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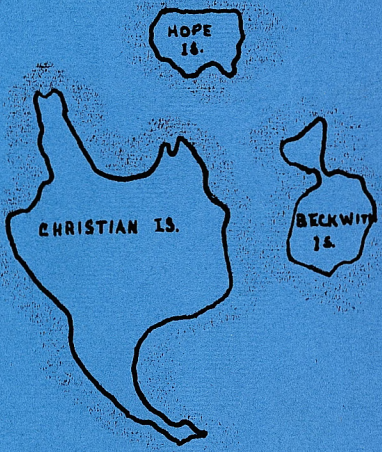
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Proceedings of

HOME MAKERS CONVENTION

SOUTHERN ONTARIO REGION
Aug 11, 12, 13, 1959

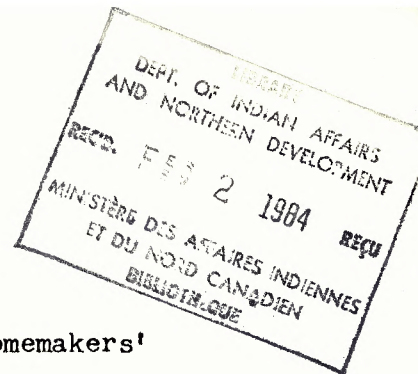
Christian Island Reserve



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PUBLICATION NO. 35



Dear Homemakers,

Following is a summary report of the 14th Homemakers' Convention.

Thank you so much to all who gave so generously of your time and energy to make the three days a success.

Our charming hostesses worked diligently and made everyone feel welcome. They prepared the meals, washed the dishes and organized the entertainment. Our speakers gave us food for thought. Our delegates made the discussions worthwhile and interesting.

There are many very valuable ideas and suggestions in this booklet. We hope you will share them with your neighbours and make use of them in your homes and communities.

The Homemakers Reports are very important and make interesting reading. They show of course what the various clubs have been doing in the past year. Some have done much good work, others have lagged behind. This gives cause for concern. We hope the clubs who were not represented are keeping active and will be there at next year's meeting to be held on the Moravian Reserve the last week in July.

Those who are dragging their feet could, if they would, pull up their sox, reorganize and show how well they can do.

Above all, let us not let petty jealousies interfere with meetings and good work. We are all trying to get an overall job done that will benefit everyone in the community, regardless of likes or dislikes. None of us is perfect, but we can all try our best, and we can all learn. The potentialities in you women are tremendous. Only you know how to bring out those abilities and put them to good use.

The Homemakers Clubs will have to become more active and interested, otherwise there may soon not be a convention. We at Regional Office are willing to help but we cannot do the work for you. This is your organization. You know better what needs to be done, can be done, and should be done.

If you will make up your minds, you will be amazed at what you can accomplish.

Sincerely,

Helen Martins,
Social Worker.

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DELEGATES & GUESTS

Christian Island	Mrs. Faith Marsden Mrs. Helen Norton Mrs. Dora Sylvester Mrs. Elizabeth King Mrs. Ella Mixemong Mrs. Lucy Monague Mrs. Raymond Marks Mrs. Nancy Copegog Mrs. Sam Jamieson and other Homemaker members
Caradoc	Mrs. Pearl Miskokomon (Lower Muncey) Mrs. Frances Abram (Oneida West) Mrs. Mable French (Isaiah) (Back Settlement) Mrs. Mary Elm (Oneida East)
Golden Lake	Mrs. Leo Baptiste
Moravian	Mrs. Rebecca Snake Mrs. Eunice Snake Mrs. Phoebe Peters
Rice & Mud Lakes	Mrs. Alfred Simpson (Alderville) Mrs. James Bigwin " Mrs. Elizabeth Franklin " Miss Velma Marsden " Mrs. Everett Simpson " Mrs. Eugene Smoke "
Simcoe	Mrs. James York (Georgina Island)
Sarnia	Mrs. Ted Rodd (Sarnia) Mrs. Fred Rogers " Mrs. William Rogers (Sarnia)
Bruce	Mrs. Verna Johnston (Cape Croker) Mrs. Lillian Nadjiwon " "
Tyendinaga	Mrs. Frank Brant Mrs. George Culbertson

The 14th Homemakers Convention
Southern Ontario Region
held at
CHRISTIAN ISLAND RESERVE
August 11, 12 & 13, 1959

TUESDAY, AUGUST 11

Church Service.

Chairlady - Mrs. Faith Marsden

O Canada

Convention opened by Rev. Father O.H. Labelle, S.J.

Early History of Christian Island
by Rev. Father Labelle

"Ladies and Gentlemen,

You may or may not be aware of the fact that this Island was, three centuries ago, the scene of one of the most gripping tragedies of our country's history, and that on this very land, was enacted the last act of that tragedy, the death throes of a great Indian nation. Here, according to an astute writer of those times, the destiny of this continent was decided.

On this Island, missionaries of heroic virtue and incomparable bravery made their last attempt to christianize a pagan nation. These men of high culture who left their native land and came to this unknown and hostile wilderness to bring the light of christianity to the pagan natives with no hope of earthly reward were forced to find refuge with the remnants of their Christian converts on this Island. Here, came the heartbreaking realization that the work of ten years of hardship and unbelievable sufferings had been wiped out with seemingly little result.

Here, on this Island was the last stand of proud and noble chiefs of the Huron race, not broken in spirit, but forced by overwhelming odds to seek refuge from the fury and cunning of their Iroquois enemies.

Here trod thousands of lowly members of the Huron race, men, women, and children who had found consolation and hope in their newly acquired Christian religion.

For those who are not familiar with the history of those days let us go back a little in time and place in order to understand better the tragedy that was enacted here.

The time is 1649. The place, the Mission of Ste. Marie, now known as Martyrs' Shrine. At that time Ste. Marie was a flourishing centre from which radiated many villages of the Huron nation. Within

a comparatively small space now known as Simcoe County there lived about twenty thousand Huron Indians, many hundreds of whom had become Christians and were content to settle down to a more peaceful life.

Here the tireless missionaries created the first experimental farm in agricultural records; here, was established the initial social service effort, instructing the natives in the fundamentals of moral conduct, sanitation, and political science.

Here, was developed a form of state medicine and education. Here, every modern invention of the European world was developed as far as materials and other resources would allow. Here, was built the first canal locks on this continent, and indeed second only to one built a few years earlier in France.

Here the science of astronomy was utilized by these learned missionaries to foretell eclipses and other heavenly phenomena. And the principles of hydraulics were put to good use.

This was the advanced state of civilization to which this group of missions had attained when suddenly lightning struck and destroyed this flourishing and promising centre of culture in this province.

The Iroquois, implacable enemies of the Hurons, descended with overwhelming power and military skill upon this first centre of civilization and christianity. Within a few short months they had almost completely destroyed it. They murdered, plundered and tortured and scattered the disorganized Hurons over the country. Many were killed, others were captured and incorporated into the Iroquois nation. Their villages were destroyed and Fort Ste. Marie was left alone to withstand the gathering force of the Iroquois, who were determined to completely wipe out the Huron race.

It was then that the missionaries decided to abandon Ste. Marie and to retreat to a safer place, and Christian Island was chosen. This Island at that time was known as St. Joseph's Island. (At one time, it was known as Faith Island indeed there were three Islands in this area known as Faith, Hope and Charity. And I like to think that the other two Islands were Beckwith and Hope which constitutes this reserve. Hope has retained that name to this day).

It was during these terrible raids of the Iroquois that John de Brebeuf and Gabriel Lalement and others were tortured. The recital of their ordeal is too horrible to relate. But the steadfastness and heroism of these men made such an impression on their captors that as the last act of their tortures they slit open the breast of these heroic men, tore out their hearts and drank the blood dripping from them in the hope of inheriting the tremendous courage and steadfastness of their victims.

In this move from Ste. Marie to Christian Island, the remaining missionaries decided to take as much of their food and goods with them to their new home as they could. Rafts were made of

dry logs, taken from the ramparts of Ste. Marie. These rafts were poled down the Wye River, across Matchedash Bay, around the end of the Peninsula, then through the narrows between the mainland and the Island to the location they had chosen for their home. Fortunately, the weather was favourable, for those of us who have lived on Christian Island know how difficult it would have been to make this journey with rafts in stormy weather. Once on the Island the two main sources of worry for the missionaries was (1) how to protect themselves against probable raids of the Iroquois, and (2) how to provide food for such a large crowd of people in this virgin forest.

The first problem was easily solved with the help of some forty whitemen, many of them soldiers. A stone fort was built as proof against any attack. The people felt fairly safe from the Iroquois. But the second problem of feeding such a large number of people as accompanied the missionaries to the Island was formidable. New refugees were coming to the Mission every day and reached a peak of about ten thousand. It seems almost incredible that this Island, 300 years ago, had at that time a population greater than that of all of Midland.

All the refugees had left their fields in the early spring and could not cultivate them. On the Island itself a very limited area could be cultivated as it was covered with forests.

Some bands of Hurons tried to hunt and gather roots and acorns on the mainland. Bands of fifty or a hundred or just single families scattered in the forest in many directions and miles apart. But the Iroquois who were bent on exterminating their enemies sought them out with unerring cunning and when found, tortured and killed even the women and the children.

The people gathered all the edible roots and acorns they could find. They sent messengers to the Algonquins to the north and west to buy fish and acorns but all in vain. Not enough could be had for so many. One eyewitness, Father Chaumoneau, remarks that all the provisions they could gather could have kept alive but one out of ten inhabitants.

With the coming of the cold seasons disease broke out among the underfed people, and dozens died every day. The Jesuit Chronicle of these events draws a most pitiful picture of the situation. The best provided inhabitants existed on a scant daily ration of boiled acorns, roots and garlic seasoned at times with a broth of powdered fish. Most of the people who could move about were walking skeletons. So great was the famine that some were driven wild with hunger and devoured the rotten carcasses of dead dogs, even dug up corpses from the ground and ate them. Worse still, in some cabins, when anyone died the body was cut up and thrown into the kettle to keep others alive. Famine had finished what the Iroquois had started, the extermination of the Huron race.

One year, almost to the day, it was decided to abandon the Island and to risk the Iroquois attack. So about the 15th of June, 1650, the party set out and of all that great number who had

come to Christian Island, only 300 reached Quebec. About half of the ten thousand died of starvation on the Island. And to this day one can see the outlines of a great mound where they were buried. Others made their escape and were taken in by other Indian nations. And thus, ended the first habitation of Christian Island.

History might have repeated itself a few years ago when Christian Island was isolated by storms for some weeks and food supplies were almost exhausted. But modern science unimpeded by Iroquois enemies soon brought in adequate supplies by plane.

As to the later history of this Island, it remained uninhabited for nearly 200 years, then a new race of inhabitants came to the Island and have remained to this day. Of these more recent events on this Island, I have little knowledge. One more competent than I will inform you.

And now a word about the event that has brought us together today. The Homemakers Club Convention.

This organization is accomplishing a most praise-worthy work. It is dedicated to the improvement of homes. Although material improvement is not the only element in making a home it is a very important one. Pope Leo the XIII in one of his encyclicals (and I do not quote his exact words) said it is difficult to love God in dire poverty or in drab, unattractive surroundings. However, I am sure we are all aware that a house no matter how attractive and comfortable does not necessarily constitute a home. Moral and spiritual value enter prominently in the making of a home. In working to make better homes, therefore, let us be mindful of these moral and spiritual elements.

And let us now ask God's blessing on this convention and its work by reciting together the Lord's Prayer." (see Page 6)

The Lord's Prayer.

.....

Mrs. Faith Marsden

"Ladies and gentlemen, Homemakers, and friends.

It gives me great pleasure, on behalf of our club, to welcome you to our island for the 14th Homemakers Convention. We have been looking forward to this important occasion for a whole year, with great anticipation, especially since this is the first time such a convention is being held on Christian Island.

Please make yourselves at home as you are very welcome. I do hope you will enjoy your stay as much as we enjoy having you here."

.....

Mr. F. W. Purser, Superintendent, Christian Island

"It is my pleasant duty today on behalf of the people of this island to extend a welcome to you. We have an area of 9,000 acres and a beautiful shoreline.

In the past few days we had so much hustle and bustle that for awhile it looked as if everything was going to be upside down and inside out. But chaos turned into order at last, and here we are at the meeting.

I hope to see more of our ladies here but for some it may not be possible to come because they have children to look after at home.

I would like personally to express my appreciation for the cooperation received in getting things ready. This newly decorated hall and basement under construction, where we hope to have a kitchen and dining room, was the idea of the Chief, Council and the people. We have many plans for the future of this island, some of which we hope will materialize.

I say again, it is nice to have you here. I trust you will have a successful convention, and trust your stay will be pleasant."

.....

Mr. Riley Roote, Chief, Christian Island

"Madam Chairman, delegates, guests and friends.

I am happy you chose our place for your convention this year. It pleases me to see so many representatives from other reserves. To every one of you I want to express a warm welcome. We will try and make everything convenient so you can enjoy yourselves and will be happy to stay here.

The homemakers were handicapped in getting materials to get the hall in shape, but with the efforts of the agency staff and the men coming out to do the work we are happy to see things organized.

We also hope you will enjoy and see more of our island. We have the best spots for picnics, hiking and watersports.

This meeting is very important, as I have learned from every reserve. I have not seen too many homemakers clubs in action but know from the ones here, in Cape Croker and Saugeen that the Homemakers Clubs are the backbone of every event in the community. This means a lot to every reserve and every home.

The club members are always called on for help. When there is sickness in a home, when a family is destitute, when a child needs care....we on Christian Island find it very convenient to call on them.

I hope your clubs will flourish and that in the future our young ladies will join their Homemakers Clubs and follow in the tradition of helping others.

I wish you a profitable meeting, and please feel welcome to make yourselves at home."

.....

Rev. Father Labelle

Father Labelle explained that no offense was intended by his talk. Indian torture in those days was purposeful: (1) the tortured one represented an enemy, (2) he was a victim of their Gods, (3) the torture was to bring out bravery. Torturing was not done for cruelty in those days to see people suffer.

.....

Mr. J. E. Morris, Regional Supervisor of Indian Agencies

"Madam Chairlady, Chief Riley Roote, Lady Delegates,

It is a pleasure to be with you again on this your fourteenth Homemakers Convention in Southern Ontario. Our Director, Lt. Col. H.M. Jones, although he cannot be with you because of other commitments, desires to extend to you his kindest regards and the wish that you will profit from the discussions and talks that you will hear. He is fully aware of the valuable work you are doing to help your fellow Indians to improve your communities.

