



the NATIVE VOICE



OFFICIAL ORGAN OF THE NATIVE BROTHERHOOD OF BRITISH COLUMBIA, INC.

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'Brothers Under the Skin'

(Contributed)

These words were used as the title, a few years ago, of an article published in the United States by a writer who is now Chief of the Anthropological Department of the Columbia University, New York City, Dr. Ruth Benedict, by name. The object of this article was to bring prominently before the public a most striking error known as "Race Distinction," which underlay and continues to underlie among too many people the conviction that there exists "Superior" and "Inferior" Races of human beings, which justify keeping some in subjection to others, even today, with all the

How has this distinction arisen and upon what grounds is it based, and how can it be proved to be unfounded? To answer these enquiries in full is not possible in a few words; but at least an outline will permit mention of a few reasons for the present change of viewpoint and indicate how well founded these are, as the result of much study on the part of highly qualified scientists, historians, and other reliable authorities.

In the public mind, race distinctions are based upon differences in external appearance from those of so-called "white" men, and the first delusion to correct is the fact that there are no such divisions as "races" among human beings. All mankind sprang from one stock—of which fact there is ample proof.

Whence then came the diversities in outward appearance such as variations in skin color, in type of hair; in certain facial features such as shape of nose, of eyes, or of lips? Why are some tribes so primitive in their habits even today, such as certain Australian natives or others in remote African forests?

Briefly, it must be borne in mind that possibly millions of years ago small groups of men wandered from one original centre to various remote parts of the world, where they became isolated from contact with others over unknown periods, due to absence of means of communication with their fellows—facts confirmed by excavations and discoveries in relatively recent years which throw much light on the part of mankind.

During these centuries of isolation, adaptations took place resulting from the widely varied surroundings, climatic and geographical, botanical and other important factors which influence foodstuffs, and many customs.

Hence, in course of time, skin color in parts of Africa darkened from copper to dense black; hair separated into tight little kernels to permit free evaporation of sweat from the skin of the scalp.

The fairer nations settled chiefly in Europe who did not need these forms of climatic protection. In the far Arctic North, the eye openings narrowed to slits to protect invaluable human eyes from the intense glare of perpetual snow. Other examples of such adaptations but less noticeable could also be quoted; but notice, these are external, they do not exist under the skin.

Human anatomy is similar as far as careful tests have been made. Everywhere in the world—function and structure have been examined of brain and nerves, lungs, heart, internal organs, types of blood and the vessels which carry on the circulation, and other activities of the body in human being, whether their lives are passed in great cities or in the depths of tropical

forests, or whether the subjects of examination are Chinese, Maoris, Russians, British or North American Indians!

Diets and customs vary widely, but they do not affect these "under the skin" fundamental structures of mind and body. If, for example, an Esquimaux baby is brought up from infancy in a Canadian family, it grows up a Canadian in habit and speech but retains in all external appearance that of an Esquimaux. If by chance a Canadian infant were adopted by an Italian family, it would similarly become Italian in customs and language, but externally show in color and feature its Canadian parentage.

The most careful mental tests made upon a wide range of diverse peoples, conducted under scientific precautions, reveal no inherent psychological diversities which could be claimed as distinctive of so-called different "races."

Given similar opportunities for exercise, no conclusive evidence has been found to indicate differences in native intelligence or in inherited personal characteristics. Such was the published opinion of the American Psychological Association December, 1938, confirmed by other authorities. Another characteristic of importance must not be omitted in its bearing on uniformity of human origin, namely, the ability to intermarry freely with others of varied types of their fellow men, often with advantage where diversity of backgrounds and customs are taken into wisely careful account. Further, all historical records report the marked values in the promotion of advances in civilization where peoples from often widely separated parts of the world have been brought into intimate contacts; not for exchange of goods only, advantageous as that has been, but for exchange of ideas bearing upon methods of legal control, social standards, advancement of literature, music, art, design, architecture, philosophy, religion, a myriad of values to the uplift of humanity have been the outcome of intermixture of nationalities and, also, also of their degradation. Space forbids referring to the causes of dividing varied types of human beings into "superior" or "inferior" nationalities—happily many arising from ignorance will gradually disappear. It is said that such classification has existed on this continent—it is, we all believe, on the way to disappearance. Pending this act of justice, those who have suffered under the slur whose past bears witness to its misjudgment while suffered under the results, have the opportunity to demonstrate what gifts they can bring to enrich in many lives the country of which they were dispossessed two centuries ago. Much rests in the hands of those who for years

Science Marches On

What Next? Says Granny. Grows Grandpa: My Wooden Spoon and Pot of Seaweed and Quick.

You may soon be enjoying British Columbia seaweed in ice cream sundaes.

Investigations of the British Columbia Research Council show that algin, a jelly-like substance which is essential to a wide variety of industries, can be extracted from local marine plants. In a survey just completed, scientists of the Research Council found commercial quantities of seaweed in many parts of B.C. coastal waters. Tonnages were measured and indicate that ample quantities exist for industrial purposes.

A dash of seaweed extract makes that thick, rich tasting whipping cream used at soda fountains and in bakery products; it gives a smoother texture to ice cream and a tender firmness to milk puddings. Algin is valuable as a water soluble, greaseless base for cosmetics and is being used by milady in the better class hand creams and other beauty aids.

The industrial possibilities of the algin extract are a challenge to the imagination of the development engineer. Consider the many uses, such as in food packaging, for a material which can be dissolved in hot water.

Mineral rich kelp may also be dried and ground for use in diet supplements and stock feeds. A local firm has already been formed to harvest this hitherto neglected British Columbia crop. No longer will fish be our only revenue from the sea.

NEWS ITEMS

Gloria Cramer, Alert Bay, B.C., was home for the Christmas holidays. She has since returned to Victoria where she is attending school. This is Gloria's second year in attendance at the Victoria High School.

Chief Harry Brooks, Honorary Life Member of the Native Brotherhood of B.C., arrived from Port Simpson, B.C., recently. He is visiting his son, Chief George Brooks, at the Royal Columbian Hospital, New Westminster. Chief Brooks was accompanied by his daughter, Alice. George Brooks has been a patient in hospital for a considerable time. He is well known in the Coast fisheries from Alaska to Victoria. Letters from his old friends would be appreciated.

have been stung by the contempt of people ignorant of the achievements of their past. Let them grasp the hand of equality of status and opportunity when it is held out, welcoming the chance to show their abilities, so little known to the man in the street; and cooperate in the efforts to readjust errors and to exercise their unrealized gifts, not alone for the uplift of their own people but to promote the advancement of this great province of British Columbia and with a twinkle of malice in their eyes—show what the loss to Canada has been in its grave error of ever counting them as any other than the "superior" people, they can now demonstrate with just pride and the grave dignity of their forebears.



TOP picture shows four original bandmen of the 1880 Creekside Band, Douglas-Lillooet District. From left to right are Charlie Wallace; Chief Paul Dick, leader; Denny Smith and Tom Joe. BOTTOM picture shows a section of the mounted Indian tribesmen who escorted the visiting Brotherhood delegates to the awaiting train on their departure.

Creekside Indians Hold Organizational Meeting

A meeting was held by the Native Brotherhood of British Columbia at the Pemberton Indian Reserve, Creekside, B.C., on New Year's Day.

Guy Williams, business agent, and Mrs. Maisie Armytage-Moore, Associate Life Member of the Brotherhood and Publisher of THE NATIVE VOICE, attended from Vancouver. Many members from adjoining areas attended the meeting, which was a great success.

Chief Paul Dick and Vice-President William Pascal and others had gone to a great deal of trouble to entertain the visiting members.

The members were met at the P.G. & E. train by a large crowd of Indians and were driven by sleigh to the reserve, where they immediately paid their respects to Chief Paul.

Pemberton Reserve has a splendid band, which was conducted by the Chief, who is the bandmaster and who is 72 years of age and one of the three original band members now living who were with the original band in 1880. The band is a great credit to the reserve as it ranks as high as any Indian band in B.C. A splendid concert was given by their dramatic club, which included also old Indian dances.

The Pemberton band is strongly organized and went 100 percent for the Brotherhood, and \$289 was collected in dues besides subscriptions to THE NATIVE VOICE.

