



NATIVE VOICE



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

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PRICE 10 CENTS

The B.C. Provincial

VOTE!

For Native Canadians

- The 19th Annual Native Brotherhood of B.C. Convention will be held at Bella Coola commencing April 5.
- Welfare Conference — The Regional Conference on Welfare will be held at the Empress Hotel on May

2, 3, 4. Indian Welfare will appear on the agenda for the first time in Canadian history. Mr. George Clutesi and Commissioner W. S. Arneil will speak in connection with Social Welfare.

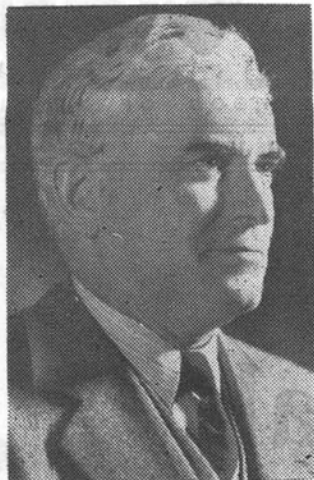
INDIANS GRANTED B.C. VOTE

THE AMENDMENT TO "ELECTIONS ACT" MEANS TO B.C. NATIVE INDIANS:

- The right to vote at elections.
- Be a candidate in the elections.
- Preserves any rights in the past.

THE AMENDMENT DOES NOT MEAN:

- The granting of full citizenship rights such as:
 - Old Age or Mothers' Pensions
 - Social Service
 - Change in Educational or Health Policy



The Premier of B.C., Byron Johnson, who took the first and most forward step ever taken by any Provincial Government in Canada when he granted the Indians the vote.

What Do You Say?

William Scow, President Native Brotherhood of B.C.: "It is a great step forward."

Reginald Cook, Alert Bay: "For the first time in over one hundred years, Indians will be considered adults."

Mr. Pahl, Hartley Bay: "Encouraging advancement."

Dr. G. H. Raley, Vancouver: "The Brotherhood is to be congratulated on their splendid work."

Kitty Green, Port Simpson: "I hope this leads to better education, that our children will enjoy the same educational privileges as others."

Tim Moody, North Vancouver: "This is a start to some kind of equality. What tickles me is that the youngest province in the Dominion has taken the lead, and most of our young people think it is wonderful."

John Bowe, Vancouver: "I am certainly glad the Indians now have the vote as it is a good start."

B.C. Indian Arts and Welfare Society: "We offer our congratulations to the Native Brotherhood of B.C. for their efforts in these many years."

White Eagle, Hatzic: "I do hope they don't mix their vote with the other people in the different ridings. . . I have always maintained as you know, that the Indians are the first citizens of Canada, and they should elect their own representative to the Dominion and Provincial parliaments."

Ed Kelly, one of our good Indian workers: "This is a great step towards advancement—but it is going to take a few years before the majority of Indians get knowledge of the voting system. The younger ones will all vote eventually. A certain percentage of our older people will vote, and some won't, because they don't understand. But from now on the Native people will study the power of the vote and take notice."

Maïsie Armytage-Moore: "It is my privilege to have many Indian friends and knowing them I feel sure that they will be cautious and give the vote careful study before doing so. Each Indian will, when he accepts the vote, feel a deep responsibility and take it as a sacred trust, studying what is best for his fellow Indians."

"This gaining of the vote has been so unexpected and sudden it leaves many bewildered, and in many cases suspicious, fearing for the safety of their rights."

"There is need for careful instruction and enlightenment as to the benefits of their new citizenship. We are all standing by them, respecting, loving and ready to help to the end."

Ellein Neel: "When I heard the news I was tickled that our people will now have the vote. It is a good beginning."

Big White Owl, Toronto: "The granting of the vote to B.C. Indians in the forthcoming provincial election and all future elections, and the opportunity of placing a candidate in the campaign, is surely a wise and progressive move. If this franchise is granted to Indians without being obligated to forfeit aboriginal rights then indeed it is the first and most forward step ever taken by any Provincial Government of Canada."

Mrs. C. H. Joy, Port Alberni: "I would like to tell you how much we enjoy your publication and how pleased we are that the voting for Indians is now an accomplished fact."

Dr. Peter R. Kelly: "This has opened the door to the way that leads to everything. I have visited the Attorney-General and the Premier. They gave the Indians of B.C. the first real chance they ever had. Mr. Attorney-General assures me he wishes to help and explained that the vote in no way jeopardizes Indian rights."

"I sometimes have felt very discouraged since my last trip to Ottawa, but now I am full of hope."

Guy Williams: "Indians now will have a very powerful weapon in their hands to back up demands for the rights of citizenship."

Questions and Answers

THE NATIVE VOICE will include in its columns a QUESTION AND ANSWER BOX for those who have questions on the vote, facts about opportunity for education, or anything of interest generally both to white friends and our own people. We will try to find the answer for you to the best of our ability.

We would be glad to receive your suggestions about WHAT I WOULD LIKE TO READ ABOUT IN THE NATIVE VOICE. Suggestions will be published and followed as closely as possible.

We look forward to your questions and suggestions.



HON. GORDON WISMER
Attorney-General

Victoria, B.C., March 14th, 1949.

The Native Voice Publishing Co. Ltd.:

It is a great pleasure for me to extend to the Native Indians of British Columbia my warm and personal greetings.

I feel that in granting them the franchise, this Government has recognized a principle which should have been invoked long ago. These new voters are the only true Canadians; the rest of us came to this country from other lands and it is only fit that they should have a voice in the affairs of their own country.

I might point out that the amendment to the "Elections Act" does not grant to the Indian any more than the franchise itself, but this is a priceless possession to all free men in a free country and thus for the first time the Indians of British Columbia will have an opportunity of voicing their claims to all of the other privileges which are accorded Canadian citizens. It also PRESERVES ANY RIGHT HE HAD IN THE PAST, but it gives him only the additional right to vote in the election OR BE A CANDIDATE IN THE ELECTION.

This is the first and most important right and privilege and through the exercise of the franchise their voice will be heard in Council, not only on their own just claims, but on all other matters relating to the progress, prosperity and development of this great Province.

It seems to me that this step of the Province of British Columbia will have a profound effect upon their very reasonable request that be given the vote at Federal elections.

I know that they will play their part as good citizens and that they will give due consideration to the issues and the candidates when they cast their ballots.

As it stands now, the Indian is in a position effectively to demand his rights.

I wish, as Attorney-General of this Province, to tender my sincere congratulations and all good wishes for the future progress of our newly enfranchised Canadians.

Yours very truly,

G. WISMER,
Attorney-General.

A NEW DEAL

Editor, Native Voice:

The news of the extension of the right to vote for Indians is a pleasant surprise. I was getting ready for bed when the news came over the air last night. It was so unexpected and isn't this what we have been clamoring for the last 100 years? Clamoring for the removal of a false racial barrier? Now this may be the turning point in our long history.

We are stepping on the threshold and there is no turning back. This is a long, hard won fight. Two of our young people were excited about the news this morning—Joe Hopkins and Bob Barton; but many yet do not realize the importance of this privilege for our future welfare.

This is a new deal and something always comes out after a deck of cards is shuffled.

WILLIAM FREEMAN
Klemtu, B.C.

PHILPOTT EXTENDS CONGRATULATIONS

Editor, The Native Voice:

Just a few lines to congratulate your fine paper on the victory won by the granting of the vote to natives in British Columbia. I regard this as the turning point in the fight for full human and equal rights for "Indians" in all Canada. Of course, there is a tremendous job still to be done. But this great advance in B.C. is the crucial victory in the whole movement.

Many people and agencies have contributed to this great victory. But your paper seems to me to have "sparked" the awakening. You are small, no doubt. But as a wise book says "Behold how great a matter a little fire kindleth."

The beacon fires lit in B.C. will soon be taken up from coast to coast. At last the first American is coming back into his own heritage.

