

Portail de l'éducation de Historica Canada

The Confederation Debates: Prince Edward Island Senior Mini-unit

This [mini-unit](#) for senior-level classes helps students to understand and analyze the key ideas and challenges that preceded Prince Edward Island's entry into Confederation. The first section deals with the debates in the provincial and/or federal legislatures, while the second section addresses more specifically founding treaty negotiations with the First Nations. Each section can be taught independently.

The activities and attached materials will help students understand the diversity of ideas, commitments, successes and grievances that underlie Canada's founding.

By the end of this mini-unit, your students will have the opportunity to:

1. Use the historical inquiry process—gathering, interpreting and analyzing historical evidence and information from a variety of primary and secondary sources—in order to investigate and make judgements about issues, developments and events of historical importance.
2. Hone their historical thinking skills to identify historical significance, cause and consequence, continuity and change, and historical perspective.
3. Develop knowledge of their province/region within Canada, minority rights and democracy, and appreciate the need for reconciliation with Indigenous Peoples.



Primary Source: James Colledge Pope's Views on Confederation

When Prince Edward Island's legislatures debated Confederation between 1865 and 1873, James Pope spoke on Confederation. His position shifted over time from anti-Confederate to pro-Confederate, so pay careful attention to whether Pope said each quote before 1873, or during 1873.

SUMMARY STATEMENTS

"I regret that I must oppose the measure, for the reason that the details, as adopted by the Quebec Conference, do not offer, in my opinion, fair terms to the people of the Island. It must be remembered, in the discussion of this question, that our insular¹ position, the absence from our soil of minerals, and the difficulty, I might almost say, impossibility, of communication without sister Colonies during half the year, place us, in dealing with this question, in a position totally different from Nova Scotia or New Brunswick. These Provinces are geographically connected with Canada, and have, within themselves, the materials requisite² to constitute³ them manufacturing countries."

PEI Legislative Assembly Debates, 24 March 1865, pg. 45.

"RESOLVED... even if a Union of the Continental Provinces of British North America should have the effect of strengthening and binding more closely together those Provinces, or advancing their material and commercial interests, this House cannot admit that a Federal Union of the North American Provinces and Colonies, which would include Prince Edward Island, could ever be accomplished upon terms that would prove advantageous to the interests and well-being of the people of this Island, cut off and separated as it is, and must ever remain, from the neighboring Provinces, by an immovable barrier of ice for many months in the year; and this House deems it to be its sacred and imperative duty to declare and record its conviction, as it now does, that any Federal Union of the North American Colonies, that would embrace this Island, would be as hostile⁴ to the feelings and wishes, as it would be opposed to the best and most vital interests, of its people."

PEI Legislative Assembly Debates, 4 May 1866, pg. 52.



Image held by Library and Archives Canada.

¹ Insular = isolated

² Materials requisite = required materials

³ Constitute = make

⁴ Hostile = contrary

[The mini-unit includes primary documents from prominent historical figures who contributed to the debate, such as James Pope.](#)



Amor de Cosmos in Brief

This summary borrows from the Dictionary of Canadian Biography entry listed in the “Additional Resources” section of this mini-unit.

Amor de Cosmos was born under the name William Alexander Smith in Windsor, Nova Scotia, in 1825 to a family of Loyalists. In 1852, he moved to California to work as a photographer. In 1854, a bill from the California Senate approved his name change to Amor de Cosmos. Four years later, he joined his brother at Vancouver Island after hearing that gold has been found on the Fraser River. He founded the *British Colonist* newspaper in 1858, where he began his lifelong advocacy for the city of Victoria. His paper also fought for responsible government, the unification of the colonies, and the development of a “nation” in BC that employed Chinese workers without giving them full rights within the community. He also espoused a strong belief in progress, growing populations and an economic future for BC based on farming, fisheries, and forestry. He held a seat in the Vancouver Island Legislative Assembly from 1863 until 1866. After the union of the provinces of Vancouver Island and British Columbia, he sat in the British Columbia Legislative Council for four years.

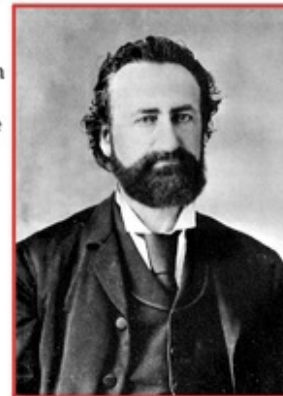


Image held by Library and Archives Canada.