Mr. Williams spoke for hours explaining and giving the history of the Brotherhood, and when Mr. Williams apologized for taking up so much of their time, everyone requested that he continue as they might never again have the opportunity to get acquainted with the Brotherhood's history and the work it has done and hopes to do.

Mrs. Armytage-Moore spoke briefly, thanking them for their support and hospitality. They have requested that a similar meeting

be held at Kamloops at Easter, which will give other districts an opportunity to hear of Brotherhood work. Both Mr. Williams and Mrs. Moore emphasized the importance of unity of all bands throughout Canada. Mr. Williams even went so far as to state that if the Brotherhood could not get justice in the next year or so that they were prepared to take their fight for equality to the Privy Council.

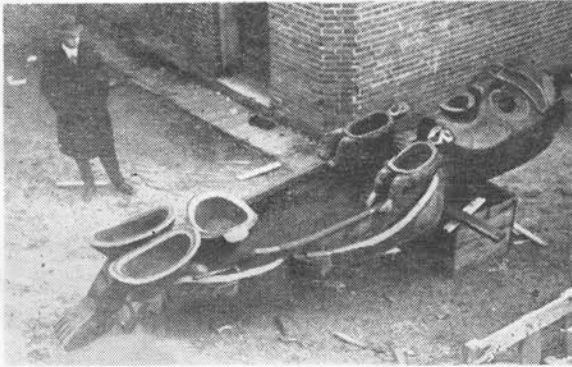
At the last convention at Port Simpson Vice-President Pascal applied for and got the sanction of the members to apply to the Indian Department for some of the Indian funds of the band to be paid towards the drainage project that the Provincial Government has undertaken to lower Lillooet Lake from 8 to 10 feet by deepening the creeks that flow into the lake and thereby reclaim many acres of land. The Indians at Creekside expect to reclaim over 1000 acres. It seems that there is a portage of two miles between Lillooet Lake and Tanas Lake, and if they dig the portage the Lillooet Lake, which is 16 miles long, can run into Tanas Lake and will be lowered about 8 to 10 feet. Tanas Lake is six miles long.

The Provincial Government has most of their machinery there ready to start work as soon as weather permits.

A large crowd of Indians, many of whom were on horseback, were at the station to speed the parting guests. The train was held until the guests arrived and the colorful gathering of Indians and horses afforded passengers on the train some amusement.

The wonderful hospitality and the excellent cooking and entertainment and the trouble gone to by the different families to make the visit enjoyable will long be remembered by the visiting members, who hereby extend their thanks to the people of Creekside.

Famous "Mother" Bowl



(Extract from an old letter.—
By Maisie Armytage-Moore).

At the Indian Potlatches which were held at various periods of from one to four years apart, the Indians with a certain territory would congregate at a central point, and Alert Bay on the island where the Nimpkish Indians had one of their reserves was their favorite visiting place, and that accounted for the extraordinary beauty of their Totem Poles, etc. At these Potlatches the laws governing the various Indian tribes were made, and from time to time revised. It appears that there were five tribes that took part in these Potlatches, and they sat around this female figure, which they called "Mother" and the eyes of which are always open, and as the head is hollowed out, it contains a light, showing that she never closed her eyes during the Potlatch. After the laws and rules were made, it was sealed with a drink which was mixed in the large bowl made in the body of the figure, and dipped out into the bodies of the two smaller figures which were placed on the large figure to represent her breasts, and also dipped out into the dishes, one of which sits on each knee. Each of the chiefs then took this dish out to where his tribe was congregated, and told them

about the laws as passed or amended, and asked them if they were satisfied with them. He made a speech and a general discussion followed. If they were not satisfied and would not abide by the new rules, the chief returned to the place of meeting, bringing back his dish without drinking the contents, and instead of placing it where it belonged on the figure, he placed it on the ground, pushing it under her neck without saying anything. That meant that his people would not agree to the new regulations. He was then called back and another attempt was made to pacify him. If that could be done the dish was then placed on the figure of the woman in its proper place, and they danced around the figure to seal the event.

In case it was impossible to satisfy this tribe, they at once left the Potlatch for home, and were considered enemy Indians until another Potlatch was held, when another attempt was made to settle everything satisfactorily. Hostile Indians are very dangerous, and dangerous people to live near.

This is what this Indian figure was used for, and has been called by an Indian word meaning "Mother" in English. This figure is said by the Indians now living to be many hundred years old.

Marriage Unites Prominent Families

Members of two prominent Naas River families were united at a ceremony in St. Andrew's Anglican Church, Greenville, when Miss Addie Russ, daughter of Mr. and Mrs. Johnson Russ of Greenville, became the bride of Raphael Thomas McKay, son of Mr. and Mrs. Henry H. McKay. The rite was solemnized by Rev. G. S. Johnston of Greenville.

Wearing a gown of brocaded silk, the bride was attended by seven bridesmaids similarly attired. Attending the bridegroom were seven young men. Groomsman was Fred McKay.

A procession which was headed by the parents of both the bride and groom accompanied the wedding party to the community hall following the ceremony. There a banquet for more than 300 guests was served. Guests of honor were two overseas veterans, Milton Clarke of Greenville and Wallace Price of Massett. There were a number of visitors from Aiyansh and Kincolith at the function.

Entertainment at the reception was provided by the Greenville Concert Band, whose most popular number was "Colonel Bogey On Parade." Following the reception, a dance was held in the hall, with music by the Improvement Association Orchestra.

They think that it was made before the White Man came to the Pacific Coast, and on account of Government interference it has not been used in recent years.

They told me that there was one other figure similar to this one which was used by the Indians in Alaska, and I have since found out where it is, and tried to secure it, but could not on account of superstition which usually has a firm hold on the Indians, and I was told by the Indian that no white man was ever allowed to see this figure, and I am led to believe that this is the case.

Interior Tribes of B.C.

(Editor's note: The following brief remarks are made by Oscar D. Peters, Vice-President Fraser Valley District for The Native Brotherhood of B.C. Inc.) . . . "Owing to limited space being available in this issue of our NATIVE VOICE, I am submitting for perusal of all readers interested only a section of brief as presented."—Sd. Oscar D. Peters.

SUBMISSION OF THE ABORIGINAL NATIVES OF THE FRASER VALLEY AND INTERIOR TRIBES OF BRITISH COLUMBIA TO SUBSTANTIATE DOCUMENTS NOW LODGED IN PARLIAMENT BY RECOGNIZED INCORPORATED NATIVE ORGANIZATIONS

We, the Fraser Valley and Interior Tribes of The Aboriginal Natives of B.C., hereby submit this Brief to The Special Joint Committee of The Senate and House of Commons appointed to examine and consider the revision of the Indian Act.

1. We earnestly request for a re-establishment of a New Department specifically for the administration for the Affairs and Welfare of the Natives, and employed therein, experienced and intelligent Natives with integrity, to familiarize the Native problems and requirements, instead of the present system of the administration of Indian Affairs lodged in a small corner of The Department of Mines and Resources.

2. We protest the liability to compulsory taxation. Our long understanding is we are wards of the Crown, and also in pursuance to the treaties of other tribes throughout Canada, we are free from taxation. In reality, we are the legitimate descendants of the Aboriginal Inhabitants and ownership of this country, as conceded to by sympathetic statesmen, various organizations and unions, famous writers, various denominations, etc., and also during Colonial days, as stated by the late Governor, Sir James Douglas of Victoria, B.C., to the Secretary of State for the Colonies, England, dated March 25th, 1861, for financial loan to extinguish the Indian Title, this scheme failed, by the reply from Newcastle dated October 19th, 1861, all that substantiates the fact that our Aboriginal Rights to this country were never bartered nor purchased.

3. We protest involuntary or compulsory enfranchisement to all natives that do not desire it; voluntary enfranchisement be maintained on individual privilege.

4. The true emphasis of our sincere contentions; the time has come for the recognition of us Natives as people with equal intelligence and integrity, eligible to exercise equal status of full citizenship privileges, as we are, viz., maintaining all our traditions, aboriginal rights, interests and benefits, a system identical to that granted the Maori Indians of New Zealand, viz., representation in Parliament, and in the administration of the Natives General Affairs.

