

# the NATIVE VOICE

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

VOL. I.—No. 4.

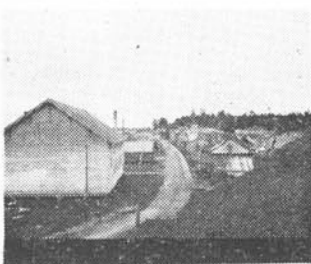
VANCOUVER, B.C., MARCH, 1947



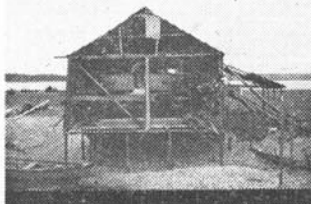
PRICE 15 CENTS

## Seventeenth Annual Convention at Massett

### NATIVE BROTHERHOOD GO TO QUEEN CHARLOTTE



All eyes will be turned towards Massett, B.C., in the Queen Charlottes on March 31 when the 17th Annual Convention of The Native Brotherhood takes place. There are several important items in the agenda. A report of progress by the executive regarding the work so far accomplished towards recognition of the Indian rights by the Provincial Government, and preparation for meeting the House of Commons and Senate Committee at Ottawa in the near future, the election of officers for the ensuing



year and many other items will no doubt make this 17th Convention one of great importance and interest. The Native Voice will have its christening at this Convention. A special reporter will relay news to this publication for the April issue.

### Brief Submitted To Premier And Cabinet

Owing to misunderstanding on the question of citizenship privileges for our Native Indians and our educational facilities, executives of the Native Brotherhood of B.C., Chiefs and active members went to Victoria and presented a brief to Premier Hart and the cabinet members.

The brief was read by the General Secretary, Mr. Herbert Cook. Mr. O. D. Peters spoke on Citizenship, Mr. G. R. Williams pointed out to the cabinet that the 25,000 Natives of B.C. are an asset to the government in many industries which the government will have to recognize sooner or later. Mrs. William Mussell pointed out the inadequacy of our educational facilities owing to the lack of qualified graduate teachers.

Members of Delegation: O. D. Peters, Tom Shewish, H. Cook, G. R. Williams, Chief Moses Joseph, T. E. Moody, David Benoit, Reginald Paul, Chief Peter Pete, Mrs. William Mussell, Mrs. M. A. Moore.

The brief was widely supported personally and by letters. Chief Edward Joe of Esquimalt Band was a little late, but nevertheless was present as delegate. Chief Moses Joseph, a true hereditary Chief of the Squamish Tribe, recognized by the government, was personally complimented by Premier Hart.

Signatories to the brief: T. E. Moody, Secretary of the Squamish Council; Chief Peter Pete, President of the Hope Branch and an active member.

(Space forbids the publication of this brief, which is well worth having. Anyone interested can secure a copy from O. D. Peters, care of Native Brotherhood office, Vancouver, B.C.—Editor.)

#### NOTICE

The Native Voice New Enlarged Edition Now 15c

#### SPECIAL FEATURES

	Page
Mail Box .....	3
Editorial .....	4
Little Bows and Arrows Club .....	5
Comic Strip (Exclusive) .....	5
Fish Tales .....	6
Trapline .....	10
Special Article By Oscar Peters .....	12

### EDITOR RESIGNS OWING TO ILL HEALTH



It is with regret we announce the resignation of Mr. Jack Beynon as Editor of The Native Voice. We are forced to accept same on account of Jack's ill health.

The very fine work that Jack has accomplished during the launching and early struggles of this paper cannot be fully realized or too highly praised. The Native Voice realizes that through his efforts it has been able to progress to the point where it is now established as a monthly publication. These early, untiring efforts will long be remembered.

Jack has assured us that from time to time he will send in articles and lend his support, and for this assurance we are most grateful. GOOD LUCK, JACK, AND GOD BLESS YOU.

—The Publishers.



WM. SCOW Pres., Native Brotherhood of B.C.

### B.C. Indians May Join Brotherhood

BURNS LAKE, March 15.—(CP)—The Indian Brotherhood of British Columbia is giving consideration to a proposal to become affiliated with the North American Indian Brotherhood, a Dominion-wide organization.

Andrew Paull, president of the the Indian Brotherhood, comprising many Indians from Babine, Bulkley Valley, Echaco Valley, Tweedsmuir Park and as far north as Omineca, said that Indians had everything to lose and nothing to gain by accepting Canadian citizenship.

He said that at a meeting at Sardis and Harrison Mills recently the idea of enfranchisement for Indians had been "absolutely repudiated."

"You would be merely selling your birthright for the doubtful privilege of putting a cross on a ballot every four years," said Mr. Paull.

### Coast Indian Aid Demanded

VICTORIA, March 6.—(CP)—In a sweeping condemnation of the social conditions of the province's Indian inhabitants, A. J. Turner (C.C.F., Vancouver East) demanded immediate action by the government to remedy crowded home conditions in B.C. cannery towns.

He charged that overcrowding of tuberculosis sufferers into cramped quarters shared by large families and said he was surprised that there was not more delinquency and disease among B.C. Indians.

### NOTICE

We, the undersigned, wish to correct a misleading and confusing statement made by Mr. Andrew Paull, about a meeting of Indians held at Sardis and later Harrison Mills, wherein he states we pledged affiliation with his organization. As Mr. Paull is well aware we have no authority to pledge affiliation or cooperation of the Native Brotherhood of B.C. with any organization. That is a matter for the executives alone, although we stated a personal wish for unity and a clear policy on the part of the Indians of B.C. as to their needs.

We are only humble members of the Brotherhood with no authority to make resolutions or pledges from the executives body.

Oscar Peters, Vice-president of Native Brotherhood for Fraser Valley and Interior Tribes of B.C.

Maisie Armitage-Moore, Associate Life Member of the Native Brotherhood of B.C.

# Maoris in Elections

By J. C. GRAHAM

Canadian Press Correspondent  
(Prince Rupert News, Monday,  
Oct. 28, 1946)

WELLINGTON, N.Z. — (CP) — One of the brightest features of New Zealand general elections is always the campaign for the four Maori seats in the House of Representatives. The Maori election this year will be held on November 26, the day before the polling for the 76 European seats in the House.

Although the four Maori seats are in all respects equal to the others and the Maori M.P.'s have full rights with European members, the Maoris have their own ways of conducting election campaigns.

Maoris are natural orators and there are always many anxious to stand for Parliament. Those who fail to gain nominations for one of the main political parties often stand as independents and it is not unusual to find eight or nine candidates for a single seat. Nominations for the coming election have not yet closed, but numerous candidates have already announced they will stand.

### OPPOSITION HOPEFUL

However, the National party says it hopes to capture at least two of the Maori seats. In one Sir Apirane Nagata, former cabinet minister, who was narrowly beaten at the last election after 30 years continuously in Parliament, is again standing for the party.

The four Maori electorates cover the whole of New Zealand, three in the North Island and one in the South. Maoris have been represented in Parliament for 80 years, since the early days of parliamentary government in the Dominion. Persons of more than half Maori descent must vote in the Maori electorates, but half-castes may vote as Maoris or Europeans as they prefer.

Maori M.P.'s almost always speak in the House in English and, indeed, are often by far the best speakers in Parliament. They are permitted, however, to speak in Maori and have their speeches interpreted.

## FIVE GENERATIONS



Mr. Albert Humchitt, Mrs. Charles Windsor. Back row—Mr. George E. Houstie, Mr. Houstie's mother, Mrs. Willie Brown and Miss Pauline Isabel Houstie.

# Democracy And the Natives

By CALEB WILLIAMS

Since I have read the first two editions of the Native Voice it is very inspiring to know that the long dream of our Native people to have its own newspaper has at last come to reality. As one of the former members of the executive committee of the Native Brotherhood of B.C., and one who is very interested in the movement of our Brotherhood for many years, I feel that our task has accomplished a very worthwhile move in printing our own paper.

There is a new realization among our white brothers that there are some who are very intelligent Native people. I see by the papers that a few groups among the white organizations in this Province and elsewhere, are beginning to realize that we should, as Natives, have a place in this country and who are making resolutions to back up our Indian rights. There is one article in one of the papers that I have been very much interested in and I quote "STUDENTS BACK INDIAN RIGHTS." Two groups of University of British Columbia students resolved Friday to request extension of the franchise and increased economic and educational rights for Canadian Indians.

Members of the social-problems club after hearing an address by Guy Williams, Business Agent for the Native Brotherhood, asked that Indians be granted "the full rights of Canadian Citizenship and the full privileges of education and franchise that Citizenship guarantees."

The U.B.C. branch of the Canadian Legion, meeting at the same time, passed a five-point resolution asking Indian representation in the House of Commons and Legislative Assemblies, the Legion urged "the transfer of power from Indian Agents to local tribal rule" and uniform standards of education for whites and Indians. Yes, there are good thinking white people in this country, but what of our Government? We see headlines in the papers that go something like this: "B.C. Denies Indians Votes," and I would also like to quote what one of our Indians friends from the plains said in his address to some group, "that under the present tutelage system, Democracy and redmen are not even on speaking terms." There are so many headlines that I would like to quote, but I think these are two good examples to think about. Yes, my friends, we have been laying the foundation for our younger generation; I think it is high time that our younger generation and all the good Indian people to start building on that foundation. Keep on punching, my good friends, bring out your tom toms and beat them a little louder.

# The Late Albert Humchitt

By WILLIE BROWN

BELLA BELLA, B.C.—In your first issue you requested subscribers to send in news of any importance. This is the reason I am writing to you, which I am very glad to do. I am sending you a picture of the man to whom I refer, the late Mr. Albert Humchitt. For many years he was the President of our Branch of the Brotherhood. Everything was run according to his suggestions, the system he set up collecting fees, etc. He sure made our branch of the Brotherhood run smoothly. If we had that kind of a man in all our branches we sure would have a good organization. I hope you understand what I'm trying to say, because he was well loved, respected in all ways.

Well, I'm sorry to say the grand old man passed away before

Christmas. For many years he was sick, in bed at all times. I've been asked time and again to write to you about this man and his work in the Organization. This man for many years was chosen by the people to be the Chief Counsellor and President of the Bella Bella Concert Band and many other things. As I said before, he was well respected and loved by all the people of Bella Bella and also by the neighboring tribes.

Now his oldest son, Mr. Johnny Albert Humchitt, is following in his footsteps. He is President of Bella Bella Band and also an active member of the Organization, and a member of the Bella Bella Council. We all hope he will follow in his late father's footsteps.

### STANDARDIZATION

There is a limit to standardization. It will always take longer to boil potatoes than to boil eggs.

For  
**RADIO SETS**  
and  
**REPAIRS**  
EXPERTLY DONE  
**SPILSBURY & HEPBURN LTD.**

570 Cardero Street  
Vancouver

**RADIO TELEPHONES**  
For Villages or Boats

**TODD'S SALMON**  
Canned High Grade Quality  
Our Brands:  
"Horseshoe" Fancy Sockeye  
"Tiger" Fancy Cohoes  
"Sunflower" Fancy Pinks  
"Cute" Fancy Ketas  
— Todd's Canned Herring —

**J. H. Todd & Sons Ltd.**  
VICTORIA, B.C.

## DISPLAY ADVERTISING

The "NATIVE VOICE" has from its commencement proved itself a first class medium to reach a large market in B.C. The official organ of the Native Brotherhood offers to advertisers a new advertising field.

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.

SUBSCRIBE TODAY TO "THE NATIVE VOICE"

# OUR MAIL BOX

Write to The VOICE any News of Interest in your District, etc.

Vancouver, B.C.

Dear Editor: I am glad to say that I find your paper, The Native Voice, more interesting as you progress, and progress you have as is testified by articles in various B.C. newspapers.

