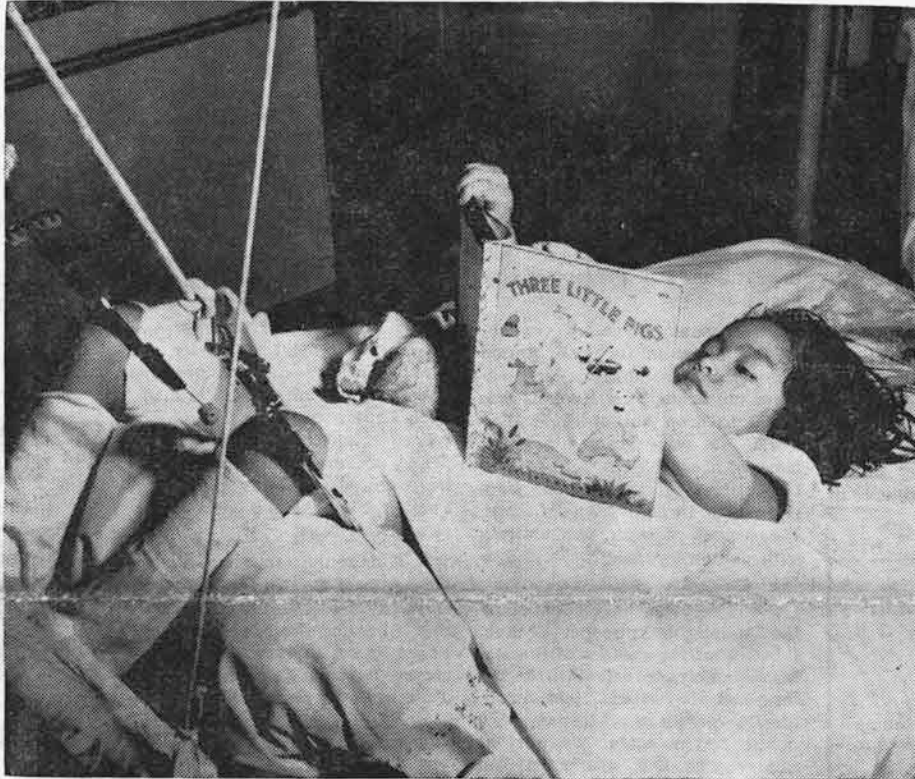


Books Brighten Stricken Baby's Christmas



Christmas donations of books and magazines to Charles Camsell Hospital in Edmonton have provided an array of holiday reading material for inmates of the Indian hospital. Eight-year-old Cree girl, Carol Shorty, who has been a victim of congenital hip ailment since birth, reads latest in the life of the Three Little Pigs, perfectly oblivious to the camera in her room.

Three Brothers Drown Off Nimpkish

The icy currents at the mouth of British Columbia's Nimpkish River claimed the lives of three young Native loggers of Alert Bay when their gillnetter capsized on the morning of Tuesday, December 5. Drowned were three brothers, Alex, Fred and Wilfred Hanuse.

After filling up with gas at Alert Bay shortly after 8 o'clock Tuesday morning they headed across the Straits to take the heavy seas from the south east gale over the port bow. In the lee of the Vancouver Island shore they turned in the direction of the river with a load of boom chains for their logging camp up the Nimpkish.

Bill Dennison watched their progress from his porch with binoculars. As the boat entered the river mouth he saw it heel over on its side as though it had struck a sand bar or a snag. Then it righted itself and began to settle in the water.

Mr. Dennison believes the men were on deck when it went over and they were thrown into the sea. Large waves and strong cross currents there would be practically impossible to fight.

Boat Found

Soon after, the Cape Lazo, the Frank A M and the Kitgora, skippered by Reg Cook, James Sewid and Robert Bell, went out and found the boat sunk below the

surface of the turbulent seas but it was too shallow for them to approach. There was no sign of the three brothers.

With the help of a gillnet boat and a skiff a line was made fast to a stay wire, the only thing they could get hold of. But this broke and so an anchor was dropped around it which finally held somewhere on the boat.

However it was only possible to drag it to the beach at Green Island where it was tied up until this morning.

In the meantime the fruitless search continued through the day despite the rough weather.

Boat Empty

First thing next morning with the sea comparatively calm a num-

ber of seiners went to work to raise the boat. They were successful in bringing it up between the Alert Bay and the Frank A M and the Kitgora towed them in to the beach in front of the Elementary School. There was nothing inside it.

So all day long the search continued with many men on patrolling the beaches as well as the number of boats, covering the waters.

Highly Respected

The Hanuse family are highly respected and prominent members of the Nimpkish Tribe and the five brothers including Dan and Jack have worked together on

(Continued on Page 4)

Continued from Our December Issue

Rev. G. F. Hopkins - Northern Missionary

We continue on this page the interesting biography of the late Reverend George F. Hopkins, noted missionary who spent much of his life in B.C. It will be concluded in our next issue.

AFTER the B.C. Conference of 1888, where I was received in full connection, we moved to Port Essington, Skeena River. This place had been served for several years by missionaries of our church. Rev. Dennis Jennings was my immediate predecessor.

The village in fall, winter and early spring was not large but great crowds of Indians came from up the Skeena River, Port Simpson, Old Metlakatla, and other places to fish salmon for the canneries at the Skeena mouth. So in summer, Rev. Wm. H. Pierce and John H. Spencer came to assist in the work.

We had what was rather unusual with the Indians, a revival where there was great emotion expressed over finding Christ, the reclaiming of some backsliders, and the strengthening of the whole Indian community. Some even fainting, and manifesting many of the conditions so evident in early Methodism.

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IN the spring of 1890, it seemed best for Dr. Crosby and the brethren to make a change during the conference year, and it fell our lot to go to Bella Bella, as missionary in charge. We had the same circuit as mentioned above, plus a general oversight under the District Chairman of Bella Coola, and Kimsquit, a people akin to the Bella Coolas. Here I was back where, in 1883, I had been introduced to the Northern B.C. work. I was familiar with the people and they with me. We had very profitable and delightful work with them, till the B.C. Conference convened, 1893.

On account of health reasons, on the advice of Dr. A.E. Bolton of our medical mission, and another physician, Mrs. Hopkins was urged to drop out of the Indian work. We were granted a year's leave of absence. We went to Chicago, Ill., my former home. In a few weeks, through former friends, I was again at work, now entirely with our own people in South Dakota.

I was received on credential by the Methodist Episcopal Church. I had what the pastors of the Dakota Conference called then and for years afterwards, "Hard Scrabble Charge." It was starting down at the bottom again. We were at this charge for nearly sixteen months till the Dakota Conference in October 1894 moved us from Hurley to Centerville. I was unable to attend the Conference that

year as Mrs. Hopkins' health was such we thought it best for me to remain at home.

