

FRANK JADIS

A Mi'kmaq from the John Jadis Clan

**Mi'kmaq Chief of Lennox Island, P.E.I.
1948-52, 1962-64**

by Barbara Jadis-Bruised Head
B.Ed., M.Ed.

Frank Jadis: A Mi'kmaq from the John Jadis Clan

Mi'kmaq Chief of Lennox Island, P.E.I. 1948-52, 1962-64

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ISBN 978-1-988370-02-6 (paper)

ISBN 978-1-988370-03-3 (PDF)

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Production: Island Studies Press at UPEI

Contact: Barbara Jadis

b_jadis@hotmail.com

Mailing address:

c/o Melissa Peter-Paul

RR #1 Mount Stewart, P.E.I. C0A 1T0

Library and Archives Canada Cataloguing in Publication

Bruised-Head, Barbara Jadis, author

Frank Jadis : a Mi'kmaq from the John Jadis Clan : Mi'kmaq Chief of Lennox Island, P.E.I., 1948-1950, 1950-52, 1962-64 / Barbara Jadis-Bruised Head.

Includes bibliographical references.

Issued in print and electronic formats.

ISBN 978-1-988370-02-6 (paper).--ISBN 978-1-988370-03-3 (PDF)

1. Jadis, Frank, 1908-1986. 2. Micmac Indians--Prince Edward Island--Biography. 3. Prince Edward Island--Biography. I. Title.

E99.M6B78 2017

971.7004'97343092

C2017-902739-5

C2017-902740-9

Dedication

This book is dedicated to the memory of my father

Former Chief Frank Jadis

and my mother

Mary Jane (Thomas) Jadis



FRANK JADIS

1908-1986

Acknowledgements

I would like to thank my family and friends, who helped me with pictures and stories, for their patience waiting for me to finish this book; my husband Mike, who helped with editing and gave me encouragement and advice; my sister Judy, who did so much ground research and found many pictures; Geraldine Peters with her research skills confirming Dad's accomplishments; my brother Peter Jadis, who provided more detailed information; and I cannot forget my daughter Misiksk Jadis, who provided technical support.

PHOTOS, ILLUSTRATIONS:

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The Pioneer Vol. 90, No. 114, July 8, 1955

K. Aspen Mikella Photography, Lisbon, Maine, USA



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LEFT

Left to right: young Frank, his mother Alice Jadis, his dad Elias, and an unknown sibling. Shubenacadie, N.S. (1914).

BELOW

Left to right: Grandmother Catherine Maloney, Thomas Jadis, Frank's nephew sitting on the horse, Frankie Jadis holding his horse Sparkplug and Grandfather Stephen Maloney. This picture was taken in the 1920's in Nova Scotia.



Introduction

I became so intrigued by the history of my Mi'kmaq family, especially my father's mother and grandmothers, that I began to gather information about their lives. The most valuable information I compiled came from family members and relatives. This process was very long. I began gathering information in 1985, including stories and pictures from books, newspapers, archives, church records, and band offices. My father passed away on February 24, 1986; I now wish I could have told him that I was collecting information to start a book. After his death and now 31 years later, I have so many questions for him.

As I searched the past, I became so proud of my parents' accomplishments, the ways they overcame their challenges, and the love they had for each other and their family. I became more overwhelmed by the strong history of my Mi'kmaq grandmothers. I found out that my father was the last male Mi'kmaq Jadis from his grandfather

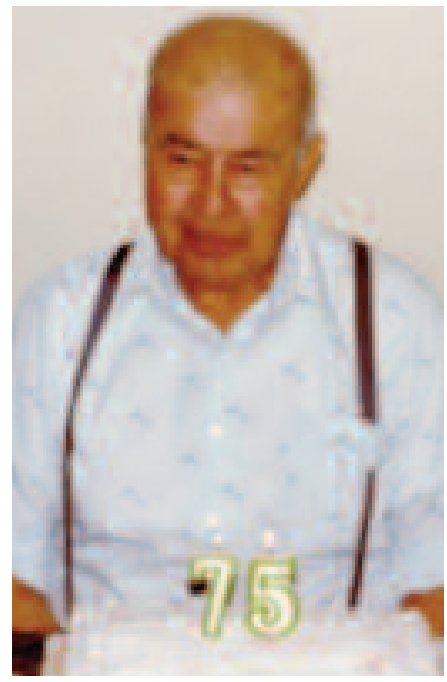
John Jadis. Today, in the year 2017, the Mi'kmaq Jadis clan still exists.