One of our most active members, Mrs. Benson (Minnie) Brant of the Tyendinaga Reserve, passed away a few weeks ago. I recall that our first convention in Southern Ontario was held at the Tyendinaga Reserve and Mrs. Minnie Brant was then chairlady. Since that time she has been most active in the Homemakers Movement in Southern Ontario. She organized and formed many Homemakers Clubs on reserves in the area. Mrs. Brant was loved by everybody. She was a kind and courteous person and lived a successful and worthwhile life. At all the Homemakers Conventions she has been responsible in suggesting worthwhile works that would improve our Indian communities. I held Mrs. Brant in very high esteem. Just three weeks before her death, I said my good-byes to her knowing at the time that most likely I would not see her alive again. Mrs. Brant was a member of the Indian Advisory Committee to the Ontario Department of Welfare, where she was of great assistance in providing reliable information on Indian problems. Dr. P.E. Moore, Director of Indian Health Services, said at the time of the opening of the first convention in Southern Ontario that Mrs. Minnie Brant was a most gracious person who would grace any home. What more could be said of a lovely person. In compliance with Mrs. Alfred Simpson's suggestion, I would ask that you stand for two minutes of silent prayer to pay tribute to the memory of this outstanding woman. -----

As you can see, we have a busy program for the next three

days. You are asked to co-operate fully by attending meetings on time and entering into the discussions wholeheartedly. This is your meeting and you must take an active part in it. It is regretted that a number of clubs have not sent delegates here. There may be some good reason for their absence but I know had they been able to come, they would have benefited greatly from the discussions as well as enjoying the pleasures of this beautiful island. You ladies have to be congratulated on the work and services you are performing on the various reserves. I note the improvements each year. I would say to you - be not discouraged and continue in assisting and helping all those persons who are careless, negligent and are not accepting their full responsibilities as good family people. You - the wives, mothers and grandmothers, are the core and centre of all that is good. Encourage education, encourage cleanliness, sanitation and good behaviour. Work in harmony with Government officials, teachers, nurses, superintendents, assistants, etc. Take an active part in your Council elections to see that the men you elect are worthy of that honour. Improvements in any community in a great part depends on the influence and work of the women. In an active community the women are always well organized, taking part in school activities, church committees, welfare, social and health committees. Much has been done in the last few years. However, there is still a great deal to be done. You women must continue to support all worthwhile organizations that will improve the development of your reserves.

Again, I feel it necessary to speak to you on excessive drinking by the few on every reserve. The majority of our people are sober, serious, well behaved persons, but on every reserve there are a number who develop the habit of drinking liquor to excess. They neglect their families, quarrel and disturb the peace. These people need help and advice. Their unfortunate escapades often hit the headlines in newspapers and reflect discredit on their communities as a whole. A few years ago the liquor laws of the province were changed to permit the serving of beer and wine to Indians in beverage rooms. Presently there are a number of Bands in Southern Ontario who have voted in favour of packaged goods being brought into their homes on the reserves. This is in keeping with the provisions of the Indian Act and, undoubtedly, shortly approval will be received granting these Bands that privilege. In a democracy such as ours, officials of the Department take a stand that all legislation should treat all people alike. I wish to point out, however, that this privilege should not be abused. The idea is not to encourage intoxication and drunkenness but to give the Indian the same privilege as anybody else. I would ask you good women, therefore, to stress this point and do everything you humanly can to prevent abuse of this privilege and discourage excessive drinking amongst your people. The public and the press will be watching your behaviour. Therefore, it is important for everyone to work together and prevent sordid and unhappy stories which may result because of the abuse of the privilege of bringing packaged goods on to the reserves. I know that you serious minded people will do all you can in this respect.

This summer the hydro was brought to Georgina Island, which means that now at last we have hydro on every reserve in Southern Ontario, and all this has happened in the last ten years. There are

still many Indian families who have not installed wiring in their homes. However, it is available. There is no doubt but that hydro has done much to make your homes more comfortable and permits you to enjoy a better way of life which is typical of Canadians throughout the country. Electrical appliances makes work in the home much more enjoyable and is of great benefit to your children too. It is a part of training and education which helps them to fit into community life when they move into places of employment. I recall Mr. Robert H. Saunders, Chairman of the Ontario Hydro Commission, when he officially opened the hydro on Christian Island, saying it was his hope to see hydro even in the isolated outlying areas in the near future so that electricity would be in every home. He said, "after all, the tributaries, creeks and small streams which form the big rivers that make hydro development possible have their sources in small, isolated communities. They too are entitled to their share of hydro".

During this meeting, you will hear talks on education and trade training. I would particularly ask you women to assist and sponsor education on your reserves. Every Indian child must be encouraged to learn. Your attention is particularly drawn to daily and prompt attendance. A child cannot miss school and hope to keep up with its grade. A poor grade 8 has a great deal of difficulty when promoted into grade 9. When we look into the early education of these youngsters we find that in many instances they have missed a great number of days each year in school. Higher education today is a "must" if we hope to fit ourselves for steady, well paid employment. A girl or boy at 16 or 17 with only a grade 8 education or less is definitely at a disadvantage when applying for work. I would therefore ask you to listen very attentively to the discussions on education and trade training and at every opportunity assist and encourage your children to work during their school years and co-operate with their teachers to the fullest possible extent.

The Mohawk children enjoyed a holiday during the month of July at Christian Island. The people here were kind to them. As you can see around you, it is an ideal location and provides many of the natural facilities to make it possible for youngsters to enjoy themselves, such as swimming, hiking, shore dinners, sports, etc. These youngsters come from every reserve. It is not necessary, therefore, to emphasize again that you must take an active interest in them by writing, sending parcels and indicate that you are interested in their lives and future development. I wish to thank you for what you have done during the past year in this regard and would request that you continue this good work as part of your homemakers activities. There is a great deal of satisfaction in assisting the underprivileged and I am sure these youngsters, when they grow up, will not forget the good things you have done for them. It is important for them to feel that they are wanted and that their own people are concerned with them. They will grow up to be better men and women because of your interest in them and be better fitted to take their rightful place when they accept employment in the various communities.

Again I repeat, keep in mind that there are work opportunities for skilled and trained persons and as mothers and grandmothers it is your responsibility to encourage your girls and boys to accept more education and special training so that when opportunities present

themselves they will be fitted to fill stenographic, hairdressing, welding, carpentry and other such work. During the past few months, there have been stenographic vacancies in our offices in Southern Ontario. We were looking for fully qualified shorthand stenographers amongst our Indian girls. Their typing was alright but unfortunately they could not take shorthand. On Christian Island this year we hope to open a high school, teaching grades 9 and 10, so that senior girls and boys may have an opportunity to attend school and reside at home. We feel that this will be a big improvement because, as you know, Christian Island is pretty isolated in the winter time and it is important to keep families together if at all possible.

I know the delegates will enjoy their stay at Christian Island. The people here are very friendly and courteous. The island itself is beautifully located with many natural beauty spots. My wish is that you will derive great benefit from your discussions and will return to your various reserves and continue to do the good work of homemakers. Thank you."

.....

Reverend J. P. Pryse

Mr. Pryse was a Baptist Minister on the Six Nations Reserve for about eighteen years. On his retirement he joined the Department of National Health and Welfare as an officer to deal with the Ontario Hospital Plan for Indians.

During his talk, Mr. Pryse paid special tribute to the devotion of mothers everywhere. It is the same today, he said, as it was hundreds of years ago. Then he quoted the following:

"If I were hung on the highest tree,
I know whose prayers would come up to me,

If I were down in the deepest sea,
I know whose prayers would come down to me,

If I were dead in body and soul,
I know whose prayers would make me whole,

Mother of mine."

"I want to say how pleased I am to be here this morning. I certainly appreciate the privilege of speaking to you on such an important subject as "Home-Making".

Christian Island is an ideal place for such a gathering as this and I do hope you will have a most enjoyable and a very profitable time.

I also want to congratulate you all on being here. Your very presence at these meetings proves to me two things. It proves that you are seriously interested in every phase of home-making, and

this is good. It also proves that you have accepted the challenge and responsibility of building better homes for yourselves and of encouraging better homes in your communities, and this is excellent.

There are four responsibilities connected with "Home-Making" that I wish to mention this morning.

- I Family Responsibility.
- II Community Responsibility.
- III Educational Responsibility.
- IV Health Responsibility.

I - FAMILY RESPONSIBILITY.

(a) Husband and wife. A good home depends on a happy marriage. Between husband and wife there must be understanding, confidence, trust and affection. It is the duty of the man to provide for his wife and family; and most men are proud of their ability to do this. A friend of mine was totally disabled through a stroke: I remember him telling me how much he grieved to see his wife going out daily to work instead of himself. It is the wife's duty to make the home comfortable and attractive, so that it will always appeal both to the children and her husband.

(b) Parent and child. The duty of parents to children does not finish with the provision of food, clothing and housing. A greater duty still remains, and that is to fashion them physically, emotionally and spiritually. Children need to be governed and disciplined; but this should be done with understanding and kindness.

An old Indian proverb says, "If your child be wayward, unruly, rebellious, or insolent, do not beat him. Only a brute or a coward would beat a helpless child. Rather discipline him by exclusion from the games with his fellows, and even to fasting 'till he is brought to see his error."

This is a good proverb. When one of my boys was small, his favourite radio program was 'The Lone Ranger', and our most effective way of disciplining him was to say "No Lone Ranger tonight". As for the fasting mentioned in the proverb I still remember my own father's favourite discipline was to send me to bed without any supper. I can assure you that the pangs of hunger effectively aroused the pangs of remorse.

One of the serious troubles in home-making today is the failure of parents to control and discipline their children. Years ago when my wife and I were building our home, and money was even scarcer then than it is now, we managed to save enough to buy an end-table. One evening a lady with her four year boy visited us. That little chap climbed up on that new table and with his heavy boots permanently scarred it. I said to the lady "Can't you control your child?". You can imagine my surprise when she answered, "No, I gave up trying a long time ago". You might save yourself some trouble today by not bothering to discipline your children when they are young, but

there is every possibility you are building up bigger troubles for yourself when they get older. Irresponsible homes are often the homes of the future juvenile delinquents. Save your children of tomorrow by controlling them today.

(c) Family Unity. May I put in a plea for family unity as a basic factor in "Home-Making". A family is more than a collection of individuals, young and old: it is a compact and solid unity: it is a family. In so many families this is not realized. Mother has her interests and dad has his, and the children can go their own way. If your boy plays on a ball team, well for goodness sake, go and see him play once in awhile. If your girl belongs to the C.G.I.T., well don't forget to go and watch the parade go by. Show an interest in what your children do, they will appreciate it.

I remember on one Father's Day, my family asked me what I would like. After some thought I realized we had not been out as a family for a long, long time. So I said, "This is what I want, I want us all to go as a family to the pictures". We went and we enjoyed ourselves and we came home feeling we were a family, a small group united in love for one another. Don't let your family unity go astray, you need it to make a good home.

(d) And one last word about Family Responsibility, and it is a word about finances. Whether we realize it or not, we are living today in a welfare state. The cost of living is so high that family incomes need state subsidies. Today we are dependent on Unemployment benefits, Childrens Allowances, Hospital Insurance, Public Assistance and other forms of help. The ultimate danger is that some people may come to expect the Dominion to assume their complete financial burden.

This danger is even more prominent on an Indian Reservation where the Government has a direct concern about such additional interests as housing, health and education. Let us accept gratefully all the social welfare available for our families, but let us also remember that after this, our ability to pay our way, is an important factor in the making of a happy home.

II COMMUNITY RESPONSIBILITY

Any home is vitally connected with its community. Build a good home and keep it in good condition and you challenge the community to do the same. Build a home where privacy is possible. I have known young girls who learned the facts of life before their years because they lived in small homes where privacy was impossible. I am glad to see an ever increasing number of homes with adequate sanitation. It is a sorry sight to visit a community and see dump heaps and refuse scattered all over the place; but the condition of a community is a reflection of the homes in that community. Clean up around the homes, provide proper sanitation, and the community will respond. Even your community standards of life are just a reflection of the standards of your home life: both standards are linked together and either improve or deteriorate side by side. The making of a good home is your responsibility to your community. I would like at this point to pay tribute to the valuable contribution

made by Mr. Morris and the Indian Affairs on the problem of better housing.

III EDUCATIONAL RESPONSIBILITY.

On the Ohsweken Reservation we have a very fine set-up. From personal knowledge I can say this, that it is equal to, and possibly superior, to that of any rural community in the whole of Ontario. Much of praise for this efficient system is due to an Indian, a Mr. J. C. Hill, who is our educational supervisor.

I also want to pay sincere tribute to the fine work of Mr. Morris and his Department in constantly encouraging and supporting this splendid work. To match our splendid progress, several magnificent new schools have been built. They are well equipped, and fine examples of modern schools.

Well you might wonder what "Home-Making" has to do with all this. When we say that the school is responsible for the child we only say half a truth; for it is equally true that the child is responsible for the school. A child must be taught in the home to respect these beautiful new buildings, and not to damage the walls and the desks and the conveniences. It is the duty of the home to show a child he is responsible for the cleanliness of the school and its grounds, and not to indiscriminantly drop litter all over the place. It is the duty of the parents to inculcate the children with respect for the teachers and point out the need of making the most of the advantages they enjoy. All these things have a legitimate place in good "Home-Making".

I can assure you that the Department of Indian Affairs is vitally interested in the education of your children, for it knows, that given the necessary training and provided with the right opportunity, an Indian boy or girl can hold his own in the world outside the reservation. In a good home you will impress this upon your children, and make sure they do not enter the outside world hampered by any inferiority complex.

IV HEALTH RESPONSIBILITY

I read somewhere that the earliest Indians were among the finest specimen of physical manhood the world has ever known. I believe that among the many precepts taught by Deganawida was a healthy body and a sound mind. Those early Indians were also noted for their bodily cleanliness and their habit was to go down to the river and wash every morning and night.

In "Home-Making" the health and bodily cleanliness of the children is an important factor, and care of the body and cleanliness of the body should be diligently taught.

In the realm of health the Indian Health Services has a fine record of which it is justly proud. In fact, it is the successful work of this Department that is largely responsible for the rapid increase in our Indian population. Once upon a time, infant mortality

among Indians had a very high rate, but now, it is comparable with that of the white population: and this is due to the work of our nurses, to babies being born in hospitals or nursing stations. In the battle with tuberculosis remarkable gains have been made through the persistent efforts of the Indian Health Services. Everything that is possible to provide your children with healthy bodies is being done for them.

But your co-operation is needed; you must teach your children to obey the laws of health in every possible way.

So in conclusion, the making of a home includes the responsibility of making a real home for your children, a responsibility of setting a good example for your community, a responsibility of utilizing all your educational facilities, and finally a responsibility for the health and welfare of your children.

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Mrs. Alex Copegog serves a generous piece of homemade apple pie to Leslie G. Smith of Brantford, a Mohawk on staff with the Toronto office of the Indian Affairs Department.

HOMEMAKERS CLUB REPORTS

Alderville Homemakers Club - report by Mrs. Eileen Smoke

Madam Chairlady, official delegates, Father Labelle and visitors.

I am very happy to be present at this convention and I wish to thank the Christian Island people for their kind invitation to come to their beautiful village for this convention. This past year has been a successful one for our club and we sincerely hope yours has been the same.

We now have sixteen paid members who meet the first Wednesday of every month. In November we served a turkey supper following the Armistice Service. Late in November we entertained the Cobourg Women's Institute at our meeting.

At Christmas time we gave presents to all the Sunday School children and our Minister, as in previous years.

Our election was held in January with the following results -

President - Miss Velma Marsden
Vice-President - Mrs. Eugene Smoke
Secretary-Treasurer - Mrs. Elmer Marsden

At the February meeting we presented a silver cream and sugar set to Mrs. James Bigwin, the retiring president and an electric table lamp to our retiring secretary-treasurer, Mrs. Glen Cröwe.

During the winter we quilted quilts which we sold tickets on. A number of baby showers were well attended.

Our greatest expenditure was the purchase of a large refrigerator for our Community Hall.

Due to illness at her home our president, Miss Velma Marsden, resigned in June. A meeting was called and Mrs. Eugene Smoke was appointed President. We held a strawberry festival and bazaar late in June.

Two of our members attended the funeral of the late Mrs. Benson Brant, who did much to organize the club. Also, our members are always there to help in any way when there is a bereavement on our reserve.

We get much of our income from our weekly dances during the summer. Our Southern Fried Chicken supper on August 1st was a great success.

Financial Statement:	Jan. 7, 1959	Total receipts	\$713.20
		Total expenditures	<u>515.96</u>
			197.24
	Aug. 8, 1959	Total receipts	551.58
		Total expenditures	<u>452.11</u>
			99.47

Cape Croker Homemakers Club - report by Mrs. Verna Johnston

Madam Chairman, Hostess Club, officials, delegates and visitors.