The more groups of citizens you have behind you the more it will help you to win what is right; but that I mean your right to vote, etc. After you have various well-known groups to back you up, most, if not all, of the public opinion will follow suit. However, that is not yet the end of the battle; in fact, getting the public behind you is only half of it. Next comes the people who are afraid that if you do get a vote, they will lose their jobs, and so will fight to prevent it.

You will win in the end, I know, and the end of that question is quite near. You must go on, you would never get another chance if you turned back now.

Looking forward to the next issue, I remain,

Your friend,  
J. MEYERS.

## THE NATIVE VETERAN

The Editor,  
The Native Voice Publishing  
Co. Ltd., Vancouver, B.C.

Dear Sir: I am a Native service man, of the Canadian Army. And I also volunteered for service in war against the common enemy in any part of the world. (I think that this should speak for other servicemen of the Native of North America, as we all have the same feeling about this, I am sure.)

We do appreciate the Government extending to us servicemen twenty-three hundred dollars grant which does not have to be paid back. But here is the "rub," we can't use the money on machinery with a motor on it, such as drag saws, tractors or any motor vehicle, while the white serviceman can buy anything he likes. Now, there is the difference which I cannot understand.

I have brought this particular subject to a lot of our Native soldiers and we've come to the conclusion that the Government is not giving us a free hand in purchasing whatever we like out of our war grant, because maybe it's a special grant, or maybe we are too ignorant for such machinery.

Most probably it is an effort to keep us in the stone age. Whatever the case may be or reason, it better be good.

I feel that my war service and conduct was as good as the next man, regardless of class, creed or nationality.

Sincerely yours,  
C. S. DRANEY.

Indian Reservation,  
Deadman's Creek,  
Savona, B.C.

\* \* \*

Dear Sir: The Greenville Village just finished their annual election on Jan. 3rd, 1947. In the absence of the Indian Agent Anfields, Mr. Henry H. McKay deputized. Mr. Johnson Russ was elected president and Mr. Simon McKay his deputy. Everything is going on well in the Village so far, except the Day School, which has not been opened. I am sorry to say that this is not the first year our School is not on regular term. Since five years ago, the total Day School running here is about 224 days on account of the teachers that were sent up here. These elderly teachers spent most of their time in bed sick. This year we do not even have an old man to open our Day School. We have between 35 and 40 children lined up for Day School, but no teacher. Some children are now very close to the legal age and yet they are only in Grades 1 and 2. I think this is one of the shameful things to be considered. I would like to ask Mr. G. or whoever is in charge of the Native School what does he think of this, is it fair, when the other Reserves are running their Day School on regular term.

Again I should like to know who is responsible for those untrained children. I think the answer to all these questions is this—the Day School is granted from the Indian Department to all the Indian Reserves. Therefore the Indian Reserves must be attended first. Instead of doing this I know the Indian Agents are working hard to open school at the canneries where there are only a few children, about 8 or 10 each. Now, which of these two mentioned are entitled to have proper day schools. The correct answer is Reserves. During winter months, why not come back to the Reserves where the children can attend day school? We understand that the parents do not do any work until April or May and if this thing is not altered by the Government, a break is caused among the Indians on the Reserves.

MR. HENRY H. MCKAY,  
Secretary, Indian Council.

## LETTER FROM A SASKATCHEWAN TEACHER

The Editor,  
The Native Voice,  
Vancouver, B.C.

Dear Sir: On behalf of past and present workers on the prairie reserve of Little Pine Day School, in Saskatchewan, would like to send a word of appreciation of your efforts toward Indian advancement.

For twenty-five years, on our small reserve, we have worked for the very things being demanded today by leaders in the Indian field:

1. Healthy, happy family life in clean homes.
2. Regular education for the children, leading to professional training where suitable.
3. Steady work and thrift on the part of mothers and fathers.
4. A sense of personal responsibility and pride in their home, school, church and reserve.

These aims on a national scale should help our Indian people to be good, self-respecting Canadian citizens.

It is very gratifying to see Indians of character taking an active part in the movement toward the betterment of their own race. The publication of the Native Voice should play an important part in placing before the general public and the Indians the great needs and objectives of the Indians of Canada. May marked success and progress crown your efforts.

Sincerely,  
M. R. ARMITAGE.

\* \* \*  
Queen Charlotte, B.C.,  
Feb. 27, 1947.

The Editor,

Dear Sir: A copy of the Native Voice was sent to me by a friend, I was much impressed with the timely topics and news items.

The Native Voice is a long-felt wish of the progressive Indians. It will be to build unity with the native people and a stronger and enlightened Native Brotherhood, etc., etc.

CHAS. VALLEY.

\* \* \*  
St. George's Indian Res. School,  
Lytton, B.C., Mar. 4, 1947.

To the Editor,  
The Native Voice,  
Vancouver, B.C.

Dear Sir: I wish to thank you very sincerely for your kindness in mailing a copy of The Native Voice, and would appreciate very much indeed receiving copies regularly. I am enclosing a cheque for the amount of ten dollars for subscription. I shall see that the pupils have access to them, and will also see that they are literally "pulled to pieces" in the class rooms. I hope, therefore, that the truth, the whole truth, and nothing but the truth will find space in The Native Voice.

Your Old Friend . . .

"SAM"

Previously on the "Union" Boats, invites you to his store while in town.

De Luxe Jewelers  
57 East Hastings Street  
Vancouver, B.C.

When I was a boy, along with other boys in England, we had a tremendous admiration for the "Red" man. We devoured all the books relating to the North American Indian, for he was the hero of every English school boy. When we wanted to emphasize a certain truth, we finished by saying "Honest Injun," after which there could be no shadow of doubt of its veracity. Since coming to this country, I have given to the Indians the cream of my life. At least, over thirty years of it. I have a great number of dear friends who are Indians. They gave me an Indian name, when they took me into the Ojibway band. It is "Wasageshik," and it means "Light of the Sky." I wish I were more worthy of such a lovely name, but I am proud of it. I try to teach my Indian children the priceless value of Truth, and they know they have nothing to fear when they tell the truth.

In the Indian work, the Church has given of her own life blood. Thousands of her Missionary preachers, teachers and supervisors have worked year after year, with little or no thought of time, comfort, wages, or the inevitable old age, so long as they were keeping truth with you and with their Divine Master. I say, therefore, if you want to grow strong and take your rightful place as the first people of this land, hold fast to those high principles of truth, honesty and kindness; so shall you walk with dignity and confidence and hold the respect of people, who are gradually becoming your fellow citizens.

With all good wishes,  
I am yours faithfully,  
CHAS. F. HIVES,  
Principal.

## WANTED

INDIAN MADE TOTEM  
POLES  
BASKETS, MOCCASINS  
and  
SOUVENIRS of All Kinds!  
Write MALAHAT CHALET  
Malahat P.O., V.I, B.C.

## INDIAN HANDICRAFT FOR SALE

Birch Bark Canoes from 3' to 18' long. Teepees, Boxes, Carvings, Moccasins, Souvenirs and Novelties — Wholesale only.

## Manitowaning Lodge

MANITOWANING, Ontario  
"Canada's Largest Dealers and Exporters of Indian Handicraft."

We are always in the market to buy high quality Indian goods.

## The Wigwam

Buyers and Sellers of Indian Handicraft of all types.

314 GRANVILLE STREET  
Vancouver, B.C.

## The B.C. FARMER

### AND GARDENER

A rural magazine for every member of the family . . . Farming and gardening articles especially written for British Columbia, and many other subjects . . . including home, teen-age and children's interests. Published monthly.

Send subscription today—50c a year; 3 yrs. \$1.25—5 yrs. \$2.00.

THE B.C. FARMER & GARDENER

P.O. Box 304

HANEY, B.C.



The Voice of the Native Canadian

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

Published once a month by: The Native Voice Publishing Co., Ltd., 509, 16 East Hastings St., Vancouver, B.C. Telephone MARine 8049.

Printed by Broadway Printers Ltd., 151 East 8th Avenue, Vancouver, B.C.

EDITOR (Pro-tem) ..... R. M. SMITH  
 ASSOCIATE EDITOR ..... OSCAR PETERS  
 PUBLISHER ..... WILLIAM SCOW  
 SECRETARY and TREASURER ..... MAISIE A. C. ARMITAGE-MOORE  
 ADVERTISING and CIRCULATION ..... JACK PEARCE

Advertising Rates on Application

Make All Payments to The Native Publishing Ltd.

The Native Voice will not knowingly accept advertising deemed undesirable—  
 We assume no responsibility for dealings between advertisers and our readers.

Authorized as Second Class Mail, Post Office, Ottawa.

## MINORITIES

We Canadians are a nation of minorities. We know that one of the true tests of democracy is a tolerance of minorities. The following figures on our racial origin in Canada is enlightening:

	Percent
British .....	49
French .....	30.3
German .....	4
Scandinavian .....	4.3
Russian .....	.7
Ukrainian .....	2.6
Italian .....	.9
All others .....	7.8

Race hatreds explode suddenly. We read about them daily in the papers the world over. When we read these news items we probably say "Too bad, why can't people do as we do in Canada," but think—do we? In stories and news items the "bad" characters are nearly always labelled as belonging to one of the minority groups—Negroes are labelled lazy, Jews wily, Irish superstitious, Italians criminal, *Natives shiftless, etc.* The tagging goes on in our DAILY THINKING. When we and the writer become conscious that this is a "tag" without foundation, and we begin to give the minorities a just deal, then we all become Canadians in fact, with equal rights and privileges—then can we all be proud of our nation and command the respect of the rest of the world. There is much we can do in our daily life. Ask yourself, what do you really think? What decree of tolerance do you have? Have you asked children of other nationalities to come to your home? Are you building, thoughtlessly, prejudices through careless conversation? We, as a nation, are noted for our tolerance, but are you taking it for granted? Until all minorities have equal rights, we, as Canadians, cannot claim true democracy in this great country of ours. We Native Indians have a grave responsibility at this very moment. Justice towards us after years of unjust treatment, is getting nearer every day. NOW is the time to forget personal grievances, fancied or real, and consolidate ourselves into one whole, thus presenting a united people. Therefore our responsibility is to consolidate our forces, so that when the time comes we can show a "oneness" toward the Government and so will secure freedom, and the time is NOW!

## THE FAIRWAY

"The time has come," the Walrus said,  
 "To talk of many things:  
 Of shoes, and ships, and sealing wax;  
 Of cabbages and Kings—  
 And why the sea is boiling hot—  
 And whether pigs have wings."

\* \* \*

**TALKING OF BOILING HOT SEAS** — Just what is this argument about Fairways between the BIG SHIPS and the LITTLE FISHING BOATS, in which the BIG SHIPS always win, and the LITTLE FISHING BOATS ALWAYS LOSE? Now, Fraternal Brothers and Sisters, before I flounder along showing my ignorance of fish and fishing boats, I wish to state right now that I am a "LAND LUBBER," because once I was jerked up suddenly by that Great BIG FATHER OF HIS COUNTRY (12 of them), President Chief William Scow of Alert Bay, when I breezily spoke of catching halibut with nets—or something—he just glared at me and growled deep down in his

sea boots: "Hooks, Sister." But what I am getting at is this: won't some of the long suffering gillnetters or other fishermen, please write in their suggested solutions to the Native Voice with regard to arguments about the Fairway, because I notice it is always the little fellow who is in the wrong, and I am dying to see some one take a sock at the big fellow, so that our fishermen can get some protection while earning their livelihood from those roadhogs of the Sea. So let's go, boys, and send in your letters to this paper.

**NOW LET'S TOUCH LIGHTLY ON PIGS**—not with wings but those blind ones. I know that the liquor situation in some places is bad and something has to be done about it, but just the same I resent certain members of the department allowing Indians to be used as "stool pigeons." This is degrading the Wards of the Government. Section 126 of the Indian Act, if properly enforced, could react like a boomerang towards anyone who gave Indians marked money, whereby to purchase liquor in blind pigs to procure evidence.