5. We protest encroachment of white persons on Indian Reserves, the taking of water, gravel, mineral, oil, timber or land, without the proper procedure, viz., a full consultation with all the membership of a Band, and nothing taken out of any Reserve without the consent of such Band so concerned.

6. The operation of day and residential schools be brought under

Provincial jurisdiction, and to the same standard regulations and curriculum properly established, to the same efficiency of non-Native public schools and colleges, thus provide an adequate elementary education and proper technical training for Native pupils. Only by such impartial improvements will the Natives ever attain proper qualifications to the habits and ways of modern civilization.

(a) Substantial increase in the per capita grants to residential schools, to facilitate proper accommodation, and the abolition of part-time labor, and the time taken up by such work be devoted to essential academic studies, and psychological exercises, and also revert to full-time school hours; all religious instructions, regardless of denominations, be apart from school hours.

(b) Qualified graduate teachers be employed in all native schools, and also be under the supervision and jurisdiction of Provincial School authorities, or officers authorized by a new Department for Native Affairs, all remuneration be by said Department for Native Affairs.

(c) The daily care of children at residential schools may be maintained as usual, but the institutional prejudice be totally eliminated once and for all because it is detrimental to the social unity of the natives, and is one of the causes to the failure of the natives' educational system.

(d) Parents sacrifice their ardent love of their children when they enter them to residential schools, because of their sincere wish to see them grow up with advanced qualifications, other than the present sad ridiculous predicament we are in.

(e) Health exercises be properly maintained at all Native schools, but all strenuous gymnastics be restricted from children who are diagnosed to be physically delicate.

(f) The True Native Opinion: All Native schools be in reality a place for better education and business training for their children, to at least the 9th grade; those with a determination to attain higher possible degree at residential or day schools, be privileged to the age of 18 years.

(g) Pupils who qualify for high school or the University, all arrangements be under the supervision of officers authorized by a new Department for Native Affairs, all school necessities and other expenses incurred be defrayed by said new Department for Native Affairs.

(h) For all successful graduates, said new Department for Native

(Continued on Page 8)

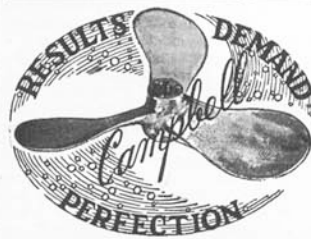
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Mink Legend

By DAN CRAMMER

Once upon a time there was a woman who was the future Mother of the Son of the Sun. There was no husband of this woman. She was making a mat and while weaving she was sitting with her back to where the Sun rises in the east. The Sun was shining brightly through the holes in the side of the house, and the sun-rays struck her back; thus she became pregnant and she gave birth, and the Son of the Sun became a child. His name was "Son of the Sun, Klislagila, the Mink.

He grew up to be a very mischievous chap. One day he was playing with the other boys and while they were playing they started to fight and the boys all ganged up on poor little Son of the Sun, Klislagila, the Mink. The boys called him names, saying that he did not know where he came from, that he had no father. So he went home to his mother crying, and his mother asked him what he was crying for and he said that the boys were teasing him and they said he had no father. "Never mind, my child," his mother said, "you have a father. Look up to the sky, see that bright Sun, that is your Father." Immediately Klislagila wished to go and visit his Father. Then his Mother made a request of the uncle of Klislagila to make bows and arrows for the child. His uncle made bows and arrows for his nephew and his mother told him shoot up to the sky, so Klislagila shot one arrow. It struck the sky, then he shot another and it struck the end of the first arrow that he shot. He kept shooting up until the arrows touched the earth, sticking together. Then his mother took hold of the arrows and shook them and they became rope reaching up to the sky and touching the ground. "All right, my child, get ready; you shall now climb this rope." Then she cautioned her child, saying, "you have to be very careful; whatever you do when you get there, you must behave yourself."

Then he climbed up the rope. He went up to the sky and through to the upper side of the sky. Then the Son of the Sun, Klislagila, went towards a big house and sat outside, and it was early morning. One of the Lord's servants went out to draw water and he saw the boy sitting outside the house, so he went back to tell his Lord the Sun what he saw. "Go and ask him who he is and where he comes from." The servant went out again and asked the boy who he was and where he came from. Klislagila answered and said "I came to visit my Father." The servant then went in again and told his Lord what the boy said. "Ah! Ah! Ah! Indeed! I obtained him by shining through the holes and struck his mother on her back. Go and ask him to come in." Klislagila was called in. Immediately he was taken care of by his Father. "Thank you, my child, that you come, you are welcome to my house. I am very glad that you come because I am getting tired of my work, walking to and fro every day on this earth; now you will change feet with me, you will now take over my work." Then the Chief of the Sun dressed his son up, put ear ornaments on his ears and a mask on his face. "Now, my dear Master, you are ready to go, but before you go, I will give you advice and tell you what you are going to do. When you start in the morning, you are not going to walk fast, just go along very slowly; when you come among your Aunts the Clouds, just brush them aside very gently." He started early the next morning—he was all dressed up and started to walk along as he was told by his Father. About noon he got tired brushing aside his Aunts the Clouds. He got disgusted and started to run through the Clouds. "Why don't you keep out

TUBERCULOSIS

What do you know about it? Tuberculosis is a disease caused by a germ. It is communicable (catching). It can be prevented. It can be cured. Tuberculosis is a serious disease among the Indians of British Columbia. Tuberculosis of the lung can be found by an X-RAY of the CHEST before the person becomes sick. If the disease is found in the early stages, cure can be started right away, and there is more hope of getting better than if cure is delayed. Also if the cure is started early there is less chance of families and friends getting Tuberculosis too.

Don't take chances.
Don't wait until you are sick.
Protect yourself and your family.
Every Indian should find out if his chest is healthy by having an X-RAY.
This is Your right and Your privilege. Ask your health department about it today.

UNDERGOES OPERATION
We regret to announce that Vice-President Wm. Pascal of Creekside underwent an emergency operation on his leg at St. Paul's Hospital. His many friends wish him a quick recovery as Bill is one of our up and coming vice-presidents who through hard work has helped to build up a large membership in our southern districts. We prophesy a great future for our Bill in the Brotherhood if he keeps on the way he is going. We wish he were twins.

of my way, I am getting tired of brushing you aside," said he to his Aunts. Already this world began to burn. There was noise of the crackling of the mountains and the sea began to boil, the trees of the mountains caught fire. Then our Lord the Son pursued his Son and caught him before he set. The Lord took his Son by the neck and stripped him of his ornaments and threw him down to the earth. There were women paddling along in a canoe and they saw something floating on the water. One of the women said, "What is that floating on the water?" They paddled towards it. "Ah," said the women, "what happened to our Chief," and just as the women touched him, he raised his head and puffed, "Indeed, I have been asleep on the water a long time." He was taken home to his mother. That is the end.

Aboriginal Races

ESKIMOS

The Eskimos of Canada are found principally on the northern fringe of the mainland and on islands in the Arctic Archipelago and in the Hudson Bay, although in the Baker Lake-Chesterfield area on the west side of Hudson Bay there are bands of Eskimos who are essentially an Indian people, and subsist chiefly on caribou. The diet of the coast Eskimos is largely marine mammals and fish, varied at times by caribou obtained from the interior during the seasonal migrations of these animals. The skins of the caribou are used for winter clothing. The wandering life of the Eskimos and the vast area over which they are scattered present great difficulties in ascertaining their total members. The total for the entire Dominion is about 7,205 with about 75 percent located mainly in the Northwest Territories. The distribution by provinces was about—Quebec, 1,178; Nova Scotia, 4; Ontario, 3; Manitoba, 1; Saskatchewan, 4; Alberta, 4; British Columbia, 7; Northwest Territories, 5,404. The administrative care of the Eskimos outside of the organized provinces devolves upon the Lands, Parks and Forest Branch of the Department of Mines and Resources, which, by regulative

measures (including the setting aside of game preserves where only natives may hunt), conserves the natural resources necessary to their subsistence. To augment these resources the Branch imported in 1935 a substantial herd of reindeer. Contact with the Eskimos is maintained through permanent stations in the Eastern, Central and Western Arctic, at a number of which medical officers are located, and by means of the annual Canadian Eastern Arctic Patrol by steamship. Law and order is maintained by the Royal Canadian Mounted Police.