Yours as ever,
ELMER PHILPOTT

Frank Assu in Winnipeg Attending N.A. Brotherhood

WINNIPEG, Man., March 17.—The North American Indian Brotherhood, now holding their sixth convention here are planning to make a formal request of the federal government for a \$2,500,000 "revolving loan" for business and industry purposes.

Stanford Professor On Research Work At Klemtu

A scientist and professor of anthropology is visiting us at Klemtu. We are indeed honored with the unheralded visit of Dr. Ronald L. Olson, formerly of the Stanford University, now professor of anthropology in the University of California at Berkeley.

Dr. Olson is here to do research on the past social system of the two tribes settled here. He is familiar with the forgotten history of the Indian races of this coast and Alaska and has a collection of some of the most interesting Indian legends and folklore. The man possesses a sharp mind and piercing eyes which seem to penetrate right through you. If time permits we might have in print the mythology of the Kitasju Tribe.

This is the second time I serve as interpreter for Dr. Olson. I met him 12 years ago and at first I was a little suspicious and opposed him although he offered to pay me a dollar an hour at that time. I gathered that he was one of those people who try to prove that the Natives originated from Asia. I even forced him to show me his credentials. I was sorry for my actions afterwards.

I know now that the work of the anthropologist often backs up our claims. I only wish that this big professor was contagious so I could attain his vast knowledge.

We have already spent about two or three hours of mental strain,

Under the present Indian act, Indians are minors, therefore not at liberty to make loans from the banks or lending houses. At Otawa is a \$50,000 revolving fund and the maximum an individual can secure is \$500, a tribe \$2000. With sufficient funds available for loans, the Indians could develop the reserves through buying farm machinery; could make loans for irrigation systems, co-operatives, etc.

B.C. Promised 1/3 Revenue

The treaty made during the time of Queen Victoria with B.C. Indians it was stipulated that one-third of the revenue would be for use by Indians. Frank Assu, President of the North American Brotherhood and his colleagues are out to see that this promise is kept and era even prepared to take action to the Privy Council in England should their demands be ignored by the Federal Government.

Tax Exemption Violated

Councillor Andrew McPherson of the Peguis Reserve in Manitoba reported a violation of treaty rights concerning non-treaty Indian land.

He charged one Native woman on his reservation had been evicted and her land sold for tax arrears.

Chief Thomas Jones of Cape Crocker, Ont., said that in his province game wardens and even police had attempted to interfere with rights of Indians on their reservations by challenging their fishing methods.

but my association with such a mind will long be remembered.

WILLIAM FREEMAN,
Klemtu.

B.C. INDIAN ARTS AND WELFARE

Resolve Indian Council Advise Department Head

WHEREAS the Native Indians of Canada loyally have supported the British Empire in periods of stress, thus proving their allegiance to the Crown;

AND WHEREAS participation in government through exercise of the franchise is not generally available to them, yet extended to recent immigrants from foreign lands;

AND WHEREAS there is evidence of the ability of the native race to stand on an equal footing with new Canadians in every field of endeavour if opportunity is afforded;

BE IT RESOLVED that the B.C. Indian Arts and Welfare Society respectfully recommend to the Government of Canada the following procedure:

1. Pending the eventual granting of full and equal citizenship, an invitation be extended to the Native Organizations, asking them to elect in their own way one delegate from each Province to act as an advisory council to the head of the Department for Indian Affairs.

2. That the said council may, through direct approach to this official, inform him regarding conditions among the native people and suggest a course of action consistent with their welfare and that of all people of the Dominion.

3. That the head of the Department for Indian Affairs shall give the advice of the Indian Council courteous and careful consideration, and provide the members with full and accurate reports of all discussions of their recommendations, and of all other business relating to the Indians represented by the council.

Beloved Interpreter Congratulates Friends on Vote

Mrs. Constance Cox, who for 30 years was court interpreter for the Indians of northern British Columbia, sends her message of congratulations to her friends on receiving the provincial vote.

Mrs. Cox speaks Tsimshian, Kitsen and Niska. It is said she can speak the languages from the salt water to the headwaters of the Skeena.

Born in Hazelton, B.C., she was brought up in the villiages and learned the ways of the Indians. She said "I can truly appreciate this great advancement for the Native people after 30 years interpreting in the courts of B.C. and being their friend and advisor. I feel as if I were fulfilling a great promise made in 1857 by my father, Thomas Hankin, the first white man in Hazelton. When he came up the Skeena he made feast with the Indians, 4,000 attending. It was then he promised that his daughter would be their friend just as he was, and learn to talk their language and advise them."

The following is her message: "My friends, I greet you today and rejoice with you that you have at last received your rights. As your friend I advise you to be careful and use the vote as a body getting right advice from your leaders. God bless you."

Skipper Mark Smith Laid at Rest

A skipper of one of the fishing boats has gone to sleep. Asleep after years of sleepless nights while fishing in the waters so deep. A ship lies anchored in the shore and seems to know that it will no more hear its master's voice.

Many will rejoice as they look at a new star in heaven, because a true friend has reached life's goal—"The Golden Gates of God's House." We can be sure when God hands the faithful old skipper his well-earned trophy—Eternal Life—He will say—Well done, Mark, well done.

—L.B.P., Prince Rupert, B.C.

AIYANSH BUILDS NEW CHURCH

The people of Aiyansh have been very busy building a new Anglican Church. The work started in October and has stopped for a while, but will get into full swing when the spring weather arrives. The concrete basement is now complete.

This has been the coldest winter we have ever had on the Naas River. The river froze up right from close to Mill Bay Cannery to Aiyansh. Anyone could travel on the ice without seeing any water. Never was like this for many years. Supplies in the village store are getting short.

During the winter so far two young men have married. They are Charlie McMillan to Helen Adams. Charlie is the son of Walter McMillan.

Josephine McMillan became the bride of Cecil Mowen. Josephine is the daughter of Henry and Tilly McMillan and Cecil the son of John Mowen.

MRS. SARAH ADAMS PASSES
And so Mrs. Sarah Adams passed away, leaving to mourn her husband, Roy Adams.

We have had no school teacher for over a month. Our teacher left at Christmas time for his holiday and was unable to return on account of poor health.

NOTE: Sorry we are late in publishing this news. Seemed to have got mixed up with wrong file but many will be interested.

Pat. in Canada, U.S. Pending

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El Dorado

Everybody was talking. From Costa Rica to Peru, in all the great territories of Venezuela, Colombia and Ecuador, wherever there was a Spanish camp, bearded soldiers were buzzing with it. "El Dorado? Have you heard it? The Gilded Cacique? Such a story!"

"The Gilded Cacique! What is that? A god?"

"Oh, no, no! Not an idol, man! A Chief. He wears no clothes, only gold dust, powdered all over his body."

"Where does he get it?" Gold was the magic word to the Conquistadores. Listening ears drew nearer. Heads leaned close together. "Such a waste! He must have rich mines. Where is this, do you know?"

A chorus: "Tell us! Tell us!" The gossiping voice lowers a little. "I got this straight from a person of great importance. You would agree to that, if I could tell you. Just the two of us together, he told me the whole thing. He heard it in Quito. This Gilded Cacique rules a great nation, the Chibchas of Bogotà. You have heard of Bogotà, surely, the Land of Cinnamon? The Cordillera mountain ranges run there and in the midst is the Bogota Plateau. It is a region almost as rich as the Inca kingdom of Peru. You have heard many tales of that land, the golden Sun Temple at Cuzco, the tales of treasure! The Chibcha gold is scarcely less."

A voice breaks in. "It's emeralds they trade, isn't it?"

"They make many things. Their cities have immense temples all packed around with cone-shaped houses. Their metal-workers are like nothing in this world. Even Spain cannot equal them. They use a gold-disk currency and have contrivances for exact weighing and measuring. They mine salt, as well as gold."