FROM Centerville, we were moved at different times, to Dell Rapids, Flandreau, Brookings, seat of the South Dakota College. Brookings has always been one of the best charges in that Conference. From here we were moved to Aberdeen and received the appointment of Superintendent of the Aberdeen District, Dakota Conference. All these appointments were in South Dakota. Again the health of members of the family made it, on physician's advice, that we had to return to the Pacific Coast.

In 1910, we were transferred to the Oregon Conference. Here I was pastor at Dallas, Gresham, Patton Portland, and then appointed as Endowment Secretary for our Conference claimants, retired preachers, widows and orphans. Each Conference cares for its own retired ministers, widows and orphans. Several thousands of dollars were added to our Endowment Funds during my two years of service in this work.

IN 1916, at the request of Bishop Matthew S. Hughes, who presided at the Oregon Conference that year, I was transferred to Puget Sound Conference. Here we served Raymond, Sumner, Asbury, Then again by request of and prac-

tically a unanimous vote of the conference, Bishop Wm. O. Shepherd presiding, I was appointed as Executive Secretary for the Puget Sound Conference Claimants' Fund, a work similar to that above in the Oregon Conference.

After four years in this work, these endowment funds were very greatly increased, and we turned over to our successor investments and cash over \$77,000.00, plus a considerable sized subscription list of instalment subscriptions.

At the Union of the Puget Sound and Columbia River Conferences in 1929, both Executive Secretaries, of Conference Claimant Funds, of the two Conferences were returned to the pastorate, and another brother appointed to the consolidated funds as Executive Secretary.

(To be Continued)

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Native Skipper Claims:

Indians Weeded Out In Fisheries

By DAN ASSU

Native Brotherhood Vice-President
Cape Mudge

As I am one who has taken a very active part in the fishing industry and as an executive member in the Native Brotherhood of British Columbia, I believe I have some right and responsibility to voice views on an important matter that concerns the native people in the fishing industry.

Those affected as of now are Indian skippers. I am one who captains a large fish vessel.

The question I wish to discuss is the weeding out of Indian skippers and Indian manned boats from the actual participation in fishing for herring. I can remember the earlier days when the native people performed splendidly in fishing for herring on the west coast of Vancouver Island. Today I do not know of one native skipper on the west coast with the exception of one or two who may be sent out to pack herring.

The question here involves the actual fishing for herring. On the east coast of Vancouver Island the natives take a major part in fishing for herring. Within the last few years the native skippers, one by one, have been refused the right to fish for herring. Instead a few are asked and granted the privilege of packing the herring to the reduction plants.

In approximately the middle twenties of this century I remember that the policy was to have a fifty-fifty basis of Japanese and Indians taking part in the herring industry. In those days we, the two combined, were in the majority. The wages then were in the vicinity of \$90-\$125 per month per man. Today within the herring industry it appears that there is a certain amount of weeding out of Indian skippers and Indian manned boats. I, and the rest of the native skippers, and the Indian organization as a whole, would prefer to know definitely the

The accompanying article was sent to THE NATIVE VOICE by Captain Dan Assu "in order that our Native people may understand this sad affair that is shaping in our midst."

reasons for this action on the part of those in authority.

In years gone by and also at the present time the natives have continually done their share in all phases of the fishing industry. And we will continue to do so to the best of our ability. I might add the ability of some of our native skippers is unsurpassed.

During the last war period the native fishermen, seiners, halibut men, etc., combined their supreme effort in aiding a huge production within this major industry. And yet the thanks we are receiving is a certain amount of displacement that is very noticeable.

It is a fact that certain of our fishermen have not worked up to expectation but the blame should not be placed on the Indians.

In the fishing industry we do not believe in racial discrimination. We are all one people with the white and Japanese fishermen. And there is room for all those interested in the fishing industry. This idea of oneness produces harmony and goodwill within the industry. And this is required in the economy of our province and country, especially during this present world crisis when Canada is preparing for a united front.

So let us not consider the Indian a mere substitute fisherman. It seems that when war breaks out the Indians receive full employment. Just remember that the Indians also go to the battlefields to win in order that we obtain freedom and security and equality in employment.

The Indians were the first backbone of the fishing industry and we have gone a long way. What those in authority have done for us we fully consider and appreciate. And since we have organized into fish workers and fishermen organizations we have strived for better conditions and wages.

We have helped in the development of the fish industry and we certainly expect co-operation like we have given. And now we are partners with other groups concerned in the conservation of salmon. We are even missionaries in this respect. And yet we have not got a member of our race to sit on the International Fisheries Commission. I believe we should have a native member on this commission.

I interviewed recently one of the northern representatives of one of the major fish companies and he agreed with the opinion I have written above. However, he stated that the final say in regard to the weeding out of native skippers was not in his department, but that the final solution rested in the hands of higher authorities of the fish companies.

I am not one to be writing to the editor of any newspaper, but this is such a vital issue that I feel sincere in voicing this matter to the public. You have heard and read my opinion. You as a member of our democratic province and country, should we not have a fair employment practice within our fishing industry and in all other industries? I and the rest of the native people are always prepared to co-operate. We have done it. Why not employers and firms? After all we are one group who rotate the earnings back into business hands.

INDIAN AFFAIRS BOARD NAMED

VICTORIA, Dec. 19.—Provincial cabinet today appointed an advisory committee on Indian affairs in British Columbia.

The committee authorized by the last session of the Legislative is to advise the government on improving the conditions of the native tribes in the province.

Members of the committee are Chief William Scow, Alert Bay; Ernest Brewer, Vernon; Lawrence Quichon, Quilchena; Edward Bolton, Port Essington; George Bruce, Vancouver; Capt. Cates, North Vancouver.

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Official Organ of The Native Brotherhood of British Columbia, Inc.

Published once a month by: The Native Voice Publishing Co., Ltd.
429 Standard Bldg., Vancouver, B.C. Telephone Marine 7434.

Printed by Broadway Printers Ltd., 115 East 8th Avenue, Vancouver, B.C.
NORTHERN ASSOCIATE EDITOR CHIEF J. J. ANTOINE
EASTERN ASSOCIATE EDITOR JASPER HILL (Toronto)
ALASKAN ASSOCIATE EDITOR CHIEF PAUL COOKE
DIRECTORS WILLIAM SCOW, REV. P. R. KELLY, REGINALD COOK,
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U.S. Tribe Loses Lands; Warning to All Natives

LAST March, the Fort Berthold Indians of the United States admitting defeat in their desperate struggle to save their ancestral homelands from inundation by the Garrison Dam, voted to accept the terms of public law 437 under which the tribe was to sell to the United States 155,000 acres of their lands for \$12,605,625.

The fight to save their homelands from destruction, and themselves from dispersal and exile was a long and bitter one. For six desperate years this small band of Indians—less than one thousand, members of the three affiliated tribes of the Fort Berthold Reservation—Gros Ventre, Arickaree, and Mandan, fought shoulder to shoulder, with grim courage, refusing to accept compromise, until they wrested victory out of the very fabric of defeat. Pitted against them in this uneven struggle, which finally had to be carried to the Congress of the United States, was the experienced and politically powerful United States Army Corps of Engineers, with all the resources of the federal government behind them.