Mr. and Mrs. Joe Morse of Port Simpson with daughter, Alma, were in Vancouver recently. Mrs. Morse was a patient at St Paul's Hospital for a short period. They have since returned north.



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CANADIAN CITIZENS

January 1st, 1947, saw the dawning of a new stage in the lives of Canadian people. With the birth of the new year all people residing in Canada regardless of their birthplace, foreign or British, are entitled by law to call themselves Canadians. Much publicity has already been given through the press and radio on the forward step taken by the Dominion Government which makes further comment from THE NATIVE VOICE unnecessary at this time excepting to mention that under Canadian laws INDIANS ARE NOT PEOPLE.

ORIGINAL CANADIANS (CITIZENS?)

Regarding our SENIOR CITIZENS, our aged Indians, our crippled and handicapped folk who are existing on \$4.00 to \$5.00 per month; call it "relief," "pension" or what you will, the fact remains that our aged and handicapped native folk are asked to exist on the few dollars worth of goods received per month, received not in cash but in kind.

The Native Brotherhood of B.C. has for years stressed particularly the special care and attention needed by our young children and aged folk.

On Wednesday, October 24, 1945, a motion was proposed in the House of Commons, Ottawa, by Mr. D. S. Harkness, M.P. for Calgary East:

"That, in the opinion of this House, the Government should take into consideration the amending of the Old Age Pension Act at an early date so as to extend its provisions to the Indians of Canada."

The above motion was debated thoroughly and support given by members of all parties in the House, BUT, the motion was subsequently talked out.

We wish at this time to make it known to all citizens that we do expect immediate action to be taken by the House of Commons by special order in council, a bill passed upon the reopening of Parliament which will raise the level of the living for our aged folk and alleviate the suffering that they are subjected to under the present conditions of poverty.

During sessions of the house a special joint committee of the Senate and House of Commons, appointed to examine and consider The Indian Act, is in session as time allows but much suffering can be eased and many Indian lives saved or prolonged if the Special order in council is enacted at once.

The brief from the Native Brother of B.C., addressed to the Prime Minister (Mr. Mackenzie King) and read and debated on the floor of the House on October 24th, 1945, is hereby presented to refreshen memories:

On behalf of the native Indians in British Columbia, the Native Brotherhood of British Columbia urges upon you at this time to institute at the present sitting of the house a special bill or order in council granting to our aged and infirm Indian people a pension of forty dollars per month.

We make this special request at this time as an urgent necessity hoping for your prompt attention on a matter of grievance for our old Indian folk which is long overdue for consideration.

Our old Indian people have devoted their lives in their special pursuits which benefited the country as a whole while they were in a condition of health suitably able to carry on. At the present time some of our aged are receiving from the Department of Indian Affairs the shameful amount of four dollars per month, not in cash but in kind.

This matter has been the subject of bitter contention among our original Canadians for many years and to our knowledge many letters and resolutions by citizens, churches and other organizations have been received by your government asking for a square deal to our aged Indian folk, but as far as we know, all appeals have been ignored.

The matter of urgency is brought sharply and decisively to our notice at this time by our returned Indian servicemen who demand of us to take action at once, as they, the Indian returned soldiers are not in the least satisfied to see the same old conditions of poverty existing among their old people in this day and age, as they return from overseas.

We wish you to know that the issue of a decent pension to our senior citizens at this time is a matter entirely separate from our demands for the complete revision of the Indian Act which we hope

Letters to the Editor

A TRIBUTE

By J. A. MEYERS

Filled with unselfish understanding
True and clear with riprimanding,
Growing larger and in might
Fighting for a people's right
In future to be the people's choice
Greetings to the NATIVE VOICE!

January 3rd, 1947.

Jack Beynon, Esq.,
Editor, The Native Voice.

Dear Jack: This is by way of appreciative acknowledgment of your Vol. 1 No. 1 copy of "The Native Voice." As an editor myself in the past, my compliments on the excellence of the makeup of edition No. 1, and the promise of its contents.

As you well know, the past history, customs and traditions of the Native people of British Columbia have been one of my greatest interests for the last 30 years; and the increased welfare of all the tribes something I have hoped and worked for, as best I could in writing many stories and articles about the people.

In the writing of many of these things, members of the tribes have been most helpful, particularly ethnologist Mr. William Beynon, who is, unquestionably, one of the greatest authorities upon the native people of B.C. in the world.

You are away to a good start with the "Native Voice." And it is certain the 30,000 tribesmen of B.C. and the many well-wishers you have among my own people, will help to make the paper live long and usefully serve the best interests of us all.

Enclosed cheque to cover a year's subscription.

With best wishes for the New Year, as ever,

Very sincerely yours,
FRANCIS DICKIE.

Coqualeetza Hospital,
Sardis, B.C.

Editor,

THE NATIVE VOICE:

I was fortunate to receive a copy of your issue of THE NATIVE VOICE and I wish to subscribe for a year as I find it most interesting to read about what our Native people are doing throughout our country of British Columbia.

I'm Arthur Adams from Massett, B.C., Q.C.I., nephew of the late Mr. Alfred Adams, and I used to see the work he done to please his fellow brothers, but since I got this tuberculosis five years ago I don't know what's going on. So you see, Mr. Beynon, this paper is going to be like a letter from home and I would most greatly appreciate some news about my home town in the paper. Wishing you great success,

Yours sincerely,
MR. ARTHUR ADAMS.

is being considered by your government now. As we have informed you in the past we are still in complete readiness to proceed to Ottawa to offer advice to those handling the changes necessary, so as to enable them to bring into being an Indian Act worthy of the name, duly considering this modern atomic age of progress.

Hoping and praying for your speedy action to relieve the suffering of our aged people in the meantime.

We are, Sir, on behalf of your real Canadians

Yours respectively,

Chief Wm. Seow, President.
Herbert Cook, General Secretary.

LEAGUE OF NATIONS

Fort Wayne, Indiana, U.S.A.

Editor,

THE NATIVE VOICE:

Dear Sir—I was very happy to find out you are to publish a new Indian newspaper.

Please advise when you will start publishing and the subscription price and perhaps I can help sell some copies down here.

Wishing you and THE NATIVE VOICE lots of luck.

Yours truly,

H. LYLE LA HURREAU,
(Chief Shup-She)

State Organizer for League of Nations North American Indians.
Chairman Sign Language Committee.

Tribal Medicine Man and Herbalist.

Mr. Jack Beynon, Editor,
THE NATIVE VOICE:

Hello, Jack—Have just got my first copy of "The Native Voice" and I am glad to say that it is the talk of this village. I want to congratulate you and all those that have worked so hard to get this worthy periodical going.

You will hear from our local Brotherhood branch of how pleased they are with "The Native Voice."

Wishing you continued success,
Sincerely,

LAWRENCE REID.

Bella Coola,
Campbell Island, B.C.

Kitkatla, B.C.
January 7, 1947.

Editor,

THE NATIVE VOICE.

Dear Sir: On behalf of the Kitkatla Excelsior Club and as well as being a member of The Native Brotherhood of B.C. of this local Branch—I wish to extend to the Editor of THE NATIVE VOICE my deepest congratulations and best wishes. May this occasion of the birth of the new paper be marked as the beginning of greater success throughout. I certainly trust that through the medium of those printed words that our natives may rise and respond to the wise leadership that will be given to their moral and social interests.

I do trust that the birth of THE NATIVE VOICE will bring a united voice by our native people in this wide Canada. The decision to establish and publish THE NA-

TIVE VOICE is a momentous step towards the interest of the Brotherhood and Sisterhood. THE NATIVE VOICE being born is not only good news to our native people but also to all people who fight to better the problems of our working people. I am sure that the outcome of this new paper will bring our native people much closer together and be recognized.

The problems that confront us are the same problems confronting every working man and woman regardless of race and color.

We the native people of this wide Canada or in this country of ours must face them and solve them together, especially in industry. Through our experience, that by working together and cooperatively, we must demonstrate it forcefully and effectually in solving the problems that are our concern.