I would advise all officers to make a careful study of Section 126 (a) of the Indian Act before starting on their law of enforcement crusades.

I might also add—Indian stool pigeons are rare, as an Indian has inate pride of race and natural dignity and is ashamed of being branded for life a human jackal who betrayed his fellow-men.

**TALKING OF WALRUSES**—Did any of my Fraternal Sisters ever hear just how this big SISTER became a BROTHER? Well, as the Irishman said in The Rose of Tralee: it was not her beauty alone that won the Brothers, nor the truth in her eyes ever gleamin' but—'twas the Brothers running true to form, and having run into a couple of snags, and as is usual with them, they looked for a Sister to haul them off. Now I being the only Sister available in the Vancouver Office at the time was thrown to the Wolves, and so they made me a BROTHER. Well, being the lone woman Brother (woof, woof), as time went on, I got so as I could hold my own in the Battle of the Bull Pen, in fact there were times when I possibly out-pointed them, and maybe had the edge in a couple of rounds. You know you've gotter be good with that Gang—no Marquis of Queensberry rules for them—you know girls, those boys hit in the clinches—straight "skidroad" rules and don't break clean; but knowing a bit about fighting myself, I won a couple of bouts, and there were a few no decisions. Result—I hear Chief William Scow of Alert Bay is going to give the Sisters a vote—so that would make 'em all Brothers. Should be a good free-for-all at the next Convention—eh, what? Peace is wonderful.

Your Fraternal Sister and Brother,  
 MAISIE A. C. ARMITAGE-MOORE.

## NEW SIZE

The Native Voice is, now out in this issue, in a new size, in future will be classed as a magazine rather than as a newspaper, we all hope at some date in the near future to publish twice a month. Our plans are to have a two color cover, but we have to walk before we run. This Convention number is 16 pages and is ambitious, can we continue with as many pages? or perhaps more! This rests with yourselves the readers, (send in as many subscriptions as you can) and with our good advertisers, without these two very valuable supporters we cannot do it, but here's hoping. There are many new features in this issue, the Woman's page, a page for the younger folks, and for the fishermen and the trapper and many others. We hope you like it.

## SYNTHETIC SILK

Britain has an idea that crushed lobster shells may be transformed into synthetic silk.

## INDIANS WANT VOTE UNDER MAORI PLAN

HARRISON MILLS. — British Columbia's two native Indian organizations have agreed to seek establishment of the Maori plan used in New Zealand to give aborigines representation in Parliament and the Legislature.

Under this system they would vote for an Indian representative to Federal and Provincial Houses. Guy Williams, Oscar Peters and Maisie Armitage-Moore, on behalf of the Native Brotherhood of B.C. and Andy Paull, spokesman for the North American Indian Brotherhood, urged a united front among Indians in pressing for a new deal.

## CITY GIRL MARRIES INDIAN ARMY MAN

St. Mary's Anglican Church was the setting for the marriage of Winifred Aileen, daughter of Mr and Mrs. Alec Forbes, and Lieut. George Warrack, son of Mr. and Mrs. William Warrack, of Old Meldrum, Scotland. — The News-Herald, Vancouver, B.C., Feb. 9, 1947.



By NA-NEE

(Haida for Grandmother)

THE NATIVE VOICE is happy to announce the initial forming of the L.B.A.C., and invite all Native girls and boys to become members by writing a letter to us all about your interests, hobbies, life on the ranch, fishing boat and in the village or at school.

For "pen pals" send in your name and address, age, birthday and get acquainted with one another in the Province and all over the Dominion.

The age limit is 16 years. We will welcome any suggestions you have—send them along; remember this is your column.

WIN A COMPETITION. Everyone welcome, according to the rules.

1. Your name.
2. Your address, tribe or band.
3. Your age (birthday and year).
4. Your school and grade.
5. Now write an essay of not more than 200 words on

the subject: "My Hopes and Ambitions Through My Education."

Two classes will be arranged according to age, first class to be composed of those 14 years to 16 years, and the second class composed of those under 14 years. A prize for each class.

Send in your essays right away. Names of winners will be published in the May issue of The Native Voice.

Another contest will be announced later.

A packet of Flower Seeds to everyone who enters this competition.

Prizes for winners in the two classes—1st class, 14 years to 16 years; 2nd class, under 14 years.

Watch for news regarding prizes in the April number.

## Indian Singing

(To Walking Buffalo)

The Maker of Songs was singing,  
His melody needed no word;  
All Earth once again was primeval  
With music the ages have heard.

He sang the murmuring grasses,  
The lowing of herds on the plain;  
A sonorous rolling of thunder  
And rhythmic staccato of rain.

He sang the wind in the tree tops,  
And the homing call of the birds,  
He sang the sounds as God made them,  
This Maker of Songs—without words.

—Lynette, Calgary.

## Meet the Quaskas

As we're going to be following the Quaskas in their adventures and laughing and sighing with them as the months roll by, let's drop in at the Reserve and get Mr. Quaska to introduce his family to us.

It is evening and we find them all sitting around the fireplace. We'll introduce you to Mr. Quaska whose name is Robert, and let him take over from there. He's a broadly built man with a rugged kindly face and twinkling eyes, and is looked up to by all his friends far and near for his fairness in dealing with others, so here he is:

"Hello there, folks, I suppose you'd like to meet that handsome young rascal doing the fancy carving over there by the fire? Well, that's my youngest brother Danny. He's just twenty-one and I'm very proud of him. He's been living with us two years, since our Dad died and left him an orphan. He's got a great love of adventure and plenty of courage and is one of the finest fishermen on the Coast.

"The two youngsters on the floor reading the funnies and bubbling over with mischief are Little

Sprout, who is six, and Tommy, who is eight. Tommy loves adventure, too, and always wants to go fishing with his Uncle Danny. Little Sprout (that's not her real name, but we named her Annie after her mother, so we gave her a nickname) is a real tomboy already, and young Tommy is her hero. Her pride and joy at the moment is the pet rabbit called 'Wiggles.'

"The pretty bright-eyed little girl busily sewing is my eldest daughter, Nita, and she's a great help to her mother and me. Of course, she's twelve years old and that, as you know, is pretty grown up.

"And now I want you to meet my wife, Annie. She's the one that keeps the home going and, believe me, with the youngsters and two grownups and the cats, dogs and rabbit, it's not an easy job; but she's got a big heart and a grand sense of humor. From the sparkle in her eyes I know she's been listening to me. How about saying a word to the folks, Anne?"

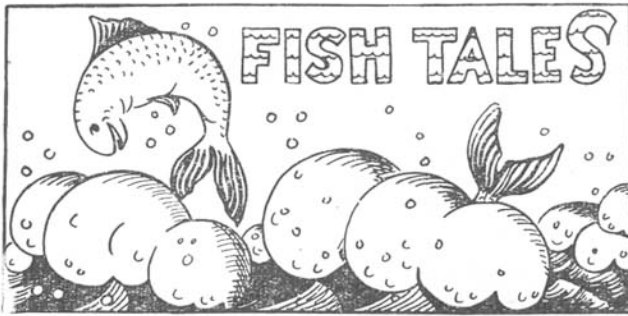
"Well, Robert, you've told them nearly everything, but maybe they missed the atmosphere of excitement in the air. Every year around this time when we get ready to leave for the cannery the children get so excited they can hardly

(Continued on Page 8)

## THE QUASKAS

by B.J.P. & J.K.W.





By GUY WILLIAMS

This winter has proved to many a fisherman that the bears have the right idea, fish all Summer and Autumn, then sleep all Winter to escape the blast of fifty and seventy-mile gales with temperatures as low as fifteen below zero at sea. The herring fleet experienced the stormiest and coldest winter while establishing an all-time high of about 140,000 tons of herring (that is a lot of fish calculating 5 fish to the pound and average length of 7 inches. A ton of herrings if placed end to end would be over a mile in length.) This severe weather has left its mark on some of the veteran skippers such as my friend Reg Cook of the M.V. Cape Caution—in his letters to me, instead of the usual salutations, he now starts with "Yours Truly" and ends with "Dear Sir." Hope he thaws in time for the salmon season this summer.

I hear one of the major companies was testing a new type echosounder that not only registers the depth, but also 100 feet on each side of the vessel. Now through the grapevine I also hear that the fish have admitted they haven't got a chance and have declared henceforth all herring schools be closed. "We is going to travel singly!"

From the southern border to the northern border miles and miles of beaches are really getting a going over with forks as hundreds of diggers harvest the butter and little neck clams and there may be a record pack in the making.

The lifting of the price ceiling on cotton twine and lines will work extreme hardship to all fishermen and may be the source of difficulties in the coming negotiations with the operators. Letters of protest to the cotton controller have been of no help.

The entire fleet of beam trawlers and long liners are now tied up solid seeking higher prices, and quite possibly this will be a long tie-up, for it is now at a standstill.

The dispute over the Sooke sockeye price has been settled and will be paid for at 15c per pound, according to the decision handed down by Chief Justice W. B. Farris.

Rumors are flying that there will be no fishing for sockeye at the Fraser River this summer, but so far nothing definite has come from the International Sockeye Commission. The writer has protested on more than one occasion that the Native fisherman is not represented on the advisory board of that Commission and still believes that the Native fishermen play a major role in the industry that cannot be ignored much longer. Of the \$22,000,000 salmon production for 1946, over 50% of that has been made possible by the Native fishermen. The province of British Columbia is certainly fortunate in having such an asset which costs it nothing.

Rental rates of gillnet boats is the coming headache of the negotiating committee. In the past seasons good boat and bad boat rates have been the same; now fishermen are demanding an adjustment.

As hard-to-get material is now available in small quantities, it is possible for some of the canneries to build new living quarters for the Natives. I stress at this time we must co-operate to keep the new houses in a clean and sanitary condition—it is for your own good.

It is said that "silence is golden." Even a fish gets into trouble by opening its mouth—it gets hooked.

In the Spring a young man's fancy, but a young woman's fancier.



Left to Right: Mrs. Houston, Bud Rogers, Mrs. Fales.

## Sockeye Salmon Migrate To Francois Lake

Revelation of the phenomenal migration of sockeye salmon to Francois Lake was made in Seattle by A. L. Hager, chairman of the International Sockeye Salmon commission.

Speaking before more than 100 assembled delegates to the 33rd annual convention of the association of the Pacific Fisheries recently, Hager said news of the migration was still astounding to him.

He also explained in detail satisfactory progress of the Hellgate fishways diversion on the Fraser River, where fishways have been constructed to allow salmon to go up the river to spawn.

"I received one of the greatest surprises of my life," said Hager "when informed through my office that sockeye salmon had been found in a totally unexpected place: Francois Lake.

"Francois Lake is normally considered to be non-productive for sockeyes. It flows into the Nechako River, which in turn flows into the upper part of the Fraser River, which the parent sockeyes must have originally ascended.

"Evidently there was a tremendous spawning in the Stelaco River, which is a branch of the Nechako," Hager said, "and somehow the sockeyes found their way up to Francois Lake."

## Listeners Take Over "Fairsex Quiz"

Bud Rogers, emcee of CKNW's "Fairsex Quiz" program, went through a thousand deaths just prior to Monday's broadcast of the program. It all happened because he had asked Mrs. Rosina Houston of Lulu Island a question, the previous Monday morning, and told her if she could not answer it, she would have to emcee the program the following week. Mrs. Houston did NOT answer the question. A week later she arrived, complete with pianist, vocalist and gags, ready to emcee the program! With a packed studio ready to greet the new emcee, Mrs. Houston carried through a rollicking, laugh-packed 15-minute program.

**BILL REA ON KOL, SEATTLE**  
Bill Rea, Manager of CKNW, and Ferdy Baglo, Musical Director, recently appeared on KOL, Seattle's 50,000-watt station. It all happened when they dropped in to see Bill Griffiths, former CKNW announcer, and now emcee of "Date With a Disc" on KOL.