I have written this book for our family, so they can learn more of their history about their relatives who were very proud Mi'kmaq people. It is also written for people who have an interest in learning about Mi'kmaq culture, values, traditions, and their struggle for survival.

To our future generations, I have this message for you: there are too many youth so caught up in today's fast world of technology, internet, and social networking, that they have no interest in their heritage, history, and culture. They are losing the chance to learn about life experiences, and how this will benefit and balance them in their lives and identities. So take some time and spend it with your parents and grandparents to learn about their lives as proud Mi'kmaq people.



Frank and Mary Jane Jadis at St. Bonaventure Church, P.E.I., 1981.



Francis Frederick Jadis was born on July 10, 1908 on Shubenacadie Indian Reserve, Nova Scotia. His parents were Alice (Maloney) Jadis and Elias Jadis. He married Mary Jane Thomas from Lennox Island Indian Reserve on March 5, 1938. Frank and Mary Jane spent 48 years of a wonderful marriage together and had nine children: Joseph, Michael, Peter, Judith, Francis, Tommy, and Barbara. Two of their children, a son and daughter, died as infants. Frank was an intelligent man who was an academic, a tradesperson, and a leader. He died on February 24, 1986, at the age of 78, after a long battle with lung cancer at the Eric Fould Medical Centre in Charlottetown, P.E.I. His life and accomplishments cannot be forgotten. These are the facts, stories, and memories of the life of our dad, Frank Jadis, and his family.



Life in Shubenacadie

My father was very kind and generous. He was definitely a leader. His parents and grandparents were very determined and strong people. He was born at a time when the Mi'kmaq was struggling to maintain their culture, to stay alive because of poverty, disease, and being displaced from their homeland. When I was reading *The Old Man Told Us: Excerpts from Micmac History 1500-1950*, written by Ruth Holmes Whitehead (1991), I was surprised to read about John Jadis (Frank's grandfather). John Jadis was described as a camp boy, and he was involved in a hunting expedition with Prince Arthur who visited Nova Scotia in 1869 (277). It also stated (p. 321):

"Micmac Indian John Jadis, born possibly about 1827... of Shubenacadie Reservation, N.S., is now (1923) about 96 years old, and has lived to see four generations of his descendants. He is a half-breed, his father having been an Englishman named Jadis, who lived over at or near Windsor, N.S. His mother was the daughter of Indian Gorham Paul, of Shubenacadie. John Jadis's first wife Catherine was the daughter of Old Lewie (Louis) Morris of Shubenacadie. John Jadis had several children by his first wife. One daughter is the wife of Lewie Newell MacDonald, another is the wife of Isaac Cope, and another is the wife of Joe Cope. John Jadis's second wife had been Mrs. (Mary Jeremy) Thomas, widow of Michael Thomas. He had no children by his second wife."

This reading provided additional information and raised more questions for me. John Jadis was called a camp boy, but what did that mean? Where were his parents? He may have been orphaned, or forced to live on his own and to work to survive. According to Holmes Whitehead, John Jadis was born in 1832 and died April 1928, at the age of 93. My research revealed that his parents were James Jadis and Mary Ann Paul. John Jadis had several children with Catherine: a son named Elias Jadis, four daughters named Mary Ann, Maria, Madeline, and Rebecca, and two younger sons named Patrick and Benjamin. All of his children married in Shubenacadie, N.S. My research provides the date of John's second marriage on October 29, 1876 to Mary Rose Jeremy.

Elias Jadis was born on March 3, 1861. Elias's first marriage was to Charlotte Abraham. His second marriage was to Alice Maloney. They raised four children: Thomas, Catherine, Jacob, and Francis in Shubenacadie, N.S.

Francis (Frank) Jadis was a Mi'kmaq born July 10, 1908 on the Shubenacadie Reservation in Nova Scotia. Francis was the last surviving grandson of John Jadis. For many years, Frank had never lost contact with his birthplace; he would return to Shubenacadie and visit his aunts and his cousins. There are no further records of Frank's siblings; it appears they did not reach adulthood.