It is certain that THE NATIVE VOICE will render itself a useful distinct service by constantly stressing our points. It is certainly gratifying to realize the good voice of our organization, The Native Brotherhood of British Columbia, has newspaper facilities.

I dearly hope that in time to come THE NATIVE VOICE will become a bigger paper and spread throughout our whole country

In speaking for the Kitkatla people as a whole, I would be most certain that if our late Chief Gamble had lived to see the outcome of the birth of THE NATIVE VOICE, certainly he would have expressed his words towards the big step the Native Brotherhood has advanced. The late Chief who received gifts and recognition direct from British Royalty. It is gratifying to realize the good-will and attitude of the British Empire toward its Indian subjects. In this colony honors to native have been bestowed in previous years and it is dearly hoped that this good-will on the part of the British Government will continue for years to come.

The death of the late Chief Gamble on April 13, 1946, at 9:45 a.m., was not a loss only to this Indian community, but a great loss to all other communities. The late Chief had been widely known and recognized up and down the entire coast. His funeral was held April 18, led by the Kitkatla Concert Band. Services were conducted by Canon Rushbrook and Rev. Basil Procter of Prince Rupert. The long years of service of our late Chief Gamble will always be a memorial.

Yours sincerely,
PAUL W. MASON.

The Editor,
THE NATIVE VOICE:

Indeed it is a great pleasure and privilege to convey to you greetings and good wishes from the Hazelton Band Chiefs and Councilors, namely:

Chief Charlie Clifford
Chief Wm. Wale
Chief John Smith

upon the birth of your official organ, "The Native Voice." May our blessed Lord and Master Jesus Christ bless your work continually during the coming months and years.

May we take this opportunity to congratulate your executive and wish you every success in your new field of endeavor.

Fraternally yours,
WILLIAM WALE,

For Hazelton Band.
P.O. Box 9, Hazelton, B.C.

More than half of the fresh water lakes on the planet are in the Dominion of Canada.

The Manse, Princeton, B.C.

Editor,
THE NATIVE VOICE:

Dear Sir—Thank you for copy of the first issue of THE NATIVE VOICE. Enclosed subscription will cover year 1947.

I feel sure that your publication will help bridge the gulf which has existed too long between natives and newcomers, and trust that the time will soon come when divisions will be lost in the greater unity which we call Canada. That, I take it, is your ultimate goal—the citizenship of all true Canadians.

At the same time it should not be forgotten that the native peoples have peculiar skills, and should make a distinctive contribution to the national welfare. The time has long since past when they should be "wards" of any government. I believe that what they desire is an honest opportunity to stand on the same level of citizenship as other Canadians, feeling that their cultural heritage can be a great asset to Canada.

I think that THE NATIVE VOICE should be a great factor in promoting, and achieving this worthy end, and wish you all success in your venture.

Yours sincerely,

JOHN C. GOODFELLOW,
Minister, St. Paul's United Church.

LETTERS TO EDITOR 12345
Jn. 6th, 1947.

The Editor,
The Native Voice

Dear Sir: Congratulations to you, Mr. Beynon, on your successful first issue of The Native Voice. There has been a crying need on the part of our original Canadians in the past. Now the world will be enlightened through the medium of The Native Voice. It will help to better our social, economic, financial, educational and general welfare. Let us hope it will be the means of cementing the aims of our people and help us fight together as one.

Sincerely,

M. J. WILLIAMS,
Rep. Skidegate Branch Native Brotherhood of B.C.

General Delivery,
90 Church Street,
New York City, N.Y.

To John A. Beynon, Editor,
THE NATIVE VOICE:

Dear Sir—My fellow tribesman and country man of the Americas.

I see in the Indian Journal "AMERICAN INDIAN DIGEST" of New Jersey, U.S.A., that THE NATIVE VOICE, Indian newspaper is to come into existence, published and edited entirely by Indians.

It's right and the truth, there is no two ways about it, but we Indians must stand on our two feet on our American soil, and let the world know that we exist today, and tomorrow, by printing and editing Indian Journals for INDIANS; once and for all express our real selves in black and white, instead of letting the whites commercialize on us by printing false and distortion of real facts about us.

As the Earth, Moon, Sun and Stars move in the GREAT SPIRIT, the universe, so from now on, we move, and must move—move ahead in our Native Americas. "VANISHING REDMAN" ??? UNTRUTH, Indians never vanished.

Sincerely truly yours,
LOUIS ANTELOPE.

Whatecheer, Alberta.

The Editor,
THE NATIVE VOICE.

Dear Sir: Just saw an article about THE NATIVE VOICE and as my people have been this side of the Atlantic more than 300 years, I am darn near an Indian myself. I would like to be on the subscription list when you get this sheet in operation.

Yours truly,
N. D. CALKINS.



Editor Jack Beynon is surrounded by fellow members of the Native Brotherhood of B.C., as they eagerly scan and discuss the first issue of THE NATIVE VOICE. Seven thousand copies of Volume One, Number One, of the paper were immediately sent out to all tribes in B.C., as well as to the different points in Canada and the United States where they had been ordered.

In the picture from left to right are: Guy Williams, Kitamaat, B.C.; Bill Roberts, Campbell River; Jack Beynon, Carmen Humchitt and Ed Newman of the Bella Bella tribe.

Coqualeetza Hospital,
Sardis, B.C.
Editor,
THE NATIVE VOICE:

Dear Sir—It is my pleasure to extend my hearty congratulations to you and to The Native Brotherhood of B.C. for establishing and publishing THE NATIVE VOICE.

I gladly admit that I am very proud to read my first Native paper, which looked impossible to do a few years back.

I may have some little items from time to time but in the meantime wish you a Happy and Successful New Year.

Yours sincerely,

MR. PETER JACOBS.

Society for the Furtherance
of B.C. Indian Arts & Crafts,
Victoria, B.C.

Editor,
THE NATIVE VOICE:

Dear Sir—Allow me to congratulate you and your associates on the long-awaited appearance of the first number of THE NATIVE VOICE. The paper is well assembled and contains valuable material. Long may it prosper.

With continued best wishes,

Yours sincerely,

G. CLIFFORD CARL,
President.

**Special
Announcement**

Alice Ravenhill, noted authority on Indian customs, craft, and history, has kindly consented to contribute a series of articles to THE NATIVE VOICE, commencing with the next issue of the paper.

Miss Ravenhill will write from her own deep store of knowledge on the Native Son.

Miss Ravenhill years ago organized the Society for the Furtherance of B.C. Indian Arts and Welfare Society. The organization has now been well established and doing a splendid work on behalf of the advancement of the Native people. It is interesting to note that Miss Ravenhill is the President Emeritus of the good society.

The population of Canada in 1941 was made up of 5,900,536 males and 5,606,119 females.

Chief Paul Dick of Creekside is visiting Vancouver. The Chief is 72 years of age and it was through the Chief that that part of the country came into the Brotherhood. He is a sincere and hard-working supporter and one of our most respected and honored members. The Chief is an accomplished musician, having studied since 1880 under the tuition of an early layman of the Catholic Church who went into that area in the early days and taught music to the Indians.

VILLAGE IMPROVEMENTS
The Kingcome Inlet Village Band are looking forward eagerly to the installation of much needed services to their community in the form of a more modern and up-to-date set of conveniences.

The people of that area have placed before the Department of Indian Affairs their plea and asking immediate attention of the Department for the opening up of the Village day school with the services of a qualified teacher.

They also stressed the need of the services of a qualified engineer to supervise the installation of a water supply to all the village houses as well as the service to them of electric lights to all houses.

The people have stated that the cost of the services asked for would be taken care of by the use of the Capital Account of the Band which would go a long way in providing the services necessary.

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News From Sea Bird Island

By CLAUDE STRANG

Where peoples of all lands are looking forward to settlements for peace, so that Governments can adjust conditions for their social security—our own "Native Indians" have come to the front head lines. Their problems have been spoken through a paper that is creditable to them for publication. "THE NATIVE VOICE." This newsprint shall carry the voice of the Native Indians across continents from North to South America. Every success to them in their new adventure!