Susan Wilder, oldtimer in radio, has joined the continuity staff of CKNW in New Westminster. Susan started in radio in 1927, while still attending high school in Winnipeg. She worked with CJRC, the James Richardson station, at that time, and tells of selling, writing and airing her own programs. Westinghouse Cooking School of the Air was her "baby" for many years.

**FRANCIS MILLERD**  
& COMPANY LIMITED  
**GREAT NORTHERN CANNERY**  
West Vancouver

**SEAL COVE CANNERY**  
Prince Rupert

**REDONDA BAY CANNERY**  
Redonda Bay

Office:  
1698 W. Georgia Street - Vancouver, B.C.




**Shell Work**  
**Haida Slate**  
**Hand Carved**  
**TOTEM**  
**POLES**

NOW IN STOCK

•  
GET YOURS  
WHILE  
THEY LAST  
•

Mail Orders

**M. J. WILLIAMS & SON**  
Skidegate Mission, B.C.

Satisfaction Guaranteed!  
Pacific 8411

•  
**MYRTLE'S**  
**BEAUTY SHOP**

PERMANENT AND  
COLD WAVE SPECIALISTS  
35 Hastings E., Vancouver, B.C.

R8

?????????

**Mystery Melodies**  
Daily 11:05 a.m.

**CKNW**  
DIAL 1230

# What Other Papers Say

The Beacon Herald, Stratford, Ont., Feb. 13, 1947.—Indians of the six nations and mississaugas of the Credit Reservation are preparing a brief setting forth their feeling regarding the recognition and treatment of Indians in Canada, which will be forwarded to the Federal government.

Toronto Daily Star, Feb. 24, 1947.—Premier T. C. Douglas of Saskatchewan announced that his government is prepared to grant a voting franchise to the Indians in his province.

## VOICE OF NATIVE CANADA (From "B.C. Farmer")

When our forefathers took over this country from the Indians, they bound us to carry out certain promises to the original inhabitants of this great land of ours. The Indian renounced savagery, and has long since left it far behind. But we, with our vaunted "civilization"—how far have we advanced in our obligation to them?

In a world where human rights are being crusaded for, the red man is stirring. The Chief stands at the edge of the reservation, his eyes searching the horizon. Watching for signal fires that will set war drums beating? No, fortunately for us; the world has enough revolution on its hands. What the Indian wants is merely recognition, understanding, ACTION in giving him a chance—the right to live like a Canadian citizen.

The Doukhobors, the Mennonites, have been granted lands, horses, farm implements and cows, and adequately financed, and they, points out the Indian, are "foreigners without interest in this country." Indians too would like, among other advantages for which they are especially adaptable, to have agricultural facilities. The natives, according to their own suggestion, would be alert to a go-on-the-land plan, whereby they could cherish an independent livelihood in comfort. How about it? Sounds reasonable enough.

Through publication of a monthly paper of their own, called "The Native Voice," the Indians are reaching out to knit their own brotherhood more closely together, and at the same time bridging the chasm between the white man and themselves. Though only in its second issue, The Native Voice is indeed an interesting and most creditable effort, and we wish it every continued success.

## NO INDIANS PRESENT

Looking back on the bally-hoo which accompanied the presentation of Canadian citizenship certificates to Prime Minister Mackenzie King and personages representing the immigrant population, someone raised a laugh recently in pointing out that even our own original inhabitants of the plains who were here before any of these so honored?—(the Indians), were not represented. This was a grave omission. It recalls that Will Rogers claimed his ancestors out-dated the Pilgrim Fathers, for they welcomed them at Plymouth Rock. So with our Indians. They are wards of the government and treated as such. It is high time that the Department of Indian Affairs and those in high places give serious consideration towards according the Indian population of Canada a far better deal than has been the rule since their treaties were made with the white men.—The Macleod Gazette, Alta., Feb. 13, 1947.

The Empire Advance, Verden, Manitoba—Sergeant Tommy Price, a native Indian, was recently chosen as chairman of the Manitoba Indian Association. "My job is to unite the Indians of Canada so we may be strong as possible when we go to the House of Commons and the Senate debate on better education and other things needed for us," he said. Tommy Price was a sharpshooter in his war.

Free Press Weekly, Winnipeg, Man.—A recommendation that the franchise be given the Indians without jeopardizing their treaty rights, has been voiced in Regina, Saskatchewan, by Dan Kennedy, Assiniboine tribe leader.

The Evening Citizen, Ottawa, Ont.—"Rev. Dan McIvor (Liberal, Fort William) gained wide applause from the C.C.F. benches when he advocated enfranchising the Canadian Indian. I think they are entitled to become full citizens of Canada, he said."

Free Press Weekly, Manitoba.—"More than half the staff of the U.S.A. Indian department are Indians. In Canada, there are no Indians in this service. The per capita grant for Indians in the U.S. is \$117, compared with \$42 in Canada."

Halifax Chronicle, N.S.—"A new day may be dawning for Canada's

Indian population. Government policy in general has been to treat the Indians as a race and people apart from the rest of the community, a policy exemplified in the reservation system and residential schools for Indians."

Moncton Daily Times, N.B., said under the heading "The Indians' Lot Should Be Improved": It is a lamentable circumstance that a nation which has so fervently pledged itself to support the United Nations program, including its humanitarian program, should not have displayed these principles more fully towards its own less-fortunate section of the population."

## INDIAN RIGHTS

(Cowichan Leader, Duncan, B.C. February 13).

Cowichan Indians have expressed interest in the request of B.C. Indians to the Government in Victoria on Friday for extension of hunting, trapping and fishing privileges.

Chief Chuck Thorne, Somenos village, head of the Duncan and district Indians, including those at Green Point, Stone Church, Cowichan River flats, Cowichan Bay, Koksilah and Duncan, states that his people are in sympathy with the claims voiced.

He alluded to desired restoration of fishing station and weirs and to the recognition of the general principle that Indians be treated in the same manner as or-

dinary citizens even if they were not allowed to vote.

Chief Thorne and Messrs. Eddie Elliott and Jack Elliott (secretary) were unable to join the delegation at Victoria though invited. Most of the Indians here favor the Native Brotherhood of B.C. as their organized body and their representatives have attended numerous conferences held. Most of the officers of this organization live; up the coast at Alert Bay, Port Simpson and Bella Coola as well as on the mainland.

Arrayed in full tribal regalia, complete with headdress, Chief Mathias Joe, head of the Capilanos, North Vancouver, was the most colorful member of the delegation which numbered over 20.



## British Columbia

... has always honoured the Native Son—the Native Son of Canada, the Native Son of British Columbia. How deeply then, does it honour the Native Son who was here to greet the first white man ever to set foot upon its shores; who met him with dignity and courtesy, and was able even in those distant days to show him an established pattern of living that was the development of many generations.

THE GOVERNMENT OF THE PROVINCE OF  
**BRITISH COLUMBIA**

## Cassiar Packing Co. Ltd.

744 West Hastings St.  
Vancouver, B.C.

## CANNERS OF SALMON

Plant at  
CASPACO,  
Skeena  
River, B.C.

Subscribe TODAY to  
"THE NATIVE VOICE"

### CANADIAN

## Indian Supplies

625 - 9th St. S., Lethbridge, Alta.  
Dealers Since 1900

We are in the market to purchase buckskin jackets, moccasins, belts, head bands, coat ornaments, knitted sweaters, curios, totem poles, or any other articles large or small suitable for tourist trade. Let us know what you have. Cash on receipt of goods.

## The Issue in Beam Trawl Fishing Dispute

# LOW INCOME THROUGH HIGH PRICES versus HIGH INCOME FROM LARGER SALES

The amount of money earned by a fisherman depends upon two things:

- 1) the price per pound of the fish he sells  
and
- 2) the number of pounds of fish he can sell.

Higher prices do not mean higher earnings unless at least the same amount of fish can be sold.

Seattle beam trawl fishermen, who sell their fish to the same markets or the same type of markets as B.C. beam trawl fishermen, have learned this the hard way. A few of the Seattle fishing companies signed contracts with a few vessels guaranteeing minimum prices. The results was that the companies had to regulate the size of the catch in order to create a local shortage of fish and hold up market prices.

That is what happens to local markets. In the big United States' markets, where most of B.C.'s beam trawl fish products are sold, there is a tariff of 2½c a pound to be paid on all Canadian fillets. Also there is strong competition from fishermen of Newfoundland, Iceland, Manitoba, Saskatchewan and the East and West Coasts of the United States.

The independent fishing companies are not trying to lower prices to the beam trawl fishermen. They are simply pointing out that if B.C. beam trawl fishermen wish to continue to sell their catches to the fish markets of North America they must continue to accept the prices offered by those markets. By insisting upon a minimum guaranteed price for beam trawl fish, the Union is actually trying to regulate United States markets which is obviously impossible.

**--VANCOUVER WHOLESALE FISH DEALERS ASS'N**  
**--VANCOUVER FISH EXCHANGE**

## BILL OF EQUAL RIGHTS

By WALTER A WESLEY  
Alaska Correspondent

Alaska, the adopted country of most of British Columbia's Tsimshians and Haidas, are living under the most democratic form of government in the world today; that is, a government of the people, for the people and by the people. At present, approximately half of Alaska's population consists of Indians, Aleuts and Eskimos. All are citizens of the United States. They are not backward in exercising their citizenship rights, as testified by the fact that three Alaska Natives were elected to offices in the territorial Legislature, one senator and two representatives, all of whom were elected by a solid vote.

One of the finest bills passed by the territorial Legislature was the Anti-Discrimination Act passed in the 1945 session. It's really a bill of equal rights for the people of all races and color in Alaska. This law grants the Alaska Native an equal footing with the white man in all walks of life.

The Alaska Native Brotherhood is the biggest organization of its kind in the territory, its membership numbering in thousands and comprising all Native tribes such as Thingits, Haidas, Tsimshians, Aleuts and Eskimos in the remote Arctic Circle. It exerts a strong influence in the political, economic and social life of the Natives. This organization has accomplished much in improving the general welfare of the Alaska Indian, proving once more that unity and cooperation is the most vital weapon to combat the problems confronting the Vanishing Americans. A day will come when all North American Indians will realize that ballots and not bullets or tommyhawks will win their fight for survival in this age of modern civilization and atomic bombs.

All this does not tell the whole story behind Alaska's Native problem, it only deals with a few fortunates who have had the white man's education to adapt them to modern civilization. Also much has been accomplished by a few intrepid missionaries, who devoted a lifetime of hardship for some of these people. Father Duncan was one of these men who will live long in the history of Alaska Tsimshian Indians, as his model village of Metlakatla is an example of ideal community even to the white man.

There is still a countless number of Natives scattered in this immense territory who are constantly faced with the ever-present problem of disease, poverty and ignorance. These fortunates were exploited by the unscrupulous whites in the early days. Had we a few Father Duncans, Alaska would not have any racial problem.

### MEET THE QUASKAS

(Continued on page 5)

sleep. Oh, and I didn't tell you, did I, that Little Sprout wants to help Nita and I work in the cannery."

"That's really funny. Annie. I'm afraid she'd be more trouble than help. Anyway, the folks can all come along with us and share the fun and adventure. I'm sure they'll enjoy it.



# Best Wishes To All Delegates At The Convention

## Lions' Gate Service

**Shell Petroleum Products**

237 East Pender St. VANCOUVER, B.C.  
Phone MArine 0831

## GREETINGS

... to the Native Brotherhood of B.C. at their  
17th Annual Convention, at Massett, B. C.,  
March 31 to April 6 ...

from

## INTERNATIONAL WOODWORKERS OF AMERICA (C.I.O.)

B.C. District Council No. 1 504 Holden Bldg., Vancouver

Hailing . . . .

# 17 years

OF

## BROTHERHOOD PROGRESS

. . . . May Your Good Work Continue

FOR UNITY AND COOPERATION  
IN THE FISHING INDUSTRY:

THE KEYS TO STRONG AGREEMENTS

## UNITED FISHERMEN & ALLIED WORKERS' UNION

Vancouver, B.C.