The lands sold for Garrison Dam include mostly, rich river-bottom lands with valuable timber, lignite, and other resources. More than 300 families were forced to move from the lowlands with their natural shelters, to the higher bluffs along the river. Schools and agency buildings had to be moved and rebuilt. Many families had to find new means of earning a livelihood.

Under the terms of the law the Indians had to approve the transfer of title and the amount paid. The transfer was necessary to permit the flooding of the 155,000 acres of tribal land for the Garrison Dam now under construction on the Missouri River near Garrison, North Dakota.

IN THEIR fight to save their lands, which had been theirs from time immemorial, from destruction, the Fort Berthold Indians carried their case to the people of the United States. Letters appealing for justice, editorials, pamphlets setting forth the Indians' side of the controversy were mailed to interested groups and individuals in all parts of the country.

With their backs to the wall, the Indians fought the taking of their homes with every means they knew. In 1946 the Tribal Business Council sent delegates to Washington to protest against the proposed taking of their river bottom lands as being a breach of their treaty of September 17, 1851, with the United States, and as threatening the ruin and destruction of the tribes. The three tribes offered to give without cost to the United States lands for a more desirable alternate dam site at a point higher up the river. This offer was completely disregarded by the Corps of Engineers.

In 1947, the Indians were told by Committees of Congress that the Garrison Dam would be constructed, and they would be flooded out of their homes regardless of treaty rights, but that no money in the Civil Functions Act would be used for the construction of Garrison Dam until lands of equal worth had been found for them "comparable in quality and sufficient in area" to compensate for the lands which were sure to be taken away. Certain lands were eventually offered to the Indians but there lands were not comparable in value and quality, and the Indians refused to accept this compromise.

Next, a section was added to the Civil Functions Act approved July 31, 1947, appropriating the sum of \$5,105,625 as compensation for lands worth more than four times that amount. This also the Indians refused to accept.

On October 29, 1949, an Act was passed (now public law 437)

Accommodating Caribou

By HUGH DEMPSEY

INDIANS in the Fort Chipewyan area in the northeast corner of Alberta had their winter's food supply problems solved when the largest migration of caribou ever seen in the area moved down from the barrenlands.

Countless thousands of animals picked their way across the frozen Lake Athabaska to bring food and clothing to the Chipewyans, Crees, halfbreeds and whites in the area.

Hundreds of caribou dashed through the settlement of Fort Chipewyan and were slaughtered by the dozen as the excited populace brought in a winter meat supply. For almost a month the caribou marched past the northern post.

About two weeks after the first caribou appeared in the area, signs were posted in Fort Chipewyan, forbidding the wasting of meat and wounding with .22 rifles. Dogs in the settlement were also ordered tied up, so they could no longer bother or wound animals in the passing herd.

As one Indian boy expressed it: "The caribou came all the way down from the Barrens to feed us, and we should not let them go wounded or waste their meat."

Poor Still With Us

The following magazine clipping, with the source not noted, was sent to The Native Voice for publication. It apparently appeared some time last summer.

SO, the revision of the 1880 Indian Act is to wait yet another year. All parties have agreed for years that a complete overhauling of our treatment of the growing Indian population is badly needed. But that's as far as we get. A parliamentary committee, Senate and House, started considering revision in 1946. It sat through 1947 and '48. Through '49 and half of '50 the Government—in official terms—has been considering the matter. In other words, various drafts have been shuttled between various departments and spent a long time in dusty files.

When Citizenship Minister Walter Harris finally brought a bill before the House, it was obvious that there was not time to deal with it this session. The bill was supposed to be based on the parliamentary committee's report. But the offspring had no clear resemblance to its parents. Objections came from representative Indians and all the opposition groups. The best the Liberals could find to say for it was said by Donald Brown (L., Essex West) who had been a diligent chairman of the parliamentary committee. It was, he said, "at least something," "better than what we have today."

But the Government withdrew the bill. They knew as well as anybody that it wasn't good enough. Indeed its introduction looked like a "face-saver." But not a very good one.

Continued from Page One

Three Brothers Drown

their logging operations for a number of years. This tragic loss is acutely felt by the whole community.

Alec was thirty-seven and leaves his wife and five children. Fred was thirty and also leaves his wife and five children. The younger boy Wilfred, who was twenty-six, leaves his wife and two children.

Besides the two brothers, Dan

and Jack, there are five sisters, Mrs. Harry Brown, Mrs. Jack Ambers, Mrs. Alvin Dawson of Alert Bay, Mrs. Dave Dawson of Kingcome, and Mrs. Stella Wilson of Ladner.

A memorial service, attended by a very large number of friends, was held in Christ Church at Alert Bay on Sunday, December 10.

providing a total of \$12,605,625 compensation which the Indians have now accepted but which they say "leaves us far short of the quality of justice and mercy that we or any other people are entitled to have at the hands of our own country."

It is difficult to believe that such a law could have been passed in the year 1949, taking treaty land and homes from the real owners of America.

This tragic case should serve to warn Natives of both Canada and the United States that they must be on guard to protect the meagre holdings they still have left or they, too, may be snatched away.

Full House For Cooks

Home for Christmas is the usual thing each year for most families and the family of Mr. and Mrs. Stephen Cook of Alert Bay is no exception in that respect. But what is exceptional is the number that gather for the annual Christmas dinner, according to a story in the Pioneer Journal.

This year seventy members of the family sat down to dinner.

Although the folding doors between the living room and the dining room in the big home were thrown open for the occasion, it was necessary to have two sittings at the long, gaily decorated table and extra tables were set up in another room for some of the children.

Under the general supervision of Host Stephen Cook, Reg Cook and Gilbert Cook served at the heads of the table and Herbert Cook officiated in the ice-cream department.

In the corner of the room, a large Christmas tree shone on the proceedings and from the record player came Christmas music.

After dinner, Mr. and Mrs. Cook presented the children with Christmas gifts.

Had all the family been able to attend there would have been 104 present. Mr. and Mrs. Stephen Cook, who celebrated their 62nd anniversary in August, eight of their sixteen children, and their wives or husbands, fifty-one grand children, some married, and twenty eight great-grandchildren.

Those out-of-town members of the family unable to be present were: Mr. and Mrs. Cyril Cook and family, Vancouver; Mr. and Mrs. Stephen Warren and family, Victoria; Mr. and Mrs. Gerry Nestman and family, Vancouver; Rev. and Mrs. J. A. Roberts and family, Blyth, Ont.; Mr. and Mrs. George Broadfoot Jr. and family, Woodlands, Manitoba and the one out-of-town grandchild able to be present was Miss Doreen Kenmuir, home from Coquitlam School District No. 43 where she is principal of the Mundy Road School.