Shubenacadie Indian School 1930-1967

Nova Scotia Museum

Frank was fluent in the Mi'kmaq language. His mother did not want him to go to the Indian day school, where they were forced not to speak their language. His parents had also heard of the cruel and harsh treatment inflicted on the Indian students there, so his mother moved him away from Shubenacadie.

In 1986, Marie Battiste wrote that "Catholic residential day schools based their curriculum on teaching Micmac to reject their traditional cultural ways in favour of the life of the individual in the dominant Canadian society (p. 36).

During the 1970's, when our family drove past the old Residential School, Dad would say that the place was bad. We felt a creepy feeling as we looked up at the school.

At that time it was still standing, but empty and abandoned. The Shubenacadie Indian Residential School opened on February 5, 1930. It was the only residential school in Atlantic Canada and children across the region were placed in the institution.

These years were a very difficult time for our people. Many students fled from the school and had survived by blending into non-native communities or moving to the United States. Survival during the 1900's was difficult for many Mi'kmaq people. They had to endure a policy of Centralization in the 1940's, when Mi'kmaq people were forced to live on reserves (Battiste, 1986, p. 36). Many Mi'kmaq people were promised land, a house, a trade, medical care, and food rations if they would settle on established reserves. Battiste reported that "After the Second World War, Canadian policies concentrated on creating individual Indians by further destroying Micmac family life." (1986, p.36)

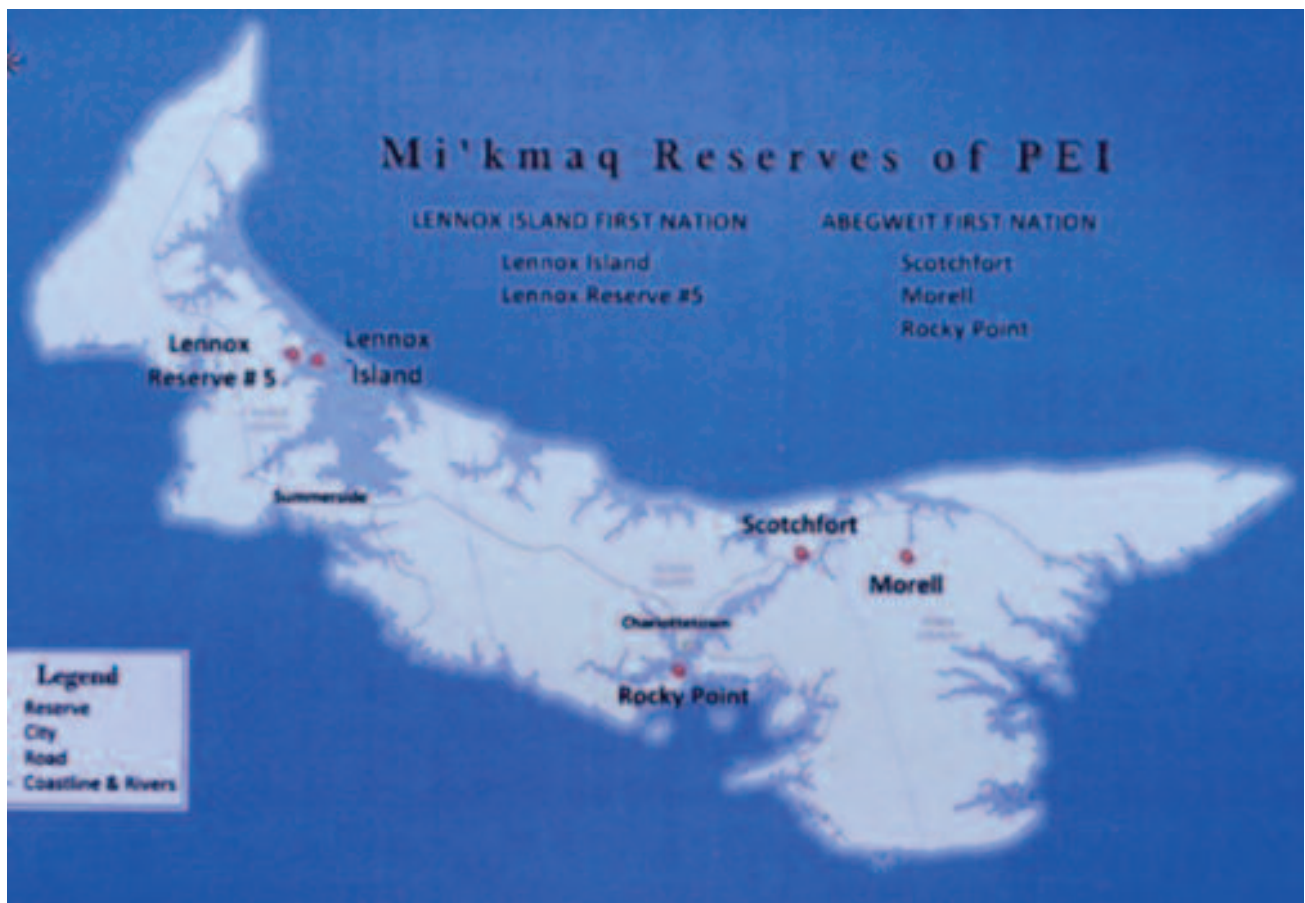
Many people did not follow this order and moved further away from the assigned communities to avoid the