MA. 4046

138 E. Cordova St.

CONGRATULATIONS TO THE  
NATIVE BROTHERHOOD  
AT THEIR CONVENTION

from . . .

## ASSOCIATION OF UKRAINIANS (CANADIANS)

805 East Pender Street

VANCOUVER, B.C.

The Affiliated Locals of

## JOINT COUNCIL OF RETAIL EMPLOYEES

A. F. of L.

Headquarters, 406-198 W. Hastings St., Vancouver, B.C.  
Retail Clerks' Union, Local 279 - Retail Clerks' Union, Local 1539,  
Retail Grocery and Food Clerks, Union, Local 1518 and  
Retail Meat Employees Federal Union, Local 222  
Representing the Organized Retail Employees of B.C.

EXTEND BEST WISHES FOR A SUCCESSFUL CONFERENCE

## The Marine Workers' and Boilermakers' Industrial Union, Local No. 1

339 West Pender Street

Vancouver, B.C.

Wholeheartedly Greet Your  
17th Annual Convention

We wish every success in your efforts to gain for all  
Native people the full stature of Canadian citizenship.

## Bakers & Confectionery Workers International Union of America

LOCAL 468

608 Holden Building

Vancouver, B.C.

Bakers Union request patronage of the following firms:

Dishers Specialties	Canadian Bakeries
McGavin Ltd.	Window Bakeries
General Bakeries	Village Bakeries
Westons Bread & Cakes	Village Bakeries
Safeway Bakery	Maple Leaf Biscuits
Mother Hubbard	Homes Bakeries
Brown Bros.	Montreal Bakery
	Olympic Pie

GREETINGS to

THE NATIVE BROHERHOOD  
at Their 17th Annual Convention

"We Pledge Our Support in Your Fight for Equality"  
... from ...

## THE LABOR PROGRESSIVE PARTY

209 Shelly Bldg. (119 West Pender St.)

Vancouver, B.C.

PATRONIZE THE  
ADVERTISER IN THE

# NATIVE VOICE

17th ANNUAL NATIVE BROTHERHOOD CONVENTION  
AT MASSETT, B.C. — MARCH 31 TO APRIL 6, 1947

# The TRAPLINE

## MARKET CONDITNONS

We are able to report that a large percentage of offerings sold in February were in advance over January levels. Wild mink sold exceptionally well and showed a 20% advance above prices paid in recent sales. Interior Marten advanced 10% to 15% for colors and the large heavy types. Cascades and Coast remained the same. There is a good demand for medium and small Fisher, while the larger sizes are not in demand. There has been considerable demand for Muskrats and should sell well when the fresh catch is available. Weasel a very favored article. Good interest shown in Lynx, White Fox and Silver Fox. Further improvement is looked for in all long-haired furs. One will no doubt take advantage of the upward swing in the market.

The Trapper, a conservationist, through the system of registered trap lines, becomes in effect a wild fur farmer and thus an active conservationist in his allotted area.

Silver Fox Fur was a prize worth more than its weight in gold and began a quest that led men into the bleak reaches of Canada's wilderness to wealth and sometimes to death. The Silver Fox, cunning, luxuriant of fur, was king among the fur bearers in a trade which gave shape to young Canada's economy and color to her history. Such heritage of fur must flourish, not perish.

## LATEST AVAILABLE APPROXIMATE FUR PRICES

Beaver—1 and 2 extra large and blankets, \$35 to \$42 1 and 2 large,

\$28 to \$30; 1 and 2 medium, \$15 to \$18; 1 and 2 small, \$10 to \$12; cubs, \$5 to \$6.

Muskrats—B.C. extra large and large, heavy, \$2.60 to \$2.75; B.C. large, extra large, ordinary, \$2.10 to \$2.35; B.C. medium and small, \$1.20 to \$1.35; Yukon large, extra large, clean, \$2.40 to \$2.65; Yukon medium and small, \$1.25 to \$1.40; M.K.R., large and extra large, \$2.35 to \$2.50; M.K.R., medium and small, \$1.20 to \$1.35.

Mink—1 and 2 large and extra large, dark, \$36 to \$38; 1 and 2 large and extra large, browns, \$28.50 to \$34; 1 and 2 large and extra large, pale, \$23 to \$25; 1 and 2 medium and small, darks and browns, \$20 to \$23; 1 and 2 medium and small, pales, \$16 to \$18; M.K.R. and Yukon, average, \$37 to \$38.50; singed and off grades, \$5 to \$8; 1 and 2 large and extra large, extra dark, \$22 to \$24; 1 and 2 large and extra large, dark, part extra dark, \$18 to \$20.50; 1 and 2 large and extra large, dark brown, \$15 to \$17; 1 and 2 medium and small, dark and extra dark, \$13 to \$14; 1 part medium and small, dark, part dark brown, \$10 to \$11.50; 1 part 2 medium and small brown, \$8 to \$9.50; 2 large and extra large, off color and unprime, \$7 to \$8.50; 2 and 3, \$5 to \$6; 3 and 4, \$1 to \$2. Coast—1 and 2 large and extra large, \$20 to \$22; 2 large and extra large, \$16 to \$18; 1 and 2 medium and small, \$13 to \$14.75; 2 medium and small, \$10 to \$12; pales, large and extra large, \$14 to \$17.

Marten—B.C. dark and extra dark, \$82 to \$95; dark brown, large and extra large; \$60 to \$70; brown, large and extra large, \$41 to \$45; light brown and pales, large and extra large, \$31.50 to \$36; 1 and 2 small and medium, \$18 to \$23. Yukon—1 and 2 large and extra large, browns and pales, \$49 to \$54; 1 and 2 medium and small, \$27 to \$30.50. Cascades—Unchanged: 1 and 2 large and extra large, \$18 to

\$23; 1 and 2 medium and small, \$11.50 to \$13.

Fisher—Small extra dark, \$100 to \$110; 1 dark medium and small, \$90 to \$95; 1 pale medium and small, \$47 to \$54; 1 and 2 brown, medium and small, \$59 to \$69; large dark, coarse, coppery, \$15 to \$30.

Cross Fox—Platinum type, \$28 to \$32; fair colors, \$14 to \$15; ordinary types, \$11 to \$13; pale, \$9 to \$10; rubbed and low grades at value.

Silver Fox—Platinum, \$30 to \$42; pale fulls, \$23 to \$28; ring neck and white face, \$23 to \$30. Three-quarters Silver and Full Silver—Fresh, clear character, \$18 to \$22; slightly off color, \$13 to \$15 rusty and inferior, \$8 to \$11; low grades and rejects at value Half and quarter Silver—Clear character, \$15 to \$17; off color, \$8 to \$10; darks, \$6 to \$8.

Red Fox—Yukon—1 and 2 good color, heavy, \$9 to \$11; 1 and 2, average, free of low grades, \$5 to \$6. B.C. and Alberta—1 and 2, good color, \$7 to \$8; M.K.R., 1 and 2, good color, \$8 to \$9; M.K.R., 2, \$4 to \$5; M.K.R., 3 and rubbed, at value.

White Fox—1 and 2 heavy Arctic, \$23 to \$25 1 and 2 ordinary, \$20 to \$22.50; 2, \$16 to \$18; low 2, \$12 to \$14; 3 and 4, \$5 to \$9.

Weasel—B.C. large and extra large, \$2.40 to \$2.65; B.C. medium, \$1.46 to \$1.64; B.C. small, 60c to 66c; Alberta extra large, \$3.30 to \$3.90; Alberta large and extra large, \$2.54 to \$2.90; Alberta medium, \$1.56 to \$1.76; Alberta small, 64c to 70c; Yukon and M.K.R. average collection, \$1.90 to \$2.

Squirrel—Clean, 45c to 47c; blue bellies and shots, 24c to 26c; Albertas and Yukon, clean, 51c to 57c; low grades, 2c to 3c.

Lynx—1 large and extra large, \$40 to \$42; 1 and 2 large and extra large, \$32 to \$37; 1 and 2 medium and small, \$18 to \$19; low 2 extra large and large, \$16 to \$18 3's and off grades at value.

Otter—Interior—1 and 2 large dark, \$26 to \$30; 1 and 2 medium, \$18 to \$20; lower grades at value. Coast—1 and 2 large, \$25 to \$28; 1 and 2 medium, \$16 to \$18; lower grades at value.

Timber Wolf—1 and 2 Arctic, \$16 to \$22.

# Exposing Sell Out

(From Vancouver Sun)

Exposing the sell-out role played by Andy Paul and his so-called North American Brotherhood in appearing before the cabinet to claim that Native Indians "want to remain wards of the government," the Native Brotherhood delegation backed its demands with impressive argumentation. Headed by Chief William Scow and Guy Williams, the Native Brotherhood's capable secretary, the delegation asked for a system of Native representation similar to that adopted by New Zealand, where the Maoris not only have the franchise but elect four native representatives. Native Indians, the delegation held, should be given full democratic rights as Canadians without prejudice to their "aboriginal rights" as the original inhabitants of the Dominion.

The Native Brotherhood's brief made a strong case for extension to Indians without discrimination of all provincial and federal social service benefits, old age and blind pensions, mothers' and social assistance allowances, as well as health and educational facilities.

"It is our contention that the Indian population of this province has received a far lower standard of educational, health and welfare services than other citizens and that much of the deplorable conditions under which Indians are living today can be traced to these low standards," Guy Williams stated. "For example, of the 25,000 Indians in B.C., 12,000 are less than 17 years of age, and of these only 4100 were enrolled in school during the 1945-46 school year. It is estimated that 10 percent of these 12,000 young people, future citizens of this province, are receiving no education at all. We need at least 20 more day schools to give all our children education, and as it is, 55 of the existing schools are in dire need of extensive repairs and replacement."

Williams said frankly, "We are looking for labor's support in our fight against these disgraceful conditions."

# NELSON BROS. FISHERIES LTD.

325 HOWE STREET

VANCOUVER, B.C.

★  
Packers of  
Highest Quality

CANNED SALMON  
PILCHARDS  
HERRING

Producers of Fish Meals and Oils

## IT IS IMPORTANT!

To help your own paper, you can do this in three ways . . . (1) First and foremost, send in your subscription (\$1.50 per year)—DO IT NOW! The NATIVE VOICE is going to do all in its power to help your cause; it will bring before the public your many problems and show injustices. Let everyone help—it takes money to produce a paper, so please do your share, support your paper. (2) Don't forget—buy from your Advertiser if you can. (3) Advertise in your own paper anything you have to sell. If you are in business, a display advertisement; if not, send along a Classified Advt., if you want to buy or sell anything—but . . .

DO IT TODAY!

The NATIVE VOICE

PUBLISHING CO. LTD.

16 Hastings West

• VANCOUVER, B.C. •

• High Grade Watch Repairing

D. J. SNELL

Jeweller and  
Registered Optometrist

34 East Hastings P.A.C. 6841  
Vancouver, B.C.

Take Care of Your Eyes!

QUEEN CHARLOTTE FISHERIES LTD.

610 Bidwell Street  
Vancouver, B.C.

Packers of . . .

- Queen Charlotte Brand Salmon
- Queen Charlotte Brand Herring
- PICKLED HERRING and DRY SALT HERRING

## Indian Emancipation

Congratulations are due to Jack Scott for championing the cause of our native Indians. It is such columns as his that justify your claim that The Sun is a progressive paper.

Congratulations are also due the Indian chief for exposing what humbugs and hypocrites we whites are. The latest is the claim that the Polish elections were unfair because some were debarred from voting. What if the original Canadians should ask the UN to interfere on their behalf?

Premier Hart has a glorious chance to put into effect in regard to our red-skinned brothers the words of Bobby Burns, "a man's a man for a' that." There is no need for a Royal Commission of inquiry. The pigeon holes and shelves at Victoria are already overloaded with expensive reports of similar inquiries on which no action has been taken.