Other guests at the dinner were: Bob Thompson, Miss Gerry Mark, William Walker and Miss Harriet Spence.



CHILDREN IN CHARLES CAMSELL Indian Hospital in Edmonton, Alberta, are fascinated by new radio. It is one of nine presented to the hospital by John Shandro on behalf of Edmonton Kinsmen's Club. Matron Elva Taylor sets radio in front of Eskimo lad, Jerry Chiktook, centre, while Indian patients, Robert Cardinal, left, and Johnny Bull, right, look on.

TB Threat Beaten, Says Doctor

A national threat of what looked to be a hopeless spread of tuberculosis among Indians, particularly within the tribes of British Columbia, has become controlled, according to Dr. J. D. Galbraith, medical superintendent of Miller Bay Hospital, who spoke at a Rotary luncheon in Prince Rupert recently.

"There is still a long way to go," said Dr. Galbraith. "Although Indian deaths from tuberculosis are 10 times higher than those of whites, I see no reason why we should not entirely parallel the achievements of control of tuberculosis as demonstrated in the white communities in Canada.

"In 1900 the death rate for all Canada from tuberculosis was about 200 per 100,000. At this time there were only 50 beds for treatment of tuberculosis with only one small sanatorium in Canada," said the doctor.

With no adequate treatment for tuberculosis among the Indians, Dr. Galbraith recalled how in 1934 he came to the West Coast Indians from the Toronto University.

"In that year 216 Indians died of tuberculosis in B.C. while in 1949 approximately 100 Indians died of the disease. In the early thirties tubercular Indians weren't admitted to regular provincial sanatoria, nor were they hospitalized elsewhere," said the doctor who had come as a student to work with Dr. Perry at Port Simpson and Skeena River.

In the thirties there was such an attitude that tuberculosis cure was hopeless for Indians; that Indians wouldn't stand the treatment, or long periods of rest.

"But we have found the natives to be very co-operative. They take the cure well," the doctor declared. He was assistant superin-

tendent to Dr. W. S. Barclay at the Indian sanatorium opened at Sardis in 1941 as the first major project undertaken by the federal government for Indian tuberculosis treatment.

A cook stove was about all the equipment Dr. Galbraith could find when he took over the Miller Bay Hospital from the Air Force in 1945 to be used as an Indian sanatorium.

Today Miller Bay Hospital with a staff of 100 "is a business as well as medical undertaking" in the government's program to combat the disease among the Indians, the speaker said.

"A far cry from the late thirties when no beds at all were available for tubercular Indians in B.C. are the 500 beds this province now has," said the doctor. The Miller Bay Hospital has facilities for over 170 beds, while the Sardis sanatorium and converted military hospital at Nanaimo total the remaining beds for Indian tuberculosis patients.

"We have a large percentage of children in our patient population," Dr. Galbraith said. "At Miller Bay Hospital two full time school teachers teach in the wards. And we have had many cases where patients have learned to read and write in hospital here."

A "wonder drug"—streptomycin—was stressed by the doctor in curing what formerly were fatal cases of meningitis and military

tuberculosis in children.

"The meningitis cases died within three or four weeks. We have sent four such cases home after treatment ranging from 12 to 18 months," explained the doctor who showed actual X-ray plates of tubercular cases.

At the close of his talk Dr. Galbraith invited the Rotarians to come to Miller Bay Hospital for a tour and good will visit.

Longer to Build Than Pyramid

Just another item for the Native Voice.

Always we have news but not important enough to put on paper, but this is about my husband.

In 1921 he started building a home. He got married in 1930 and left off finishing his home. Now he got a little money he is finishing after 20 years of unfinished work. He is building a staircase and will finish upstairs. Did you ever know of a slower carpenter, I didn't.

Well I hope he does a good job of it, too.

Our homebrew friend seems to have learned his lesson at last. Hope it lasts.

MRS. F. ANTOINE.
Fort St. James, B.C.

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Native Brotherhood, Sisterhood News

MRS. VIOLET AMOS, secretary of the Kitamaat Native Sisterhood, vacationed in Vancouver during the Yule Season with her husband and called at the Native Brotherhood office.

On her return to Kitamaat, Mrs. Amos reports that two wedding have taken place at the Village. Miss Lena Grant became the wife of James Green a few days before Christmas, and Miss Addie Starr became the wife of Mr. Max Duncan. We send our hearty congratulations on the double wedding and may they enjoy many more Christmas's in the future years.

A Son was also born on November 28, 1950, to Mr. and Mrs. Wilfred Wilson of Kitamaat. Congratulations Mr. and Mrs. Wilfred Wilson.

Mr. GORDON S. ROBERTSON of Butedale in company with his wife and daughter spent a vacation after a strenuous fishing season visiting several coast cities.

A tour of Seattle and way points was enjoyed by the family and on return a call was made to the Alberni Residential School where other children of the family are being educated.

After a stay of two weeks, they again returned to their home at Butedale.

MR. BENEDICT JACK and wife Beatrice from Nootka, B.C., took a well earned vacation in the form of a trip down the coast through the State of Washington thence to Oregon.

On their return from the United States, called at the Native Brotherhood office and returned to Nootka via Victoria.

Mr. Jack is the owner and Captain of the troller "J.J." a very beautiful and sea-worthy boat fully equipped with the latest radio-phone. This boat was built on the Nootka Indian Reserve with the help of the Nootka fishermen.

CHIEF SAM POOTLAS of Bella Coola, B. C. took a holiday by taking a trip to Seattle, Washington. The Chief informs us that this will be his first trip by modern means of transportation and he intends to enjoy it.

In the years gone by, it was a

common thing to board a canoe from Bella Coola and paddle all the way to Puget Sound in order to visit the "Boston" town of Seattle, noted for its "Hyu clams and mowitch" etc.

The Chief no doubt will venture farther south in future years when he finds that transportation is so convenient and above all, comfortable.

THE ANNUAL MEETING of the Sechelt Native Sisterhood was held at the Village Community Hall on January 3, 1951 at 2 p.m. and during the meeting an election of officers for the year was held. The following officers will carry out the duties of the organization for the year 1951.

Mrs. Clarence Joe was unanimously elected President.

Mrs. Jane Jackson, Vice-President; Miss Theresa Jeffries, Secretary; Mrs. C. Creigan, Treasurer; Bernie Joe, Esther Julian, Edna Paul, Esther August, Committee.

Chief Thunder Tells People About 'Voice'

390 Woodland St.
Hartford, 12 Conn.,

THE NATIVE VOICE:

Dear Friends:

As I didn't receive last month's issue (November) of The Native Voice and not knowing if my subscription has expired, so please send me the November issue.

It is the most worthy reading I have in my home and I hope and pray it grows bigger in subscriptions.

I highly recommend it to all and do everything in my power to interest others in its wonderful value to all the good people I come in contact with and I meet hundreds every day as I am at present doing exhibition drawing at one of the finest and largest department stores in New England, the G. Fox and Co.