A snow crest, resemblance of a beak of an eagle drooping over a breast of granite on Mt. Cheam, gave to anyone a warning of approaching storm. The wind that blew down its gulches over the low lands was cold. Old men, women and children could be seen stocking up firewood in their sheds and houses, preparing for what might be a hard winter. Across the Fraser River on the Island of Sea Bird stands a church for worship. By its side another small building that had been erected by grandfathers many years ago for a Council meeting place. Fathers and sons still carry on under their leader, Chief Harry Joseph. This building has also been utilized for a schoolhouse.

A clear sky hangs overhead on a brisk morning of November, 1946. A group of men with their womenfolk gather around the stove in their Council house, talking as if doing a rehearsal. One would go to the window, then another, to look out across Miria slough that separate their island from the mainland bluff.

They return to calmly endure a wait in patience for what was to come. As the clock nears the appointed hour, chiefs from the tribes have arrived to join in their circle. "Chief Geteo" of Katz; "Chief Joe Hall" of Harrison Mills; "Chief Joe Kelly" of Deroche; Chiefs of other tribes were on their way, but would they arrive in time on a call of short notice that had been given? From the window comes word that a car is coming across the bridge. The hour awaited for has come.

Mr. Tom Reid, M.P., a member of the Joint Committee of the Senate and House of Commons, Ottawa; Mr. J. Gillett, Indian Agent, New Westminster District. Ladies accompanied.

The meeting that was long looked forward to was on its way, when another car came speeding over the bridge. Chief Wm. Scow, President of the B.C. Native Brotherhood, with Mr. Guy Williams, their Business Agent.

If that snow crest on top of Mt. Cheam had come to bird life to send out an SOS call, anything could not have been any more timed than their arrival. They came to listen and speak for their Indian Brothers of Sea Bird Island,

on subjects that they are so familiar with relative to "The Indian Act."

Mr. Oscar Peters, Vice-President of the Native Brotherhood, arrived from Katz. He read and presented Mr. Reid with a brief on constructive measures for to better the Island Indians' conditions.

After the meeting had adjourned, Mrs. David Charles, wife of one of the Indian Councillors, escorted Mr. Reid with his party, to visit homes of the poor. I think Mr. Reid will agree with me when I say, "One of these homes was enough." Conditions as he witnessed during this age of time is unbelievable.

Our Indians on Sea Bird Island had what they thought was a grand meeting. I say to them—"Do not be too optimistic. You were given no promises. Although Mr. Reid when leaving your Island no doubt had a feeling in his heart for you. What he had not spoken in words, we trust he will have put into action that will bring comfort in your homes, for better education, health facility and security for a decent standard of living."

To Chiefs and Members of all Indian Tribes, I call out to you—have smoke fires burning. The Native Brotherhood is in need of your assistance. Send delegates from your tribe to their next "Convention" to have representation within that body. Let there be no Home, Camp Fire or Trap Line without "The Native Voice."

January 2nd.

Mr. Jimmy Andrews had the misfortune to meet with an accident while walking on the Sea Bird Island road to Agassiz. A car passing him at the time skidded on the slippery ice surface, knocking him over. He was taken by the driver in to Dr. Craig, who attended injury to his face and back. Good luck, Jimmy! We hope to see you about soon again.

Mr. David Charles was taken sick December 14th and had to spend his Christmas and New Year in the Chilliwack Hospital. Your friends are all plugging for you, David, for a speedy recovery to be back home with them and your family.

The Indian boys have had very fair catches of trout, mostly young steelhead, at mouth of Miria Slough. They claim that their fishing grounds are good, if not better than the Vedder. Only that the Agassiz business men do not offer prizes, so they let the large ones go by.

Boys, you will have to refer this to the Rod & Gun Club. A man was down one day. He saw a big one flapping its tail to knock off a fly. It also went by, so did the fly, with a boom. Next time, Mr. F., try worms.

"The Native Voice" quotes in the Salmon Pack Bulletin for 1946: Sockeye, 542,839 cases against 328,926 cases for 1945. As to these figures, we cannot say "there was a poor run for 1946 when we consider there were two thousand or more gillnet licenses issued for fishing Fraser River Sockeye than there were in 1945.

By the historical records of the late Judge F. W. Howay, who was an authority on the early history of British Columbia, from thirteen canneries that were in operation on the Fraser River in 1882, the total output for that year was estimated at about 250,000 cases of four dozen 1-lb. cans.

We must not forget that these plants had no modern machinery as we have today—everything being done by hand.

This may remind readers who happened by chance to have their eyes open at that time, of the sailboat and Indian and Indian canoe days. We may hear more about this at some later date.

Names and Old Locations of the Tribes in B.C.

The tribes may be classified as:

- (1) Those living on the Northwest Coast—
The Haida, Tsimshian, Kwakiutl, Nootka, Bella Coola, and Coast Salish.
- (2) Tribes in the Interior between the mouth of the Fraser River and the Rocky Mountains—
(a) The Interior Salish, which include the Thompson, Lillooet, Shuswap, and Okanagan.
(b) The Kootenay.
- (3) Tribes of Athapaskan origin, occupying the northern plateau of the Interior—
The Chilcotin, Carrier, Tsetsaut, Tahltan, and Sekani.

YULETIDE PARTY HELD FOR NATIVE SCHOOL CHILDREN SKWAH RESERVE.—Mr. Fellows, recently from England and now teaching thirty native children on the Reserve, held a Christmas party for the school children which included a Christmas tree and all the trimmings.



D. M. BENOIT

First Native Indian constable to serve on Vancouver's police force. David Benoit's principal duties involve liaison duties with the Indians.

DAVID BENOIT

David Benoit is the name of the only Indian policeman on a city police force in Canada, or anywhere else so far as we know. David Benoit, or Bambi as he was nicknamed in the Army, is a big handsome six-footer, about 31 years of age, and a member of the Native Brotherhood of British Columbia. He comes from the Stuart Lake Band, Carrier Indians, being the great-great-grandson of that famous old Chief Kwah written about in the History of Northern British Columbia by the Rev. Father A. G. Morice, O.M.I. The Rev. Father Morice was one of the most beloved and well known pioneer priests of British Columbia, and devoted his life to teaching and helping the Indians of Northern British Columbia. Benoit was christened by Father Morice and when he was left an orphan at the early age of three he was sent to Lejac Indian School.

Like his father before him, Benoit was a trapper and cowboy, has also been a logger and miner. He enlisted in 1942 with the Armored Corps. Seaforths, and was with them in Italy, then Auxiliary Forces in Holland, France, Germany, returning to Canada in the Spring of 1946, and later joining the Vancouver Police Force. I happened to mention his name to two Seaforths the other day, and they said, "Oh, Bambi, that's the big Indian who used to put us Seaforths to bed after a wild night in Italy." It seems that some of the boys used to celebrate not wisely but too well behind the lines after some tough fighting

(now, I'm only quoting a couple of Seaforths, so don't blame me if I mix my information), and it seems that there were a couple of Creees, and a few other B.C. "Bow and Arrows" besides Bambi, who could take sip for sip with their white brothers and still be able to take them home. Home, I presume, being their tents or army quarters. There was a custom prevalent, I'm told, that when a cash emergency arose, blankets or anything handy were sold to inhabitants of Sunny Italy. Well, a very close friend of mine tells me he felt the pressure of poverty, so sallied forth to barter his blankets, but before doing so he took the precaution to hide two for his own use. But unfortunately on his return (attired in summer uniform in zero weather and with a good supply of cognac, he found his blankets had been stolen as well as everything else, so he was forced to spend the night with his mattress wrapped around him, drinking the brandy to help keep himself warm. He was found and rescued by Bambi in the early hours of the morning, sneezing and spluttering from the cold. Bambi promptly sent him off to the hospital as he said he detected a slight fever. Afterwards the unfortunate soldier was given a new outfit with this excuse, "we was robbed."

Some day, in the not too distant future, a pretty little girl from Zuider Zee is to become Mrs. "Bambi" D. Benoit. I sincerely hope we can make her a member of our Sisterhood of British Columbia.

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Write for Rates to:

JOHN PEARCE, Advertising Mgr.

c/o The Native Voice Publishing Co.

509 Holden Bldg. (16 E. Hastings St.) Vancouver, B.C.

Natives of the Pribilof Islands

By DR. G. CLIFFORD CARL
Director Provincial Museum, Victoria, B.C.