"Who cares about salt when there's a chance at gold, fellow?"

"They carve statuettes with copper tools. My friend told me he had one, but I could not get him to show it to me. This Cacique, now, he uses gold powder as fine as salt, all over his splendid body, fresh every morning. He washes it off at night."

"I'd settle for his bath water!" There was a great roar of laughter. "How does he make the gold stick on, I wonder?"

"Some kind of gum, they say. Remember that story of Balboa's how the Chief's son up North of here struck the scales with his fist when our men were weighing out the gold trinkets his father gave them?"

"Yes," echoed a listener. "That was a good one! The Chief gave these gold trinkets to our men

and they were weighing them out, so each should receive his fair share. The Prince, his son, struck the scales with his fist, as you say. He shouted at them: "What is this, Christians? Is it for such a little thing that you quarrel? If this is what you prize, I can tell you of a land where they eat and drink out of gold vessels, and where gold is as cheap as iron is with you."

"So he charted the road to Peru. Isn't that how it ended?" The voice dropped to a whisper. "Mark my words, this will end the same way! El Dorado will be the goal of every expedition, dangerous as it is. What else have you heard?"

The first speaker took a quick look behind him. No one was near. "As I said," he went on importantly, "this great lord, the Gilded Chief, goes about continually covered with fine gold. He says any other clothing is less beautiful. Let the other lords and princes wear gold ornaments as they please. There is nothing original about that. Everybody does it, piling on more and more until he is weighted down to the ground with it. To powder oneself with gold is something strange, new and more costly, because what is put on in the morning is washed off at night and falls to the ground and is lost."

"They say the Incas bathe in golden tubs, in water which has run through channels of silver."

"The stories told of the Temple of the Sun at Cuzco are almost unbelievable. Even the gardens

are filled not only with growing plants but with gold and silver ones. There are vegetables and strange animals, jewel-set in gold. El Dorado looks on all this as a commonplace. His whole thought is to be different. While walking clothed in shining dust, he says, his movements are unimpeded and the graceful proportions of his body can be seen in beauty unadorned."

"Must be quite a figure of a man. What else?"

"The Indians say he anoints himself every morning with a fragrant gum and sprinkles fine gold all over himself, from the sole of his foot to his head. So he goes about polished like a gold statue. There's another tale about him. Every year he goes to his sacred lake—Guatavita, it's called—the home of the powerful gods of his tribe. A great religious ceremony is conducted there. At the close, the Cacique mounts a raft and is towed out into the middle of the lake, where offers prayers and throws in quantities of votive gifts worked in gold and emeralds. Then he dives overboard and swims about, gleaming like a great golden fish."

"If he can toss about treasure like that, what must his city be? A wishful tone crept in.

"Three expeditions are outfitting for the search. Benalcazar is coming up from Chile, Quesada is in Chibcha territory now, and that German Federmann is getting a band together in Venezuela. They'll probably all starve to death. It's bad country up there in the Cordilleras, with the rainy season to think of as well. The thing's only a rumor, when you get right down to it. You know how a story-like that snowballs . . ."

"Gold is the kind of snowball to tickle anybody's fancy! I could use a lot of that kind of snow." They all laughed at this. "Everything's a gamble anyway. I think I'll try to get in on it—they're taking volunteers, I imagine. It was an itching foot brought me here in the first place."

(To be continued)

Subscribe TODAY to
"THE NATIVE VOICE"

CHARLIE RED IRON

(Frozen to death at Big River, Sask., en route to Sandy Lake, about 1941-42.)

Charlie Red Iron's wife was sickly. And his children short of food. So he hurried on along the frozen road.

His white shirt and his dungarees Were thin and worn and old, And he didn't have a stitch of underwear.

His blue suit coat was tidy. But it couldn't stop the cold. Charlie paused before a shack beside a lake.

He held a fish extended— "I need clothes . . . for child . . . so high. And something for a woman, if you please."

The logger's wife was busy. She dropped clothing in a sack. But never thought to offer him a coat.

Charlie mused his dogs across the lake. And soon was lost to sight. (The bush at night can be most awful dark!)

They found him in a week or two, His lead dog on his chest— Frozen solid, guarding Charlie from attack!

So then the Moutie came for him, The Pastor dug his grave, His children ate a good square meal for once.

And next year Felix Red Iron Joined the army of the King. (And for aught I know he died across the sea.

For the doings of the Red man Don't concern the white man much. But this, isn't how it really ought to be!

K. CASLEV.

RECORDIALLY YOURS

Philip Frazier, and his wife, Susie Meek, have made a recording of an old Sioux hymn, and a "modern" Indian song—"By the Waters of the Minnetonka." Here are two fine voices in a record you will want to own, and the proceeds will go toward helping to buy a car for Rev. Frazier for use in his missionary work. Send your orders to them direct, at Hominy, Oklahoma. \$1.25.

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Send for official Subscription Book to . . .

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'Tommy Longboat, Our Hero Is Dead'

By BIG WHITE OWL

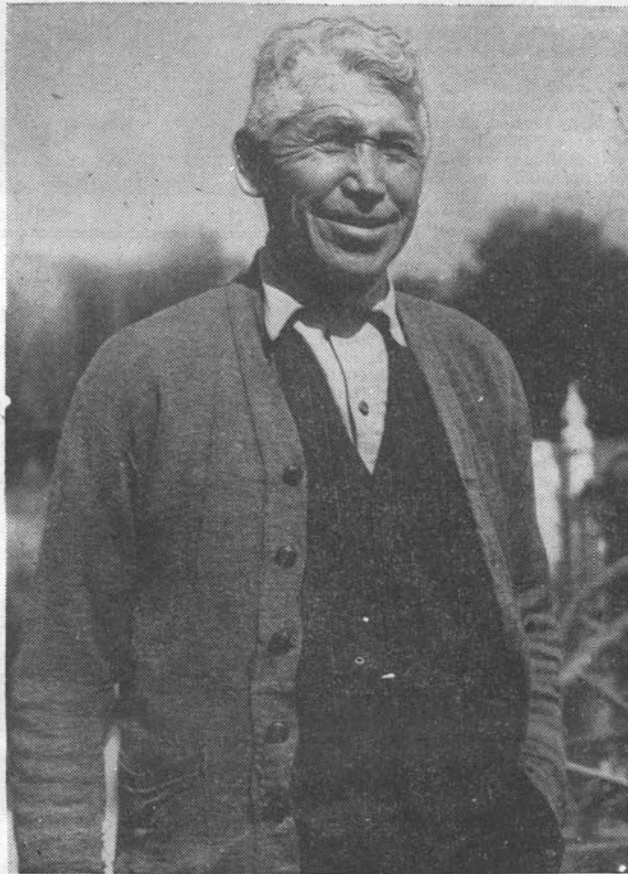
Today as I write this story my heart is heavy and sad, because Tommy Longboat, Our Hero Is Dead! The great marathoner was better known among his Ononadaga brethren as "Gagwagi." He was a full-fledged member of the Long House sect and he was buried under their ancient ceremonial rites.

The late Tommy Longboat was the only Indian athlete, born and reared in Canada, who ever received a welcome from more than 100,000 wildly cheering people at one time. Yes when Tommy Longboat was alive; when he shook your hand and looked at you with those twinkling blue-grey eyes of his; when he grinned instead of answering you—at once your heart told you: "There is a real man."

He served in the Armed Forces of both World Wars. In the First World War he went overseas with Col. Dick Greer's Sportsmen Battalion. He served two years in France as Dispatch Runner and narrowly escaped death on more than one occasion. In World War 2, he served with good record in the Veteran's Guard of Canada. He made a good soldier and his un-restrained dignity was admired by all who came in contact with him Tommy Longboat was everybody's pal.

