion by Andrew Nurse, seconded by Matthew Hayday. Passed.

5. Adoption of the 2024 Meeting Minutes

Motion by Andrew Nurse, seconded by John Lutz. Passed.

6. President's Report

Don Wright thanked Caroline Durand, the program chair, and the program committee. He thanked David Hazzan, the local arrangements coordinator and Cliopalooza DJ. Finally, he thanked Catherine Charlton, the CHA's new executive coordinator, and Tsegahiwot (Grace) Habtegiorgis, the CHA's new financial coordinator. He noted that it takes a village to organize an annual meeting.

Speaking of Catherine Charlton, Don thanked Colin Coates, Jo McCutcheon, and Alexandre Dubé, who joined him on the hiring committee for a new executive coordinator. On behalf of the CHA, Don welcomes Catherine to the fold.

Speaking of Grace Habtegiorgis, Don thanked Jo McCutcheon, who found a creative solution to the CHA's bookkeeping needs by having the CHA contract Grace Habtegiorgis through the Canadian Council of Archives.

Don a souligné qu'*Intersections* compte désormais un nouveau co-rédacteur de langue française et un nouveau corédacteur de langue anglaise, et que Jean-Michel Turcotte et Daniel R. Meister débordent d'énergie et d'idées géniales.

Don a salué le travail acharné du comité de mises en candidature, composé de Catherine Larochelle, Erin Millions, Martin Robert et Aaron Wright, qui a préparé une liste de candidat.e.s formidables. Don a souligné que cette année, la SHC a élu quatre nouveaux membres au Conseil d'administration, et non trois, car l'année dernière la SHC a voté en faveur d'augmenter le nombre de membres du Conseil d'administration d'une personne afin d'accueillir un.e collègue en situation d'emploi précaire.

Don a salué le travail acharné de ceux et celles qui ont siégé aux nombreux comités de prix de la SHC et a expliqué que cette année, la SHC a décerné un nouveau prix : le Prix de la Société historique du Canada pour le meilleur livre savant (en français) en histoire du Canada. L'idée est venue d'Alexandre Dubé, qui a souligné que depuis 1977 seuls six livres en français avaient remporté le prix du meilleur livre. Alors que pendant les sept premières années, trois livres en français ont reçu ce qui était alors le prix Sir-John-A.-Macdonald, au cours des 40 années suivantes, seuls trois livres en français ont reçu le prix Macdonald, le dernier en 2011. Le meilleur livre en français recevra également une médaille du gouverneur général.

7. Rapport de la trésorière

Jo McCutcheon a indiqué que depuis 2008, la SHC est passée d'un déficit de plus de 39 000 \$ à une situation difficile et pleine de défis, comme la pandémie, l'absence de financement du CRSH pour la *RSHC*, l'annulation des bourses de voyage du CRSH pour les étudiant.e.s diplômé.e.s souhaitant assister à la réunion annuelle, et la diversité des défis rencontrés au cours de l'année écoulée. En 2023, la SHC a enregistré un déficit de 28 100 \$, mais a pu puiser dans l'excédent que Marielle, Michel, le Conseil d'administration et les membres ont contribué à constituer depuis 2009.

Jo a souligné que la SHC continue de soutenir ses membres, ses activités annuelles et des programmes importants tels que les subventions de voyage pour les étudiant.e.s diplômé.e.s et les jeunes chercheur.se.s. Elle a expliqué que la SHC allait apporter deux modifications mineures au programme de subventions de voyage. Le libellé actuel soutient les étudiant.e.s diplômé.e.s, mais la SHC reconnaît que les étudiant.e.s de premier cycle inscrits à des programmes d'histoire publique et d'histoire en général peuvent être intéressé.e.s par la participation à une réunion annuelle de la SHC. À cette fin, le programme de subventions de voyage sera désormais ouvert à tous et toutes les étudiant.e.s qui présentent un exposé à la réunion annuelle. De plus, la SHC reconnaît que la participation au Congrès entraîne des frais et a donc réduit les exigences concernant la distance entre le lieu de la réunion annuelle et le lieu de résidence des candidat.e.s (de 300 km à 100 km) et restera flexible lorsqu'il s'agira de soutenir les membres qui demandent cette aide.

Don noted that *Intersections* has a new French-language co-editor and a new English-language co-editor, and that Jean-Michel Turcotte and Daniel R. Meister have reserves of energy and a lot of great ideas.