I, as a delegate from Cape Croker, submit this report.

The Cape Croker Homemakers Club have been reorganized with a new President and Secretary doing a fine job of putting new life into our club.

Our club donated \$10.00 to each of our two smaller schools to help with Christmas Cheer.

Much interest was shown by members in our craft work meetings held in members' houses. Our teacher, Mrs. Couch, was very interested and would like very much to have it taught in our Indian schools so that our young people may learn the art which will otherwise be lost to our people.

Several Penny Sales, Euchres and Bingos were held to raise money for our club.

We are also planning to continue our craft work meetings with the kind help of our instructor, Mrs. Lillian Nadjiwan.

Our greatest means of raising money is a Penny Sale, because everyone likes the idea of winning a prize for a penny. (Explains Penny Sale).

At present we have on hand a balance of \$9.00.

I wish to thank the people of Christian Island for the hospitality extended me during this convention. Thank you.

Christian Island Homemakers Club - report read by Mrs. Samuel Jamieson

Madam Chairman, official delegates, ladies and gentlemen.

Here is the report of the activities of the Christian Island Homemakers.

Our annual election was held on April 23, 1959, which resulted as follows:

President: Mrs. Alex Copegog was elected president but a week later resigned, so a re-election was held with Mrs. Earl Marsden being elected.

Secretary: Mrs. Abraham King

Treasurer: Mrs. Katherine Sandy

Sewing Convenors: Mrs. Theresa Monague
Mrs. Stella Monague

Program Committee: Mrs. Leo Norton
Mrs. Eleanor King

Health Committee: Mrs. Nancy Copegog
Mrs. Lucy Monague
Mrs. Isabel Monague

There were 15 paid members at the time of the election but later six more paid their fees.

A field day was held on Victoria Day. There were races for men, women and children, as well as a ball game. Refreshments were sold and a dance was held at night.

We sold pop every week since the end of May.

There have been two regular meetings and 6 special meetings since April.

Three quilts have been completed.

Races and party were held for the Mohawk Residential School children before their departure.

Cash Receipts

May 19/59	Sale of pop, etc.	127.00
	Membership fees	10.50
	Cash on hand previous to May 19/59	23.00
	which was used to pay for the buns, wieners, relish, ice cream & pop.	

Expenditures

4 cups & saucers for birthday gifts	5.30
15 cases of pop	27.75
Paid out in prizes	26.31
" to Arnold Jamieson	.35
Pop bottle refund	.26
Miscellaneous	4.00
Rent for violin	.30
Rent for hall	1.00
Bill at Jack Deschamps	.70
Flowers (bereavement of Teddy Marks)	5.00
Given to Kenny King to go to Toronto hospital	2.00
Flowers (bereavement of Priscilla Marsden)	5.00
Lunch	5.00
Batt	1.15
Material on quilt	5.90
Sewing machine	12.50
Quilting material	14.90
Chocolate bars	9.17
Lunch for quilting bee	1.40
Paid for errand	.25
Bought quillwork	4.25
1 batt	1.15
20 lbs. fish	7.00
Prizes for races Aug. 5th	7.50
	<u>148.14</u>
Rec. for pop	79.00

On October 1st last year, the Homemakers Achievement Day was a huge success, so we have decided to hold another one this year. The date has not been set yet. On that day we will have a display of baked goods, horticulture, handicrafts, etc.

Diapers, soap and powder are given to new born babies.

The homemakers here have been very busy getting ready for this convention, hoping to make your visit here as pleasant as possible and I hope you enjoy every minute of your stay. Thank you.

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Oneida East Homemakers Club - report read by Mrs. Pearl Miskokomon

Chairlady, visiting delegates and government officials.

It gives me great pleasure to have the honour of being here at the Annual Homemakers Convention. We would like to thank the members of the Christian Island Reserve Homemakers Club for their hospitality.

Due to the absence fo our president, we didn't have any meetings during the winter months. Mrs. Joe Elm and I were fortunate enough to take a trip to Florida. It sure was a wonderful trip.

Our members exchange gifts at Christmastime and also on Mother's Day.

We gave presents to the newly weds. We have baby showers, also housewarming gifts for new homes. We give money to the sick.

We made a fancy quilt and we sold it for \$25.00. The quilt went to California.

Meetings are held in the homes of our members.

We have a Boys and Girls Band on our reservation. They are doing a wonderful job. Our girls and boys are attending school in London, Ontario.

Our club also improved the Anglican cemetery - \$25.00 was donated.

We have had two homes destroyed by fire on our Oneida Reserve. They lost everything. We have helped them in different ways. Mrs. Martha Charles and family was burned out. Mr. and Mrs. Abram Williams and family were also burned out. Mrs. Abram Williams is one of our active members. Both families are building again. Our club wishes them every success.

We trust that we will carry on our Homemakers Club. On behalf of our Oneida East-End Homemakers Club, we wish all the clubs every success. Thank you for everything.

President - Mrs. Ronald Doxtator.

Oneida West Homemakers Club - report by Mrs. Frances Abram

Madam Chairman, official delegates, ladies and gentlemen.

I am very happy to be here at this convention at Christian Island to represent our Homemakers Club from the Caradoc Agency. I extend you greetings on behalf of our club.

Our report is very short as we haven't been very active this past year. We have only a few members in our club. However, we have managed to keep our club together. We raised our money through bingo and ice cream socials. We haven't got much money just now - just enough for the trip.

In closing, I wish every other club continued success in the future.

President -	Mrs. Rachel Doxtator
Secretary -	Mrs. Frances Abram
Treasurer -	Mrs. Sadie Ninham

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Lower Muncey Homemakers Club - report by Mrs. Pearl Miskokomon

Madam Chairlady, Mr. Morris, Mrs. Purser, Miss Martins, and delegates.

I, as a delegate, submit this report.

Our club sends their greetings to everyone present here today.

Our club hasn't been too active as "more we get together the happier we'll be". As individuals we have done a great deal - we have helped fire victims, donated to housewarming, held bingos for people who lost their homes.

Some of us are active in our Home and School Club. The Home and School have given prizes to our school children at the end of the term. At Christmas time they give money to help their teachers. The teachers are remembered also. We attended suppers and concerts for our young band and catered to ball games.

We have no financial report as I brought all the money with me, which was nine dollars.

Secretary, Mrs. Pearl Miskokomon.

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Back Settlement Homemakers Club - report by Mrs. Mable French

Chairlady, official delegates and visitors of the Homemakers Convention.

This is the report of the Back Settlement Homemakers Club.

We have been helping the newly weds, and held baby showers. When our club was going, we did alright so I do hope they will get together again and get things going as we sure need their help.

Thank you all at Christian Island.

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Golden Lake Homemakers Club - report by Mrs. Leo Baptiste

Our report shows our club is not very active for the past year as we have two other organizations. However, we hold bingos and euchres to raise money for the children's Xmas treat and also expect to use some of our Garden Party money to fix up our graveyard. We also spent fifty dollars towards a bus excursion for the school children to go to Ottawa where Mrs. Fairclough met the children.

Our President, Mrs. Lavalley, sends her best regards. She is very sorry she could not attend on account of her health. I thank you.

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Moravian Homemakers Club - report read by Mrs. C. W. Snake.

Madam Chairman, honored guests and fellow homemakers.

It is with great pleasure that I present to this convention the report from the Moravian Homemakers Club.

We met, as our custom, every Thursday afternoon, usually in our hall. We had 39 meetings during the year, 7 were regular business meetings; the other 32 we met to work.

Our business meetings were opened by all singing or repeating the Women's Institute Ode followed by the Lord's Prayer. Then the secretary read the minutes of all previous meetings. The treasurer gave her report on finances.

Correspondence and "Thank You" cards were read. Roll calls gave everyone a chance to think and speak. Here are a few - 1) Spring cleaning hints, 2) A domestic article used in the home which has a wheel in it, 3) Some useful products of corn.

Arrangements for social evenings are made on how to raise funds for the club, also other business matters concerning improvements on the reserve such as cemetery clean up, keeping the public hall in good condition, how to utilize used clothing and old Mountie coats, etc.

In some work meetings, a matter of business comes up, so we discuss it and settle it.

During winter, welfare needs are cared for. This past year two new houses were built and two or three houses repaired. This

was an improvement to the reserve.

One wedding shower was given to a needy couple on request of our Chief.

We close all meetings with a cup of tea and lunch. Sometimes we auction off any left-overs and other times we just have a collection.

Our work meetings consist of cleaning up the cemetery, and keeping our hall presentable. We have no janitor, so we take care of it. This summer we had screens made for the windows and door. Last fall, we painted the ceiling and walls of the Orange Hall, so it would look fresh and clean for the exhibits for our Fair.

In sewing we quilted 8 quilts for people who paid us for this work. We also made 2 quilts from scraps of cotton prints and cloth. One braided mat was made from used clothing. 5 pyjamas were made for men in hospital and 5 nighties for women.

10 baby shower bundles were given for new arrivals.

90 suits of pyjamas for government hospitals.

Used clothing given the club were distributed where they could be used. Some gave a donation for this, in gratitude.

Fruit juice was given to one invalid lady.

Cards were sent to the sick and shut-ins, and flowers for bereavement.

Christmas Cheer boxes were given to 14 persons, 2 in hospital and 12 at home.

Birthday cakes and gifts were presented at one meeting each month for any member with a birthday in that month.

Financial Statement:

Report from August 1958 to August 1959

Receipts:

Carried forward	71.42
Donation	64.79
Quilting	11.00
Bingo & Euchre	49.40
Cemetery collection	7.88
Stand at fair	106.27
Government cheques	78.50
Total	<u>\$389.26</u>

Expenses:

To the sick	19.25
Wreaths	14.00
Paints for hall	53.39
Miscellaneous	86.46
Xmas Cheer	22.66
Delegate	10.00
Material	33.00
Cemetery	6.08
	<u>\$244.79</u>

Cash on hand: \$144.47

This concludes my report for the past year. Thank you for your kind attention.

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Georgina Island Homemakers Club - report by Mrs. Viola York.

To all the Homemakers Clubs in Ontario, I extend my greetings and I am very proud to be here as a delegate. I haven't much to report as we aren't progressing in our work at all. There are only five members in our Club in which I am the President. If only the younger generation would join up and help us in our Club, I think we would advance in our work. We have had a few bake sales which did not profit too much, but we will continue in order to hold the Club together and with God's help we might succeed to do so.

I thank you,

Mrs. James York.

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Sarnia Homemakers Club - report read by Mrs. Edna Rogers.

The following is our annual report for the year and we think we've had a pretty successful year again, and we hope to keep up our good work.

The following were elected for office for the coming year:

President -	Mrs. Edna Rogers
Vice-President -	Mrs. Evelyn Gray
Secretary -	Joyce Williams
Treasurer -	Hilda Williams
Sewing Committee -	Mrs. Flossie Williams
Sick Committee -	Mrs. Mildred Simon, Mrs. Muriel Rogers. Mrs. Lydia Rogers
Entertainment Committee -	Rita Maness Thelma Williams

Also, this year we elected a new committee, called the Waitress Committee, where we elected a young girl - Florence Bressette. She calls on her friends and they take over waiting on tables while we work in the kitchen.

Our membership for the year is 18 members. There are two honorary members. We make money by holding monthly bingos.

The following is the Treasurer's Report:

Balance from last year	\$482.95
Proceeds for year	780.15
Total	<u>1263.10</u>
Expenses for year	735.50
Balance for this year	<u>\$527.60</u>

There were quite a few patients in hospitals this year, they are remembered by getting gifts such as bathrobes, slippers, flowers or else by money so they can buy personal items or reading material, or such articles as they may need. New babies are also remembered with baby blankets.

This year we gave three welcoming parties for girls who married boys from our reserve. We also give gifts to the girls that marry outside of the band. We still have four more parties to give for newly-weds for next year, since we've been so busy.

We helped a couple by giving them a sum of money when the husband burned his hands very badly. We also helped another member of the band when his house caught fire. We helped out by buying dishes, silverware and other badly needed utensils.

We also donated money this year for the children's Hallowe'en and Christmas parties - we gave \$25.00 for the Hallowe'en and \$75.00 for the Christmas party.

Also, the old folks and shut-ins were remembered at Christmas with fruit and socks or stockings, and also at Easter with plants, flowers, cards or chocolates.

We held a raffle on our quilt that we took to the last Homemakers Convention, and we made a little sum of money on that.

This year the homemakers held their annual Christmas party on December 15th, where we all exchanged little gifts and we all had a lovely time.

We catered to two banquets, one for the contestants for the field day, which was held in Moraviantown this year, also to our Cubs and Scouts. We chartered a bus for the field day, and some of our ladies helped out as chaperones.

At one of our monthly meetings we invited a nurse from the Lambton Health Service to come and give a talk to our young people, where she showed films and gave a very interesting talk.

The young boys and girls going to high school were given \$5.00 a piece to help them out in buying books or such as they may need.

We held two quilting bees this spring.

The insurance for the church, which was \$128.00 was paid by the Club this year.

A young couple who just built a new home were given a chest of drawers by the Club.

We received quite a few thank you cards, which makes us feel what we're doing is worthwhile.

There was a young boy going to summer camp this year so we paid his way.

At our June meeting we had a lady from the Children's Aid Society who explained about the good work that they do in their society. Our president thanked her for the nice talk and helpful information that she gave us.

On behalf of our Club we extend to our fellow members a very successful convention this year.

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Tyendinaga Eastern Homemakers Club - report read by Mrs. Mary Brant

Madam Chairman, officials and delegates.

The Eastern Homemakers Club has 11 paid members and 4 honorary members. We have our business meeting the first Tuesday of each month. During the end of the month we have a work meeting - we cut out and sew quilt blocks and bind our unfinished quilts or any other work that is needed to be done.

On October 14th we had our election of officers. Those elected were: (1958)

President -	Mrs. Kenneth Maracle
Vice-President -	Mrs. Percy Green
Secretary -	Mrs. Gordon Zachariah
Treasurer -	Mrs. George Culbertson
Sewing Convenor -	Mrs. Murney Maracle
Sick & Social Convenor -	Mrs. Benson Brant.

During the year we raised money by having card parties and selling quilts. We have a Cemetery Clean-up Fund in our Club. out of which we pay a man to keep the grass cut and the cemetery cleaned at the Christ Church Cemetery.

Each member receives a cup and saucer and card on her birthday. Also, get-well cards are sent to all sick people in our community.

At each business meeting a member brings a secret parcel which we sell guesses on, the one that has the right guess wins the prize. Our meetings are held at the home of one of the members and we use the Homemakers' prayer for the opening and closing of meetings.

Our club and the Ladies' Guild compete in 8 articles at the Mohawk Fall Fair.

Early in January we held a stork shower for our president. We had a turkey dinner before Christmas for the members and their husbands.

As you all know, our club and also the reserve suffered a great loss in the death of Mrs. Benson Brant.

Miss Charity L. Grant, Liaison Officer, Canadian Citizenship Branch.

On Being a Canadian Citizen

I am pleased and flattered to be asked to speak to you here on Christian Island this afternoon.

When I think of the word "Citizenship" it always brings two words into my mind: responsibility and participation. Every citizen is responsible for what happens in his community and to assume this responsibility he must participate in community affairs. For example, it is not much use feeling responsible for the fate of homeless Indian children unless you take part in finding them homes. You here today are showing that you are good citizens by taking an active part in the Homemakers' Clubs that are trying to help in so many ways to make life better on the reserves.

When I listened to Father Labelle's talk of the early days on this island and the terrible hardships of the Huron people driven here from their homes, it made me think of refugees of today who have found a new home in Canada. Like all refugees, they want to have the feeling they belong somewhere. We in Canada are making this possible as they become citizens of our country and take part in our life.