De Cosmos supported Confederation because he believed it would prevent American expansionism into British Columbia. He hoped that, with time, a larger British political union would mature to the point that it would occupy a seat in an imperial legislature in London, England. His intense advocacy for Victoria also led him to push for that city to become the chief Canadian Pacific transportation hub. To accomplish these lofty goals, he founded the Confederation League with other British Columbian politicians in 1868. At the League’s convention in Yale that year, the League passed motions to join Confederation, and sparked considerable support for the colony to join Canada. He and his supporters continued to pursue responsible government and Confederation for several years against those who opposed uniting with Canada. This latter movement was led by de Cosmos’s chief rival: John Sebastian Helmcken.

From 1871 to 1874, de Cosmos was elected to the British Columbia Legislative Assembly, where the lack of sufficient progress on the Canadian Pacific Railway limited his effectiveness. De Cosmos served as British Columbia’s second premier from 1872 to 1874. He is known as British Columbia’s “Father of Confederation” because of his important role in founding the Confederation League, uniting the colonies of Vancouver Island and British Columbia, and for fervently advocating bringing the province into Confederation.

[The mini unit provides short biographies of all historical figures.](#)

Handout: Copies of Treaties of Peace and Friendship



Note: The spelling in these treaties is very inconsistent, so we did not mark misspellings with [sic].

Treaty of 1725 for Ratification at Annapolis Royal

Reproduced from: “*Indian Treaties and Surrenders, from 1680-1890: In Two Volumes, Volume 1.*”
Ottawa: S.E. Dawson Printer, 1905: 198.

ARTICLES OF SUBMISSION AND AGREEMENT made at Boston, in New England, by Sanquaaram alias Loron Arexus, François Xavier and Meganumbe, delegates from Penobscott, Naridgwack, St. Johns, Cape Sables and other tribes inhabiting within his Majesty's territories of Nova Scotia or New England.

Whereas His Majesty King George by concession¹ of the Most Christian King, made at the Treaty of Utrecht, is become the rightful possessor of the Province of Nova Scotia or Acadia according to its ancient boundaries: We, the said Sanquaaram alias Loron Arexus, François Xavier and Meganumbe, delegates from said tribes of Penobscott, Naridgwack, St. Johns, Cape Sables and other tribes inhabiting within His Majesty's said territories of Nova Scotia or Acadia and New England, do, in the name and behalf of the said tribes we represent, acknowledge His said Majesty King George's jurisdiction and dominion over the territories of the said Province of Nova Scotia or Acadia, and make our submission to His said Majesty in as ample a manner as we have formerly done to the most Christian King.

And we further promise on behalf of the said tribes we represent that the Indians² shall not molest³ any of is Majestie's subjects or their dependants in their settlements already made or lawfully to be made, or in their carrying on their traffick and other affairs within the said Province.

That if there happens any robbery or outrage committed by any of the Indians, the tribe or tribes they belong to shall cause satisfaction and restitution to be made to the parties injured.

That the Indians shall not help to convey away any soldiers belonging to His Majestie's forts, but on the contrary shall bring back any soldier they shall find endeavouring⁴ to run away.

That in case of any misunderstanding, quarrel or injury between the English and the Indians no private revenge shall be taken, but application shall be made for redress according to His Majestie's laws.

That if the Indians have made any prisoners belonging to the Government of Nova Scotia or Acadia during the course of the war they shall be released at or before the ratification of this treaty.

That this treaty shall be ratified⁵ at Annapolis Royal.

¹ Concession = to give up

² Indians = an archaic term for First Nations Peoples

³ Molest = bother

⁴ Endeavoring = trying to accomplish something

⁵ Ratified = made official

[The mini unit also includes Indigenous primary documents, including texts from the Treaties of Peace and Friendship.](#)

Curriculum Objectives

This mini-unit has been broadly designed for Prince Edward Island senior-level classes. The activities described in the pages, for example, fulfill the following outcomes listed in Prince Edward Island's "History 621A: Canadian History," and "Canadian Studies CAS401A" curriculum guides.

The mini-unit can be accessed here:

<https://hcmc.uvic.ca/confederation/pdfs/pei-national.pdf>

Background

Before each province and territory became a part of Canada, their local legislatures (and the House of Commons after 1867) debated the extent, purposes and principles of political union between 1865 and 1949. In addition to creating provinces, the British Crown also negotiated a series of Treaties with Canada's Indigenous Peoples. Although these texts, and the records of their negotiation, are equally important to Canada's founding, as the Truth and Reconciliation Committee recently explained, "too many Canadians still do not know the history of Indigenous peoples' contributions to Canada, or understand that by virtue of the historical and modern Treaties negotiated by our government, we are all Treaty people."

The vast majority of these records, however, remain inaccessible and many can only be found in provincial archives. By bringing together these diverse colonial, federal and Indigenous records for the first time, and by embracing novel technologies and dissemination formats, [*The Confederation Debates*](#) encourages Canadians of all ages and walks of life to learn about past challenges, to increase political awareness of historical aspirations and grievances and engage present-day debates, as well as to contribute to local, regional and national understanding and reconciliation.