Don acknowledged the hard work of the Nominating Committee: Catherine Larochelle, Erin Millions, Martin Robert, and Aaron Wright, who prepared a wonderful slate of candidates. Don noted that this year the CHA elected four, not three, new Council members because last year the CHA voted to increase the size of Council by one person to have a precarious colleague at the table.

Don recognized the hard work of those who served on the CHA's many prize committees, and explained that this year the CHA awarded a new prize: le Prix de la Société historique du Canada pour le meilleur livre savant en histoire du Canada. It was the idea of Alexandre Dubé, who highlighted that since 1977 only six French-language books had won the best book prize. While in the first seven years, three French-language books received what was then the Sir John A. Macdonald Prize, across the next 40 years just three French-language books received the Macdonald Prize, the last one in 2011. The best French-language book will also receive a Governor General's Medal.

7. Treasurer's Report

Jo McCutcheon reported that since 2008 the CHA has moved from a deficit of more than \$39,000 through navigating difficult and challenging years like the Pandemic, no SSHRC funding for the *JCHA*, the cancellation of SSHRC's travel grants for graduate students to attend the annual meeting, and the diversity of challenges encountered this past year. In 2023, the CHA recorded a deficit of \$28,100 but was able to draw upon the surplus that Marielle, Michel, the Council and the membership have worked to build since 2009.

Jo noted that the CHA continues to support CHA members, annual activities, and important programs like travel subsidies for graduate students and emerging scholars. She explained that the CHA will be implementing two minor changes to the travel subsidies program. The current language supports graduate students, but the CHA recognizes that undergraduate students in Public History programs and in history generally may be interested in attending a CHA annual meeting. To that end, the travel subsidy program will now be open to all students presenting at the CHA. Moreover, the CHA recognizes that there are costs to attend Congress and has therefore reduced the requirements regarding the distance of applicants from the conference location (from 300km to 100km) and will remain flexible when it comes to supporting members who apply for this support.

Activités annuelles de la SHC | CHA Annual Activities

Lors de la réunion annuelle de cette année, Jo a indiqué que la SHC avait octroyé une aide financière de 7 376,88 \$ à 30 membres de la SHC.

Jo a remercié Catherine Charlton, la nouvelle coordonnatrice exécutive de la SHC, pour avoir collaboré avec elle afin de soutenir les programmes de financement et d'identifier des moyens d'améliorer les possibilités de financement.

Jo a fait remarquer que l'année dernière, elle avait présenté les états financiers de la SHC qui reflétaient un déficit, et qu'un autre déficit était prévu pour 2024. Au lieu de cela, la SHC a pu afficher un léger excédent cette année, pour trois raisons :

1. Certaines dépenses pour des ordinateurs prévues ont été reportées et seront pris en charge cette année.
2. La SHC n'a pas eu les mêmes dépenses pour son site web et son application de la réunion annuelle cette année.
3. Le nombre d'adhésions pour 2024 a été plus élevé que prévu. La SHC a connu pendant une courte période un nombre d'adhésions très faible, inférieur à 700 membres. Le nombre d'adhésions a de nouveau grimpé pour se rapprocher des 1 000 et la SHC est confiante dans sa capacité à trouver des moyens de soutenir les étudiant.e.s, les chercheur.se.s émergent.e.s, les post-doctorant.e.s et les collègues en situation précaire.

Jo a souligné qu'elle était particulièrement reconnaissante pour l'excédent accumulé par la SHC, car l'avenir de la réunion annuelle est incertain. Bien que la SHC ne se réunisse pas dans les locaux fournis par la Fédération, elle devra établir un budget et fixer des tarifs pour couvrir les frais liés à l'organisation de la réunion annuelle. La SHC consultera régulièrement ses membres et mettra tout en œuvre pour garantir l'accessibilité des frais d'inscription à la réunion annuelle de l'année prochaine.

Jo a remercié Tsegahiwot (Grace) Habtegiorgis et Marielle Campeau pour leur travail sur le budget annuel et pour avoir fourni des documents clés pour le rapport de la trésorière. Elle a souligné que Grace et Marielle travaillent et communiquent ensemble, car Marielle connaît l'historique des finances de la SHC et partage généreusement ses connaissances.

Enfin, Jo a remercié Catherine Charlton et Michel Duquet, qui ont apporté leur aide et leurs conseils sur les dépenses de la SHC.

8. **Les règlements de la Société stipulent que les membres doivent, à chaque réunion annuelle, désigner un.e vérificateur.ice pour le nouvel exercice financier. Est-ce que quelqu'un.e désirerait proposer Andrea Poole comme vérificatrice?**

For this year's annual meeting, Jo reported that the CHA provided \$7,376.88 in funding to 30 CHA members.