Someone today asked me about immigrants taking jobs from Canadian citizens. This is a very complicated economic question, but there are two sides. Sometimes an immigrant gets a job that a Canadian wanted, but immigrants also make work. For example, many immigrant families want refrigerators, so the manufacturers must make more of them to fill all the orders. To do this they employ extra help so more people have jobs. The same is true of all sorts of things: food, clothing, houses, and all the million and one things a family needs.

It seems to me that another aspect of being a good citizen is to learn to live in harmony with people of all races and backgrounds. People of Indian blood, English or Polish or Italian descent find a common bond in their Canadian citizenship.

One other point. If you are a good citizen and want to take part in community affairs, you must educate yourself. You must be able to understand the matters you are discussing. You must learn to understand other people. In our very complicated civilization it becomes more and more necessary that people get a good education if they are going to be able to deal with all the problems that arise. It is important in one's work, one's family life and one's life in the wider community. For this reason I am sure that to be a good citizen education at all ages is enormously important. You will be helping your children become good citizens if you encourage them to stay in school as long as possible, to learn a trade and to continue to read and study after they are grown up. Their future will be better and they will be able to make a greater contribution to Canada.

In conclusion: If we, you the first Canadians - so-called old Canadians - and new Canadians, all work together as good citizens we will be building a great future for Canada.

Mr. T. L. Bonnah, Asst. Regional Supervisor, Southern Ontario.

Responsibility of Parents and Community in Indian Education

John Ruskin once said "You do not educate a man by telling him what he knows not, but by making him what he was not". If this be true, and it seems logical enough, then we as parents and members of the community in which we live have a tremendous responsibility to carry out in educating our children.

Education does not commence in the classroom. It starts at home - or at least should. Therefore, the impressions we as parents impart to our children in the formative years of their life create an imprint that goes well beyond the classroom life of a child.

It is important then, we review our responsibilities in this regard and take remedial steps to improve our shortcomings so that our children may benefit from advanced training given in school.

A child cannot be taught in the classroom to appreciate the beauty of literature, art and science unless he has been first taught in the home to understand duty. It is in the home where a child must be taught good work habits, a respect for his fellow being and a love for the nobler things of life. It is in the home where a child must get his bearings so that he can stay on course in his travels through life.

I have no hesitancy in saying that any child of normal intelligence who has learned these few principles at home will make an exemplary student in class and later on a fine citizen.

To bring these principles home to our children we must first be sold on them ourselves. It is perhaps well to reflect once in awhile on our contribution as parents towards the education of our children and the improvement of our community life. It is a sad fact that in many of our Indian communities neither the parents nor the community in general feel they have any responsibility in the education of their children. There is little use in sending a child to school to have an educational superstructure imposed on a frame that has not been properly prepared. It is an indifferent person indeed that would try to build a house on a clay foundation, yet that is precisely what is happening when our children are hustled off to school without the proper training first being given in the home.

I know some of you are by now wondering how you can take a more active part in education without perhaps first acquiring more knowledge yourself. It would be nice if we could get our education in quick doses but unfortunately that does not happen and in the meantime our responsibility as parents continues to grow with each day. How then can we make a sizeable contribution to the betterment of this great cause?

I think first of all parents must realize their participation doesn't end with the birth of a child. Too many parents are willing to shove every responsibility possible over on to the doctor, the nurse,

the teacher and so on down the line. They are too busy to participate in the joys and sorrows of their growing children. As a result the child grows up without the love, respect and admiration he should have for a parent. He is a misfit when he starts to school and in adulthood only adds to the confusion in the mad jungle of society he helped create. Make no mistake, it is not "education" that has placed the peoples of the world in the turmoil they are in but the lack of it. And the only reason there is a lack of learning is because parents and the communities in which they live are too indifferent to the needs of society. "Let George do it" is the trend today.

Getting closer to home, I think the Indian people themselves have cause for concern. The Fathers of Confederation saw fit years ago to inject into the British - North America Act a clause, making education for Indians compulsory. Some of our leading provinces only enacted compulsory education within the last few years. I am sure had the Indian parents, their Chiefs and Councils since Confederation taken the interest in education they should have, Canadian society would have been enriched immeasurably.

There is a big job to be done, but not an impossible one. It will necessitate sound thinking on the part of all parents. The Indian Council and Homemakers organizations will have to provide the leadership to put education in its rightful place in the community.

I had the pleasure of coming to Christian Island some weeks ago to discuss the high school education of the pupils on this island. It was an emergency meeting and the men took time off from their jobs to help solve this problem - and solve it they did. That is the spirit needed in every Indian community today in this approach to the problems of Indian education.

There are many ways you too can help in this matter. During past months while visiting reserves I made it my business to find out about the Indian parents' participation in secondary education. I was amazed at the attitude of so many Indian people. They were not disinterested mind you, but just did nothing about it whatever. In the field of primary education the situation was somewhat different. Here, parents, (mostly women of course) attended P.T.A. meetings off the reserve where a joint educational program was carried on with a neighbouring municipality - yet when it came to high school, these same women deserted their children completely. Is it fear of not being able to solve a problem in algebra or geometry that makes them desert their high school pupils? If it is, then please remember that perhaps 80% of the parents attending a Home and School Association Meeting on secondary education couldn't tell you what a parallelogram is. The point is, they are taking an interest in the topic of secondary education and in doing so get to meet the teachers and learn the problems of their children. When parents show enough interest to attend such meetings it encourages both pupils and teachers.

Before this part of the conference dissolves, I would like to see you come to some concrete conclusions on how Indian parents could participate more in the matter of primary and secondary education of Indian students.

This is serious business. We live in a push-button age when a 'horse and buggy' education is no longer adequate.

I think the majority of teachers are ready to give our boys and girls an education commensurate with our needs. That the great majority of our teachers inculcate good values into our youth I have no doubt. But our adult society gives only lip service to them. There is no place in education for either hypocrisy or complacency and the sooner we parents realize this the better.

We have a right to demand only the best in education for our children but our responsibility doesn't end there. We have to cultivate an environment at home and in society in general that is conducive to the absorption of good education. As in many of our non-Indian municipalities, there are on some Indian reserves youths going around who have nothing else to do but destroy in the minds of your teen-agers attending school any desire they might have of bettering themselves through education. There are also others - much older, I regret to say - who circulate amongst the Indian youth peddling the doctrine that if you seek an education you are not Indian. What tommyrot to have injected into the minds of your children.

These are only a few of the things we as parents have to combat in the interests of education. But correct them we must or we deserve no better fate than that which befell those parents who stood idly by in Europe before the last war while so many of their sons and daughters were led down the paths of treachery, sedition and disgrace.

There is one consolation we have, since human progress, though slow and tortuous, has always been upwards. Many of you can remember the day when a simple accident in industry meant death. No Indian can forget the numbers of their people who died from tuberculosis in the years gone by. Until recently, polio brought fear into our hearts. Today it is rare to find anyone dying from these causes alone. Why? Only because some men and women acquired sufficient education and were willing to devote their time to research to fight these killers. I am also certain that in the background of these success stories the training and encouragement given at home by the parents of these recognized and budding scientists was also reflected. Behind nearly every good thing that has come out of our society lies the hand of a diligent parent who exercised his God-given right towards his child in the interests of humanity. It is a grave responsibility one shouldered who refuses to accept this legacy.

What I have said about the individual parent also applies to the community, for the latter is but an extension of the home and our responsibilities are as pressing.

I would like to thank those responsible for inviting me here. It is a pleasure to discuss with interested people the problems of the day. I do not know all the answers to the topic under consideration but perhaps if we get together in open discussion for the next few minutes we may come up with some of the answers. Thank you.

DISCUSSION: How can Indian parents participate more in primary and secondary education?

Indian delegates taking part in the discussion concluded that:

Indian boys do not take to education as well as the girls do. Girls will go to school, take a job in the summer and return to their studies. Boys, on the other hand, when they earn their first cheque, will often not go back to their studies and that is the end of their education. Yet they may be brought up in the same home. Why is that?

Is it that perhaps husbands and fathers could be more helpful with this? Is dad falling down on his job? Girls pattern themselves after their mothers; boys after their fathers. Is it because educated girls are satisfied to marry boys with much less education? If our young women demanded more, would our young men try to measure up to expectations and get more education?

Watch closely the progress of your children in school, especially that of the boys. Keep watching and encouraging your children, otherwise they feel they don't need to make an effort and lag behind. What you do today will show up tomorrow.

You must have discipline in the home, and make sure you are consistent. Keep your word. Both parents must be consistent. That is the only way children will know what is expected of them, and why.

Alcohol is bad, when men and boys start drinking they feel bold and brave and grown-up and forget everything else. A delegate told the story of two brothers, both of whom were drinking and neglecting themselves and their families.... then one joined the A.A. (Alcoholics Anonymous). A year or so later when the second brother saw how much it helped his brother, he also joined. They are both doing well and are making a success of living.

Many go to school and get an education to make more money, but there is a better, finer purpose. Education is an adventure. It enables us to understand ourselves and others better; it helps us to understand life. Rightly applied, it makes us better, more valuable people.

A thought:

A plain bar of iron is worth five dollars. This bar of iron made into horseshoes is worth \$10.50; if made into needles - \$4,285.00; if turned into balance wheel for watches - \$250,000.00.

This is true of another kind of material: of you.
Your value is determined by what you make of yourself.

Mr. Morris introduces Mr. L.G. Smith:

Mr. Leslie Smith is a Mohawk from the Six Nations Reserve. He served in Korea and the Philippines during the second world war. After that he spent eight years in steelwork. For four years Mr. Smith was Secretary to the Six Nations Council. In May, 1958, he joined the Indian Affairs Branch as Clerk, Grade IV. Recently he came to work at the Regional Office in Toronto.

Mr. Leslie G. Smith, Toronto Regional Office.

Preparation and Adjustment to work in Non-Indian Communities

Thank you for the introduction, Mr. Morris. Mrs. Chairlady, ladies and gentlemen,

I have read with interest a number of reports on homemakers clubs activities in Southern Ontario. I must say these clubs cover a lot of ground in respect to problems and difficulties that we all encounter every day. The matters dealt with include help to teen-agers in the way of guidance, assisting and guiding young parents and a general plan to make life more interesting for our Indians throughout our many reserves. This, I think, is in the right focus. In the articles that I have read on homemakers clubs and from the many discussions I have heard in this regard, I noticed that there was always something worthwhile being done and that someone was always contributing something toward the objective of these clubs. In keeping with this thought in mind, I would like to contribute something - something in the way of my observations which may help a young Indian lad or girl going out to work in non-Indian communities or parents who have difficulty in preparing their youngsters for life as a Canadian citizen.

You, who were present at the Homemakers Convention two years ago, will recall that Mr. Fransen spoke about the Placement Program, In outlining the purpose of the Placement Program he spoke of the number of job opportunities that were open to Indians. He spoke of the manner in which Indians were guided and encouraged to accept employment in the fields that were best suited for them. As a result of these placements, young Indians were taken from the confines of their friendly reserve and placed in a seemingly difficult place known as the city or, for that matter, just in new surroundings. On some of these occasions, and occasions where other Indians have left the reserve to work in other areas, it has been noticed that there has been difficulty experienced in adjusting to the new surroundings. This difficulty has been generally attributed to a difference. A difference of life on an Indian Reserve to life away from the reserve. You may ask, "What is this difference?" Is the difference in the schooling? I think not, because the educational facilities on any reserve are comparable to those anywhere in the province where the reserve is located. Is the difference in the family life? I think not, because as an Indian I am sure that the family ties of the average Indian family are as strong as the family ties of any other Canadian family. I am sure that the average Indian parent is vitally concerned with the future

welfare of his or her children. Concerned to the extent that they contribute whatever is within their means to help and encourage their youngsters. Could it be that the Indian has less ability or talent than the rest of the Canadians? I am sure that this is not the case as Indians are generally known to have a keen sense of learning and a great ability of absorbing knowledge. When given the chance, Indians have been known to develop a variety of talents and have had the resourcefulness to cope with many problems foreign to their surroundings. Possibly the difference lies in the community life. It is hard to imagine there is any difference in this respect as people on reserves must work for a living; must strive to improve their living standards; must rear and educate their young; and be subject to the hardships and problems of life as are all other citizens of Canada.

I think the difference is in the outlook of the individual concerned. It seems that an Indian, prone to be affected by this difference, has a feeling that, because he is an Indian, he must be a little bit better than anyone else before he is accepted by his non-Indian associates. He seems to feel that he is demanded to be a little smarter in his work, a little neater in his dress, a little more willing to please, a little less critical of annoyances that are present in his relationship with other people. These seemingly necessary demands, together with the problems and difficulties of his vocation, could quite easily perplex the Indian to the extent that both his social standing and his pursuit would be adversely affected. This adverse affect, in turn, would serve to support his ideas of having to be better than other Canadians before being accepted by them. As you can see, in such cases and under such conditions, an Indian could allow himself to be troubled and confused and thus deprive himself of a full, enjoyable, happy and successful life.

Fortunately, there are not very many instances of this kind, and it is very interesting to know that such occurrences are on the decrease.

This is what I had in mind when I said I would like to contribute something to help Indians adjust themselves in employment away from the reserve. The majority of Indian students are sufficiently prepared to accept their responsibilities and encounter no difficulty in accepting their responsibilities. Others, though less qualified academically, perhaps, and not as well acquainted with life off the reserve, make up for any disadvantage with a confident air and a good sense of anticipation. But it is for those that might be so affected as I have mentioned that I would like to make these observations.

It is true that Indians, as a minority group, might be subjected to prejudices just as any other minority group. It is also true that certain individuals unwittingly dwell upon their distastes and dislikes at most inopportune times. However, I am sure that a pre-conceived idea that an Indian must be better than his associates before he is accepted by them is not based on actual fact but is something that is assumed by the Indian himself. I think that if a young Indian proceeds to take up his position with a clean appearance, a pleasant disposition, at least a desire to please his associates, and with a degree of appreciation for his opportunity, he need not be concerned with anything but

performing his own duties in a manner that is expected of any Canadian. I feel that Indians are accepted for what they are in respect to their work, recreation, social standing and above all as individuals.

What can we do to help young Indians who may adopt such an attitude as I have mentioned. It is true that we, as parents and older brothers and sisters, must actively encourage our youngsters in their education, assist them in developing their social habits, and teach them to be proud of their heritage both as an Indian and as a Canadian. I think that it is not enough to reassure a youngster that he or she is just as important in our Canadian way of life as any other individual, but that we must set an example for that youngster. We must openly be tolerant of people with whom we are not in complete accord; we must respect our elders and those in authority over us; we must have compassion for those who are less fortunate than we; and we must respect the rights and privileges of our fellow men. You can realize that a youngster reared in such a way and in such an atmosphere could become so likeable that he would not have to worry about prejudice but rather he would understand and realize that he is an integral part of the Canadian way of life and as such has every right to pursue that of his choosing. I think that this is the manner in which we, as parents can best prepare our youngsters for life in non-Indian communities.

I am glad to see such a large turnout here today. It certainly indicates your willingness to make a continuing success of the Homemakers Clubs.

I wish to thank Mr. Morris for extending to me this opportunity of taking part in your convention and for the privilege of meeting and talking with you. Thank you.

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Chief Riley Roote

Chief Riley Roote, in thanking Mr. Smith, said he would like to add a few items.

Mr. Smith has a very good point in the thoughts he mentioned. When I was in the Army I did not have an idea that I was better than the other men, but made up my mind that I would be as good as the rest of them. It paid off nicely and I gained many friends. On my travels I never encountered any different treatment, nor remarks. I met people who I thought did not speak our tongue, people from as far away as B.C. They were friendly and, I felt, regarded me as their equal. I see this in Mr. Leslie Smith's talk; people are the same everywhere. For a person in our community who goes out into other communities, cities and towns, is the same as anybody else.