Last season I had the honor of representing the Canadian Government on the sealing grounds of St. Paul and St. George islands of the Pribilof group in the Bering Sea. While there I met and worked with many of the natives who live in this remote part of the world. It has occurred to me that perhaps some of your readers might wish to know something about these people who are first cousins to our native Indians.

The ancestors of these people lived on the Aleutian Islands and are known as Aleuts. They are actually more closely related to the Eskimos than to the North American Indians. During the early history of Alaska when it was colonized by the Russians these native peoples were employed to hunt seals and sea otters. When the Pribilof Islands were discovered in 1786 a number of Aleuts were established on these islands, which were formerly unoccupied by man, to carry on the fur-seal industry under Russian authority. The present-day natives on the Pribilofs are descendants of these early people.

They still retain their native

language, the Aleut tongue, almost of them speak English as well, or at least understand English. They still retain signs of the early Russian influence, however, in the form of Russian words in their language and also by their Russian names. Some family names in present-day use are as follows: Rukovishnikoff, Tetroff, Kochutin, Bourdukofsky, Kozlo and Merculieff. Their religion is also Russian in character, being of the Greek Orthodox Church. A Russian priest is still present on each island to look after the general well being of these people. The church service is carried on in the Slovic language and is assisted by a choir made up of native singers. The congregation stands throughout the service, the women and girls on one side and the men and boys on the other.

The main activity on the Pribilof Islands is the carrying on of the sealing industry. Each able-bodied man takes a part in this business and is paid according to his position and the number of seals taken. Most of the sealing is done in June and July. In winter the foxes are fed and trapped, which also adds to their income. Between these two extra busy times there are many other jobs such as repairing roads and building

new roads and general upkeep of equipment, building houses, etc.

During the winter months the outdoor activities are influenced by the weather. Occasionally it is too stormy to work out of doors, but usually the climate does not prevent one from going out; although ice forms around the most northerly island for part of the time there is very little snow and usually a fair amount of sunny weather. During other times of the year the islands are shrouded in fog and mist with little sunshine but considerable wind. Perhaps as a result of the rather disagreeable climate there are no trees on the islands and in our eyes they appear somewhat barren at first sight. Nevertheless in spring and summer the ground is covered with a great variety of wild flowers and other low-growing vegetation.

When the natives first arrived on the islands many years ago they lived in houses built by covering over holes in the ground. Nowadays, thanks to the administration of the American Government, these people dwell in modern houses and enjoy such luxuries as electricity and other conveniences.

In disposition the Aleuts are cheerful and fun-loving. At work the men always enjoy a good joke even when they themselves are the victim. They work well together, becoming very skilful in the handling of knife, club or other tool. Some have taken specialized training as mechanics and electricians and are able to be left in charge of vehicles and power plants. A favorite sport is football, which they play with great enthusiasm and considerable skill. A relaxation enjoyed by all is provided by motion pictures which are shown once or twice a week. The natives operate their own professional-size projectors and obtain the latest films for use on the islands. Modern dances are also much enjoyed; most of the girls are fine dancers and many of the men gifted musicians, so that this type of social gathering is very popular. Even modern "jive and jitter-bugging" has found its way to these remote islands.

Unfortunately very little handicraft work is carried on nowadays. Some of the men still carve walrus ivory which they sell or give to the resident white people or to visitors, but work of this type is not common. Walrus no longer visit the islands but their bones and tusks are still to be found in certain places. During the war there was a temporary boom in ivory and ivory carvings which were eagerly sought by soldiers stationed on the islands. At this time a walrus tusk brought as much as \$100; even now this material is worth several dollars a pound, and as a result the natives spend some of their spare time searching the beaches for ivory uncovered by storms.

The most practical type of handicraft occasionally carried on is the construction of the native skin boat or "bidar" which is used for transporting passengers and freight to and from the supply boat. The bidar measures about 40 feet in length; originally the frame was made of driftwood lashed together and covered with sea-lion hide. Nowadays, the covering is canvas which is more easily procured and more satisfactory. The boat is extremely serviceable; being light and yet flexible it rides high and is easily handled. A bidar of the usual size will hold up to 40 persons or about 12 tons of freight and will give many years of service.

Among the women the making of the famous Aleutian baskets has almost ceased; no one on the Pribilofs was able to do this type of handicraft. However, a few of the native women still know how to prepare sea-lion gut which they use in the manufacture of lampshades and wall ornaments. Many of them are skilled in the use of

SHOULD WE LET THE INDIANS DIE?

(With the kind permission of the Vancouver News-Herald we reprint an editorial which appeared in their January 3, 1947 issue.)

Health Bulletin of the B.C. Department of Health and Welfare graphically portrays the alarming results of Canada's treatment of her Indian citizens.

Infant mortality among Indians is four times greater than among other persons. In 1945, in the supposedly enlightened province of British Columbia, the death rate for Indian infants was 143 per 1000 live births.

It seems like the dark ages to read in a government document, "the death rate, excluding Indians. . ." Why should Indians be excluded from our vital statistics? They are part of our general citizenry, or should be. In the matter of infant mortality, if we lump all our people together the rate is far too high; when we take out Indians, of course, it falls consider-

ably, though it is still too high. Indians, however, are people; we can't have them unhealthy and other people healthy. The weak and diseased always drag down the strong. So, for selfish reasons, if not for reasons of humanity, public organizations in this province should protest to Ottawa until a sincere attempt is made to give our Indians a decent chance in life, at least as decent as the rest of us get. At the moment they are denied such a chance.

There is no biological reason why Indian babies should die in greater numbers than white babies. It is because Indians have not been taught sanitary measures, nor how to look after themselves in the modern manner. They have been herded into ghettos, neglected and forgotten. Until these people are set free, given their education with other people and not in separate schools, made to feel they are first-class citizens, no progress in this sad state of affairs will be made.

the needle and modern crochet hook and turn out some beautiful work of this type.

For food the natives rely on a generous weekly allotment of food stuffs provided by the U.S. Fish and Wildlife Service, supplemented by the meat of seals, sea-lions, reindeer, fish, birds and a few wild plants. A certain amount of clothing is also supplied by the Government, especially to men on the sealing crews. Medical attention is provided by a resident doctor and nurse who have a modern hospital and dispensary at their disposal. Dentists and oculists visit the islands regularly to take care of these specialized phases of health.

In spite of the fact that the islands are isolated, being 250 miles from the nearest mainland, these people enjoy a busy happy life. During the war they were evacuated to the mainland of Alaska for a period of about 18 months but were glad indeed to return to the Pribilofs where their ancestors have lived since the early days of the Russian regime in Alaska.

The area of Canada is 3,694,900 square miles including 228,307 square miles of fresh water.

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News from Ahousat Reserve

NATIVE BROTHERHOOD OF BRITISH COLUMBIA
Ahousat Branch

Here is what news I can submit of the Christmas season:

AHOUSAT RESERVE

The people have been notified, as is the custom concerning an Indian girl when she becomes of age, to celebrate the occasion with a sing song, upon receiving a gift from the sponsor, that she may enter the social circle of the community, a custom still prevailing among the West Coast Indians.

The coming sponsor has many good friends and their full support of the custom and donations is expected to exceed anticipation. Articles such as dishes, basket straw, oars, paddles, dried salmon, wild ducks, and many other articles will be given away as presents to the people of the community. After the occasion any such gift will be included in any social function.

The Ahousat Trollers Co-operative Association is expecting the officials of the Western Fish Company of Vancouver, B.C., to discuss matters concerning the 1947 Trolling Operation, as they have taken the responsibility for packing of Trolled Salmon produced by the Association.

The association has a store of its own and handles all the necessary gear for its trollers at cost price. No member is denied this privilege.

The 1946 Secretary has resigned. For the last three months he received \$150 a month. Who will be the next lucky guy? At this salary

it just looks ridiculous for a small concern. The association has an adding machine, and a safe was purchased during the summer. Two fish floats are also assets of the association, capable of handling a big run of salmon.

The Indian Department boat, "The Duncan Scot," was tied up at the community float, with the acting Indian Agent, Mr. Garrard, for a general visit. The old people of the community are denied fuel in this cold weather—that is the attitude of a democratic administration—the Indians being wards of the Government. When will it look like they are British subjects?

