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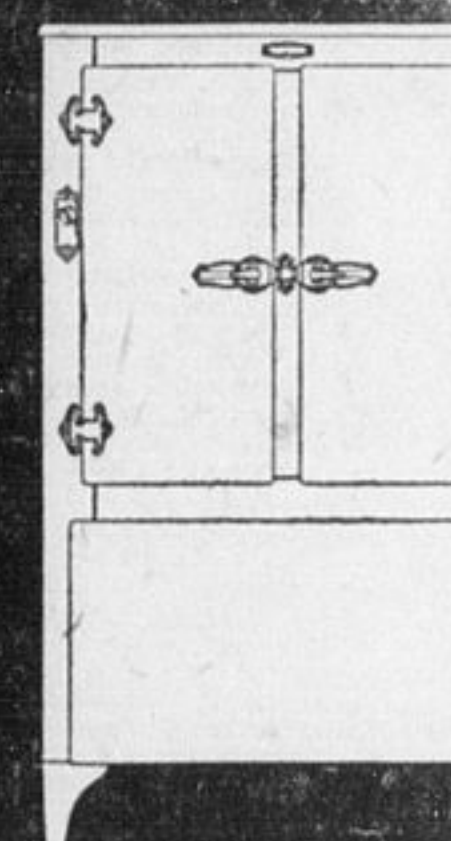
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How Treaty Money is Paid to the Indians

Keeping Faith with Ontario's "First Families." Three Thousand Indians in Upper Section of Northern Ontario Gather at Meeting Places.

In this part of the North Land there is always interest in the paying of treaty money to the Indians. This old custom is usually accomplished to-day by the very modern method of the use of the airplane. A very interesting article on the matter is published in the current issue of Canadian Forest and Outdoors. It is by James Montagnes, and reads as follows:—

On the banks of the lake and river in Northern Ontario, wigwams and tents mark an encampment of Indians who have come from many miles around, for word of the coming of the white man to make treaty payments has gone ahead. In canoes they have come down unmapped river. Their country has been known for many years. Fur traders, hundreds of years ago, first went through it, but its rivers and lakes, a myriad of them, will not be found on maps. The main water-courses, the Severn, Fawn, Winisk, Atawapiskat, Albany and Moose, these are known and travelled, but these are only a few. There are legion which canoe trails have followed but which are unknown to cartographers. And down these unnamed streams and lakes the Indians came this summer, as they did last. Then they came to make treaty. Now they come to receive their annual payment.

Last year and the year before three thousand Indians of the upper section of Northern Ontario came to meeting places, eager to hear what the white men who come from Ottawa had to say about their hunting, fishing and trapping, and the many airplanes which fly overhead with men who seek gold. They came to hold council with the representative of the Great White King Beyond the Seas. And while they watched the water for sign of canoes and many warriors, as they had heard was the manner in which the white men made treaties in the past, a buzz was heard far off. It grew louder till it sounded like the droning of a huge bee. Then down to the water slid an airplane, and from it stepped ashore the men from Ottawa. Only a few, not many as of old, and not by water but by air, as the modern gold seekers, came this party of the King's councillors to smoke the pipe of peace with the red men. They brought with them documents telling how the Indian would exist in the future.

When the chiefs and the head-men found the provisions of the new treaty acceptable and signed their name or made their mark on the documents which had been prepared for this in Ottawa, every man, woman and child was given a small piece of cardboard on which the name, number and band of that particular Indian was inscribed. And that little piece of manilla cardboard is kept more carefully than the most valuable gilt-edged bond, for to the Indian it means an annuity of \$4 to go on forever.

One hundred and twenty-eight thousand three hundred and twenty square miles of land from the Atawapiskat River north to the Hudson Bay and west to the Manitoba boundary were surrendered in this way by the Indians of Northern Ontario. Each one received on the completion of the transaction the sum of \$8. Every year thereafter when the officials from Ottawa come north a payment of \$4 will be made, medical examinations will be given and whatever is needed by way of clothing and food if the year has been bad for hunting. Even his children and his children's children will receive the annuity, for it goes on forever. And at many of the little villages the encampments which change as the hunting is now good and then bad, a log cabin will rise and to it the Indian children will come to be taught reading, writing and arithmetic.