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Mrs. Harriett King, Christian Island

"There was a woman who lived in a shoe,
She had so many children,
She didn't know what to do..."

This story begins way back from my childhood. I lost my mother when I was very young and there were six of us in our family. We were shifted from one place to another until one day a woman came and claimed me as her daughter and I stayed there until I was ten. She gave me a beating one day and I decided to run away. I went to my grandmother's but she was old and didn't have any use for me either. So I came back to my father and I didn't have any kind of welcome there. I was thirteen when I started to earn my own living. That is how I learned to cook and sew, which became very useful for me after my first marriage. My first husband and I had seven children. He died when the youngest one was a baby. I had a hard time keeping my family together after he died, with ten dollars a month relief. I married again and am still cooking and sewing.

Last fall our superintendent asked me if I could look after seven children who were left by their mother, so I accepted. They're very young and I looked after these children in my home all winter and spring. My house isn't large enough for so many children but I managed somehow. There were seventeen of us to sit down to each meal. I have no hydro in my house and I had to do all my washing by hand. I would have still had these children if I had an easier way of doing my work.

When they first came to my house, I had an awful time trying to teach them to be clean and have some manners. But they listened to me. Whoever wouldn't listen - their name went up on a chart and they'd miss out on a treat each time I went to town. We got along alright.

My story is like the old woman who lived in a shoe - she had so many children, she didn't know what to do. Thank you.

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Question: How did you manage to get the work done last winter when you looked after so many people?

Answer: The older children helped the little ones get dressed and washed. Everyone who was able to work was given some responsibility. They took turns helping with the chores. I tried to teach them to be clean and neat. After each meal the floor had to be swept. Three girls helped with the dishes. They went to school regularly. I encouraged them to do their homework at night.

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Note: Mrs. King still has Lorraine Jackson and her two sisters, twins; she is raising them like her own children.

Mrs. King has three daughters - one is a Nursing Assistant, another took a typing course, and the third is married.

For two summers in a row, during July, Mrs. King cooked for about 50 campers from the Mohawk Residential School. The campers got to like her so well, they wanted to stay with her for the winter.

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8:00 p.m.

Films shown by Mr. J. E. Morris:

- 1) Homemakers Convention of 1958 - Alnwick.
- 2) Opening of schools at Mohawk and Six Nations by the Minister of Citizenship and Immigration, the Honourable Ellen L. Fairclough.
- 3) "Calgary Stampede".

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Give Me a Friend

Give me the warmth of one friend's hand
When amid life's trials and stress I stand.
Then I will not complain of dark clouds or rain,
Nor of many worldly treasures I failed to gain.

Give me hope for the morrow, with new hills to climb;
And leave today - with faded dreams - behind.
Yes, winter will take the fresh bloom of spring,
But friendship is always a God-like thing.

- Mackenzie Ray.

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WEDNESDAY, AUGUST 12

Church service.

Chairlady - Mrs. Dora Sylvester.

Introducing Mr. Paul Bennett, Community Programmes Branch, 25 Surrey Place, Toronto, Ontario:

Mr. Bennett is an advisor in Arts and Crafts. That means he is a specialist in his field. The Community Programmes Branch has 14 districts across Ontario. A representative is in charge of each district. Some of the homemakers have come in contact with representatives at the leadership conferences held on various reserves. These men will come at your invitation and help you with advice on how to start various activities, such as recreation, sports and handicraft. When a community wants to conduct a special course, let's say one in arts and crafts, a specialist in this line is called in, such as you have here in Mr. Bennett.

Mr. Paul Bennett, Adviser - Art & Crafts, Community Programmes Branch.

Home Improvement

Improving the physical appearance of our houses

The traditional is not always the best

People keep to the old because:

- (1) They know it.
- (2) They know exactly what it can or cannot do.
- (3) If it is good enough for their parents, it is good enough for them.
- (4) They are unafraid of the known.

New things

- (1) have unknown qualities.
- (2) appear strange.
- (3) are distrusted.

Today, there are new designs, new materials and new methods of manufacturing - a vast improvement has been made over old methods.

History shows where traditional was changed to meet changing needs - early settlers in North America.

- (1) In Europe people used overhanging second floors in houses to save space in walled towns. In North America the idea was used in Forts for trap doors to drop things on attackers.
- (2) In North America first houses of timber were filled in with mud, straw and sticks; these became wrecked in winter. Later they had to be changed to clapboards.
- (3) First roofs were made of thatch (straw and reeds) - this blew off in the winter, so they changed to shingles.

Where tradition hangs on

People who lived in cities were used to houses with windows at the front and the back, not at the sides, because of close neighbours. When they moved to the country they built the same type of houses with no windows at the sides.

House development in North America

In the first houses, the chimney was the main support; the room was built leaning against that chimney. If they wanted an extra room, it was built on the other side leaning against the chimney. Rooms had to be connected so a hall was made across the front of the chimney and so a centre hall developed. If they wanted an upstairs, a staircase was built up the side of the chimney in the hall. After all this development the Swedes and Finns arrived and brought with them the idea of the log cabin; it proved practical in a wooded land and so the new settlers moving over the mountains took the log cabin with them.

Home improvement: The fastest method for home improvement is to use colour, i.e., Paint.

Colour is the direct result of light, we must remember that colours react on each other and as lights change, colours also constantly change.

Felt Board demonstration

- (1) Small grey area looks different from a large grey area. Same idea repeated - place a small grey square against a white background and then against a black background. See how different the two greys seem to look.
- (2) Do same as in (1) using a dark red against the light red background and against a green background.
- (3) Demonstration of complementary colours (colours opposite each other)
Red - Green
Yellow - Violet
Orange - Blue
- (4) Warmer colours look larger, cooler colours look smaller. Example: - Three circles of warm colours - red, yellow and orange.
Three circles of cool colours - green, blue and grey.
- (5) Good rule of the thumb for colour schemes. Use a basic earth colour such as brown, tan, grey plus two of the complementaries.
- (6) White goes with anything - showed white with various colours.

Now, how do some of the above apply to home decoration?

Warm colours, red, etc., seem to advance toward you.

Cool colours such as green or blue seem to recede from you.

Therefore: If you have a long narrow room, put warm colours on the end walls and cool colours on the side walls, making the ceiling a light colour.

Therefore: If a room is square and you want to change the shape of it, feature one wall with a different colour.

Therefore: If a ceiling is too high, paint it in a bright colour and lower it.

If a room is small, paint it in light colours and make it look larger.

If a room is too large, darker colours will make it look smaller.

If a wall is too broken up with doors, windows, etc., paint all the same colour and they will melt into each other and not be as noticeable.

If a wall is too bare, paint the door or window a different colour from the basic wall colour and then the object will stand out from that wall.

Rooms facing the north or the east receive colder light and therefore should be painted in warmer colours.

Rooms facing the south or the west receive warmer light and should be painted in cooler colours.

Only one feature of a room should have a strong pattern, curtains, carpet or upholstery or walls or pictures.

How long a room is used should influence the colour scheme. For example, an entrance hall is not used for long, have strong exciting colours in it - these will welcome people. A living room where you relax and entertain should have softer, cooler, more soothing colours. Example mentioned here of bright colours used in restaurants so that people will hurry their meals.

Colour can be used to change the shape of the outside of a house.

If you have a badly shaped dormer window on the roof, paint the dormer the same colour as the roof and then it will seem to sink into the roof and will not be as noticeable.

If the dormer is pleasing and adds to the look of the house, have it the same colour as the walls of the house.

If the dormer is the colour of the roof, the house will look lower.

If the dormer is like the walls, the house will look taller.

If a small house, paint in a light colour - it will look larger.

Paint house to suit surroundings, if set in the middle of green trees, a white house is a nice contrast.

If the window trim on the house is different from the wall, colour, the windows will look larger.

If window trim is the same colour as the walls, the windows will look smaller.

Economies of colour:

- (1) Paint one or more walls of a room - it will change the atmosphere of the room more cheaply than any other change you can make.
- (2) Paint old furniture - adds new vitality.
- (3) A band of colour around a window is an inexpensive substitute for drapery.
- (4) Floors painted - less need for rugs.
- (5) Strong, light colours - cut the electric light bills.
- (6) Warm colours - you feel warm at lower temperatures.
- (7) Cheerful colours - less need for vitamins or tonics.
- (8) Nature colours - that is greens and browns, reduce the need for cleaning and stay good looking longer than do bright colours.
- (9) If you use a unified colour scheme throughout the house, you can interchange your furniture and move it from room to room.

Things to watch for when buying or renting a house

Don't take something just because it is modern, test it to see if it suits what you want.

Examples:

What is a picture window for? So you can look out on a pleasant scene or so your neighbours can look in and see your furniture?

Should a picture window face a street or a garden?

Is the sleeping area off by itself so that you can put the children to bed and then do some entertaining?

Where do you like to have the kitchen located? At the front? - so you can run after a neighbour when she is going shopping? At the back so you can watch the children playing?

Today we do not need long halls, a hall is just to get you from Point A to Point B -- traffic lanes, cut down in number.

Should the living room face the street? Do you want the traffic noise when you are trying to relax?

Does the front door enter directly into the living room? What do people do with rubbers in the winter? Can you have a divider so that you have an entrance area? Cupboard areas? Do doors slam against each other when they are opened?

Do we need large bedrooms today? We have the recreation room, the living room, is the bedroom used for other activities, studying?? etc.

When buying furniture

Think in terms of the area where you are going to place a certain piece of furniture? Is it too bulky? - then it will waste space. Our homes today are much smaller than years ago. Try to bring in some old fashioned furniture into today's home and just see how big it looks.

Today's furniture should be comfortable, convenient, compact, light and easily cleaned. If the home is small, eliminate protruding mouldings, curved legs, then furniture can be placed close together. If possible use folding, stacking or nesting objects. Use multi-purpose pieces - davenport beds. Reduce size to a minimum scale.

Flower arrangement

The art of flower arranging comes to us as a highly developed art form from Japan. We usually think of an arrangement of flowers as being blossoms alone. This is of secondary importance to the Japanese. Their main concern is a love of line, they like the line to follow the lines of natural growth.

An arrangement should portray the past - pods or dry leaves; the present - half open blossoms, perfect leaves; and the future - buds. They have various types of arrangements corresponding with the seasons of the year. Spring arrangements have vigorous curves, summer ones are full and spreading, fall ones are sparse and thin and winter arrangements are somewhat dreary.

The art of flower arranging includes all growing plants, trees and grasses.

In an arrangement, the flowers are tightly clamped in a holder, in certain types of arrangements no part of the bouquet is allowed to touch the side of the container. The grouping and the container must be in perfect harmony.

Flowers are kept fresh longer by cutting the stems on a slant under water or by adding a pinch of salt.

If you wish you may get a booklet on flower arrangement from the Embassy of Japanese Information, Japanese Embassy, Ottawa.

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Chairlady for the afternoon - Mrs. Elizabeth King.

A discussion was held re prize money.

It was decided to give \$2.00 for first prize
1.00 for second prize
.50 for third prize

Homemakers Play

A stage play was put on by the Christian Island Amateur Theatrical Society - a pantomime. Narrator - Mrs. Faith Marsden.

Cast:

Sam (the Ferry Boatman)	- Helen Norton
Honest Abe (Sam's sidekick)	- Elizabeth King
Eva (Sam's daughter)	- Elverna Hawk
Sam's wife	- Sandra Williams
Black Jack (wicked taxidriver)	- Edna Copegog
MC.	- Harriet King
Music:	
Bruce King	- Piano
Roger Jackson	- Songs & guitar
Fred Jackson	- Guitar & solo
Gerald Monague	- Banjo
Tommy Sylvester	- Mouth organ
Eric Assance	- Songs
Arnold Jamieson	- "

Introduction - a group sings: "The More We Get Together"
"Welcome to the Island."

NARRATION FOR THE FERRY BOATMAN'S DAUGHTER

There is a beautiful but lonely island in Georgian Bay, known as Christian Island; this island could be called "A Tight Little Island" (especially on Saturday nights) and one Saturday night it was the setting for our story. The hero of our story is Sam, the ferry boatman. (First Cue) (Curtain up - scene one).

Sam was always on the job in fair weather and foul - in storms, in sunshine, sleet and snow, keeping the lifeline open to the mainland and carrying vital supplies with the help of his sidekick, Honest Abe (pause for music) continue when boat loaded. Now Sam had a beautiful daughter, Eva. (Cue - enter Eva, pause for music) she was the apple of her daddy's eye, and admired by all men, especially by a wicked taxi driver from the other side. His name was Black Jack and he was determined to have Eva by hook or by crook but mostly by crook. Now our hero, Sam, was a very good daddy and never allowed his beautiful daughter out at night. The wicked taxi driver (who pretended to be a friend) rowed across to the island one dark night and crept into the house, hit Sam over the head with a beer bottle (which he always had in his hand) and dragged the screaming Eva down to his boat, on the way down they passed the home of Honest Abe. Abe was up late that night

watching the late, late show and he was pretty sure all those screams were not on T.V. because people don't scream in a love scene, do they? Abe ran to the door but by that time the villain had filled Eva's mouth with marshmallows which he always kept in his pocket. Back at the ferryman's house, Sam's wife had found her husband out cold. At first she was annoyed, then she realized that he had been hit on the head so she revived him. When Sam told his wife what had happened they rushed to Abe's house for help. This time Abe was in bed but although he was slow walking and slow talking he was soon ready to help overtake the wicked taxi driver with his helpless victim. It wasn't long until Eva was safely back with her family but she couldn't tell them her experiences until the marshmallows melted because her mouth was too full to chew.

So we sail away from Christian Island never to forget the drama and excitement which touched us so briefly one dark night.

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Regional Treasury Financial Report up until September 30, 1959

	<u>Debit</u>	<u>Credit</u>	<u>Balance</u>
Aug. 21 Balance on hand previously			\$172.57
Aug. 25 Prize money given out	75.50		97.07
Aug. 25 Money from meals		110.75	207.82
Sep. 21 Withdrawal (Expense money, Mrs. Plain \$23.37, unspent balance \$6.63 at home)	30.00		177.82
Balance			<u>\$177.82</u>
(Deposited in Bank of Montreal, Cobourg).			

Louise Simpson,
Regional Secretary Treasurer

Mrs. Eleanor Plain

Mrs. Eleanor Plain resigned as Regional President. Mrs. Plain thanked the ladies for their co-operation and said she had enjoyed the position, but felt that it now should be taken over by someone else. Mrs. Plain said she was sorry so few bulletins had been issued; the reason for this being that so very few people had sent in any reports. (Homemakers' Clubs please note).

Mrs. Plain said she wished the future President and Treasurer every success in their new position.

Miss Joyce Plain, Regional Treasurer, was unable to be present, and had asked to be excused.

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Election of Regional Officers

Regional President:

Nominations: Mrs. Verna Johnson - Cape Croker
Mrs. Eleanor Plain - Sarnia
Mrs. James Bigwin - Alderville

Voting by secret ballot.

Mrs. James Bigwin was elected Regional President for the coming year.

Her address is: R.R. #3, Cobourg, Ontario.

Secretary Treasurer:

It was decided by the delegates to elect a treasurer from the same reserve as the President.

Nomination: Mrs. Louise Simpson

Mrs. Louise Simpson of Alderville was elected Secretary Treasurer of Homemakers Clubs by a show of hands.

Her address is: R. R. #3, Cobourg, Ontario.