Jo thanked Catherine Charlton, the CHA's new executive coordinator, for working with her to support the funding programs and to identify ways to improve funding opportunities.

Jo remarked that last year she presented that the CHA's financial statements reflected a deficit, and that another deficit was anticipated for 2024. Instead, the CHA was able to post a modest surplus this year, for three reasons:

1. Some expected computer expenses were delayed and will instead occur in 2025.
2. The CHA did not have the same website and conference application expenses this year.
3. Membership numbers for 2024 were higher than expected. The CHA had very low membership numbers for a short time—below 700 members. The membership numbers have climbed closer to 1,000 once again and the CHA feels confident in its ability to find ways to support students, emerging scholars, post-docs, and precarious colleagues.

Jo noted that she is especially thankful for the surplus the CHA has been building, because uncertain times regarding the annual meeting are ahead. While the CHA will not be meeting within the infrastructure provided by the Federation, it will need to build a budget and set rates to cover the costs of hosting the annual meeting. The CHA will be consulting with the membership regularly and will work very hard to ensure accessibility for members with regard to next year's annual meeting fees.

Jo thanked Tsegahiwot (Grace) Habtegiorgis and Marielle Campeau for their work on the annual budget and for providing key documents for the Treasurer's Report. She noted that Grace and Marielle are always working and communicating together because Marielle knows the history of the CHA's finances and is generous with her knowledge.

Finally, Jo thanked Catherine Charlton and Michel Duquet, who provided assistance and advice on CHA expenses.

8. **The By-laws of the Association specify that members shall appoint, at each Annual Meeting, an auditor to audit the accounts of the Association for the upcoming fiscal year. Could we therefore have a motion to appoint Andrea Poole as our auditor?**

Activités annuelles de la SHC | CHA Annual Activities

Motion de Gwynneth Jones, appuyée par Greg Kennedy, visant à nommer Andrea Poole comme vérificatrice pour l'année fiscale 2025. Adoptée.

Un membre a demandé à Jo si la vérificatrice était régulièrement remplacée, et elle a répondu que l'année dernière, pour la première fois depuis plusieurs années, nous avons eu une nouvelle vérificatrice. Un autre membre a demandé pourquoi le nombre de membres fluctuait, et elle a expliqué que le nombre de membres était étroitement lié à la réunion annuelle, et qu'il avait donc baissé pendant la pandémie, lorsque la réunion annuelle avait été annulée ou tenue en ligne.

9. Résultats de l'élection 2025

Don a remercié le comité de mises en candidature de cette année pour avoir trouvé d'excellent.e.s candidat.e.s pour siéger à l'exécutif, le conseil d'administration et le comité de mises en candidature.

L'Exécutif

Jo McCutcheon – Trésorière
Alexandre Dubé – Secrétaire de langue française
Daniel R. Meister – Secrétaire de langue anglaise

Don a remercié la secrétaire de langue anglaise sortante, Amanda Ricci.

Les nouveaux membres du Conseil d'administration sont : Alison Norman, Godefroy Desrosiers-Lauzon, Karen Froman et Sharn Kaur Sandhra.

Don a remercié les membres sortant.e.s du Conseil d'administration : Harvey Amani Whitfield, Meredith Terretta et Wendell Nii Laryea Adjetej.

Les nouveaux membres du Comité de mises en candidature sont : Erin Spinney et Valérie Lapointe-Gagnon.

Don a remercié la membre sortante du comité de mises en candidature, Catherine Larochelle.

10. Autres sujets

a) Réunion annuelle de la SHC 2026

Don a indiqué que la SHC mettra tout en œuvre pour organiser une réunion annuelle en personne en 2026 et prévoit de faire une annonce à ce sujet dans les prochaines semaines. Il a également précisé que Colin Coates, dans ses nouvelles fonctions de président de la SHC, nommera un comité chargé d'examiner l'avenir de la réunion annuelle, en particulier compte tenu de la crise climatique actuelle.

Motion by Gwynneth Jones, seconded by Greg Kennedy, that we appoint Andrea Poole as our auditor for the 2025 fiscal year. Passed.

Jo was asked if the auditor is regularly changed, and replied that last year, for the first time in a few years, we had a new auditor. She was also asked why there were swings in the membership, and she explained that the membership is very tied to the annual meeting, so it dipped during the pandemic when the annual meeting was cancelled or held online.