Gave One Dollar Bills

How well I can remember the time—when I was but a wee lad—Tommy Longboat came to the Moraviantown Reserve to put on an exhibition ten mile race at the annual Fall Fair. What a thrill it was for us kids to see this great Indian marathon runner in person. And it did not hurt our pride very much when he put our best long distance runners to shame. Without over-exerting himself he finished that 10 mile run well ahead of the few who stayed the distance with him Tommy Longboat was our ideal, in school, at home, and everywhere. He was a man of good heart, too. Money never really meant anything to him. When he had it he shared it with the less fortunate without as much as even expecting a 'Thank You' for his kindly deeds. At this particular event at Moraviantown, Ontario, he gave away a whole satchel full of crisply-new one dollar bills to the children who crowded around the planked stage platform



The greatest Indian long distance runner of all time, Tom Longboat, "Gagwagi of the Ononadaga Tribe," has passed on into the spirit world of his ancestors. He departed from this all too materialistic world on "the 10th day of the Cracking Tree Moon"—January 10, 1949.

and to ensure better teeth. The fact that the babies, including their arms, were tied down with soft buckskin wrappings eliminated thumb-sucking which in the old days was unknown. Babies brought up in the Indian way were never fretful, sickly and nervous. (This cradle board is among the highly prized possessions of Chief Howard Skye, a very intimate friend of the late Tommy Longboat.) At a green corn festival of the same summer he was given his Indian name "Gagwagi." One Mr. Charles Sky (Howendoi) performed the ceremony. He carried the small boy as he chanted the song of thanks. In this chant he entreated the GREAT SPIRIT to bless the boy, that he may be an active and good runner, that he might become a message bearer for his people whenever he should be needed.

Official Messenger for Long House

Gagwagi grew up an active boy and true to the request made at his name-giving ceremony. He became the official messenger runner for all the events at the Long House for a number of years. When it dawned on him that he could run faster than his companions he did not show superiority but always remembered that it was a blessing he had received from the GREAT SPIRIT and was ever thankful for this gift of great speed.

Just before his death, according to custom, two men called at his home to announce the mid-winter Thanksgiving Festival. After they had delivered their message and done their duty (one of these men was Chief Howard Skye) he asked them to stay a little while as he had something to say. This was his message:- "Tell the people of Long House that I have a feeling that I am going very soon, perhaps in a few days. Tell them they must never forget nor leave off attending to the sacred duties of the Long House. I have always kept very close to our faith and assisted in whatever way I could. I urge that the people preserve that custom. Our Great Creator has given us our way of life; established our faith. It is our duty to be thankful for His gifts to us His people. I'll be leaving soon to go to the land of Eternal Life." Chief Skye and his friend left Longboat's place pondering over this message.

At the time of his death Tommy Longboat was a candidate for Chief of the Ononadagas of the Wolf Clan.

Last Wish To Be Buried with Ancestors

It was Tommy Longboat's wish to be buried in the Ononadaga Long House cemetery where his ancestors all are buried, beside the Ononadaga Lacrosse sports grounds, where he played as a boy, where he got all the exercise that made him a famous runner. He deemed it more honorable to be layed at rest among his kindred in familiar soil than to lay in some gloriously-foreign burial plot. Humble though the plot may look to outsiders the famous Indian sportsman esteemed the spot above all else, and his family faithfully kept his last wish.

In a postscript Chief Howard Skye, added:- "It is a custom among our people that when anyone dies at the hospital or anywhere else for that matter, his people have to appoint one man to go there with his burial costume, to dress him and prepare him for burial . . . I was the one appointed to dress the famous Tom Longboat for his last great journey." Thus ends Chief Howard Skye's contribution.

in front of the old grandstand. I was one of the more lucky one's that day. I got a crisp, new one dollar bill. I kept it for a long time but finally I was tempted to spend it on ice cream, peanuts, taffy, and rides on the old fashion steam engine, cable driven, Merry-Go-Round.

Here is what Lt.-Col. E. P. Randle, Supt., of the Six Iroquois Indian Nations of Brantford, Ontario, had to say:- "Tommy Longboat is survived by two sons, Thomas and Theodore, and one daughter Phyllis. Both of his sons served in World War 2. Tommy Longboat was a member of the Ononadaga Clear Sky Tribe of the Six Nations, and in spite of the fame and publicity he received in his younger days, he retained a quiet dignity and a kindly pleasant manner which made him a highly respected and well liked man."

Fine Man and Good Soldier

Magistrate O. M. Martin of Toronto, Ontario, had this to say:- "Tommy Longboat was a fine type of man and a good soldier. He had a wonderful outlook on life and he conducted himself accordingly. He did good work as a runner-messenger for our Company, which was an all Indian Company, in the 107th Battalion. (At that time Brigadier Martin was a Lieutenant in

the same Company. The all Indian Company had recruits from British Columbia, Saskatchewan, Manitoba, Quebec, Ontario.) Magistrate Martin continued: "At one time, in Flanders Fields, Longboat was dispatched to guide a General from one quarter to another. He set such a terrific pace through the trenches, he walked so fast the General found it difficult to keep up with his dusky guide. So the irate General called out: "Hey, soldier, just who do you think I am, Tommy Longboat?" As he sprang to attention to answer his superior officer, he curtly replied: "No, Sir; that's me, Sir!"

Here is what Chief Howard Skye of the Six Nation Ononadaga Tribe contributed through The Grand River Schem:- "The late Tom Longboat was born in 1886 on July 4th on the Six Nations Grand River land not far from the river, amongst the Ononadagas his people. When he was about two months old he was placed on a cradle board. This procedure was common with the Indians many years ago but Tom Longboat is believed to have been the last to have been treated in this manner. The belief was that babies tied on a cradle board grew up with straight backs and straight legs. It was also believed to further the development of the chest and legs,

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Sliamon is Outstanding As Active Athletic Community

Three miles northwest of Powell River is the village of Sliamon, reservation of the active and energetic Sliamon group. The members of this tribe are well known and popular in Powell River, where their prowess in various branches of athletic activities won them widespread recognition.

The Sliamon team, captained by Alec Louie, has for the past two years defeated all opposition in the Powell River area. Last year they won the league championship as well as cup tie honors, and they look like repeating this year. Many of these players would be an acquisition to the best squads in Vancouver. Alec Louie for many years has been considered as the leading centre half in the Powell River district, and several first-class teams in Vancouver have angled for his services. On this team, too, are three members of the famous Gallegos family. The veteran Pete Gallegos, whose bullet-like drives have won the respect and admiration of visiting teams, is still an active member of the team. His two nephews, Willie and Ernie, are following in the family footsteps. Other members of the team include Jack and Willie Timothy, Charlie Peters, Tony and Dempsey Noel, Stan Harry, Joe and Willy Dave, Charlie Wilson, Albert August, Willie and Henry Bob.

Other soccer greats of former days include John "Smokey" Johnston, Sammy Williams, Paddy Tom and Alec Gallegos.

IN BASEBALL, too, Sliamon has an enviable reputation. Outstanding in the history of the reservation are two "greats," the late Joe and Willie Gallegos. Joe Gallegos was one of the greatest soccer full backs ever developed in the Powell River area, and the equal of anyone now playing in Vancouver. The two brothers, Joe and Willie, were a spectacular baseball battery. After smothering all opposition in Powell River, they played for many years with the Squamish Indians in the play-off series, and Willie's strike-out feats and magnificent pitching are still among Andy Paull's most nostalgic memories. Joe, as a catcher, was unequalled on the North Shore, and he was one of the heaviest batters in the

league. Willie Gallegos, with proper coaching, might well have been a big league prospect.

In track and field events, the lads from Sliamon have on many occasions carried off honors in track events at Powell River. Today Ernie Gallegos and Jack Timothy could probably give any of Vancouver's fast sprinters a hard run. The athletic achievements of this small but tightly knit community have been truly amazing. Year after year they have turned out soccer and baseball teams that have thrilled Powell River crowds. Out at Sliamon visitors may see groups of youngsters from 7 and 8 years old and up kicking a football around or playing baseball. They are a credit to their race and from present indications will continue to maintain their place in the Powell River sport spotlight for many years to come.