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Mrs. Alfred Simpson

"We appreciate the work Mrs. Eleanor Plain has done. It was not an easy job for her, nor for Joyce to be Regional Secretary. It was not fair to them as they did not receive much news from the different clubs. Mrs. Plain has been a good influence on the clubs. If we can follow along and use her as an example, we will do well. On behalf of the Homemakers Clubs I wish to thank her and hope we can follow in her footsteps".

Mrs. Eleanor Plain

Mrs. Plain thanked Mrs. Simpson for her kind words. She said, "I hope you ladies will stand behind Mrs. Bigwin, the incoming President, and Mrs. Simpson, your Secretary-Treasurer. Anytime you feel Joyce and I can be of help to you, please let us know".

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Finances

Moved by Mrs. Leo Baptiste and seconded by Mrs. Elizabeth Franklin that the elected President, Mrs. Mae Bigwin, and elected Treasurer Mrs. Louise Simpson of the Regional Homemakers Clubs be authorized to open a saving's account and hereby be authorized to sign cheques jointly.

Resolution signed by delegates present.

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Mrs. Angeline Lalonde, Public Health Nurse, Christian Island

Dr. Weldon had planned on speaking to you, however, he has surgery this afternoon and regrets not being here.

Mrs. Rhoten, Supervisor of Nurses, was very disappointed that she could not be here. However, she is suffering from a virus infection and she asked me to tell you that she wishes you the best of luck for the success of your convention. She feels as we all do that working together, the Homemakers and the nursing service can move toward greater improvement on the reserves.

As Mrs. Marsden said to me, I was supposed to be doing my bit tomorrow the silent way by showing films, however, I'll try and say a few words concerning health which is so important to us.

First, I feel that if we are to have a healthy community we must have our women in the best of health because so much depends on them whether or not we have healthy and happy families and as Dr. Willis, our Regional Superintendent, once said to me, it's the Indian women who need the pep.

For the mothers to be, early prenatal care is very important for themselves and the baby because it is very seldom that a mother has any complications if she has been under medical supervision and has taken her tonic.

Cleanliness can be a great weapon against disease and it makes a mother's work much easier if her family is well. Naturally, the best way to teach our children to be clean is to start early and then it will be second nature to them. We know that no matter how clean we are there are times when we all contact some germ or other. However, the best way to tackle this is to catch it from the start and reporting early for

treatment and doing everything we can to cure it early and this also helps to prevent spreading it to others.

Another responsibility of ours is the safety of our children; we can help them by teaching them the dangers that can happen to them and of course by keeping all poisons and harmful objects out of their reach.

Nutrition is of course so important and that is again a mother's responsibility. It is not the people who eat the most expensive foods who eat the most nutritious foods. Lots of our cheaper foods are higher in nutrient value. Therefore, as long as we know what foods we need in our daily diet and shop wisely, we can stretch our food dollar. The new food guides for shopping which are given out by the department are very good, and I have some for any who haven't seen them.

I must say that I need only look at the babies and children to know that our women are certainly doing well, however, we must keep it up and remember to try and vary our menus each week so that our meals are tempting and nutritious - and do remember to serve liver often. I know that some have difficulty making children eat it but if it's cooked different ways, I'm sure they'll eat it. Liver night at our home was always a sad affair. They even called it black steak until I finally found that if I seared it quickly, then simmered it in another dish with a little water and onions tightly covered for 1/2 an hour, they all ate it and enjoyed it.

As for powdered milk, I would like to remind you that for the older children and adults it is very good and much cheaper and therefore there is more milk for everyone to drink. Vegetables in season are always cheaper than canned foods and the dried vegetables and fruits are very high in food value (beans, raisins, prunes). Tomato and apple juices are cheaper and very rich in Vitamin C, which is so important all year round.

These are only a few things I've talked about, however, if we do our best we will be doing our best to be good homemakers in the full sense of the word.

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Films were shown on Artificial Respiration.

After dinner a Wiener & Corn Roast was held.

THURSDAY, AUGUST 13

Church service.

Chairlady - Mrs. Raymond Marks.

Mr. T. D. Jackson, Director, Simcoe Children's Aid Society, Barrie

Many of you have had contact with workers of the Children's Aid Society and know about the work that is being done by the Society.

- 1) The Children's Aid Society is a private non-profit company.
- 2) It deals with Provincial legislation and the Child Welfare Act. Money comes in from taxes and donations.

Our work concerns three main parts:

1. Neglected children
2. Unmarried parents
3. Adoption

Neglected children

A neglected child is not one belonging to poor parents but is one who is deprived of parental attention and love and denied proper opportunities to develop its potentialities as a human being.

I noticed something remarkable in my first year as Director of a Society near a reserve. Most Indian parents have a close relationship with their children. They give them love and affection. This is a basic need. If a child does not receive this it is detrimental to proper growth. It is very important for a child to be wanted and needed and get lots of kind personal attention.

Unmarried Parents

Very often where children are born out of wedlock, couples marry and provide a home for the children. Where this is not the case other plans will have to be made for the child and its mother. The young woman about to have a baby goes through an emotional experience which can be upsetting. She needs counselling and guidance in making plans for herself and her child. She will get kind attention and understanding from the local Children's Aid Society. We can help her arrange for hospitalization, for admission to a home for unmarried mothers until confinement or for work until confinement. We can also help her with placement. She may wish to keep her child, place it with relatives, or put it in a foster home temporarily; or she may wish to give it up for adoption. She may need help in being accepted by her family.

We are not in the business of removing children from their fathers and mothers - we only want to help the parents to make the best possible future plans for the children. We can help the mother to plan for herself and her child. We can also help her to try and get assistance from the putative father, but only if she wishes our help in this respect.

Adoption

This is one of the happier aspects of our work. It is for children who for one reason or another have been deprived of their parents and who need a father and mother of their very own. These children may be orphans, children given up for adoption, or they may be permanent wards of the society. Children who need parents are placed by the Society into the best possible homes - with couples who want children and can give them a good home.

Some people feel they have to have a lot of money to adopt a child but this is not the case - they don't need a great deal. Emotional warmth in parents is worth a lot more than great wealth.

Let us take a string - its sections tied together make a circle. That would represent family unity. If the sections are not tied there will be many separate pieces, like a family where there is no love in the home. A child who does not feel he belongs to a family is like a plant alone in a field - not cared for, neglected.

One problem we are facing in Children's Aid Societies here in Ontario is: we have a large number of Indian children who want and need parents. We don't seem to be able to find enough homes who want these children.

Quite often children need temporary care where parents are ill or mother or father, or both, have deserted. If foster homes can be found, it will tide the children over until conditions improve in their own home and they can be returned there; if they cannot be returned home a more permanent solution must be found.

Some of you do not have too much contact with your local Children's Aid Society. We are at your service. The nearest office to Christian Island is in Midland. You can go there or write to me at Barrie.

I hope I have raised some questions in your minds and hope you will ask them.

Discussion:

Ques: What do you do with parents who have been warned and still leave children at home?

Ans: They could be taken to court, but we hesitate to separate the families and break up family unity. We do it only at the request of the parents and secondly if it is in the best interest of the children for their physical and moral well-being, e.g. children left alone in an unheated house in the winter. We warn the parents, hoping to make them understand. If this has to be done repeatedly we have no choice sometimes but to remove the children. Then the parents may realize the mistake they made. We are slow in taking action. This is

sometimes difficult for the community to understand, but sometimes a long-range program is needed to get improvement.

Ques: In the case where children are taken from their parents and the parents straighten out, does the society return the children?

Ans: If the parents can show the ability to improve they can have the children back.

Ques: What about wardship?

Ans: There are two types of wardship - temporary wardship and permanent wardship. In permanent wardship the parents are deprived permanently of the child, but even in permanent wardship the parents sometimes do get their children back. Once an adoption placement has been made of permanent wards parents cannot get their child back.

Ques: How long is the adoption period?

Ans: Children are placed on adoption probation for a year. If everything is satisfactory the adoption is then completed by a court presided by a judge.

Ques: How about temporary care for children? Are there age limits?

Ans: No. Parents, however, have to be understanding people. There is an age limit for adoption.

Ques: Can grandparents adopt their grandchildren?

Ans: They can, but it is not always advisable.

Ques: If it is a relative that wants to adopt the child, has she got preference?

Ans: Yes, in many cases we prefer that, however, if there is a danger of interference by the parents, it is wise not to have the child involved in it. Foster parents who look after children do it for love and not for money. There is no money to be made by keeping children in foster care. A child who is loved and encouraged and in a good environment gets a sense of security. This is important in bringing out the best in a child. Such a child can better develop his potential abilities.

Ques: Suppose the Children's Aid Society made wards of the children and then returned them to the parents, would they get paid for it?

Ans: No.

Ques: On Band Membership - If Indian parents adopt a child of non-Indian status, why cannot the child become a member of the Band?

Ans: This is contrary to the Indian Act, however, a revision of the Act is now under consideration.

Ques: Are all laws of all the Children's Aid Societies in Ontario the same?

Ans: Yes, but there may be a difference in interpretation of these laws.

Discussion closed.

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Mr. R. C. Gauthier, Principal, Midland-Penetanguishene District High School.

Mr. Gauthier has had a great deal of experience in the field of education. He has seen many boys and girls go through school and has followed up their successes in life. He is very interested in the education of Canada's boys and girls not only in book learning but in education for life.

Mr. Gauthier said he was glad to visit the island again after 15 or 20 years. He said, "I was pleased to come when invited and hope I can give you some good ideas".

"Some years ago it was important to teach and emphasize physical fitness in school but today academic education is more important. In any job people have these days they must know how to do their job but they must also know how to think for themselves. That is why we teach them not only the regular subjects but try to teach our students how to think. In school when one of the students makes a mistake it is forgiven. At work a mistake may cost him his job. The more schooling a student gets the more he learns. The more he learns to think for himself the better he is prepared and therefore he is more successful in getting along in life.

In school students associate with others. They learn to get along with others. They see new opportunities and make new friends. They develop new interests. A child who has only grade VIII education does not get as much of this training. He is not properly prepared for the future. Grade IX is the least a child should strive for. Below that he does not have much chance.

When a youngster goes into town, where does he go? - to the poolroom, a show, the beer parlor. There he meets only a small portion of the Canadian population and it is not always the best. In a great many cases the unemployed in the country are mostly people who have only gone as far as grade VIII. From a survey it was found that about 2 out of 3 people not steadily employed have only grade VIII education or less. They seldom have a trade and when the company is forced to

lay off its workers the labourers are usually out of a job first.

Students in high school have a good opportunity to learn a great deal. They meet other people who are interested in education. At first the student may be a bit lost among the others but if he is lost in school how much more do you think he will be lost in life? He will be more lost. Try to keep your children in school in order that they may learn. What they learn will help them.

In our high school, mostly academic subjects are taught at present. We also have industrial arts. More and more technical courses are added every year, for instance, in two or three years we will teach electrical and mechanical trades to the boys; home economics to the girls. We have that now. More and more subjects are needed and all this is useful. Boys and girls need all the education they can absorb. They must learn to think for themselves, learn academic subjects, learn a trade, learn from pupils interested in education.

If in life, we think only of the difficulties, we don't get anywhere. We must learn to overlook the difficulties and think of the objective; the end result. Difficulties can be overcome. It will be a lot easier for your boys and girls to keep a job if they overcome difficulties now, then when they start jobs and try to keep them, it will not cost them grief, jobs or money. They will be better able to obtain steady jobs and keep them.

Canada is our country and it belongs to all of us, especially to the young people. Canada is growing in population, in industry, in learning, in the arts. We, as a people, must grow with it and you, as a community, must go along with the rest. The previous generation built for us. We must build for the children here. In order to survive we must keep it up. High school must become a part of your children's lives if you want them to succeed, become self-supporting, independent and live happily. Thus we will be enabled to make a contribution to a better future for this country, and for the next generation."

Discussion

Ques: How do you handle inferiority complex?

Ans: We cannot deal with it but we try to cure it and are successful in two out of three cases. We try to build up a child's confidence and get him belonging to a group. Thus it becomes easier for him.

Ques: How can fathers and mothers help to overcome it?

Ans: By encouraging their children to learn all they can, having them neatly dressed, well mannered and provide a place for study for their children.

Ques: What about integration?

- Ans: Any child well prepared for work and starting into life to get a job has a better chance of success. He will have no difficulty in getting along with others.
- Ques: One girl could not get along with Indian children. She did better away from them where she did not know anybody.
- Ans: That may be possible in some cases. She may have been better able to accept teaching and guidance when away from people she knew.
- Ques: If a boy is in grade VIII has he a good chance to learn a trade?
- Ans: Schools are becoming more vocational and technical. He could keep on in that school or go on to technical school and learn a trade, instead of the regular academic subjects in high school.
- Ques: Mr. Fransen said it was much easier for high school students to learn a trade.
- Ans: Any employer asks his prospective employees what grades they have because it will be easier for him to get along. It is easier to train an educated person than an uneducated person. Employers say so themselves. They say 'I can train this person to my system of work - bookkeeping, industry, etc.' The more education he has the easier it will be for him to grasp what he is supposed to do.
- Ques: If a child fails one year, will the Branch consider paying tuition for him the next year?
- Ans: Every case is taken into consideration - the child's ability, his marks, schooling missed, his interest in education. In some cases, on some reserves, the case is brought before the Band Council. If the Council feels the child is deserving they may pass a resolution to pay his tuition for a year. Sometimes the parents are asked to pay the tuition grants up until Christmas and if the youngster does well the Branch takes over. The Indian Affairs Branch spends \$25,000,000.00 each year on education. There comes a time when there is no more money, therefore, every case has to be considered carefully.
- Mr. Gauthier: If a child comes close to passing and we consider he could have passed if he had worked harder, he is often passed or recommended.

A child who loses one day of school now and then is worse off than one who misses three days. The one who misses one day of school loses the previous day, the day he is away and the next day. In the end it is very difficult for him

to catch up. Another aspect is regularity - a child going regularly to school gets used to this. He will probably go to work regularly and not lose his job. He will keep an appointment when he makes one. It is like a trade. A child who goes to school every day will probably go to work every day.

Discussion on Future Conventions:

The question was raised by Miss Martins about the frequency of future Homemakers Conventions. Miss Martins said that the Regional Office had communications from Branch Headquarters suggesting a convention be held every second year; also that if the women really wanted it annually, they would have to show more initiative, more responsibility, and program planning, as well as financial responsibility.

The ladies were unanimous in their decision that a convention be held annually.

Here are some of the reasons:

- 1) If we had this every second year, we would become discouraged.
- 2) Conventions are like refresher courses - they give us new ideas.
- 3) Delegates get to visit other reserves and get to know the people who live there, and how they live.
- 4) It keeps up interest in club work. It gives an incentive to work. We know reports are coming up and try a little harder.
- 5) It does a lot for the reserve where the convention is held. People want to be proud of their reserve. They fix up the hall, clean up and paint up their homes. Some people bought new furniture this year.

Moved by Mrs. Edna Rogers, seconded by Mrs. Elizabeth Franklin, that the Homemakers Convention be held annually. Motion carried.

Invitations: Mrs. Verna Johnson invited the Convention to be held at Cape Croker next year. Mrs. Rebecca Snake invited the Convention to the Moravian Reserve.

Result of the secret ballot was that the Homemakers Convention will be held at Moraviantown next year.

A discussion was held regarding the date of next year's convention. It was felt that August was a month when many women went into the tobacco fields to work; therefore, were unable to attend the convention.

The delegates decided to hold the convention earlier.

Moved by Mrs. Mary Elm, seconded by Mrs. Frances Abram, that next year's convention be held Tuesday, Wednesday and Thursday the last week in July. Motion carried.