9. 2025 Election Results

Don thanked this year's nominating committee for finding excellent candidates for the Executive, Council, and the Nominating Committee.

Executive

Jo McCutcheon – Treasurer
Alexandre Dubé – French-Language Secretary
Daniel R. Meister – English-Language Secretary

Don thanked the outgoing English-Language Secretary, Amanda Ricci.

The new Council members are: Alison Norman, Godefroy Desrosiers-Lauzon, Karen Froman, and Sharn Kaur Sandhra.

Don thanked the outgoing Council members: Harvey Amani Whitfield, Meredith Terretta, and Wendell Nii Laryea Adjetej.

The new Nominating Committee members are: Erin Spinney and Valérie Lapointe-Gagnon.

Don thanked the outgoing Nominating Committee member, Catherine Larochelle.

10. Other Business

a) CHA Annual Meeting 2026

Don reported that the CHA will make every effort to hold an in-person annual meeting in 2026, and plans to make an announcement to this effect in the coming weeks. He noted as well that Colin Coates, in his new capacity as CHA President, will be appointing a committee to consider the future of the annual meeting, especially given the ongoing climate crisis.

Activités annuelles de la SHC | CHA Annual Activities

b) Motion de la réunion des président.e.s de départements d'histoire

Thomas Peace a présenté la motion suivante, appuyée par Rhonda Hinthier : « Que la SHC adopte une approche axée sur une campagne visant à promouvoir publiquement la valeur de l'histoire, d'un diplôme en histoire et des compétences uniques de notre profession, et modifie les documents existants dans le contexte de l'IA générative ».

En réponse aux questions, Thomas et Rhonda ont expliqué qu'ils souhaitent inspirer les actions du Conseil d'administration avec cette motion et démontrer la valeur des départements d'histoire face à l'IA. Don a fait remarquer que l'augmentation d'une personne au sein du Conseil d'administration cette année contribuera probablement à compenser les ressources supplémentaires que nécessitera la mise en œuvre de cette motion. Jo a mentionné que la SHC verse une cotisation à la Fédération, que la SHC pourrait utiliser pour demander à la Fédération d'utiliser également ses ressources et ses connaissances pour faire face à la situation de l'IA. Don a proposé une motion à cet effet, qui a été adoptée.

11. Vice-président

Don a remercié le comité de mises en candidature d'avoir trouvé un excellent candidat pour le poste de vice-président, Martin Laberge. Colin Coates a demandé à trois reprises à l'auditoire s'il y avait d'autres candidat.e.s proposé.e.s par l'assemblée. En l'absence d'autres candidatures, Martin Laberge sera le candidat à la vice-présidence lors des élections de 2026.

12. Ajournement

17h45.

b) Motion from Meeting of History Department Chairs

Thomas Peace moved the following motion, which Rhonda Hinthier seconded: "That the CHA adopt a campaign-based approach to publicly promoting the value of history, a history degree, and the unique skill sets of our profession; and modify existing materials in the context of generative AI."

Responding to questions, Thomas and Rhonda explained that they want to inspire Council's actions with this motion and also demonstrate the value of history departments in the face of AI. Don noted the expansion of Council by one person this year will likely help offset the additional resources that acting on this motion will require. Jo mentioned that the CHA pays a membership fee to the Federation, which the CHA could leverage to ask that the Federation also use its resources and knowledge to address the AI situation. Don called a motion to this effect, which passed.