The time is long since overdue in regard to our native Indians, that we practice what we preach and "do unto others as we would have them do unto us."

## Plains Indians Want Ballots

REGINA, Feb. 1. — (CP) — A recommendation that the franchise be given Indians without jeopardizing their treaty rights was voiced Thursday night by Dan Kennedy, Assiniboine tribe elder.

He told CCF members of the Saskatchewan legislature at an opening day banquet that "under the present tutelage system democracy and the redman are not even on speaking terms."

Comparing conditions of United States Indians and Canadian Indians he said more than half of the staff of the U.S. Indian Department were Indians, while in Canada there were no Indians in the service.

United States Indians had been given full citizenship rights in 1942 without prejudicing their treaty right, he added.

The  
**WESTERN FISH**  
Co. Ltd.

◆

We maintain Fish Camps  
in all areas to serve our  
Native Fishermen.

◆

Foot of Campbell     HAst. 4601

**ARCTIC FUR TRADING CO.**  
LIMITED

302 WATER STREET  
VANCOUVER, B.C.

◆

SHIP "ARTIC" WITH CONFIDENCE  
— HIGHEST PRICES PAID —

## Khals -- The Sun God

By ELOISE STREET

Chief Khalserten Sepass of Tsil-wayukh (Chilliwack) came to his old age fearing his people would forget their ancient traditions. A medicine man himself and pupil of his grandfather, also a medicine man, he had the religious philosophies of his race, handed down by word of mouth for hundreds, perhaps thousands of years. He came to me with these stories, which he said nobody knew but himself, and asked me to promise that they should be published.

He had learned them from his grandfather in a very old language which he translated into the Indian used in Chilliwack. My mother, Mrs. C. L. Street, was able to translate where his English failed. He came during four years and supervised the writing almost word by word. He was very particular about the rhythm and said the original Indian words over and over so I could get it correctly.

He studied under his grandfather for 20 years and had very wonderful magnetic powers. He could make a room throb with electric vibrations, send them out and withdraw them as he wished. He said he had gone with his grandfather to Yale to see a contest between two medicine men. They sat on the ground facing each other, looking into one another's eyes and sending out this magnetic force. The contest lasted all day until at last one of them died.

The god in his stories is Khals. Professor Hill-Tout left some notes on this name.

Chief Kalanos, in 20 B.C. led the Yuchchi across the Indus mountains and conquered India (Chinese historians). All royal Hawaiians have Kalani in their name. It seems to have meant "exalted, heavenly, divine."

Prof. Hill-Tout says his study of Indian languages in B.C. shows a relationship between the Kwakiutl, Nootka and Salish stocks with the Malay-Polynesians. Chief Sepass told me very definitely that his people came from the South.

John Campbell in his book, Origin of the Haidahs of the Queen Charlotte Islands, says that the Malay-Polynesians came to America by way of the Pacific Islands. He cites the Mayas in Central America and Yucatan, the Caribs, the Guaranis of Brazil among others.

Father Morice, who wrote much of the Dénés (Apaches of New Mexico, Hupas of California, the Navajos of Arizona being the best-known), found many Déné branches in B.C. In particular he studied the TsilcoHtens (Chilcotens).

The H is sounded strongly, the L rolled so that when spoken Tsilcoten sounds like Tsillicoten or Chillicoten. The Chilcoten was founded by a chief HhalHian.

The likeness of Tsilcoten and Tsil-wayukh is too great to be accidental. It seems that Chilliwack must have been established by the Dénés on their way North and remained a gathering center. It means the "Gathering Place of the Peoples."

(Tsilcoten, Tsilwayakh. This I pronounced Ila.)

Chief Sepass' grandfather brought him to Chilliwack as a small child from the North. I believe they were Dénés of the royal line, thus the Khalserten in Chief Sepass' name. Father Morice says that the "ten" means Déné. He makes an interesting suggestion. He found the Chilcoten ceremonial costumes when he was there in the 1890s exceedingly like the dress worn by the Chaldean kings.

Chaldean (pronounced Kaldean) and Khal-déné are very similar words. The Chaldeans were noted for their study of the magnetic forces in man. If Chief Sepass were Chaldean by descent it would explain many strange things about his remarkable powers.

The Welsh words, found in a section of the country bordering the Gulf of Mexico, also among the Thompson Indians, may be Phoenician words. The Phoenicians came in the earliest days to get tin from mines in Wales. They sailed the Mediterranean and

## Students Back Indian Rights

Two groups of University of British Columbia students resolved Friday to request extension of the franchise and increased economic and educational rights for Canadian Indians.

Members of the Social Problems Club, after hearing an address by Guy Williams, business agent for the Native Brotherhood, asked that Indians be granted "the full rights of Canadian citizenship and the full privileges of education and franchise."

The UBC branch of the Canadian Legion, meeting at the same time, passed a five-point resolution asking Indian representation in the House of Commons and Legislative Assemblies.

The Legion also urged "the transfer of power from Indian agents to local tribal level," and uniform standards of education for whites and Indians.

## NEW LIGHTING FACILITIES TO BE REQUESTED

TRURO.—Chief Joseph Julian of the Millbrook Indian reservation near here yesterday announced a meeting would be called shortly to discuss the possibility of asking the town of Truro to extend street lighting facilities and sidewalks to the reservation. — The Evening News, New Glasgow, N.S., Feb. 15, 1947.

could easily have contacted people of Chaldean blood.

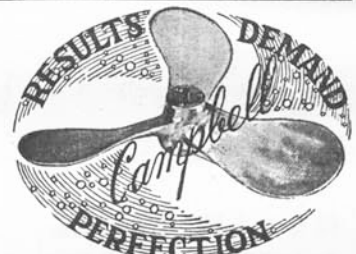
The stories of Chief Sepass are stories of a Sun God. I should like any stories of Khals I could find. The name could appear in different forms, as Kalinos, Kalina, Kallian—Kal being the distinguishing syllable

Pat. in Canada, U.S. Pending

**CAMPBELL**  
**(Streamliner)**  
**PROPELLERS**  
LIMITED

1925 West Georgia (rear)  
MA. 3835 Vancouver

We also Repair and Recondition All Makes of Propellers.



## Subscription Form

SEND YOUR SUBSCRIPTION IN NOW

Please send me THE NATIVE VOICE for one year. Enclosed is the sum of \$1.50.

NAME.....

ADDRESS.....

Make all payments to: The Native Voice Publishing Co., Ltd.,  
509 Holden Building, 16 East Hastings Street, Vancouver, B.C.

Telephone: MARine 8049

## Citizenship

By O. D. PETERS

I can most sincerely assure our people that we shall exercise utmost precaution to convey what is deemed by the majority to be in the best interests of all Natives. I wish to apologize for my sojourn in taciturnity respective to our paper. The little quotation of me re Fraser Valley Brief is something for deliberation if necessary. I have toured the entire south coast and acquired the idea that the West Coast Natives were characteristically arduous—I found them to be organized-minded and very co-operative as all other Natives.

FRASER VALLEY—I shall relate my own personal views at the General Meeting at Chehalis as requested by my Chiefs. At the meeting held at Harrison Mills I said that I was prepared to collaborate if the tactics used at Harrison were maintained, which is a complete reversal of the meeting at Sardis, B.C. Some of my own people might condemn me for this attitude, but owing to serious developments and bearing the better interests of my people deep at heart, I don't think anyone could condemn me for being most cautious.

Now on the CITIZENSHIP

### SPEAKER CONDEMNS INDIAN RESERVES

"Concentration camp" is not too strong a term to apply to an Indian reserve, in the opinion of Rev. E. J. Staley of the Edmonton Indian school, who added that "the Indian child is doomed and damned from the time he is born because of racial prejudice of the people in Canada." He spoke strongly of the evils brought about by insufficient funds for proper health and educational facilities among the Indians.

Mr. Staley spoke to a meeting of the Friends of the Indians committee Saturday in the University cafeteria which 10 Indians representing the Peigans, Stoneys and Crees attended.—Edmonton Bulletin, Alt., Feb. 18, 1947.

QUESTION, we are aware that pursuant to the statutes of the present Indian Act, we cannot be extended the privilege to vote without endangering our aboriginal hereditary rights. The Dominion Government has appointed a Special Joint Committee to examine and consider the revision of the Indian Act. They have now finished examining the personnel of the Indian Department. Now the Native Brotherhood delegation to Ottawa shall be the next to be examined. Our advocations are:

(1) Citizenship privileges with representation in the Provincial Cabinet and the House of Commons.

(2) Retention of our hereditary aboriginal rights, traditions and interests.

This is our fight. The Native Brotherhood emphasizes recognition for the Natives as intelligent people eligible to citizenship rights, with a voice in his general affairs. A lot of parents have great ambition to acquire better education for their children, and we are trying to build the basis for that ambition. Education, together with citizenship privileges, will enable the Native to practice a vocational profession. I can see a smooth deliberate movement looming to oust the Maori system from the minds of our Natives. The Maori system was first advocated at the 1944 Convention, Alert Bay, and at the same time the adoption of Rev. P. R. Kelly's 10-point plan (similar to Maori system) was moved and passed. That was a joint deliberation; it now is very regretful that such a favorable system should be contradicted at this crucial time. Our Chiefs stress their people to be very cautious and that is sound advice. So, plainly speaking, let us not dicker with any system that may deprive us of the opportunity to achieve the right to exercise a free voice in the ad-

ministration of our general affairs. Until we achieve that goal, how can we ever acquire proper advancement in educational, health programs and in our general affairs? We are not endeavoring to

acquire the climatic and atmospheric conditions of New Zealand; we emphasize that we be granted the Maori system which has so successfully advanced the Maori Indians.

#### NOW IN STOCK:

Hohner Harmonicas ..... 1.75 to 9.00  
 Hohner Chromatic Harmonicas,  
 from ..... 9.00 to 22.50  
 Hohner Piano Accordians,  
 from ..... 255.00 to 450.00  
 Willner hand made super Guitars,  
 illustrated ..... 120.00  
 Gibson Guitars, from 68.00 to 525.00  
 Trumpets, Clarinets, Saxophones, Band  
 Instruments. All band instruments and  
 supplies in stock. Wards have been  
 serving Vancouver music public for  
 over 40 years, your guarantee of good  
 instruments at reasonable prices. Out-  
 of-town orders given prompt attention.



FRANK G. WARD MUSIC CO.  
 412 West Hastings St. — Vancouver, B.C.

## ANGLO-BRITISH COLUMBIA PACKING CO. LIMITED

989 West Hastings Street :: Vancouver, B.C.

Packers of  
 Quality  
 Fish Products

### HARBOUR BOATYARD

Builders and Repairers  
 Tugs, Launches, Yachts,  
 Fishing Boats, 2 Marine  
 Ways, 1 inside.  
 Phone HAst. 3706. 3015 Wall St.  
 VANCOUVER, B.C.

## NORTH SHORE PACKING CO.

LTD.

Packers of

Canned Salmon  
 Canned Herring  
 "Norcrest"  
 Anchovy  
 Smoked  
 Fillets  
 of Herring

FOOT OF ST. ANDREWS,  
 North Vancouver, B.C.

N. 797 Marine 4611

## JOHNSTON FISHING & PACKING

CO. LIMITED

### GLENROSE CANNERY

R.R. No. 1  
 New Westminster, B.C.  
 Salmon & Herring  
 Canners

Congratulations and best  
 wishes to the Native  
 Brotherhood on their 17th  
 annual convention.



## MARK 8:36

For what shall it profit a  
 man if he gain the whole  
 world and lose his own soul.

**SPECIAL NOTICE**

We are sorry to find that a few subscribers have not been receiving their papers regularly. We are doing all we can to set up a systematic record, but in the first rush of business there was some confusion. If you should be one who has missed out on some copies, please notify us at once and we will do our utmost to get your paper or papers to you as quickly as possible—be sure to give us your full name, address and the time of taking out the subscription and who took your subscription.