One of the feature games of the soccer season in Powell River is the annual Sliamon vs. Churchhouse soccer game in which representatives from these two areas compete for the Indian Soccer Championship of the Coast. Thus far, Sliamon has carried off major honors.

—By J. A. LUNDIE

The Native Voice invites write-ups and pictures of other sports teams and their accomplishments.

School Children Entertain Parents

The C.Y.O., Guadalupe Chapter, Saanich, B.C. held a special service in honor of St. Valentine, on Sunday, Feb. 13. A high-mass was sung by Rev. Father X. Lauzon, S.M.M., during which Dorothy Paul, religious committee chairman led in the recitation of the rosary. The choir sang the mass of the Infant Jesus. It was composed of the members of the C.Y.O. and the school children.

This was followed on Tuesday evening by a Valentine Party in which the members of the C.Y.O. and their parents took part. Many games were enjoyed by all. One of the gay events was a paper race between the two oldest persons present, with Mrs. Philip Tom winning over Mr. Simon Tommy. Budding artists gave a merry display of the skill, when they were called upon by groups to draw as quickly as possible, a house, with each member doing one part of it.

Door prizes were won by Dorothy Paul and Horace Paul. First prizes went to Olive Pelkey and Gabriel Pelkey; second to Rita Pelkey and Arthur Cooper. The consolation prizes went to Raymond Tommy and Charles Tom who had drawn a lady's ticket and received a skipping rope. Refreshments were served by the members of the C.Y.O.

The next public event will be a spelling bee for the pupils of the Saanich Indian Day Schools, sponsored by the C.Y.O. It will take place on the first Sunday in March.

The Old Age Pension
for Aged Indians!



Sliamon Soccer Team

Lillooet Native Frozen To Death

FOUNTAIN RESERVE, Lillooet, B.C.—On Feb. 12th, the body of Sam Joe or Jo Joe as he was known by all his friends, was found crumpled and frozen. He was found about three miles north of Pavilion below the P.G.E. Railway where he had been for a month before he was found. Indications are that he fell and slid on the steep and narrow trail leading down to the river towards his own cabin farther on up the river. He was on his way to prepare for the early spring mining along the river banks at which time the water is very low. He must have taken refuge in this cabin owned by Alec Louie of the Pavilion Band. There were signs here of futile attempts to start a fire and it is believed due to fatigue and exposure Sam was unable to do so.

So far there have been three additions to our Band since the first of the year.

It has almost been continuously cold around here since the end of November, with temperatures running down as low as thirty below in spots up the Fountain Valley.

This winds the news from these parts for the present.
Adios Amigos.—L.D.

Council and Boat Building News

BELLA COOLA, B.C. — Samson Mack is building a very nice 34-foot gillnet boat for Wilfred Talleo. George Nelson and son are also building for Charlie Moody a 34-foot gillnet boat; also for Gilbert Jacobs, Chief Sam Pootlass.

Dick Snow is building for Jack Edgar and Wilfred Webber.

Fred Schooner was lucky to have one built by Louie Grose.

And Joe Saunders has finished his own boat, as has Johnny Hans about finished his gillnetter.

Nathan Clalimin was elected our Chief Councillor and elected Councillors are Pat Schooner, Silas King and Albert Siwallace.

—ANDY SCHOONER.

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News from Alberta

Campaign To Reject Franchise, Liquor; To Submit Revised Act

By JOHN LAURIE

The Council of the I.A.A. has directed that a campaign be undertaken to bring before all individuals and organizations that can be interested in Indian welfare and rehabilitation four major points at issue:

1. No form of the franchise to be forced dictatorially upon Treaty Indians, federally, municipally or provincially.

2. There must be NO CHANGE in the present prohibition of intoxicating liquors as far as Treaty Indians in Alberta are concerned.

3. Band membership must be in the hands of the Chiefs and Councils of the Bands concerned, NOT to the officials who may or may not be in full knowledge of all facts.

4. The Indian Act in its revised form MUST be (a) submitted to the Indians for consideration and study before it is enacted; (b) brought into the House of Commons at this session.

Any interested in lending their support should contact the Secretary of the I.A.A., 625 4th Ave. W., Calgary.

Director Phillip Soosay, Samsons Band, Hobbema, writes all proceedings of the I.A.A. will be translated into Cree for the benefit and information of their members and non-members who do not understand English. A graduate of the Edmonton Residential School, Mr. Soosay is well qualified to direct this splendid work.

CLUBS ENDORSE CAMPAIGN

The University Women's Club, the W.M.S. of the Calgary Presbyterian, and the Optimists Club have officially endorsed the four points mentioned above and other reputable organized groups have indicated that they will do so shortly.

OPTIMISTS CLUB PRAISES I.A.A.

The Secretary and Chief David Crowchild were luncheon guests at the weekly meeting of the Optimists Club at the Renfrew Club. This club was the first service club to

make official endorsement of the memorials of the I.A.A. as far back as 1945. The I.A.A. is grateful to this enterprising and public-spirited group of Calgary business men for their support. Most of the members of the Club have lived in close contact with the Southern Alberta Indians for many years and have a clear picture of the situation. The Secretary spoke to the Club, reviewing the progress made since 1945, and paid tribute to the many reforms under way in Alberta and to the change of heart evident in the Ottawa officials. Under the direction of Mr. G. H. Gooderham, supervisor of agencies, Alberta Reserves have made great strides since the inception of the I.A.A.

CHIEF ENOS H. HUNTER PASSES

We deeply regret to announce the sudden passing of Chief Enos Hunter of the Wesley Band of Stonies at his home on the reserve, Feb. 24, from a heart attack. Chief Hunter was an outstanding figure who was widely known throughout Canada. He was a valiant fighter for the rights of the Indian people, not only of his own tribe but anywhere. From its inception the late chief was a strong supporter of the I.A.A., serving two terms as Director and one as Vice-President.

Chief Hunter, in his youth was a fine athlete of remarkable physical strength whose feats have become almost a part of our tribal legend. He was educated at the McDougall Orphanage School on the reserve and was well read and fluent in English. In the Indian section of the Calgary Stampede he was a prominent figure, always ready to do his best to remedy the needs of his group. At Banff Indian Days he never missed taking an active part in the displays.

One of the strongest advocates of an extension to the Stoney Reserve, Chief Hunter was fortunate to see many of his objectives realized in the purchase of the Coppock and Crawford ranches, the Eden Valley Ranch, and the assignment of the Bighorn Reserve to the Nordegg people. He was the first Stoney to send a member of his family to a Calgary high school where his son, Edward, distinguished himself in the departments of music, drama and track. The Chief always believed that in adequate education lay the future of the Indian people.

He was a man of strong humanitarian instincts and hated unfairness, suffering and injustice. He is survived by his wife, Mrs. Margaret Hunter, a daughter, Lavina, a son Edward, and an adopted son, Chief White Cloud. Chief Hunter was 66 years of age.

NON-PARTICIPATION IN WINNIPEG MEETING

By an overwhelming majority, the Directors and Locals of the I.A.A. have voted against any participation in the proposed meeting at Winnipeg in March.

ANTHONY WALSH VISITS

Chief and Mrs. David Crowchild and Sitting Eagle recently had the pleasure of a visit from Mr. Anthony Walsh.

HOCKEY ORDER OF THE DAY

Hockey is the order of the day and unless spring is here (which we do not believe) many interesting games will still be played. The Stoney boys are going strong, having so far defeated the Sarcee team and Springbank, but losing to Cochrane. Sarcees have also been defeated by Springbank. This is, however, no criterion of the hockey played by the Sarcee sextet, for every game has been hotly contested, and probably the outstanding individual player is Gordon Crowchild, Sarcee captain. His brand of hockey would look good in any of the local junior games.