I am dressed in my sacred clothes, moccasins to eagle feather headdress with beautiful prayer vest and aprons in respect to my people through sacred adoption and love. I demand respect for

Greetings from Dr. Ravenhill



DR. ALICE RAVENHILL

Dr. Alice Ravenhill of Victoria, beloved friend of the Native people, extends her greetings to The Native Voice and to her many Native friends. Though unable to get about, Dr. Ravenhill still does all in her power to assist the cause for which the Native people are struggling. On behalf of all our readers, we return the very best wishes possible to Dr. Ravenhill.

SECHELT SISTERHOOD have taken great interest in the welfare of their respective village in the past years and many problems have been taken care of by this group.

WE FORWARD congratulations to the officers and wish them a

Happy and Prosperous New Year and best wishes for a successful administration.

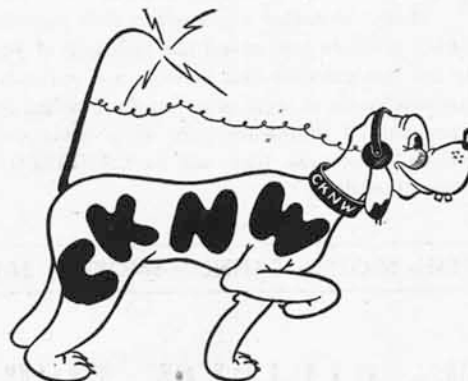
MATHEW J. WILLIAMS, former Queen Charlotte Island District Vice-President, has forwarded the first 1951 Skidegate Brotherhood Fees to the Vancouver office. And we take great pleasure in thanking Mathew for his kind assistance to the organization.

Mr. Williams is a merchant at Skidegate Mission and does a large business with the home-town Natives. Also runs a taxi business and operates on a twenty-four hour basis. A Happy, Prosperous New Year to Skidegate Brotherhood.

WILLIAM PASCAL of Creekside called at Vancouver on business, the nature of business being to bid on a large pole claim in his district and according to reports, he was successful and returned home to commence operations.

Mr. Pascal is the Lillooet-Pemberton District Vice-President of the Native Brotherhood of B.C. and we wish him God Speed in his work and responsibilities.

CHIEF THUNDER,
J. D. White.



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ASK FOR

McGAVIN'S Good Bread

Fare Home Urged For Native Prisoners

By DOUG LEITERMAN

At least once a week the gates of Oakalla prison swing wide and out steps a reservation Indian into what may be his first brush with big-city civilization.

He may have been shipped from his tribal home the length or breadth of the province to serve sentence, but he walks out those gates with nothing in his pocket but a one-way ticket to Vancouver and a couple of dollars prison "wages" if he's lucky.

"What could be worse," asks social workers who lend him a hand, "than to take an Indian from his reservation, his home and familiar life, and dump him penniless in a strange city with no earthly means of getting back where he belongs?"

ALL TREATED ALIKE

Not infrequently, they say, he's back in Oakalla within a week and becomes a habitual boarder there until someone scrapes up the money to send him back to his tribe.

Of course there's no discrimination against the Indian, they hasten to explain. Every ex-prisoner gets the same treatment. But the men and women who devote their lives to helping Indians with their problems—these people maintain

that reservation Indians require special treatment.

With their own tribe they have holdings—meagre though they may be—and some means of support by trapping or ranching. In the city they have no place to turn, fall easily into the path that leads back to the prison gates.

"Often as not they land on our doorstep," said an official of John Howard Society. "We try to get them a few days' work so they can buy a ticket home, but it's not always easy. Some of them hitch a ride home with friends on fish-boats. But by rights they should be shipped home when they leave the prison."

"Take the case of 30-year-old Dick," said Maisie Armitage Moore, publisher of "Native Voice" and tireless Indian worker. "Dick" has a small cattle ranch on the Stoney Creek reserve at Vanderhoof. He'd served 3½ years in the army overseas, won the Military Medal for an heroic single-handed sortie that saved the lives of hundreds of our soldiers.

"Last winter was a hard one in the Stoney Creek country, and Dick shot a couple of moose out of season. He got sent to Oakalla, served his term and was set down in Vancouver without a hope of getting home. We scraped up \$19 to send him back. Twice since then he's

been sent down on liquor charges, and each time we've sent him back again."

Mrs. Moore said there are hundreds of similar cases. She cited that of Joe — of the Fort McLeod reserve, who left a wife and four children in a Prince George rooming house when he was convicted on a liquor charge. "We sent him back, and when he got on his feet again he sent us the money."

At the B.C. Penitentiary there is no such problem. Fare is paid back to a man's home. Oakalla once had this policy too, said a John Howard official. It was abol-

ished many years ago in favor of "wages," or good conduct pay of 10 cents a day.

"But often—especially in winter—there is no work for prisoners to do so they can't earn even that. And if they're only in for a couple of months they couldn't possibly earn enough to get home."

"But what about the habitual drunk—the Indian who'd be back to Oakalla a month after you sent him home? Wouldn't it be a waste of money to ship him back every time he got out of the provincial prison?" These are questions frequently raised by those who oppose free tickets home.

Hydaburg Family Takes Trip South

Fishing boats, airplanes and walking were principal means of getting about for Woodrow Morrison of Hydaburg, Alaska, until he took and passed the test of driver's license recently at San Bernadino, California.

Born in Hydaburg, Alaska, Morrison attended Sherman Institute in Arlington, where he met Miss Cloud, who became Mrs. Morrison in 1941. Most of their life together has been spent on their

island home ten miles off the coast of Alaska, where they operate a 48-foot commercial fishing boat, the "Totsy." They arrived in Oak Glen recently, where they are the guests of her parents, Mr. and Mrs. J. S. Cloud, Los Rios Rancho. Their children, 7 in all, range in ages from nine years to eight months.

Morrison, who owns the seine boat, the "Totsy," named after his brother, fishes by trolling, or by 250-fathom net for pinks, chums, silvers and red or sockeye salmon during the season, which lasts most of the year. Seining time starts next August 10. Most valuable are the sockeye, Morrison says; but fair haul of fish for three weeks can result in a \$18,000 gross earning. This is most often divided on a "share basis," co-workers dividing the revenue; Morrison had four this year. James Cloud, brother-in-law of Morrison, from Oak Glen, who recently left for National Guard training at Camp Cooke, helped out during the 1947 season.

"I plan to get back to Hydaburg about next March or April in time for the trolling season," Morrison explains. "This lasts until seining time, August 10."

Fish are canned at a cooperative association; an up-to-date quick freeze plant was recently installed when the old cannery burned. Salmon, crab, shrimp and abalone are frozen here for export. Fishermen spend about 12 hours daily at sea during the season.

Morrison is half Haida Indian and Mrs. Morrison is half Cherokee. He is a member of the Alaska Native Brotherhood, she of the Sisterhood, as are most of the residents of Hydaburg, recently declared an Indian reservation. Land and fishing rights now belong to the Indians there and the reservation is completely self governing.