Any authorized person taking subscriptions for THE NATIVE VOICE please send in your sale reports at once.

**RONNIE'S**

At Your Service

Magazines Stationery  
Photography Music  
Records Radio

ALERT BAY, B.C.

Get Your NATIVE VOICE at RONNIE'S

**Good Luck**

To all the Native Brotherhood on their

17th ANNUAL CONVENTION

READ

**WESTERN FISHERIES**

The Monthly Trade Magazine serving the B.C. Fishing Industry

VANCOUVER, B.C.

Subscribe TODAY to "THE NATIVE VOICE"

**Saskatchewan Message**

By JOHN B. TOOTOOSIS, President.

"The Native Voice" has been a mighty voice out of British Columbia, and has given courage and strength to the Indians of many other provinces. It is bringing the varied and divergent ideas of the Indian people of the far-flung places of Canada closer to all of us; it is showing that while distance divides us and differences exist among us, we possess the same ideals, and we work for the same purpose. The cause of Indian unity is being served well by this organ of Canadian native peoples.

In Saskatchewan, great progress has been made in achieving a strong, unified organization. The Union of Saskatchewan Indians is now more than a year old. Since its birth, many members have been enlisted in its ranks; its strength and prestige have grown; and it now speaks authoritatively for the Indians of this province. Organizational work is rapidly proceeding, and preparation is being made for the completion of a brief to be submitted by the Union to the Joint Committee of the Senate and the House of Commons on the Indian Act.

We Saskatchewan Indians have high hopes that the work of the Parliamentary Committee will result in improvements in the conditions of life of our people throughout Canada. But while we

**HEALTH DEPARTMENT**

**SYPHILIS**

**What is Syphilis?**—A dangerous disease which is very common. It is a different disease from gonorrhoea. It is caused by a tiny germ which can be carried from person to person.

**Why is it Dangerous?**—Because it is catching. Because it is often passed on from mother to child. Because, if it is neglected, it causes miscarriages, still-births, diseases of the heart and arteries, strokes, blindness, deafness, softening of the brain, insanity, paralysis, and many other grave and painful conditions. Syphilis probably kills more people than any other contagious disease.

**How Does a Person Catch Syphilis?**—By getting some of these germs into his (or her) body. The most common way is through sex relations with a person who has the disease. It is sometimes caught by kissing a person who has syphilis, and once in a while by using a

entertain these hopes, we are aware that only through self-help can the Indians hope to achieve a higher standard of living for themselves and their children. Firm in the belief that the Treaties can form the basis for Indian progress we of the Union look toward a future in which, hand in hand with the native people of America, and together with our white brothers, we will together build a better, fuller life for all. Let us cooperate to hasten that day!

glass or pipe or something else that has just been used by a person who has this disease. A pregnant woman who has syphilis can give it to her unborn child.

**What is the First Sign of Syphilis?**—From one to eight weeks after the germs get into the body a sore usually appears at the spot where they entered. This is called a hard chancre (pronounced "shanker"). Sometimes it is so small, or is in such a hidden place (especially in women), that it is not noticed. After a few weeks the chancre heals, leaving a scar. In the meantime the germs quickly get into the blood-stream and are carried to all parts of the body, where they begin to do their damage.

**Can the Infected Person Safely Wait Before He or She Starts Treatment?**—No. If the diseased person does not take treatment while in the "chancre" stage it will take much longer to cure the disease. The chancre and other sores of the disease are highly catching to other persons.

**Is the Disease Cured When the Chancre Goes?**—No. The germs are still in the body.

**How Does the Disease Progress?**—Unless the patient has treatment there usually appear, several weeks after the chancre, a rash on the skin, sores in the mouth and throat, swollen glands; also frequently, headache, fever, pain in the bones. The hair and eyebrows may fall out. Sometimes these symptoms are very mild. They disappear after a while even without treatment, but the germs are still in the body. If the disease is not treated

(Continued on Page 16)

**QUALITY LEADS THE WAY!**

**F**ISHERMEN make more money by getting back fast with fish in prime condition. At all times freshly caught fish must be kept on ice or in a cold place and the swifter the processing, the better its quality is preserved. With our modern fish-packing plants located close to the best fishing-grounds, we are enabled to receive fish fresh from the sea and to freeze it more rapidly. Our facilities for ice manufacture and storage are so extensive that we are able to meet not only our own needs but to supply crushed ice to a large number of the vessels of the salmon and halibut fleets. In safeguarding the world-famous quality of CANFISCO products, we increase their demand and make fishing a more profitable undertaking for you.

FRESH—FROZEN—CANNED—SMOKED—SALTED FISH & BY-PRODUCTS

**The CANADIAN FISHING CO. LTD.**

VANCOUVER, BRITISH COLUMBIA

# 17th ANNUAL CONVENTION of the NATIVE BROTHERHOOD

AT MASSETT, BRITISH COLUMBIA, MARCH 31 TO APRIL 6, 1947

## Klusalagila

(The Mink) and the Salmon  
By DAN CRAMMER

Klusalagila was walking along by the seashore one day and he saw a salmon jumping way out off shore. "Hayu," he said when he saw the salmon jump, "If I should jump I should jump inside this tide ripple." When the salmon jumped again, it jumped inside the tide ripple, "Hayu, if I should jump I should jump outside this kelp patch," then again the salmon jumped just outside the kelp patch. Again he said, "Hayu, if I should jump I should jump inside of this kelp patch, then the salmon jumped there inside of the kelp patch. Again he said, "Hayu, if I should jump, I should jump almost on the rocks." The salmon came and jumped close to the rocks, then the salmon jumped right on the rocks, so he tried to sit on it. "Sit on it, sit on it," he said to himself; thus he caught the salmon, and he carried it but did not go home with it. He just went home—"Mother," he said, "lend me your fish knife." "What are you going to cut?" "I am just going to cut the kelps and play with them." "Well, go and get it—it is in that little bag. Take good care of it else you lose it."

Then Klusalagila (mink) went and split the salmon; he built a fire and roasted the whole salmon with the head on it; he also roasted the salmon roe, and ate all of the roe; it tasted very nice. Klusalagila became sleepy; he lay down with his back towards the fire and said to the trees that were close by—"take care of my roast, Trees." "Wo," said the Trees. Wo means yes. Behold, children were sitting in the trees watching Klusalagila roast the salmon. When Klusalagila got warmed up by the heat of the fire, he went to sleep, then the children came down and stole and ate the roast salmon. When they finished the roast they rubbed some of the blood of the fish on the mouth of Klusalagila.

After Klusalagila had eaten the roasted salmon roe, he was so full he went off to sleep and his musk-bag came out and was just lying on the ground. The children picked it up and took it along with them when they left Klusalagila. Klusalagila awoke, "t, t, t, those rascals evidently have eaten my roast salmon; it must have tasted good." Then he arose and tried to walk but just his backside went forward, then he felt of his backside, and behold he had lost his musk-bag. "Those rascals, they did mischief to my musk-bag." He went towards the beach and sat down on the rocks on the point of land. When somebody came paddling along, Klusalagila asked them, "Have you any news?" "No," said they, "those behind us have news." Another canoe came paddling along; he asked, "Tell me some news." "We have no news, those behind us have news." Another canoe came, "Tell me some news," said he; "it is said

## "We Are Left Alone to Die"

By BIG WHITE OWL

The Indians of Canada, the first citizens of this fair land, are denied the right to participate in the life of Canada on the same level as that which is granted to other so-called Canadians of European descent. Why are the Red Indian people held in bondage? Why are they denied every vestige of human rights? Did not Canada, in the United Nations Charter, pledge to do the following:

"To ensure, with due respect for the culture of the peoples concerned, their political, economic, social and educational advancement, their just treatment, and their protection against abuses, etc."—"To develop self government, to take due account of the political aspirations of the peoples, and to assist them in the progressive development of their free political institutions, according to the particular circumstances of each territory and its peoples and their varying stages of advancement, etc. Today the Indians of Canada are a broken and scattered people, sadly impoverished, starving, bewildered, ill in body, spirit and mind! In this 20th century of atom and supersonic progress we are obliged to subsist on the tag ends of the white man's leavings. Why must this be so? Are those "Four Freedoms," which we hear so much about, meant to be shared by white men only?

Yes, the Indian council fire of old is but a tainted pit buried beneath the accumulating sands of time. No more do we proudly hold aloft the Ceremonial Pipe as a symbol of peace. No more does the blue smoke curl at break of dawn from cosy log cabins in the wooded vale. No more can you hear the maul resounding from the black ash log. No more can

that you have news." "Oh, indeed, we have news about the musk-bag of Klusalagila, it is said that the children are playing ball with it." "That is what I wish to know," then Klusalagila started, as he knew where the children always played. He tried to run but his backside always went ahead. He was quite a long ways when he heard the children shouting, so he sneaked along, and hid close by where the children were playing ball with Klusalagila's musk-bag. "Come this way, come this way." He did not need to hide long when his musk-bag came bouncing right where he was hiding. He got up and tried to sit on his musk-bag when it was bouncing around, then when the children saw him trying to sit on his musk-bag they all began to sing, "He tries to sit on it; he tries to sit on it." Then he sat on his musk-bag and it went into him. Then he went back to find his Mother's fish knife.

When he got home, his mother said, "Why have you been away so long?" "I was away a very long time trying to get back my musk-bag, mischief was done to me by the children." That is the end.

you hear, during the night or stillness of day, a sweet voice singing a native lullaby. No more may one see the great golden fields of waving maize. Nevermore shall we walk along the flowery trails that wound over hill and field. . . . The majestic mountains and the lovely valleys are no longer entirely our own. Truly, we are a lonely and forgotten people, a sad people, untortured and indescribably poor.

We cannot have back the old days—the time when we were free and just as happy as the birds of the air—all of that it but a vague memory now. We cannot win back our clean blood stream and superb health. We are now so dreadfully spoiled and contaminated. Our purity of thought and action has been soiled by the influence of a strange civilization. . . . Wherever you are just look around you, my brave but lonely people, and you will see that even the beautiful springs, and rivers, and lakes, are vanishing before the cruel and transforming hand of the Pale Man. Yea, the great forests of our beloved land are being stripped and destroyed. The game and fish are fast disappearing. No more does the Medicine Man heal the sick and comfort the dying—the power of faith is gone. And those who once were our feathered and furred friends now fear us. We are left alone to die.

No more are we held spellbound by the oratory and wisdom of our Chiefs and our Councillors. Change and decay is everywhere and the spirit of old seems to have gone astray. Today we are but poor imitators of something which we are not. We are indeed paying a great price for the White Man's way of life. . . . Shall this great sacrifice be all for naught—I sometimes wonder?

I sincerely believe that our real chance for complete emancipation lies in the fact that we must continue to everlastingly expound and rigidly adhere to our faith and ideals. Ideals which have been forged out through countless generations of effort and struggle. We must never completely surrender our grand heritage. We must try to recapture the spirit of our forefathers who were willing to share but not entirely forfeit their many privileges and rights. Like them we must be brave and courageous and true. We must have faith in ourselves and in our children. We must think and build for the future. And lastly we must remember that we are the NATIVE

## NEWS FROM ALBERTA

The Indian Association of Alberta sponsored a short training for adults in Edmonton, Feb. 25. Members of the University staff, the Canadian Vocational Training, St. John Ambulance Association and the Superintendent of the Charles Camsell Indian Hospital, all freely gave their time and services. The Biscal Memorial Institute provided space for classes.

Discovery of oil near Leduc, Alta., has given rise to hopes that oil may be discovered on one of the reserves of the Edmonton Agency. Drilling is still going on at the Stoney Reserve.