Regional Committee

Moved by Mrs. Verna Johnson, seconded by Mrs. Everett Simpson that the Regional Committee remain as last year, namely, Mrs. Alfred Simpson, Alnwick Reserve, Mrs. Edna Rogers, Sarnia Reserve, and Mrs. June Snake, Moravian Reserve. Motion carried.

Re Prizes for Handicraft

Mrs. Lalonde, Public Health Nurse, Christian Island, and Miss Charity Grant, Liaison Officer, Citizenship Branch, Toronto, had been asked to judge the displays. They had found it most difficult to judge all the exhibits fairly as there were so many different types.

Moved by Mrs. Leo Baptiste, Golden Lake, seconded by Mrs. Phoebe Peters, Moravian, that a regular prize list be made out for next year. Motion carried.

Moved by Mrs. Verna Johnson, seconded by Mrs. Edna Rogers that every club make up a prize list and send it to the Regional Secretary to be assembled and arranged by a committee formed by the Regional President and returned to the clubs for approval. Each club is to send in suggestions by November 1st, 1959. These suggestions are to be returned to the clubs by January 1st, 1960. At next year's convention, handicraft are to be brought for judging as listed on the prize list.

Prize money given out at convention:

No. 1	Mrs. A. Abram, Oneida Reserve	\$ 6.00
No. 2	Mrs. Verna Johnson, Cape Croker	10.50
No. 3	Mrs. Emily Roote, Christian Island	3.00
No. 4	Mrs. E. Simpson, Alderville	2.00
No. 5	Mrs. A. Simpson, Alderville	3.50
No. 6	Mrs. James Bigwin, Alderville	6.50
No. 7	Mrs. Jack Simpson, Alderville	2.00
No. 8	Miss Velma Marsden, Alderville	2.00
No. 9	Mrs. Eugene Smoke, Alderville	2.50
No. 10	Christian Island Homemakers	5.00
No. 11	Mrs. Susie Jamieson, Oneida Reserve	16.50
No. 12	Mrs. Snache, Moraviantown	7.50
No. 13	Mrs. Brant, Tyendinaga Reserve	.50
No. 14	Mrs. Jamieson, Oneida East	.50
No. 15	Mrs. Huff, Moraviantown	.50
No. 16	Mrs. Peters, Moraviantown	1.00
No. 17	Mrs. Rodd, Sarnia Reserve	6.00

Total prize money given out \$75.50

(Sorry the articles were not recorded)

Mrs. Beatrice Moses, Teacher, Six Nations Reserve

Education

First let me congratulate you on all your meetings. You have a fine, interesting program and I know you will go home and want to pass it on to the others.

Sometimes, like on our reserve, you may feel discouraged about the problems and think that the talks do not reach the right people. The same few people seem to come all the time. I hope you are not too discouraged because the influence of women is felt the world over. This year at the Convention of Women's Association of the World who met in Scotland, and there were all creeds and colours, one thing that was discussed and they are trying to do something about now - is that they would like to have the nuclear bombs done away with. Do not worry that you are living on the reserve in a small community. Your influence is far reaching. If and when that convention comes to America or Canada, you will be represented.

What we are trying to teach besides reading, writing and arithmetic is pride. We try to teach our boys and girls pride in our race, our history. In the past we were not too proud of the history books and what the history books taught. Indians were called lazy, dirty, and thieves. Today the history books are kinder. We are thankful that Brigadier Martin was instrumental in bringing about the change in attitude. In teaching literature, Pauline Johnson was instrumental in promoting better relationships between the white and the Indian. Indians in the early days did not realize what was mine and what was yours. This started with the coming of the white man. Indians in the old days were used to sharing their possessions and helping each other. I try to teach my children that we have a glorious past. Indians are a proud, brave race. The Mohawks were United Empire Loyalists. I also try to teach them pride in ourselves; cleanliness and tidiness are emphasized. People judge us by the way we look and act. Therefore, we must see to it that we are clean, neat and properly dressed. I remember a little girl who went through the sixth grade twice and spent two years in grade seven. When she first came to the school, she was dirty. One day I asked the children to write a composition: "What did you learn at school?" This child wrote, "I learned to be clean." One day a little boy came to school. He was quite dirty looking, when asked "did you wash?", he said "Yes, but I had to clean the stove pipes". One thing we can do in our community is teach our children to be clean.

Also teach children pride in their name and what they are. Frequently you hear teenagers say, "it is nobody's business what I do", but eventually what they do affects everybody on the reserve. Then teach pride in the home. One of the bad effects of alcohol is that it is a useless expense. This is a democratic country. If we want to spend money on alcohol rather than food and clothing it is up to us. It is your business to teach children the difference.

Try to teach pride in our schools. Schools are built for

the children and are to be used by them. Helping to keep the school clean and keep things in order in the school teaches them to have pride in their school.

Then too, we try to teach the children pride in our reserve but sometimes we wonder if we get this message across.

We try to teach obedience. Not like in the early days. When teaching children obedience, one must start very early in life, just as soon as a child knows and understands your actions and what you are saying. Try not to use too many "don'ts" - pick out the important things they should not do and be very consistent about the rules and stick to them. In our school we have rules. In the fall we post a long list of things they will be allowed to do - for instance, how to behave on the bus, etc. On this list we explain why they must not do certain things. One thing we insist on is discipline. When we strap a child, we must ask ourself, "does he know the rules and does he learn anything by being punished?" Sometimes children are sent home for disobedience. I understand one method of disciplining children in high school is to send the child home and then have the father bring him back.

In Geography we try to teach the children to love all people in the world. I am amazed at the hatred some people have for the white race. It is time we forgot all about the injuries and tried to get along. Today there is so much intermarriage that half our people are white. A little boy had a new friend; he constantly talked about Jimmie and eventually brought him home. Next day, his mother said to him "you did not tell me that Jimmie is coloured". The little boy was quite surprised, "Oh, is he?" he said, "I'll see to-morrow". I wonder if we have love in our hearts like children do. We think the homes children come from makes a big difference in their attitude to other people.

We all have needs. We need food, shelter and clothing. We also need affection, acceptance and a feeling of achievement. The feeling of affection is very necessary. When I was in Nursery School a little boy between two and five years old knocked over the tables and chairs. I held him on my lap and talked to him, "why do you disturb the children Paul?" I asked; he answered "I don't like them". "But don't you think they like you?" - answer - "no, they don't. Nobody likes me!" His mother told me they had nothing to do with children before they were married. His father had in mind to raise a perfect child.

It is the problem of neglected and unloved children that concerns me very much. I can almost tell what type of home each child comes from. Do we tell our boys that they are responsible for a life and then neglect that life? It is very important to feel you are good for something. In our day there were gardens to hoe, cows to milk, chickens to feed and wood to cut. Today there is nothing like that to do for the boys. Consequently, when the boys quit school, as they are eager to do, there is nothing for them to do. It is a little different for girls. They seem to be a little more interested in education. There is also more for them to do. We are very concerned with these boys who quit school. They have nothing to do but get into trouble. Rural boys

have farms to go to, cattle to tend and land to till. Let us try and keep our girls and boys in school as long as we can. Let us keep them busy and interested. This will keep them happy and proud.

In closing, I wish you future success for your meetings, and again would like to say, please do not become discouraged.

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Mrs. Alfred Simpson thanked Mrs. Moses for her interesting talk.

NOTE: The ladies liked Mrs. Moses and her talk so well that they invited her to next year's Homemakers Convention.

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Chief Riley Roote introduced his daughter, Mrs. Lyla King, a beautician presently of Iron City.

He said this was his first experience with hairdressing and before talking to his daughter had not realized it would be so educational. It was only recently that Indian boys and girls had become interested in trade training. Indian girls were especially qualified to learn a hairdressing trade. It seemed a pity not more girls took advantage of this.

Mrs. Lyla King

Hairdressing

"It affords me much pleasure to be with you to-day, as it always does when I come to the island.

While I am working on this head of hair, I would like to tell you how very necessary it is to be well groomed.

Long ago, people used to admire the beautiful woman, now they admire the well groomed woman.

It is really a necessity now to have your hair looking nice, as the time is here when every person tries to make the best of themselves.

They are now putting Beauty Culture in all the Mental Hospitals. The Doctors find it is a great up-lift for the "morale". I find if I am very tired, and go and wash up, and use a little "make-up", and fix my hair nicely, I feel like a new person.

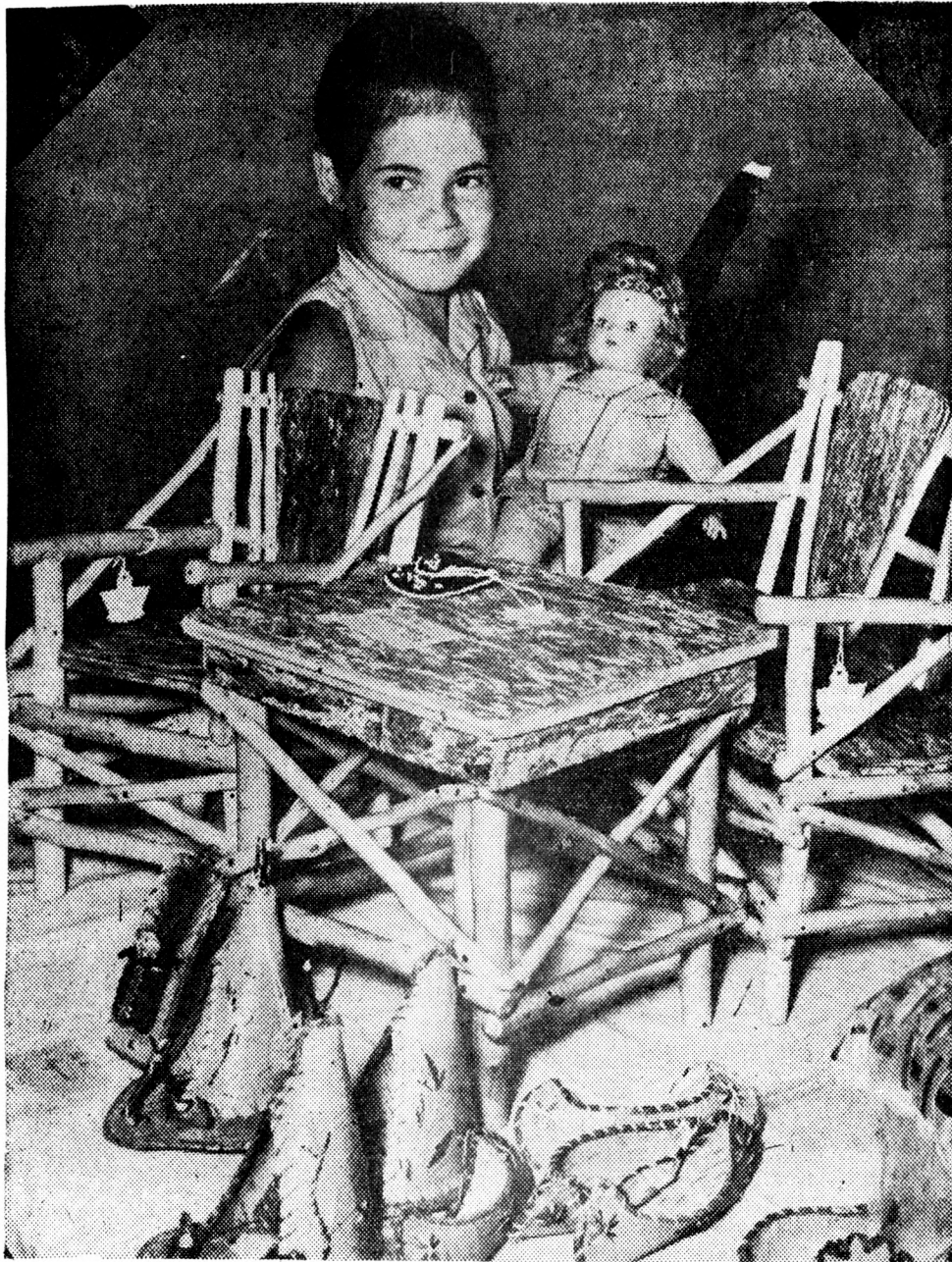
You will find that if you just have a nice clean house-dress, and your hair is nice, you are fit to go any place."

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Mrs. Lyla King, beautifully groomed herself, demonstrated how to comb a person's hair after it had been set. She explained the care of the hair - washing, brushing, styling, setting and combing. Many questions were asked but it is a little difficult to remember all the answers. The only thing I remember is what to do for dry hair. Give it a Breck Oil Treatment the night before you intend to wash it.

Mrs. King demonstrated a quick haircut on Mrs. Isabel Monague, who volunteered for the demonstration before an audience.

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Marie Sylvester fits in like a small doll herself as she cuddles one dressed in buckskins and admires rustic furniture to thrill any little homemaker at the handicrafts exhibit.

Mr. Morris: "It is indeed a pleasure and a privilege for me to introduce Mr. Moses, the next speaker. He is a member of the Delaware Band of the Six Nations Indians. He has devoted all his life to work amongst the Indian people of Southern Ontario. He has emphasized good leadership and is a living example of it. He is now retired from Indian Affairs service but he still is actively concerned with the problems of his Indian brothers. Presently he is Chairman of the Advisory Committee on Indians to the Minister of the Department of Welfare, Ontario Government. He had the privilege a few years ago to visit England and the British Isles in charge of the plowing team that went there to compete in the International Plowing Match. He is a successful farmer and an outstanding person. Mr. Moses please...."

Guest Speaker

Mr. Elliott Moses, Six Nations, Chairman of the Ontario Provincial
Indian Advisory Committee

"Madam Chairman, ladies and gentlemen.

I wish first of all to thank Mr. Morris for his kind introductory remarks. It is on the strength of his invitation that I am privileged to speak to you on this, the occasion of your annual banquet in connection with your Homemakers Convention.

Coming back to Christian Island brings back memories of past years, for during the time I was in the service of the Department, I made many friends on the Island and my only regret is to find that so many of them have passed on.

I gather from speaking to some of those attending the convention that it has been very successful and you have enjoyed listening to practical and interesting addresses delivered by persons expert in their particular field of work. In addition to this, I gather that the social atmosphere has been ideal and this being the case, you will long remember the Christian Island Convention.

It was my pleasure to sit in on the closing session at which time my own wife was the principle speaker. It is said of we married men that we do not praise our wives enough for the part they play in our family circle, and for the many contributions they make for the good of the community. Mrs. Moses spoke out of her experience as a school teacher and a mother of seven children and I feel that she handled her subject very well and left a great deal of food for thought for the delegates, as to the problems of child education and the very important part which must be played by the parents in their children's school lives.

Shortly after my superannuation I was invited by the Honourable George Goodfellow, who was then the Minister of Public Welfare in our Provincial Government, to be the Chairman of an all Indian Committee to be known as the Ontario Provincial Indian Advisory Committee.

The formation of this committee was the result of a survey made by a Provincial Parliamentary Committee selected by the Government to make a study of the Indian reservation system of life as outlined in the Indian Act, which is the law for all Indians of the Dominion.

In order that the committee could function with a degree of intelligence, the members visited a number of reservations in order to obtain first hand information as to the general living conditions of the people and to gain any other information which would help them to arrive at some concrete conclusion as to what steps should be taken to improve the lot of the people, thereby making it possible for greater strides of advancement insofar as the Provincial Government could legally do so. The committee was favourably impressed with the splendid job being done by the Department in the field of education for the children and from observations made, it was felt that the standard of education was on a par with that of any advanced rural municipality.

The members were outspoken in their report to Parliament as to the extreme neglect and disuse of valuable land on reservations visited, and were unanimous in their report that efforts should be put forth by the Indians and those in authority to improve agricultural conditions which at present are a reflection on the reservation system of life.