A boat owned by Joseph Thomas, a member of the Ahousat Trollers in good standing, had his boat wrecked while at anchor off the Reserve. The accident happened through having the boat anchored too close to the shore. The power unit and the gurdys have been salvaged.

Geo. S. Atleo, secretary for the Ahousat branch, was away for several days visiting a grandson and a daughter who is attending the Alberni Indian Residential School. The boys and girls had their shopping days while I was visiting and glad to report that all the children looked perfectly normal.

While interviewing the Principal, Mr. Caldwell, I mentioned The Native Voice, and he was eager to become a subscriber.

On behalf of the Ahousat branch: With all our hearts we wish the Committee a Prosperous New Year. May your courage expand and render all valuable service for your own kind. In trying times look toward the Great and only

THE SWASTIKA STILL GROWS

Native youth and White youth fought alongside each other in Europe and on the hillsides of Hong Kong accepting and giving each other that comradeship so needed under tense circumstances.

Native workers and White workers work alongside in our mills, canneries, logging camps and most of the other industries in B.C. with a mutual respect for each other.

Some theatre managers on Vancouver Island and Northern B.C. do not believe that there should be joint enjoyment of pictures and carry out a segregation program.

We have been told of a small town in the Northern interior where Natives are refused service in restaurants and where the local medical practitioner has one waiting room for Natives and one for Whites.

The concepts of democracy of both Native and White youth laying alongside the other on the battlefields of the world were at a variance of these smug practices of democracy in certain B.C. communities.

SCHOOL CHILDREN are asked to send in their stories and poems to THE NATIVE VOICE. Tell us all about yourselves and your schools. We will try and have a special page for the children after we get going.

Canada's good fishes number nearly 60 different kinds.

The Pacific Coast of the Dominion of Canada measures 7,180 miles in length.

God, who bestows wisdom and faith, that you may progress. May God bless and guide you in all your endeavors.

Yours for co-operation,
GEO. SHAMROCK OTLEO.

Continued from Page 2

Interior Tribes of B.C.

Affairs assist them to a proper establishment, a position whereby he, she or they can practice whatever their vocational profession.

(i) Natives on Reservations adjacent to cities, municipalities, etc., be privileged to enter their children to the nearest Public School, all school necessities and transportation be under responsibilities of said new Department for Native Affairs.

Remarks—Our young men and women volunteered into the Armed Forces, without discrimination—why should there be the slightest discrimination to our children by a disapproval by all authorities to this most earnest request.

(j) We now stress for an equal status; therefore the time has come for adequate and efficient educational facilities for the natives, essential to an advancement to proper qualifications be in every respect an asset to industrial and social progress of our country.

7. Medical care and hospitalization. The Coqualeetza Hospital at Sardis, B.C., be maintained specifically for the care of T.B. patients.

(a) Patients with other ailments, especially maternity cases, be privileged the admittance into other hospitals, thus safeguard the natives from the hazard of contact to tuberculosis.

(b) New system for M.D. Doctor services. Natives be privileged to go or call the most convenient doctor, but must be within reason. The present system of one doctor to a certain district, in many instances has proven to be quite inadequate, especially for emergency cases. Oft-times the doctor is indisposed or too busy to respond to a call at once.

(c) Adequate medical services to all Native schools be maintained up to the same standard of medical care to all public schools and colleges in the Province.

8. Fishing Rights: We earnestly request a complete relaxation of fishing restrictions now effective

at some rivers, streams, lakes and all waters where the natives formerly exercised their aboriginal rights, to catch fish for domestic purposes without intervention; said restrictions are more or less for the benefit of the sportsmen and industry, which are of no benefit to us natives of the Interior who have the first right to the fish from time immemorial. The Fraser Valley Petition, documents and letters respective thereof, which well speaks for itself, be given the full consideration it deserves.

9. Hunting and Trapping Rights —be perpetually maintained, free, on or off Indian reservations.

(a) Native trap lines and territories be safeguarded from encroachment. In some instances native trappers are crowded out of their territories by licensed trappers. We sincerely urge adjustments, said territories be restored to Native trappers, to avoid any further friction that may lead to serious trouble.

10. Agricultural and horticultural facilities.

(a) Bulldozers to facilitate land clearing and modern mechanized farm implements be made available, essential to the proper maintenance of fertile land cultivation and general farm improvements, thus encourage the natives to a go-on-the-land plan and be established, whereby they could cherish an independent livelihood in comfort.

(b) Adequate financial assistance to all native dairy farmers for the building of modern barns properly equipped with modern dairy requirements, and also for other housing necessities to cope with all market demands and regulations.

Remarks: The Doukhobors and Mennonites were granted lands, horses, farm implements and cows, and adequately financed, and they are foreigners without interest in this country. What of us natives who own this country? Are foreigners greater than people who own a country?

BRITISH COLUMBIA HERRING PRODUCTION

1946 Fall Season to November 9th, 1946

CATCH PRODUCTION			
Canned Talls	19,905	9,209	29,114
48 lbs. 1 lb. Ovals	204,840	181,504	386,344
Cases ½ lb. Ovals	51	19,788½	19,839½
	224,796	210,501½	435,297½

Comparison with total canned herring pack as at Nov. 10, 1945, 423,064

Comparison with total canned herring pack as at Nov. 11, 1944, 309,841

Comparison with total canned herring pack as at Nov. 13, 1943, 345,884

Used Fresh	Tons	304
Dry Salted	Tons	1,105
Used for Bait	Tons	26.75
Brine Cured	Tons	8
Herring Meal	Tons	365.25
Herring Oil	Imperial Gallons	57,235
Herring Offal Meal	Tons	741.95
Herring Offal Oil	Imperial Gallons	115,554

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Comments By a Columnist

By ERNEST WALTER

It would never have entered my head to write anything for your excellent little paper had I not been asked by a lady who is a good friend of the Indians.

"Why," I asked, "what earthly interest have the Indians got in me? I, unfortunately, have never done anything for them."

"You've done a lot for them," was the reply. "You've interested them, and made them laugh. Indians have a sense of humor, you must know. I have heard from so many, and others have told me, how interested they are in your column."

"What!" I shouted, "you stand there and tell me an Indian is interested in police court doings?"

"Certainly they are. They're human beings like the rest of us. They know human nature, and know what human interest means." "Well, of course," I said, looking a little coy, "if that's the way it is, there is no reason why I should not write something for them."

Now, having got this far I don't know what to write about.

Well, first of all—and I know you will not mind my saying it, as you probably know it anyway—we get the odd Indian at the police court.

Being human, he is just as apt to be there as any other person. But I have never yet seen an Indian there on any more serious charge than that of being intoxicated. That can happen to any of us.

The magistrates deal very kindly with them, as a rule. Sometimes, if he has been a bad boy, he is fined, but usually he is questioned as to where he comes from, and when can he get back home.

I have always noted that the Indian is always grateful for the treatment accorded him in court, is always most respectful and well-

behaved in his general demeanor, and nearly always exceedingly well-spoken.

I have often heard it said, "We should never have taken this country from the Indians."

Be that as it may, it's too late to do anything about it now, and I doubt very much whether you chaps would want it back; it's all too complex. There is no longer any simplicity about it.

I think you fellows had the right idea. I mean, of course, your forefathers. A nice warm wigwam, which you move from place to place as the spirit moves you.

No waterworks or plumbing to bother with. Our streams and rivers provided all you needed. No need for butchers, or bakers, or candlestick makers. Your meat was on the hoof all around you; your fish were in the rivers and the sea, your berries were on the bush. No need for newspapers. Your smoke signals told all there needed to be told.

But "them days have gone forever". You are with us in our so-called civilization. I don't know anything about what is called the Indian question, so I'm not sticking my neck out. But whatever rights you're fighting for, I hope you get them. Some day you will.

Those of you who have read any of Fennimore Cooper's novels, will know that his "noble red man" has often been matter for laughter, but those who know most laugh least.

If one will read Franklin's "Remarks Concerning the Savages of North America," he will find that the great realist drew as favorable a picture of these people as the great romanticist.

Here's my very best wishes to you all, and to this fine little paper which is being published in your interests and service.