The treaty of 1929 and 1930, by which



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Banana Ice Cream
6 very ripe bananas
1 cup orange juice
Grated rind 1/2 orange
3 cups St. Charles Milk
1 cup water
1 1/2 cups sugar

Peel and scrape the bananas. Cut in slices, place in a bowl, and pour over them the orange juice. Let stand fifteen minutes. Mash through a coarse sieve. Dilute milk with water, add orange rind, bring to scalding point (do not boil). Remove from fire, add sugar and stir until sugar is dissolved. Cool, combine with the banana pulp, and freeze.

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the aborigines surrendered one of the few remaining parcels of land to the white man, recalls the treatment that the Indians have had in the past from the hands of various governments in Canada. As far back as 1670 in the reign of Charles II, protection to the Indians who desired to place themselves under the British flag was assured by the various governors of the colonies acting on instructions from the King himself. Dating even to 1664 there are records of agreements and treaties made with the Indians of New England while Canada was still under the French Government.

Up to 1818 compensation for land surrendered by treaty was made at the time of the agreement; either in goods or money. Since then compensation has been made in the form of an annuity.

Comes summer and the canoes are on the way to the meeting place. Wigwams of deerskin appear just as they did many years ago when the Indian first came in contact with the white man. Cooking fires send wreaths of smoke skywards. The place takes on the appearance of a remote Indian village, yet the Indians are dressed as you and I. Their gay ornaments and feathers have disappeared. Even for this occasion, the biggest holiday in the year, they are not brought out. The Northern Indian dresses like the white man who lives in the bush.

Ontario Indians have become accustomed to get their annual heritage from commissioners who arrive by plane. For several years a plane has taken the place of canoe and portage. The "Big Bee" as the Indian calls the plane, cuts the trip that took at least three months by the old method, to about a third of that time.

The paymaster of the party sits down at a table which has been hastily taken from a house at the post. The doctor is nearby and there is a Royal Canadian Mounted Policeman not far away. Indians come up chatting and watching the man immediately in front of

the paymaster receive his money and get a medical examination. Their cardboard ticket they pull from hidden recesses of their clothing, carefully wrapped up. Some of the old folks carry it on a string around their necks. Sometimes the commissioner asks the Indian his name, for it must be remembered that many of the names have been given the Indians by the registering commissioner from Ottawa.

A case arose not long ago, one of these commissioners told me, when an Indian was asked his name and gave one which was not listed. The commissioner had a recollection of having seen the man before under another name. The man had lost his ticket and had therefore been asked his name. But no trace of the name he gave could be found on the list. It was a hard problem to solve for the Indian was positive that that was his name and that only. So it could not be settled at the time. There was much correspondence over the matter when the commissioner arrived back in Ottawa and planes were still running to take the mail into the north land. Finally six months later the Indian's name was established, the one that Ottawa had listed. The whole trouble was in the Indian's pronunciation of the name given him by a white man.

When the treaty money has been paid, the festivities begin. There are camp fires, dances, singing, chanting and all the other ceremonials that the Indians have been accustomed to in years gone by. There is a feeling of happiness about the camp and old tales are revived, old pals of the hunt swap stories and one thinks of a convention. The next day the plane leaves, but the festivities go on, the trading store does a good business and then the camp gradually melts away, each family moving back to continue whatever line of work it had been doing.

Do not for a moment think that the Indians are poor, or that the Canadian Government is not giving them a square deal. There were new reserves established last year in the north land, reserves where the Indians who surrendered their land will still be the only inhabitants allowed. One square mile is set aside for each family of five Indians in the tribe at the time the treaty is signed. These reserves are solely for the red man, no white man may enter them without permission from the Government and the consent of the Indians.

Often the reserve become too large for the Indians to operate. Then the Government advises selling. The proceeds of such a sale, usually part of a reserve, are kept in custody by the Dominion Government. There is at present more than \$15,000,000.00 at Ottawa belonging to the Indians of Canada. Most of this money comes from the sale of land, and the accumulation of interest of soldiers' pensions and other money paid to the Indians. There are a number of Indians in Western Canada who, due to the sale of lands, receive in the neighbourhood of \$1,500.00 to \$2,000.00 a year.

The Indian is learning the value of land to the white man. In the days when the red man lived alone on this continent, land was not held by them, but was common property. True, there were hunting grounds kept apart for various tribes by mutual agreement, but the Indian was not a landowner as the white man. So, to-day when he has reserves which he cannot cultivate alone, the Canadian Indian often feels it incumbent to sell some of it. The sales mean money for him and his descendants, and he learned what money will do for him.