Indian agents. Those who moved to the reserves did not receive all that was promised.

Later, it became law that all native people had to live on the reserves or be arrested. This was a time when assimilation was forced upon the Mi'kmaq by the Government of Canada and the churches. In the 1930's many Mi'kmaq children were taken away from their parents and forced to attend the Shubenacadie Residential School. Marie Battiste notes that:

The Shubenacadie residential school in Nova Scotia became a nightmare, which continued into the middle of the 1950's. Micmac youth were forcibly taken to the boarding schools and, rough strict discipline, corporal punishment, and rigid rules, were required to use only English in and out of the school. Children were not allowed to see their parents and no letters or present from parents were given to the children. Some children stayed in the school several years before being allowed home (1986, p.36).

Many of our relatives suffered physical, sexual and emotional abuse at the Shubenacadie Residential School.



Family Heritage: Quill Boxes and Black Ash Baskets

Frank and Mary Jane were very talented craftspeople. They inherited the skills of making black ash splint baskets and porcupine quill boxes from their parents and grandparents on both sides of the family. They made a living by selling the baskets and birch bark quill boxes. It is documented that my grandmothers won art contests for their work. The pictures are of my Great-Grandmother Mrs. Stephen Maloney and Great-Grandmother, Mrs. John Jadis attending a Craft Exhibitions in Halifax, Nova Scotia. Mrs. Stephen Maloney is wearing traditional Women's Regalia, which is made of black wool and beaded with Mi'kmaq double curve motif.

BELOW, left to right: Father Pacifique, Big Peter Paul, Catherine Sack Maloney, Judge Christopher Paul, and Mary Jeremy Jadis (seated), at Shubenacadie, N.S. on St. Anne's Day, ca 1905. Nova Scotia Museum Archive



Mary Thomas Noel quill box,
Shubenacadie, N.S. (1907)

Museum of Nova Scotia, Halifax (1998)



This is a picture (below) of Catherine (Sack) Maloney's skirt, that her mother Marie Antoinette Sack (Noel) and Grandmother Mary Morris Thomas transferred to her. My sister Judy had taken this picture when she visited the museum, and sent it to me. I love the bright colours and the beadwork. This skirt was made roughly over 150 years ago. Catherine's regalia consisted of a short jacket and a hood designed with beads.

In 1990, I visited the Nova Scotia Museum and met Ruth Holmes Whitehead. She was surprised to have met someone with the last name Jadis. My father, Frank, was the last Jadis descendant from Shubenacadie. Ruth had

not heard of our family living in Prince Edward Island. I confirmed to her that we still existed. She showed me around the museum, led me to the back storage area, and showed me my grandmother's skirt. I also saw all the photo displays and my grandmother's birch bark porcupine boxes. It was an amazing moment for me; I left the museum feeling so proud of our family and grateful that everything was preserved. Our family always had such a strong sense of Mi'kmaq culture. It was an amazing visit to the museum. I felt more determined to begin recording and collecting information about my parents' heritage.





This photo was also taken on St. Anne's Day in Shubenacadie, N.S., ca 1905 and shows traditional men and women's regalia. From left to right, are: Joseph Howe Jeremy, Chief John Noel, Marie Antoinette Thomas Sack Noel, and Catherine Sack Maloney (Mrs. Stephen Maloney), Catherine appears to be pregnant.

Photo from *The Old Man Told Us*