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News from Klemtu

By WILLIAM FREEMAN

Willie Robinson was elected chief counsellor to preside over this village for the term of 1951. Willie has had a long experience in leading people and brings to the office of counsellor a training that will be beneficial to himself and to the residents of this village.

We have made a wise selection of counsellors and Chief Counsellor Robinson will make an outstanding reputation for himself in his new position.

The rest of the counsellors are Samson Starr, Joe Robinson and Reggie Neasloss.

The constables are Charlie Starr, Tommy Brown, Joe Hopkins and Lawrence J. Starr.

Fire Brigade Formed

Andrew Robinson was chosen to head the village Fire Brigade and his assistants are Herbert Reece, Ernest Mason, Paul Hopkins. These men will direct fire drills fortnightly and will also inspect fire chimneys and roof plates frequently as precautionary measures against fire hazards.

New Branch Officers

Tommy Brown was elected as president of the Klemtu branch of the Native Brotherhood of B.C. Tommy is young and vigorous and had stressed the importance of unity and that every working man and native should join the rank and file of this great organization.

A visitor, Lem Burnham, adds that only through organization can a minority group make their voices heard. Other officers of the Klemtu branch are Joe Robinson, Vice-President, and Ernest Mason, Secretary-Treasurer.

Sisterhood Officers

Louisa Hall is retained as the president of the Klemtu local branch and Elizabeth Hall is Vice-President. The Secretary-Treasurer is Marrienne Mason. This group is an up-and-going concern and had supported and financed delegations to the annual conventions of the Brotherhood and special meetings of the organization.

Klemtu Correspondent

The writer wishes to take this opportunity to thank publicly Lem Burnham, a student of theology

in the University of B.C. for giving up his recess period and holiday travel these many miles to spend Christmas and minister to the residents of this village. We've had a most delightful and enjoyable Christmas and holiday season and we all agreed that our young Christian visitor was responsible. The goodwill and fellowship we shared shall always be fondly remembered.

The Indians have been accused of being ungrateful and taking things for granted but such is not the case; we are always grateful

Best New Year To All Natives

THE NATIVE VOICE:

Dear Editor,

I received the Native Voice and wish to thank you so very much.

We both find this Indian news with so very fine reading and enjoy every bit of its contents, so we will now wish all of the Indian People up there in Vancouver and as far up as Vanderhoof, B.C. and in fact to every little child and mother and dad a very fine beautiful New Year. May the Good Lord above protect each one of them and wish to keep them healthy and well for many years to come.

We also wish our good friend, Chief Jimmy Antoine up North at Vanderhoof, B.C., the best New Year he has ever had and this goes to his fine little wife.

Kindly put this notice in your next issue, please. My wife also extend greetings to you and so do I. I hope to see you some time at Vancouver when I come up there.

So long and best of luck in 1951.

MR. GEORGE O. GRISIM.

P.S. Greetings also to Chief W. Scow for the Grisims.

to those noble men who raise our standards to a higher plane both mentally and morally and every Indian is indebted to the great pioneer missionaries who blazed a trail of Christianity among us and gave us a start in education and enabled our most aggressive leaders to stand before the tribunal of justice and demand the rights that have been denied us.

It is a true fact of history that the White man advocated Christianity to our primitive forefathers and it is also quite true that they also brought their liquor and both were known to the natives before the advent of white man.

The white man is a two-faced person who brought us the forces of good and the forces of evil and at this late date it isn't right that one of these is let loose and the other left warring and a mission should be re-established in every place where it was withdrawn, otherwise this would show defeat and it will always cause frustration among the people concerned.

Greetings

May I express my personal greetings to the Native Voice Correspondents everywhere, especially Beatrice Scow, Alice Jackson, William Pascal, Caleb Williams, Felix Antoine and Clarence Joe.

Just stick to your grounds and line of duty and we will retain our great little paper, The Native Voice.

May this be a year of prosperity and happiness to everyone of you and may your effort be rewarded with success.

Teen-Age Group

In a recent meeting, the Klemtu Teen Age Group reinstated their officers and replaced those who had resigned.

Emily Squash is retained as president and Velva Starr is still the secretary-treasurer and Mae Robinson is installed as vice-president in place of Florence Starr who had resigned his office.

Elizabeth Hall was chosen as advisor and director of this group replacing Doris Edgar who had resigned her post.

Charles Newman Passes

Charles Newman passed away in St. George's Hospital in Alert Bay last month following a lengthy illness.

Funeral services were held in Christ Church. Rev. J. E. Allsop officiating, and interment was in the Anglican Cemetery.

Mr. Newman is survived by two sisters, Mrs. Stephen Cook and Mrs. Mike Kamano, Alert Bay;

three daughters, Mrs. Ellen Neel, Vancouver, Mrs. Louise Hunger and Mrs. Margaret Cook, Alert Bay and two sons, Carey and Herbert Newman of Vancouver.

Mrs. Ellen Neel and family wish to thank their many kind friends for their sympathy at this time of sadness.

HARRIS SAYS INDIAN BILL MOST LIBERAL

SASKATOON.—The Indian bill to come before the next session of parliament was a "most liberal document" and the natives of Canada would lose none of their rights but rather would gain additional ones if it passed, the Hon. Walter E. Harris, minister of citizenship and immigration, said as he addressed an audience of about 400 at a banquet in November.

Mr. Harris denied that the Indian bill would leave "arbitrary powers" in himself as minister, or that the "thread of subservience" for the natives ran through the bill, as charged by John Diefenbaker, member for Lake Centre.

The minister defended the clause he had put in the bill that made an Indian get a permit from the Indian agent before he could sell cattle, grain or any of his products.

He also defended the administration of the Indian affairs branch asserting that in the past four years more schools had been built and more qualified teachers acquired to educate the native children, than ever in history.

Mr. Harris challenged the truth of Mr. Diefenbaker's statement that the Indian was given the right to vote only if he lost his treaty rights and that the native could not resort to the courts.

Mr. Diefenbaker had spoken of the benefits under the act being a "mirage" but the aged Indians to receive \$25 per month pension and those to benefit from the \$35,000 per year in loans for farming and fishing operations, would find something more substantial than a mirage, the minister said.

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Continued From Last Issue

File Hills Indian Colony (Peepeekisis Reserve)

By ELEANOR BRASS
Louis, Saskatchewan

In the early days of the colony, such pastimes as fiddle dances, pow-wows or any form of tribal ceremonies were strictly forbidden by the founder as he considered them detrimental to progress.

Like other young people, these colonists craved a bit of carefree fun. I remember as children, my sister and I accompanied our parents to a fiddle dance, secretly held in one of the homes. Everyone seemed to have enjoyed themselves immensely, possibly the more so, had they not been forbidden.