The Bloods and the Blackfeet have for several years turned out fine hockey teams and we are glad to see interest in the sport being revived. A rink is a better place to spend the evening than many other resorts we could mention. And to get out into competition with white teams will make for better understanding and feeling in the district.

If the ice holds out we understand there will be further games at Calgary and Cochrane this month.

ACTIVITY AND INTEREST IN I.A.A.

John S. Samson, Secretary, Samson's Local I.A.A., reports great activity and interest in the I.A.A. Mr. Samson takes his duties seriously and is well fitted for this work, as a graduate of the Edmonton Residential School. We may add that interest is so extensive that the Hobbema people who are working at the Spray Lakes project near Banff have requested

through Chief James Crane that he keep in touch with the secretary's office so that they may have meetings in their camp.

BROTHERS TEACH

Allan T. Fethers is teaching in St. Paul's Residential School on the Blood Reserve. Ken Fethers is Boys' Supervisor at the same school. Their brother Gerald is employed in the advertising and display department of the Hudson's Bay Co. in Edmonton.

EDUCATED FAMILIES MEMBERS OF I.A.A.

We are also pleased to note that Richard Fox, Ernest Braverock, Francis Eagle Child and Hazel Smallface of the Blood Reserve are attending junior high in Cardston. It is worth noting that all these children come from families who are members and supporters of the I.A.A. Of the other families on the Blood Reserve who have interested themselves in higher education, the Gladstones, the Shades, the Fethers, and the Tallows, to mention the more outstanding, all are strong supporters of the I.A.A. The young people attending Alberta College and other Edmonton schools are also from I.A.A. families such as the Steinhauers, Hunters and Seemuns.

6-YEAR-OLD PRESENTS BOUQUET

At the annual W.A. meeting of the Calgary Diocese, Master Arnold Crowchild, six-year-old son of Chief David and Mrs. Crowchild of Sarcee, was chosen to present a bouquet to Mrs. W. R. Halpenny, president of the W.A. Mrs. David Crowchild presented a bouquet to Mrs. George F. Kingston, wife of the Primate.

Chief Plain of Sarnia Urges Tribes To Support Plea

SARNIA.—Chief Nicholas Plain of the Sarnia Indian reserve today urged the Progressive Association of Chippewas, Sarnia Reserve, to actively support an editorial in "The Native Voice" demanding full Canadian citizenship. Chief Plain is second national chief of the League of Nations of North American Indians. "The Native Voice" is the official organ of the Native Brotherhood of British Columbia.

Chief Plain pointed out that Indians now shoulder a share of responsibility to the nation by paying income and sales tax. He felt that having been given that privilege, they should also be granted citizenship.

Recently the Sarnia Reserve Band debated the question of citizenship for Indians, and the majority voted against it, claiming Indians in Canada were not ready for such a trust.

"Today we are in a transition period," he stated. "And we dare to lift our voice in common with those who have similar perspective ideas to demand our rights as civilized Indians."

"We have shouldered some of the responsibility of citizenship by shouldering taxes without protest."

"We are much surprised that the government up to the present has shown no sign of implementing the recommendations of the joint committee of the House of Commons and Senate who labored so untiringly to create a new Magna Carta for the Indians." — The Windsor Daily Star.

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Committee Report on Petition of Allied Tribes

Summary of Findings and Answers

Note.—In 1927 the Allied Tribes of British Columbia took the B.C. land question to Ottawa. Following are the Findings and Answers, This question has never been satisfactorily settled.

The Allied Tribes organization faded out of existence, but on the ashes of their gallant try, the Native Brotherhood of B.C. sprung into being with many of the staunchest fighters like Dr. P. R. Kelly and Mrs. Constance Cook of Alert Bay bringing into the foundation of the Brotherhood their experience and undaunted courage.

Notes Prepared by General Counsel of Allied Tribes

FINDING: The territory now known as British Columbia has been conquered and the British Sovereign has entered upon and become owner of the territory so conquered.

Answer—1. No evidence whatever has been produced or can be produced proving that Great Britain conquered any Indian Tribe in British Columbia.

2. In the Southern Nigeria case their Lordships of the Judicial Committee decided that conquest alone does not destroy native land rights (Law Reports Appeal Cases 1921 Vol 2 at Page 410.). The Committee's findings is in direct unmistakable conflict with that decision.

3. In course of Report of Minister of Justice presented to and approved by the Governor-General in Council in the month of January 1875, the Minister described the assumption that the lands of British Columbia are the absolute property of the Crown in right of the Province as "an assumption which completely ignores as applicable to the Indians of British Columbia the honour and good faith with which the Crown has in all other cases since its sovereignty of the territories in North America dealt with their various Indian Tribes." According to that authoritative declaration made on behalf of the Dominion of Canada the Committee's findings above set out is in conflict with the honour and good faith of the British Sovereign.

(See Appendix B of Minutes of Proceedings and Evidence of Committee at page No. 43).

FINDING: At the outset it was made evident that the Indians were not in agreement as to the nature of their claims.

Answer—Statement is unfounded. Evidence of Chief John Chelahitsa and Chief Basil David proves the contrary. It can be conclusively proved by documentary evidence that the claims made by the Interior Tribes are precisely those made by all other allied Tribes. Statement that Interior Indians whom Indian Departments brought to Ottawa represented all Interior Tribes is wholly unfounded. Not even did they represent their own Tribes, Okanagan Tribe and Shuswap Tribe.

FINDING: Early in the proceedings it developed that the aboriginal title claimed was first presented as a legal claim against the Crown about 15 years ago.

Answer—Statement is refuted by whole history of Indian Land controversy from the month of January 1870 in which the Colonial Government formally launched the controversy by Report denying that Indian Tribes of British Columbia have any title to their territories. Two outstanding proofs may be mentioned. In the month of February 1887 delegates representing Nishga Tribe and Tsimpsian Tribe went to Victoria and conducted discussion regarding the land claims of the Indian Tribes with three members of Government of Province. Their territories were claimed as the "Property" of the Tribe. On both sides the subject of discussion was the Indian land controversy, precisely the same that formed subject of Petition of allied Tribes presented to Parliament. A verbatim report of that discussion, which occupied two days, was published by the Queen's printer. Another proof is that in the year 1909—before the Society of Friends of the Indians was organized—the Indian land controversy had reached in northern British Columbia such an acute stage that the danger of fighting between the Indians and the white settlers was officially reported to the Government of Canada.

FINDING: As the Indian Tribes rejected proposals of the Government of Canada made by Order-in-Council of June, 1914, they are not now entitled to obtain judgment of Judicial Committee deciding the Indian land controversy.

Answer—It is true that the Indian Tribes formally unanimously and repeatedly rejected the proposals of that Order-in-Council. Also it is true that they did so for good and sufficient reasons. In rejecting the proposal the Tribes acted upon advice given by Dr. L. Norman Tucker, Chairman of Indian Affairs Committee of Social Service Council of Canada, and Mr. P. D. McTavish, Chairman of Society of Friends of the Indians, contained in Explanatory Statement issued in October 1915 and sent out by the Society to the Tribes, from which the following words are quoted:

"It is very important to know what this proposal of the Government really is. When examined carefully and considered practically, the proposal is clearly seen to be that first the Indian tribes shall surrender all the rights which they actually claim to have by virtue of aboriginal title and under the Royal Proclamation and then there shall be submitted to the Courts the one remaining question whether the Royal Proclamation was intended to apply to British Columbia. In other words what the Government proposes to the Indians is—if you will

first surrender all your rights we will submit to the Courts the question whether you ever had any rights."

To any one carefully and impartially examining that Order-in-Council it will become clear that the Government of Canada then proposed not judicial decision of the Indian land controversy but surrender of all aboriginal rights claimed by the Indian Tribes.