Time will not permit me to go into detail as to all of the committee's findings, and it will be sufficient at this time, for me to say that the members were not favourably impressed with the reservation system of life as embodied in the Indian Act, to such an extent that in their report to Parliament it was recommended that insofar as the Province of Ontario is concerned Indians should enjoy all social rights and benefits extended to other residents of the Province, thereby making them first class citizens. Parliament saw fit to approve of the report and in so doing have set an example to all other Provinces of the Dominion as to its attitude towards its Indian population remembering that the said rights and privileges are extended without interference with their Indian rights as outlined in the Indian Act.

The formation of our Provincial Indian Advisory Committee was considered advisable, for while the Province is not responsible for the administration of Indian Affairs, it does spend jointly in some cases with the Federal Government the sum of approximately six hundred thousand dollars annually in social benefits and road grants for the Indian population. Because of this and the fact that as a Government they have no direct contact with Indian reserve life, it was considered wise to appoint an all Indian committee to work under the guidance of the Provincial Department of Public Welfare with the understanding that the committee would visit the reservations from time to time and thereby be able to obtain authentic information as to conditions in general existing on reserves and through such contact, be able to make recommendations to the Minister of the Department of Public Welfare, who in turn may see fit to forward such recommendations to the Indian Affairs Branch for its full consideration.

Since the work of our committee is province wide we try to

work on a broad basis dealing with matters which affect our people as a whole. This being the case, we are giving serious thought to the Indian Act in its present form for since many of the Indians of the Province are among the most advanced of the Dominion it is felt that for the future, those in authority would be well advised to gradually withdraw some of the so-called protective measures granting the more advanced greater freedom of action in their business affairs tending to encourage a more natural advancement, keeping in mind that the goal of all Indians at the proper time is citizenship.

Unfortunately, in discussing citizenship with Indian people the word "enfranchisement" comes into use, which to the average Indian means assuming certain responsibilities from which they now escape under the Indian Act consisting mainly of certain forms of government taxation from which they are exempt. However, many fail to appreciate the fact that they as a people are paying the major portions of taxes paid by citizens of the country such as the tax on food, clothing, tobacco, beverages, entertainment, as well as income tax on salaries and wages earned off the reservation.

To begin with, a number of regulations in the Act, of necessity, were of a protective nature so that the unscrupulous type of person could not take advantage of the Indian in business dealings. However, now that many of the Indians of the Province are advanced to a degree where they are quite competent to conduct their business affairs without such protective measures, it is felt they should enjoy greater freedom and responsibility, so that they may be looked upon legally as responsible individuals, for it is quite evident that these protective measures are now forms of penalties to the advanced Indians.

Our committee believes that the integration of our Indian people is a good thing, for it is important that we should understand other races and people much better in the future than we have in the past.

We congratulate the Department on the start it has made in the integration of our school children, and in our visits around to reservations where the system is in effect, we were pleased to learn that in most cases both parents and children were happy with the arrangement.

The future of our people will be much different to what it was a generation ago and the integration of our school children with non-Indian children will broaden their outlook in life. Actually, the results are two-fold in that the Indian children will benefit much by their daily contact with non-Indians and the non-Indian children will learn to look upon the Indian as his equal in every respect in a matter of time.

Assimilation is a word held in disdain by many Indian people, for to such persons it means nothing more than completely absorbing our race. To our committee members it is a most interesting study in view of the fact that so many of our people, both male and female, are

intermarrying these days. We look upon marriage as a sacred privilege, and consider that everyone has a right to marry whom they wish, regardless of race, colour or creed.

According to the Department's records, there have been 1763 Indian girls married to non-Indians, and by so doing, were automatically enfranchised, which means losing their status as Indians.

This figure does not include the non-Indian girls who have married Indian men whose relationship in the blood of their families are exactly the same; the only difference being that according to the Act the children of the Indian girl married out are not classified as Indians. The only thing that can be said for this particular regulation is that it preserves the Indian band list insofar as membership is concerned.

This regulation is contrary to the Government's policy of integration and assimilation in that it penalizes the Indian girl for marrying a non-Indian, depriving her of her status and forces her to dispose of any property she may have owned on her particular reservation, whereas, on the other hand, the non-Indian girl marrying an Indian is automatically taken on his band list as a member. Our committee questions the wisdom of such regulations in the modern times when all people are so concerned about racial discrimination. Much more could be said on this matter but time will not permit my indulgence further.

In conclusion I would like to say how fortunate we have been in the selection of our committee membership, for all are vitally concerned in the advancement of their particular reservations and are making splendid contributions in the religious, social, and recreational life of their people without which, the present reservation system of life would be most discouraging from a progressive point of view. We feel that our most important work is to encourage our people to look ahead, rather than back, and encourage them to plan for the future betterment of our reserve life so long as the Government sees fit to keep our people under its special guidance as embodied in the Indian Act.

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Go forward!

Look upward!

And each day will find you

With sunshine before you

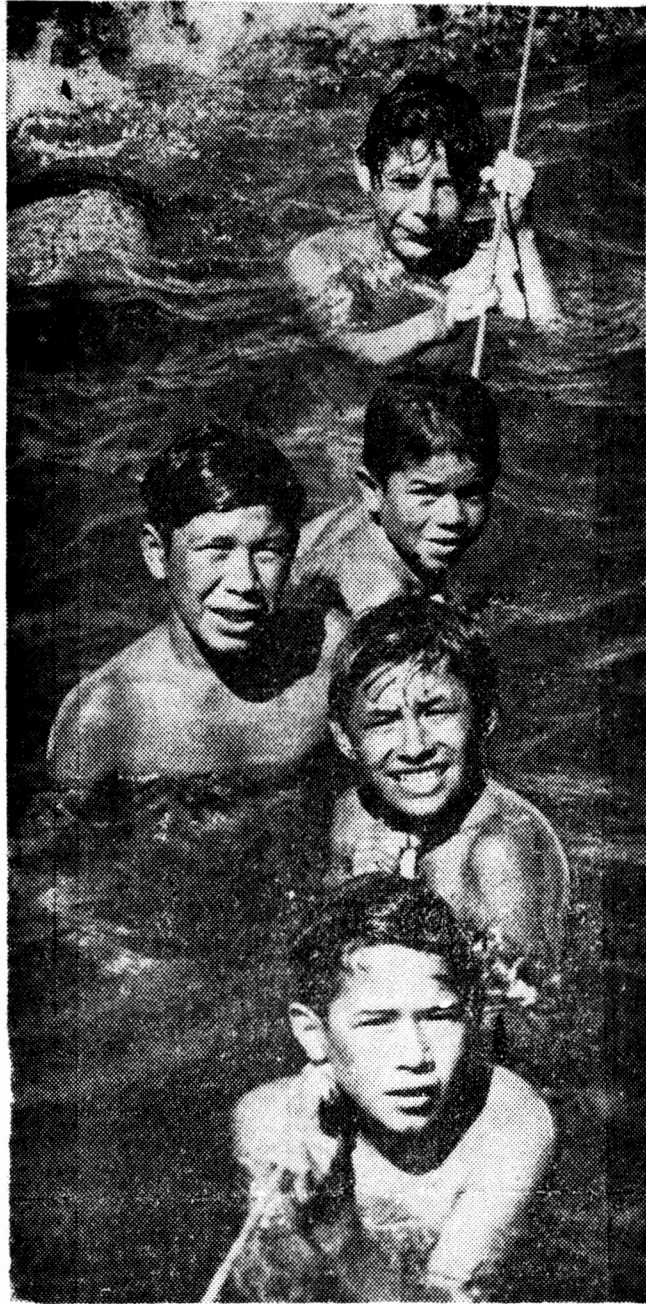
And shadows behind you.

Indian Homemakers Study Problems



—Globe and Mail, Harry McLorinan.

Time to compare notes at the Southern Ontario Region Homemakers Convention on Christian Island Reserve is taken by some of the delegates who enjoy beauties of the Georgian Bay scenery as they rest on the grounds of the Community Hall.



Christian Island mothers haven't a care in the world for the young braves of the band who discover a new pastime at the safe, sandy beach—swinging on a mooring line.

Clubs Hold 3-Day Conference on Christian Island

By JO CARSON

If Canada's Indians are downtrodden, the delegates to the Southern Ontario Homemakers' Conference now in session at Christian Island, are unaware of it. In fact, a number raised eyebrows at the thought while others hooted at the ignorance of their white neighbors.

Representing 40 clubs of the conference, the women arrived Tuesday for the three-day meeting by train and automobile from such reservations as Tyendinaga, Alderville, Cape Croker, Six Nations and others. They came to discuss teen-agers, the health and welfare of their families, how to become better homemakers and to boast to one another about the progress of their children.

The Christian Island club members had no problem in billeting their guests on the Georgian Bay Island. They had no trouble arranging for baby sitters and the happy sound of their healthy sun-browned children floated up from a safe sandy beach, acres and acres of playground to the centre of activities—the community hall and the well-

equipped school. They were also free of traffic worries—the parking area for the visitors' cars was five miles away, at Cedar Point, across a gap of blue water.

All this made for a free and easy gathering of cheery women, many renewing friendships made at the first annual meeting, 14 years ago. Without interruption they followed a carefully planned program that included education, workshop periods, reports and plenty of time left over for wieners and corn roasts, sunset-watching from a dock that would be the envy of any tourist resort, dancing and comparing snapshots of their growing families.

Mrs. Earl Marsden, a busy mother to four children, is president of the Christian Island Homemakers. She welcomed the guests and shared the hostess' honors with Mrs. Nicholas Plain of Sarnia, the regional president. Both women showed their pride in the exquisite needlework, knitting and other handicrafts submitted for judging.

Like all well-run organizations, a good deal of the work was delegated to helpers and these sent the aroma of fresh berry pies and succulent roast beef out of the electrically equipped kitchen in the school to join the scent of pine in the westerly breezes.

Summery cotton frocks were tastefully accented with light costume jewelry and most of the homemakers had visited their hairdressers before joining the convention.

They gave attention that would be envied by any after-dinner speaker to Mrs. Jacob King, who told "how she kept

17 children this winter" as part of her contribution to community welfare. Applause was spontaneous and a real tribute to Leslie G. Smith, a Mohawk from Brantford, who is on staff with the Indian Affairs Department in Toronto. He brought no message of hardship from the competitive outside world of industry and professions.

"We have people on reservations, children, social problems and we all have to make a living. It's the same outside," he said. "I should say: Everything is the same—with one difference. An Indian has an idea that he is being watched, under observation, because he is an Indian. This, he feels, demands that he be a little better, a little smarter, to make good. But it is only an idea and only in the Indian's mind. It is not a fact."

A living example of an Indian who had acquired education and earned the respect of his fellow workers, Mr. Smith urged parents to take the advantage of free education, with help from the government even through university. He also stressed social manners, respect to elders and the "rights and privileges of our fellow men. We can then become so likeable that no one could find fault for, after all, it is entirely up to each one to realize his individuality and prove it."

The same close attention was given to representatives of the Indian Affairs Department, to the Christian Island chief, Riley Roote, to Miss Charity Grant who as liaison officer for the Department of Citizenship spoke "on being a Canadian Citizen" and many others.

But probably the cherished memories will be the ones shared by all homemakers. Those moments when Mrs. Alex Johnston of the Cape Croker Reserve passed around colored snapshots of her family. "This is Iola," she said with motherly pride. "She got her Certified Nursing Assistant's rating and she's now up at the Moose Factory Hospital. She's only 19." And there she was—an attractive, slim and trim young lady with her arms around an ailing Eskimo baby.

Mrs. Johnston also told of Charles Alexander, 27, who is with the Oregon State Game and Fisheries at Diamond Lake; Edward Louis, 25, with the RCAF at Cold Lake, Alta.; Bernice, 21, another nursing assistant working at a Hamilton hospital, and O. K. Johnston, a pensioned veteran of 37 with overseas service, who is a constable on the reserve.

Mrs. Lillian Nadjwan nodded approval to Mrs. Johnston's pride and added: "My daughter, Gloria (her second name is Akiwanz), is with the Peterborough Crippled Children's Society. She has her post graduate course and was with the Victorian Order of Nurses."

HISTORY OF THE PRESENT RESIDENTS OF CHRISTIAN ISLAND

- compiled by Mr. Lewis Jackson and Mrs. Jessie Purser

The present inhabitants of this reserve are almost entirely of the Ojibway nation being classified as the Chippewas of Beausoleil. Originally they lived in the area bordering on Northern Lake Superior and in 1683 banded together with other branches of the Ojibway nation and some tribes from the South to eject the Iroquois from Ontario where they had become masters after their defeat of the Hurons and other original occupants of this area.

This particular group then located at what is now Coldwater and were engaged in farming and fishing in this highly fertile valley; a large grist-mill was erected for their use, but in 1836 as white settlers pushed further north, the Government was prevailed upon to release the land for homesteading. The band split into two groups; one under Chief Yellowhead went to Rama and the other led by Chief Assance to Beausoleil Island. After about 15 years, Christian Island seeming a much more attractive home, the group from Beausoleil moved to their present home. A small band of Pottawottamies were already situated here and still living according to the Pagan rites. One of the present tourist attractions here is the well preserved Pagan cemetery. It should be noted here that the Pottawottamies came north into British territory after the war of 1812. When the Chippewas of Beausoleil moved to Christian Island, the majority of the Pottawottamies left for Moose Point which is up shore towards Parry Sound; their descendants still live there. Two families who were intermarried and stayed here are the Mixemongs and Kings, or O-gin-ma-waif, which means honoured by the King, their family having been given a medal for loyalty and service during the war of 1812.

After settling on this island, the Chippewas continued the mode of life they had found good at Coldwater. However, although they were well able to feed themselves there was little or no market for any surplus. Any grain to be ground had to be transported to Penetang by boat; gradually lumbering took the place of farming as a means of income. The logs were cut in winter and rafted in summer then towed to either Thunder Bay or Victoria Harbour by tug. These were the closest sawmills.

During the first world war, logging was big business here due to the interest of a chemical company which required wood to be processed for some of its products. At that time a steam-operated sawmill was functioning. After the war a portable mill was obtained and the sawing done as close as possible to the cutting area. Then came the depression, but while money was scarce, fish was plentiful and most people here fared well. A few had kept up their farms but the land was becoming barren due to the lack of knowledge about rotation of crops and fertilization.

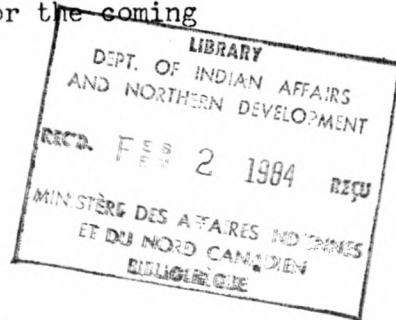
The second world war changed the way of life almost completely. A large percentage of the population become nomads in season and follow

the various fruit and vegetable harvests; some others live permanently in Buffalo, Toronto and Oakville. Education facilities have improved one hundred-fold. We now have three schools comprising four Protestant classrooms and two Catholic; this gives an indication of the ratio with regard to religion. Extensive logging operations have been carried out and that industry will be a winter project for some time to come. There is also a growing tourist industry and cottage project, the number of cottages increasing steadily and now amounting to twenty.

This year the community hall has been remodelled to provide better social facilities for the reserve. It is the scene of this 14th Annual Homemakers Convention.

An increasing number of young people are taking advantage of the opportunities available for trade training. At present seven are enrolled in various schools.

The people of Christian Island can look forward to an expanding future with brighter horizons ahead for the coming generation.



.....0.....

God give us sympathy,
common sense,

And help us on with
courage high,

God give us calm and
confidence,

And - please -

a TWINKLE in the EYE.

.....0.....