11. Vice President

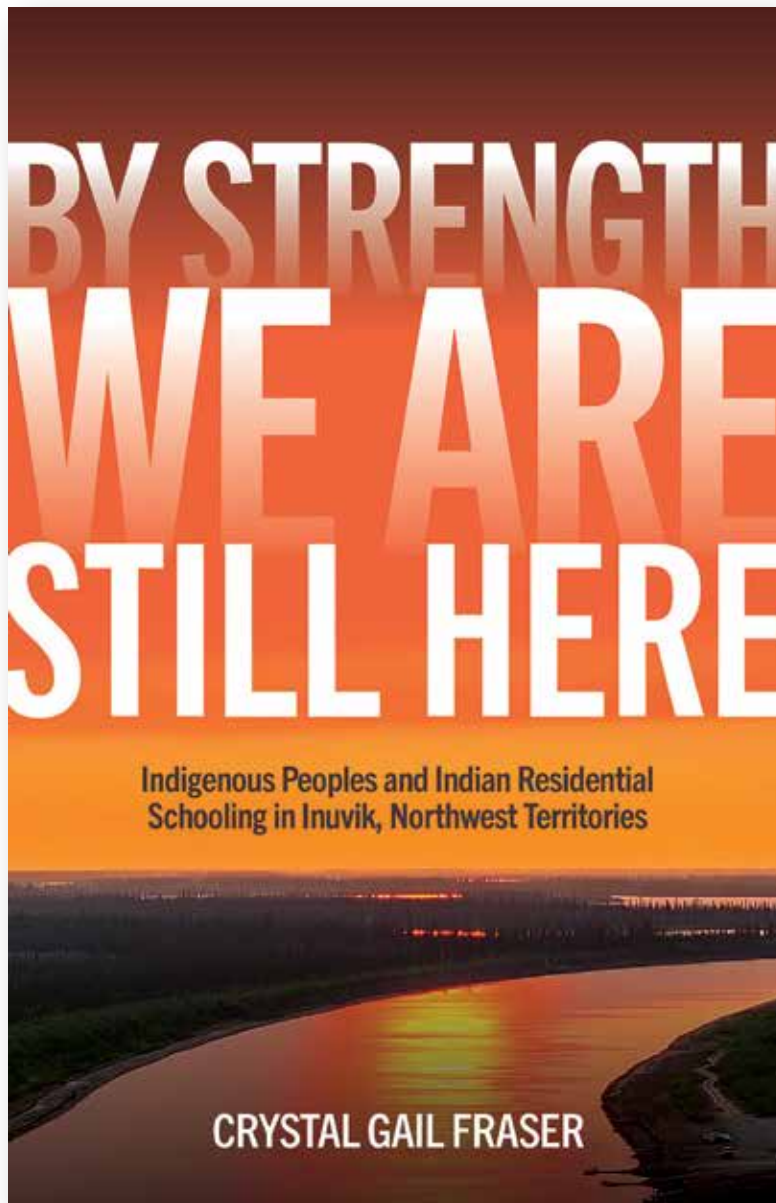
Don thanked this year's nominating committee for finding an excellent candidate for the next Vice-President, Martin Laberge. Colin Coates asked the audience three times if there were nominations from the floor for other candidates. Hearing none, Martin Laberge will be the Vice-President candidate on the 2026 ballot.

12. Adjournment

5:45 p.m.



“Remarkable in its research depth and intellectual rigour.”



“Fraser foregrounds the perspectives of Survivors, Elders, and Knowledge Keepers through a thoughtful and sensitive Indigenous oral history practice. In its research methods, incorporation of Indigenous languages, and community-centred approach, *By Strength, We Are Still Here* makes a striking and original contribution to the literature on Indian Residential Schools.”

—CHA Best Book in Scholarly History jury

Winner: Canadian Historical Association: Best Scholarly Book in Canadian History

Winner: Canadian Historical Association: Clio North Prize

Honourable mention: Canadian Historical Association: Best Indigenous History Book Prize

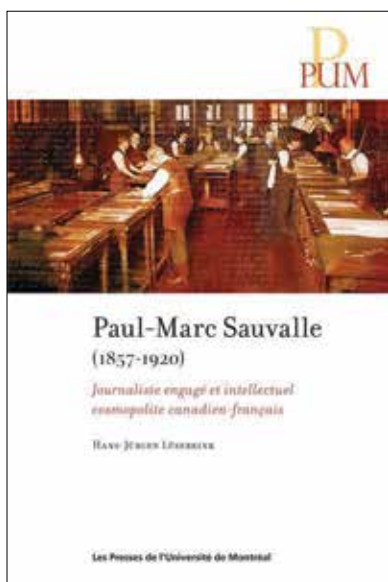
Winner: Native American and Indigenous Studies Association's First Book Prize

Shortlisted: Robert Kroetsch City of Edmonton Book Prize



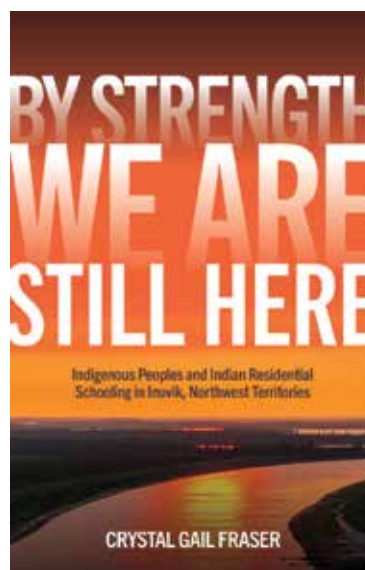
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