A brass band was organized and led by trained bandmasters. This band was well thought of in the province and was used for recruiting purposes during the First World War. It also played for various functions during the fair of 1915 at Winnipeg. Some of the musicians later found places in Military Bands. This band was known as the File Hills Indian Colony Band.

Royalty Visits

In the earlier days of the colony, there were three or four different occasions when royalty visited, and each occasion was accompanied by much preparation, including instructions on proper forms of addressing and curtsying such guests. So to the point, that it was met with a feeling of awe on the part of the colonists.

During his term as Governor-General, Earl Gray took special interest in this colony and made it an annual visit. He donated a shield, to be donated to the farmer who grew the finest crop of wheat for the year. Some held it more more than one year at a time. This shield is still in existence and hangs in one of the homes of the colony.

An annual agricultural exhibition was held for a few years, in which the Indians competed with one another in stock, grain, home cooking and sewing. They also had their usual round of sports, such as horse racing, foot races and ball games. The colony had their own football team which was well known around the district. Why these exhibitions were discontinued is not known, as such might have promoted greater progress in the building of this colony.

War Contribution

During the two great wars, the colony responded loyally to the

forces. In proportion to its population, exceeded that of other communities, and of this number we shall always have the memory of those who paid the supreme sacrifice.

The veterans are now farming on their allotted lands, equipped with tractors, etc., financed through their VLA grants, and with others who are not veterans, but have equipment through their own efforts, are doing as well as can be expected under the prevailing conditions. Practically all the farming is now done by machine power.

In the north-east corner of the colony are a few sections of light land which is of little use for farming, so it is used as a community pasture, where all the spare horses and cattle graze during the summer months.

Cattle Sales

The main breeds of cattle raised are Shorthorns and Herefords. They are crossed in hopes of producing a harder strain.

A general cattle sale takes place once a year, while individual buyers come in. The Co-operative Association is the main buyer.

Some of the Indian farmers hold positions on the executives of the local Wheat Pool and Co-operative Associations.

As we are not all farmers, some couples and single young people from the colony are in different parts of the country employed in various occupations, while two trained nurses are holding positions in hospitals.

There is a larger percentage of young people attending high school.

A new day school is being erected, which is likely to take the place of some residential schools of which one has recently been closed. There will be an enrollment of some forty pupils meantime.

Graded roads are being made on the square, in place of the winding trails so symbolic of the pony days.

This is a brief outline of the project as I have seen it and gathered from some of the older generation.

Adopted By Indian Tribe

Princess Blue Bird (Navajo),
30 Glen St.,
Worcester 6, Mass., U.S.A.

The Native Voice.

Dear Editor:

I would like to know how your rates are for The Native Voice, as I would like to subscribe to it.

My hubby and I were adopted by Jinnie Da Pab, Chief Medicine Man of the Navajo tribe of New Mexico last July 30th; we had a crowd of 300 watching the ceremony. My hubby is a Canadian Algonquin Iroquois and French Indian descent, but I am American born of English parents. As I love to be with the Indians; we got adopted by the Chief Medicine Man of the Navajos. This took place at East Brookfield, Mass. We are also members of the American Indian Federation Inc. of Lafayette, Rhode Island.

Mrs. Victoria Branchand and
Mr. Arthur Branchand,
now
Princess Blue Bird and
Chief Little Bear Branchand.

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Continued from Our December Issue

The History of Sarnia Chippewa Reserve

The Talfourd Feast

In 1854, the year his first wife died, Talfourd accepted from Lord Bury the post of visiting superintendent to the Indians. The amicable relations between Red Men and White Men were largely due to his influence. The portrait of this grand old man was hung on the walls in the Council House. Among the natives he was known as "The Englishman who keeps his word." Some twelve years after his appointment he decided to visit England. The natives of the Sarnia Reserve tendered him a banquet on his birthday, November 4th. It was then he promised to provide a meal for all the native people of the Reserve every year on his birthday until he came back to Canada. Froome Talfourd, though he may not have realized it when he made the promise, was destined never to return, but punctually, every 4th of November, some four hundred natives sat down to a generous feast that he provided for them. The presiding Chief had charge, assisted by the resident Missionary. The Talfourd Feast was one event in the year that no Red Indian ever missed. Even the aged and sick had steaming plates of food delivered to their homes. Froome Talfourd died in England in 1902 at the age of ninety-five.

A program of music from the Brass Band, vocal music from the two choirs from the two then ex-

By CHIEF NICHOLAS PLAIN

isting churches and native orators for speeches and gifted soloists provided entertainment at all social gatherings, and baseball games, foot races and jumping, at picnics. In the athletic field, particularly foot races, the Red Indians were more than a match for their white neighbors and won the events of all long distance races.

Through these social gatherings the social status of the native people was maintained. No Red Man was satisfied to do anything alone. The women who were interested in domestic affairs had quilting bees. There were husking bees, bees for planting gardens of corn, potatoes, beans and other vegetables. Bees for splitting rails for fences and building fences. Plowing bees and underbrushing bees. Corn, soup and pies were the special menu at those bees. The co-operative spirit thus formed through these activities brought much happiness to the Red Indian people.

When the Treaty of 1827 was made the names of Chiefs and Principal Men attached as signatures were all original names: Wananosh, Osawep, Shashawinibinasie, Pukinince, Negig, Cheebican, Mukatwokijigo, Mishikinaibik, Animikince, Putawtick, Shawanipinasie, Saganosh, Mattowin, Penessi-

wagum, Shaoukima, Chekateyan, Mokeetchiwan and Quaikeegwon—eighteen names in all. These were the ancestors of the Chippewas now living on the Reserve. When these natives embraced Christianity they were baptized and were given names in English. Example: Quaikeegwon was christened Jacob. He was the father of the late Chief F. W. Jacobs. Thus, instead of using the native name Quaikeegwon they assumed the Christian name of the father for the surname. Another example: Sarkskodawaa, which means crossing the plain. This was the name of the father of the writer of this history who was christened Nicholas and for a surname, the translation of the native name was adopted — Nicholas Plain.

There remains 4,000 acres of the

original 10,000 acres of the Reserve. The reduction of the original area is the outcome of surrenders at various times resulting in the accumulation of the capital funds of the Band held in trust by the Indian Department at Ottawa which now amounts to approximately \$228,000.00. This is guarded very zealously by the Ministers of the Crown.

In conclusion I wish to call the attention of the reader to the fact that I have refrained from mentioning the names of Chiefs. Some of them were wise and some were extremely foolish, making ridiculous claims of what they could accomplish, which the innocent natives readily accepted. This is but a brief summary considering the length of time that the Reserve has existed, namely one hundred and twenty-three years.

Sarkskodawaa has spoken!

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Speech In Lenni Lenape Temple

This stirring "speech" from the pen of Eastern Associate Editor Big White Owl was printed in part in our December issue and is concluded on this page.