FINDING: The Indians of British Columbia receive benefits which are in excess of those granted by treaty to Indians in other parts of Canada. . . . It is clear that they are not discriminated against, that reserves have been set aside for them sufficient for their needs, and that the obligation for Indians assumed by the Dominion when British Columbia entered Confederation has been generously fulfilled.

Answer—In order to establish that these statements are unfounded, it is necessary only to fully and carefully examine the last published Report of Indian Department, which shows clearly the following facts:

1. The value of land reserved under treaties for the Indian Tribes of Alberta per capita of Indian population is \$3393. The value of land reserved by arbitrary action of the two Governments for the Indian Tribes of British Columbia per capita of Indian population is \$601. (Report pages 32 and 51).

2. The amount expended by the Dominion of Canada for education of Indians of Alberta, Saskatchewan and Manitoba during year ending 31st March 1926 per capita of Indian population was \$37.50. The amount expended by the Government of Canada for education of Indians of British Columbia during the same period per capita of Indian population was \$16. (Report pages 18 and 32).

3. The amount expended by the Dominion of Canada for all Indian purposes other than education in Provinces of Alberta, Saskatchewan and Manitoba together with the North West Territories during year ending 31st March 1926 per capita of Indian population was \$21. The amount expended by the Dominion of Canada for same purposes in British Columbia during same period per capita of Indian population was \$13. (Report pages 32, 72 and 73).

The chief obligations for Indians assumed by the Dominion of Canada when British Columbia entered Confederation, as clearly shown by Article 13 of "Terms of Union", was that of demanding lands from the Province of British Columbia and if necessary referring the matter of lands so demanded to the Secretary of State for the Colonies. One of the outstanding facts relating to Indian affairs in British Columbia as they stand today is that the obligation so assumed has not been fulfilled.

FINDING: The Committee cannot recommend that funds be appropriated for the purpose of paying the cost of the case.

Answer—Upon grounds set out in Petition presented to Parliament allied Tribes have demanded such payment as an obligation of the Dominion of Canada. It is intended to ask that the Judicial Committee of His Majesty's Privy Council direct payment of all past and future cost of the case.

FINDING: The Committee recommends that as compensation instead of treaty a sum of \$100,000 should be expended annually for technical education, hospitals, and other purposes mentioned.

Answer—Manifestly the Committee by this finding has recognized that there are aboriginal rights for which compensation is recommended. There does not appear to be any reasonable ground for expecting that the expenditure recommended will be considered by the Indian Tribes to be adequate compensation for all their rights.

FINDING: The decision arrived at and the findings of the Report are a finality and the claim of the Indian Tribes "has now been disallowed." It is recommended that the Indians be so informed.

Answer—No known constitutional principle or authority supports the claim so set up. Moreover that claim is manifestly unsound and indeed absurd. The Committee representing one of three parties to a great controversy of more than half a century involving interests of the value of many millions sets up the claim that the party represented, the Dominion of Canada, is entitled to make a final settlement of the controversy.

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**WINONA'S
LOVER**

Far off in depths of forest,
By rushing torrent, through rain
and hail,
Kwasind, Winona's lover
Keeps lonely vigil, where there's
no trail.
Long since misfortune sought him;
Sped poisoned arrow with deadly
aim:
Kwasind, Winona's lover
Forever outcast — yet not to
blame.

Hear me, ye mighty Spirit,
O Manitou, Keeper of all men;
Guard him, Winona's lover;
Send Kwasind safe back to her
again.

Southward, far to the Southward,
Where mountain trail turns to
broad highway,
Montross, great paleface lawyer,
Makes war unceasing, wrong laws
to slay.
Friends tell the fleeing Kwasind
Of paleface warrior who fights
with words:
Kwasind makes taunting answer:
I'll trust the wild beasts — the
thunder-birds.

Guard him from deadly peril,
Wild creatures' hunger, the tem-
pest's strife;
Save him, Winona's lover,
O Manitou, Keeper of all life.

Montross, in paleface stronghold
Hears mournful tales of Winona's
pain:
Northward he makes swift jour-
ney—
This thing must not be—their
trust he'll gain.
Danger! His friends give warning
Of outlawed savage in wild
beasts' lair.
Montross, their counsel scorning,
His silver tongue asks: "Who'll
show me where?"

Guide him, O Mighty Spirit,
O Manitou, Maker of all good;
To where Winona's lover
Keeps guard unsleeping in lonely
wood.

Crouched low o'er stealthy camp-
fire
They sat in silence, white man
and red:
Long hours, in strange communion:

Till trust had conquered, till
fear was dead.
Kwasind flung on fresh fuel—
In leaping firelight two shadows
grew;
Of great, heroic stature—
Braves of two nations, strong
men and true.

Guard now, O Mighty Spirit,
From ignominy's cruel breath;
Keep him, Winona's lover,
Safe from a fate far more dread
than death.

Back home in paleface stronghold
The tye Montross loosed words
of flame:
"Justice has been our watchword.
We must restore it—wipe out our
shame.
Be worthy of our fathers,
Or for our children their faith
foreswear."
He melts with Chinook's magic
Their cold indifference who do
not care.

Praise ye, O Mighty Spirit,
O Manitou, Keeper of all men;
Kwasind, Winona's lover,
Once more treads freely the
paths of men.
—By Jean Stewart.

This poem is based on a true
episode. About four years ago
when the criminal lawyer, Stuart
Henderson, died there was a
write-up telling how he spent a
night in the forest with an In-
dian friend persuading him to
stand trial.

Just for today I will try to live
through this day only, and not
tackle my whole life problem at
once. I can do something for
twelve hours that would appall me
if I felt that I had to keep it up for
a lifetime.

Just for today I will be happy.
This assumes to be true what Ab-
raham Lincoln said, that, "Most
folks are as happy as they make up
their minds to be."

Just for today I will adjust my-
self to what is, and not try to ad-
just everything to my own desires.
I will take my "lucky" as it comes,
and fit myself to it.

Just for today I will have a pro-
gram. I may not follow it exactly,
but I will have it. I will save my-
self from two pests: hurry and in-
decision.

Just for today I will have a quiet
half hour all by myself, and relax.
During this half hour, sometime, I
will try to get a better perspective
of my life.

**Partners Become Separated
In Forward Bay Tragedy**

ALERT BAY. — B.C. Police received a phone call from M.&M. Logging Camp at Forward Bay that a man had staggered into the camp in an exhausted condition. This man was Edwin Young, and he had become separated from Ken Rufus some time on Thursday night, February 17. The call came about 3 p.m. and due to weather conditions action was delayed. Arrangements were made with Jimmie Sewid for me to go to Forward Bay on the Kitgora in charge of Chris Cook on the following day.

Seven seine boats took part in the search. I took Young to a spot where he thought he had become separated from Rufus. Ernest Provost and I went ashore and walked for about 1½ miles and found where Young had slept on Thursday night. The country is rough and the going very difficult.

After walking about 2½ hours we found the body of Ken-Rufus in the snow and I am quite sure he died in his sleep. Death was apparently caused from exposure and cold. The body was taken to Alert Bay aboard a seiner.

Young informed me that their boat broke down on Tuesday night. Attempts were made at repair, but failed so the two men started to hike to Forward Bay and walked till dark Thursday night. They then decided to go back about 200 yards where they noted a good place to sleep. Young started back; they were calling to each other in the dark and finally Young called and Rufus did not answer. Young then went to sleep and called for Rufus again on Friday morning, but there was no answer. Young continued and arrived at Forward Bay at 2:30 p.m. Friday.

I am very pleased with the assistance of the Indian people of Alert Bay during this search. They responded with seven seine boats and many men, and had it not been for their help, we would have been unable to end our search in such a short time.