The nearest approach to the Indians of long ago are the natives of the North Land. Each winter they set their traps and hunt for the fur-bearing animals. Competition from the white trappers is keen, but the Indian has the advantage that he can trap white beaver, while the white trapper cannot. The catch each winter is taken down as in the days of old by canoe to the trading posts, which have for many years been the outposts of civilization. Bartering takes place, but no longer is the Indian satisfied with the bare necessities of life such as flour, bacon, blankets and the occasional gun. There he differs from his ancestors. He must have canned food, phonographs, radio, outboard motors, and all the other little doo-dads that he sees the white trapper bring in. The merchandise in the stores at the Hudson Bay Company is beginning to take on the appearance of that carried by up-to-date departmental stores. I have even been told by a pilot who has come in contact with Indian settlements on the north shore of St. Lawrence river, near its mouth, that automobiles can be seen parked in cottage front yards in some of these villages. There may be no roads for miles around, but the Indian must have his new toy. The white man has an automobile. Why should not his red brother have one, too, if only to sit in it.

Glasgow Evening Times.—Eighty engineers on their way back to the Glasgow district owing to unemployment in America, have arrived at Plymouth from New York. They left Glasgow attracted by the high wages paid in America and for several years they did well in Detroit. Then the slump came and they lost their jobs. There is no "dole" in America, but any unemployed alien there can obtain a free passage home and the 80 men availed themselves of this privilege. One of them said: "Most of us have been out of work for six months, so we have come back to Britain, where we can draw the 'dole' or obtain poor law relief. There are thousands like us still in Detroit, and I should think we are the van of about 100,000 Englishmen out of work in America who will come here."

HAS IT HAPPENED TO YOU?

by P.C.I.



Time: 5 p.m. Sunday.

Place: Kingston Road, 15 miles out of Toronto, coming west.

... about half a mile of cars moving very slowly and more cars joining the procession every minute. Brakes

screaching, horns honking, heads thrust out of windows

I flashed up to the head of the line and got him with the goods. 10 miles an hour he was driving.

I steered him onto a wide spot off the road and I told him... plenty!!! Says, I "How do you know there wasn't a doctor in that line going on an emergency call?"

"Anyhow, what's the idea of holding up several hundred people just because you want to dawdle along 'till Church time?" Funny thing was he didn't realize he was doing wrong... they never do. Didn't know he was insulting every other driver on the road... they don't think of that.

But I'll bet he will give others a little consideration hereafter.

If he doesn't... well, for his sake, and the sake of all the rest of us, let's be hopeful.

TRAVELLERS PRAISE THE FERGUSON HIGHWAY NOW

Occasionally there are complaints about the condition of some part or another of the Ferguson highway, and this may be all right as it may keep all concerned working to have the highway all along in the best possible condition all the time. At the same time it is only fair that notice should also be taken of the flattering comments made about the Ferguson highway from time to time. Several Timmings people who have been to the South this year on motoring trips have said that the Ferguson highway compares very favourably with the roads in the South when the paved highways are left out of the reckoning. One Timmings man said he had been over a lot of gravel roads in the South this year, but taking it by and large he felt that the Ferguson highway was about as good as any of them, especially if it was remembered that the road is a comparatively new one through new country. Last week The New Liskeard Speaker gave prominence to a statement made by a gentleman who motored here from Vancouver. This gentleman thought the Ferguson highway was the best road over which they had driven with the exception of the paved highways. In reference to this gentleman from Vancouver, The New Liskeard Speaker last week said, in part:—

"Mr. W. D. Grant, brother of Mr. F. J. Grant, of New Liskeard, and Mrs. Grant, of Vancouver, spent a few days in town visiting and resting up after their trip by motor from the Western city. They left Vancouver on July 15, and during their trip encountered three days and two nights of 110 degree weather. In the Yellowstone Park they were told by a long time resident that he had never known it to be anything but cool in the Black Hills, but on arriving there the travellers found it was no cooler. In passing through the state of Nebraska they found the grasshoppers so thick that it was necessary to place a wire screening over the front of the car to keep from plugging the radiator with grasshoppers. In that section the trees were stripped bare of bark and the pests were commencing to eat the fence posts. The travellers drove day and night, stopping only when it was found necessary to rest for a short time, and they found it cooler in the car than on the ground. They finally crossed over into Canada at the Soo and when they reached a point about a hundred miles West of Sudbury they found the weather much more agreeable. They report the Ferguson Highway as being the best road over which they drove on their extensive trip with the exception of the paved roads."

The regular meeting of the town council is scheduled for Monday, Aug. 24th, commencing at 4 p.m.



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