Johnny Callihoo, President of I.A.A., in his message to the members, said in part: "We must face our struggle with all our time, all our strength, ambition and education. We must face our struggle with high courage. . . . we can educate ourselves to our great task by going to meetings regularly, by studying our memorials, by studying the draft brief, by studying our treaties, the negotiations before the treaties and the present Indian Act." The President adds: "There is no reason to believe the Indian people will not produce the type of men and women who will have the will and the ability to lead their people in this high endeavor. . . . A special Joint Committee of the Senate and the House of Commons has been appointed and has sat at 21 meetings since May 13, 1946, to examine and consider the Indian Act. . . . We have been able to bring into the open copies of treaties, which have been hidden from us since they were first signed. The Indian Association of Alberta is working to enable the Indians to enjoy the benefits of schools, to protect this minority group, the Treaty Indians. . . . The policy of the Government has changed very little since the signing of the treaties, in fact, very little advancement can be noted in the Indian people. This state of affairs lies squarely at the door of the Government of Canada and its officials."

In negotiating the treaties the representative of the Government stated, "The ear of the Queen's Government will always be open to hear complaints of her Indian People and she will deal with her servants that do not do their duty in the proper manner."

The President's closing remarks were, "In God we trust, and we trust His eye is upon us. Through God we shall get results through mercy of Christ the Lord."

CANADIANS, and that it is our sacred duty to continue to contribute our share for the culture and the welfare of the CANADA of tomorrow. . . . As a race of people we must continue to live — We must not give up hope and die!

I Have Spoken.

**BEST OF LUCK TO ALL AT THE CONVENTION!**

# Plea for Indian Equality

By DAN KENNEDY  
Of the Assiniboine Tribe

Opening his address with the quotation, "Lord, let me be meeker with my brother who is weaker," Mr. Kennedy said the quotation was one of the brightest gems in Christianity's apostelship of prayer, the golden key to the pearly gates of Elysium and a creed worthy of our mighty paleface brothers.

"Yet, today," said Mr. Kennedy, "your red brother is standing at the crossroads of life, scanning the distant horizon with visions of what the future holds in store for him. Will it be a new charter tempered with the ideology of this Christian teaching?"

Recalling the historic occasion when the Assiniboine Indians met with the Treaty commissioners in the Qu'appelle Valley in the summer of 1874 to sign a treaty, Mr. Kennedy said:

"By virtue of this treaty the Indian is exempt from foreign military service and by the same token the statutory recognition of Canadian citizenship is still being held in trust for him by the Crown, even so by his sacrifices and loyalty, gloriously given in two world wars, he has enriched and rededicated the spiritual concept of Canadian nationhood.

When the British people were faced with invasion during a crucial phase of the war, he said, Canadian "wrung their hands and prayed to heaven to spare the people of Britain from slavery."

**Conditions at Home**

"But why be sanctimonious when we have these conditions right here at our doorstep?" he asked.

Quoting from Indian Department statistics, Mr. Kennedy said

that in 1941, out of a total school enrolment of 17,281 Indian children only 378 in the whole of Canada were in Grade 8, and 131 in Grade 9.

Conditions of life and hopes for the future of American Indians were better than those of their Canadian brothers, he declared. He said there were 300,000 Indians in the United States as against 118,000 in Canada. The American appropriation was \$35,000,000 or a per capita grant of \$117 as compared with Canada's appropriation of \$5,000,000 or a per capita grant of \$42.

He pointed out that 4682 of the permanent United States Indian Service Staff of 8000 consisted of Indians. This included 8 Indian superintendents, 251 in professional positions, 935 in clerical jobs and about 3475 in other skilled occupations.

"In Canada, although the Indian Service staff is approximately 1000, we find no Indians listed," he declared.

In 1924, Mr. Kennedy revealed full citizenship was voted to all Indians in the United States without prejudicing their treaty rights, as the first step towards the goal of ultimate emancipation.

"Speaking as an Indian, being one of them—who has lived, seen and felt the pulse of his people for the past 72 years, from the buffalo days to the present bewildering tempo of a fast-moving age—and who has learned to love your culture, your arts, your classics in literature and music and the incomparable spiritual teachings of the humble Nazarene, may I offer a few suggestions for the rehabilitation and the spiritual rejuvenation of my people," Mr. Kennedy said.

The following suggestions were outlined by Mr. Kennedy:

1. That a humanitarian interpretation of our treaties be the moti-

# 11,000 Sask. Indians May Be Given Vote

vating spirit of the members of the Joint Committee of the Senate and House of Commons in drafting a new charter for the Red Man.

2. That steps be taken to reorganize and modernize the Indian school system, to give the Indian equality in opportunities with his white brother, so as to fit him into the pattern of Canadian life.

3. That franchise be voted to the Indian without jeopardizing his treaty rights and interests, thereby restoring to the Native Canadian dignity of manhood and pride of race.

4. That old-age pensions and other social services on the same basis as the white be extended to the Indian in place of the handout of four dollars or five dollars in kind, which he is receiving at present from the Agency warehouse.

5. That immediate steps be taken by the Government to launch a housing program to correct the unsanitary conditions on the reserve—if, for no other consideration than self-preservation—as disease germs are no respecters of persons.

6. That an up-to-date policy be formulated and legislation passed to give the Indian self-government within the boundaries of his reserve, on the same lines as now exercised by our kinsmen across the border.

"Under the present tutelage system, democracy and the Red Man are not even on speaking terms," he concluded.

## Noel Garrard Appointed Indian Agent

ALBERNI, B.C.—Noel Garrard, M.B.E., who has been acting Indian agent in this district since April, 1946, has received a permanent appointment to the Department of Indian Affairs.

He succeeds P. B. Ashbridge, who retired early last year.

Mr. Garrard has a long and varied career both in the armed forces and on the west coast. Born in Nanaimo, he first came to the Alberni district in 1897, and later lived in Sofino.

During the first great war he joined the Canadian Army and saw service in the Messines area. He later transferred to the navy and became a lieutenant-commander sailing in motor vessels off the Irish coast.

On his return to Canada he served in Tofino in the life boat station there.

In 1936 he joined the Indian Department, becoming engineer on the department's vessel, the "Duncan Scott."

When the second great war commenced he again offered his services to the country and joined the marine squadron of the R.C.A.F. In January, 1946, he was included in the King's Honor list and was awarded the M.B.E.

Government Official: "Just look at this, it seems a shortage has developed in our war surplus material."

REGINA, Feb. 28.—(CP)—Saskatchewan Indians may soon be offered the right of a provincial vote, but sources close to Indian affairs, including the C.C.F. government, question whether Canada's original owners want it. There is the problem, too, of the British North America Act, which states that Indian affairs are exclusively a federal matter.

Government law experts, however, say there is a chance of a loophole in this matter under another section which authorizes amendments to the act.

Premier T. C. Douglas, named Red Eagle when he became an honorary chief of the Assiniboines in 1945, revealed this week that his government was studying the possibility of offering the vote to the province's 11,000 Indians including Cree, Chipewyan, Salteaux and Sioux. They would be the first of Canada's 127,000 redmen to receive the blanket invitation.

However, Indians among active service veterans of the First and Second Great Wars now can vote without any prejudice of their treaty rights.

Premier Douglas mentioned the question of citizenship as a prime factor in origination of the new proposal. He said it would be inconsistent to pass a bill of rights, now before the legislature, and retain a group within the province without the right to vote.

**Colonial Packers Ltd.**  
COLONIAL PACKERS LTD.  
Office Foot of CAMPBELL AVENUE VANCOUVER, B.C.  
Tel. HAst. 3046 — HAst. 5990

**LATEST MODELS SMALL BATTERY RADIOS**  
Ideal for Gillnetters—  
from **\$47.20**  
RCA Victor — Philco — Sparton Stewart-Warner — Marconi — Stromberg-Carlson  
Our Expert Repairs are famed from North to South!  
SATISFACTION ASSURED  
—Over 30 Years Experience—  
Fast, Efficient Service on All Makes!  
**COAST RADIO and ELECTRIC CO.**  
(Frank Cox)  
BELLA COOLA, B.C.



SUBSCRIBE TO  
**THE VANCOUVER SUN**

British Columbia's  
Leading  
Newspaper

By Mail  
3 Months - - \$2.50  
6 Months - - \$5.00

By Carrier  
\$1.00 per Month

## Health Department

(Continued from Page 13)

and cured, it often damages the heart, blood vessels, brain, nerves, liver, bones, eyes, or any part of the body, and causes great suffering, and many years later heart trouble or paralysis or insanity may develop.

**Can Syphilis Be Cured?—Yes.**

**How?—**By proper treatment, especially in the early stages of the disease. Usually it is necessary to receive treatment at least once a week for one or two years. The greatest number get cured when treatment is started during the first few weeks of the disease, especially during the chancre stage. Proper treatment makes syphilis non-infectious, and can improve even an old case. Find a reliable physician. Then place confidence in him and remain continuously under medical care.

**What Kind of Treatment Does the Doctor Give?—**Different kinds for different patients but, as a rule, these include arsphenamine, bismuth, mercury. The doctor first makes a thorough general examination of the patient and tests to find out whether the disease is really syphilis. He also makes tests from time to time while the treatment is going on. Treatment usually con-

### Correction

Re Chief of Kwagueltl Tribe, is Chief Tom Johnson Owahelogli, the hereditary leading Chief of the Tribe.

## Indian, 100, Leaves Widow, Aged 104

**SECHELT.** — Funeral services were held here Saturday for Billy Johnson, 100-year-old blind Indian who died Thursday.

The Indian is survived by his wife, aged 104.

A one-time logger, Mr. Johnson worked at odd jobs on the Sechelt reservation until blindness struck him when he was 86.

His aged wife is at Pender Harbor Hospital, where she was taken several weeks ago.

Rev. Father Campbell officiated at the funeral.

sists of at least 20 injections of arsphenamine, and at least 40 injections of bismuth or mercury. Later treatment depends on how the patients gets on. Penicillin may be used sometimes.

**—Can the Patient Treat Himself?—**NEVER. Only reliable physicians know how to treat the disease.

Do not trust advertising quack doctors or medicine companies. They only want your money. Your Health Department can tell you if your practitioner is a licensed physician.

**REMEMBER! TREATMENT STOPS THE SPREAD OF SYPHILIS. TREATMENT C U R E S SYPHILIS.**

**EDITOR'S NOTE:** Arrangements have been made with the proper health authorities to answer any questions for our readers on any health articles appearing in these pages.

## FISHERMEN'S CO-OP SEEKS PRICE SCALE

**PRINCE RUPERT, March 3.**—Annual meeting of the Prince Rupert Fishermen's Co-Operative Association concluded here Saturday after a three-day session. One of the chief topics was a proposed agreement for co-ordination of price scales and operating conditions all along the coast between the B.C. Fishermen's Co-operative Federation and the Prince Rupert, Vancouver and Victoria Co-ops.

## CLASSIFIED

No MORE WAITING  
SPENCER'S SEED CATALOG  
Now Ready  
SPENCER'S SEED STORE  
David Spencer Ltd.  
VANCOUVER B.C.  
Mar. 7/12

# KLA-HOW-YA TILLICUMS

NIKA COOLI SAGHLIE  
MASSETT

NATIVE BROTHERHOOD CONVENTION

Delate Hiyu Wah Wah

Delate Hiyu Muck-a-Muck

Greetings from

# ABSOR VITE



A native Indian discovery now used everywhere for many stomach disorders. Good for upset stomach.

32 oz. size - \$2.25  
16 oz. size - \$1.25

A product of  
**RAY-VITE LABORATORIES LIMITED**  
VANCOUVER, B.C.



# shop wisely!

Woodward's large variety and complete selection of quality merchandise in every Department will help balance your budget.

Consistent Every-day Low Prices.

Write for Mail Order Catalogue Today.



# Woodward's

MAIL ORDER SERVICE VANCOUVER, B. C.

WESTERN CANADA'S SHOPPING CENTRE