WE ARE TOLD, by the wise ones, that long ages ago, a certain gifted being, namely NAN-ABOUSH, the grandfather of human beings, the grandfather of men, stood upon the summit of a great mountain calling to all the tribes of the Lenni Lenape Nation. And after they were gathered together at the foot of the mountain, He, the Great Nanabousha, broke a piece of red stone and began to fashion a Holy Pipe.

When he finished it, He filled the bowl with Holy Tobacco and smoked it before all the tribes of the Lenni Lenape. And after talking to them for a little while He gave the Holy Pipe as a gift and instructed them that it was the will of the Great and Good Spirit that they should go to a certain place to find a new kind of plant growing there, which at a later time, came to be known as TOBACCO. He told the Lenni Lenape that the PIPE was to be looked upon as a symbol of brotherhood and peace. Truly, the Pipe was one of the most wonderful gifts that the Great and Good Spirit ever gave to mortal man.

And it came to pass, whenever the Lenni Lenape were in dire distress and sorrow — when trouble was everywhere; they would fetch the Pipe into their midst and as the smoke ascended on high, peace would be restored to the people. So let us be very thankful for the Holy Pipe and all that it represents. Let us also feel very thankful to our Creator for "wampum," our very special mediator, our most sacred instrument of veracity, friendship, loyalty and peace.

And we are thankful to HIM, Our Creator, for giving us the many good things which guide us and help us to live our lives as worthy children of the GREAT SPIRIT.

MY Brothers and Sisters: I appeal to you not to think evil thoughts. Try always to think only of the good things which He, Our Creator, gave to us all. When we arrive in the land of the Great Unknown, we shall not need to worry about anything. We do sincerely believe that all of the Lenni Lenape who have gone from this Earth are now in that far away land of paradise. When we enter into that Spirit Land we believe that we shall see our fathers, mothers, brothers, sisters, and all our friends, who have gone before us. And we believe that we shall be reunited with all things spiritual. We shall become one with all. We believe that everything will look far more beautiful in the Spirit World, everything will be clean

and new. The waters, the animals, the fruits, the trees, the flowers, and the drifting clouds will be lovelier. We believe that a greater sun shines there. KITCHEN-ITO will make it brighter, we believe.

We also believe that all the people who die here, young or old, will be the same age in "Ahwsa Kuma" (The Great Beyond) where spirits live. And those who are injured, crippled, blind and deformed, will be all well and perfect in spirit land.

We believe that only the physical body can be destroyed, the spirit will live on and on and remain perfect forever. That is the reason why we teach our little

children to respect the aged and to be especially considerate and kindly to the crippled and blind.

We believe that by doing good deeds while we live on this Earth, we can gain a greater reward in the Hereafter. We should be ever ready to make use of our good thoughts, but not our evil thoughts. Evil thoughts are evil forces which should be avoided by men.

But good thoughts are of the Good Spirit, and good thoughts make good men. Good thoughts can bring us much happiness in everything we do. Good is a creative power which can do us no harm if we practice it, employ it, and apply it to our every act and deed in our lives.

BROTHERS and Sisters: As I conclude this speech, I would humbly appeal to you not to partake of the white man's poisonous "fire-water" for it is full of evil!

And now I ask all of you to join me in offering grateful thanks to OUR CREATOR for abundantly supplying us in the past with corn, beans, tobacco, pumpkins and squashes, wild turkey and the pigeon, the deer and the elk, the fishes in our rivers, and the emus on the shore—for all of these things we feel exceedingly thankful to the GREAT MYSTERY!

I HAVE SPOKEN

(So endeth the "Speech in the Lenni Lenape Temple.")

Big White Owl Writes . . .

Maisie Armytage-Moore,
Publisher,
"THE NATIVE VOICE"

Dear Mrs. Moore:

Many thanks for your kindly note of December 5, 1950, and it would seem that you had written it in the early hours of the morning. Indeed, you must be a very busy person and overwhelmed with work, etc. Often I have wished there could be a way in which I might help you even more than at present.

I want to tell you again how much I admire you for the wonderful work that you are doing for the Red Indian cause or to be more correct the North American Indian cause.

I think that you deserve more than just a compliment for the hard struggle on your part in keeping the paper: "The Native Voice", in continued and uninterrupted circulation. Therefore, you can rest assured that I shall always do all that is within my humble ability to assist you because I do honestly believe that the Indians of Canada (and those of U.S.A. also) really need a medium such as "The Native Voice" which is ever ready to speak out for them and to help them out of their difficulties and let the world know the unbiased truth.

Truly, it is the only Indian Paper I know at the present time which offers the native Red Indian an opportunity to present his views and beliefs, his traditions and legends, his culture, past and present, before the roundtable of the truth hungry public.

I have been told perhaps a thousand times or more that "The Native Voice" is the most unique paper of all. That it al-

ways conveys to the reader an unexplainable stimulating effect. That it carries with its various articles the smell of the camp-fire and the tang of the pine cones. Remarks such as those always makes me very happy and I am sure that you often feel that way too.

The different types and classes of people I have had the pleasure to meet since becoming Eastern Associate Editor of "The Native Voice", both young and old, are extremely anxious to read and learn more about the aboriginal inhabitants of this fair land known as "the new world." They tell me that in history books and in the movies, the Red Man is usually set forth as 'a louse infested creature', a savage always ready to tear off your scalp at the slightest provocation. But after closer study and more intimate acquaintance with the native people those first impressions left imprinted in the young minds are found, in majority of cases, to be gross untruths and do not apply as a whole to the aboriginal Red Indian people.

Some of the D.P.s I have met and talked to are surprised to learn that there are refined and cultured people among the North American Indians — that they are not sulking, slinking, crawling, half-naked, savages like they expected to find. In fact, I was asked by one newcomer to this country, he said: "You must be from India, you certainly do not look anything like the Indian Savages I saw in books when I went to school!" That's the kind of ignorance and abuse which makes my blood boil! After all, we Indians of Canada, and of U.S.A.,

too, are human beings too, endowed with the same aspirations, the same ideals, the same will to live and love, the same desire to earn our daily bread and butter and get along, as that sought after and desired by any white man. All we ask for is respect and equal rights and nothing more.

Yes, the greater part of the masses I have met are very anxious to learn more about the Red Indian people, more about their traditional lore and legends, more about their lives as a people, more about their good and beautiful side of life in the early days, etc. And from what I can gather from letters and personal contacts with all classes and nationalities of peoples, they all seem to look to "THE NATIVE VOICE" for these revelations.

So, in concluding, let us all work together and make "The Native Voice" a better paper from year to year. And I wish to again thank you for all the fine compliments in the October, 1950, issue. What little I have done to help out to make "The Native Voice" better known the world over, I did it with pleasure and a thankful heart. And it is always a thrill to learn that "The Native Voice" is steadily expanding, growing, and ever reaching out.

Dear Mrs. Moore: Long may you live and continue to guide the destiny of "The Native Voice." As for myself, I shall always do the best that I can to help you out in your grand work and noble efforts.

Yours ever faithfully,
JASPER HILL
"Big White Owl."