A. J. Dillabough, Corpl.
I/C Alert Bay Detachment
B.C. Police.

**PERSONAL THANKS OF
JAMES SEWID**

Kitgora, owned by Capt. Chris. Cook; Alert Bay, Capt. Ed. Whonnock; Adele M. Sewid and Bell, Capt. R. Bell; Frank A. M., Sewid and Bell, Capt. J. Sewid; Chief Takush, Simon Beans, Capt. (son) J. Beans; J 14, Alfred Bros., Capt. William Alfred; Inskip, Capt. Harry Brown.

33 men in all went in search of Ken Rufus.

I wish to thank all, and for the use of the seine boats.

I also wish to extend our gratitude to Corpl. A. J. Dillabough. He really did a wonderful job.

Ken Rufus leaves his wife and nine little children.

JAMES SEWID,
District Vice Pres.

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Two-Way Understanding

British Columbia Indians will have the vote. Now more than ever before it is necessary for two-way understanding and for unity.

Granting of the provincial vote to B.C. Indians is the first step towards merging life on the reservation into general Canadian living.

This will naturally call for a new thinking trend. Canada will have to have a true conception of her Native Canadians—not the crude, yelping creatures as portrayed on the screen; or the torturing savage she reads about in history books. On the other hand Native Canadians will not only take an active part in the affairs of their country, but also must overcome their resentment of the white man.

Fortunately this is the psychological time to simplify such work.

The desire is growing to know more about Indian people, Indian lore, art, etc. Then it becomes incumbent upon us to be less sensitive. Complete understanding works two ways.

In blending Indians into general Canadian life, many will assume it would be best that they merge entirely into the white world. It would be a shame to lose their identity as Indians, and for many reasons.

Why replace greed for generosity? Only through Indian-sharing, how else would the aged live on \$8.00, or the needy on \$5.00 per month?

Social welfare service is not extended to the reserves, but for the warm family life and the willingness to share it, how else would orphan children feel secure in the love and the homes they've found with relatives these many years?

Gracious Indian hospitality is hard to beat. Silence and tact reign, so insult has little chance to exist.

Community projects grip fast on a reserve, because everyone helps; man, woman and child, each according to his ability.

Take away Indian capacity for laughter? Even through utter poverty the spontaneous chuckle is heard often.

In this first step towards citizenship our people can adopt the slogan, "Keep the best of the old; take the best of the new," as there are undoubtedly many advantages in the new.

Only better understanding will point up any advantages.

Thank you, British Columbia, for the first step in equality.

We are grateful. It is through such acts of faith-keeping that resentment crumbles, clearing the way for better understanding.

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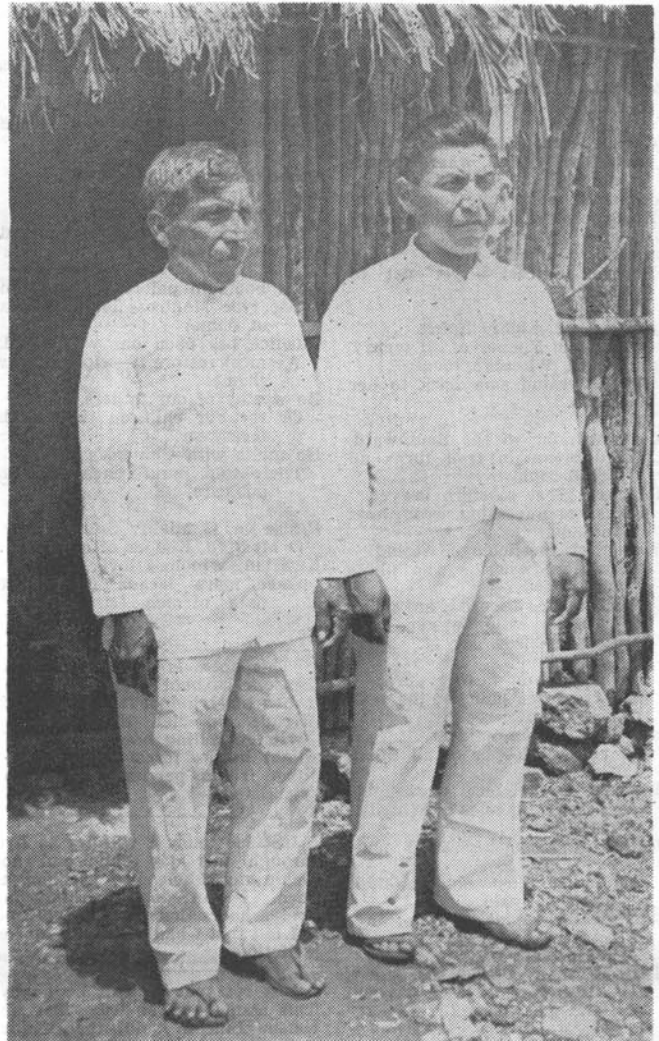
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Don Nemisio XIU, King of the Maya nation, and his son, Diocio XIU, outside a Maya house.

DRUM BEATS ACROSS THE BORDER

Maya Past Tells A Story

In old Mexico on the peninsula of Yucatan, deep in the lush tropics midway between North and South America, lie the ruins of the Maya city of Chichin Itza. Near this great city of the Maya past lives the great Chief Don Nemisio Xiu, Halach Uinic Hereditary Chief, or true man of the Mayas. Don Nemisio is the last son of the great Xiu Royal family who built and ruled the Empire City of Chichen Itza.

The League of Nations Pan-American Indians have elected Don Nemisio Xiu International Master of Ceremonies and spiritual head of our cultural revival. No doubt Don Nemisio Xiu has the honor of belonging to the oldest royal family in the world.

It has been the hope of the LNPAI to rebuild the great city of Chichen Itza much as the ancient ruins of Egypt have been, that the world may know of the Indians' past glories, and we hope to hold an International Pow Wow there at some future date with Indians from all American Tribes taking part in the ceremonies.

Don Nemisio Xiu was born Nov. 8, 1877; is the father of 8 children, so the great line of Xiu will be carried on, who knows to what greater heights in tomorrow?

Since the Maya had little gold, the Spaniards paid little heed to them, so until about 50 years ago no one save the Mexicans knew much about the Mayas' civilization. It was after archaeologists began digging in their ruined cities that the world learned of their greatness.

Then, after 42 years of studying the Mayas, Sylvanus Griswold Morley wrote his wonderful book, "The Ancient Maya." This book, plus the efforts of the Carnegie Institution and many interested Indians and their friends, got the work started to save the remains of the Maya past. The Mexican Government, also more and more Indians, are backing work in the ruins so that one day Don Nemisio Xiu will be the best known Indian alive and the Mayas may still give to the Indian world a great many leaders.

It is well to note in passing, an Indian Chief (Hereditary) if he were an European would be called a King, for that is Don Nemisio Xiu's title, King of the Mayas, Royal Family of Xiu, Chichen Itza.

Just for today I will be unafraid. Especially I will not be afraid to enjoy what is beautiful, and to believe that as I give to the world, so the world will give to me.

OUR MAIL BOX

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

THE MOTHERS' PETITION

The Editor, Native Voice:
It was with great pleasure that I read in the February issue of The Native Voice, the article "The Mothers' Petition," and I too wish to express my gratitude to the Chief and Councillors of Bella Bella for their decision to put a stop to the traffic in liquor in their community. I earnestly hope that the Chiefs and Councillors of other Indian communities will follow their good example and get rid of this evil that is so harmful to our Indian people and causes us much trouble and unhappiness.

Drinking on the Reservations is a problem that is always uppermost in the minds of the missionaries (and I speak from experience when I say this), and it is one that so far they have been unable to solve.

As I read this article, The Mothers' Petition, with its long list of signatures, the thought flashed through my mind: There is the answer—Co-operation. These mothers of Bella Bella gave to their chief and Councillors their whole-hearted support. I can imagine them saying, "We are behind you in this."

Dear Indian friends, the making of home brew and the selling of bootleg liquor on our Indian Reservations will never be eliminated without the willing co-operation of Chief and Councillors and every man and woman in your community.

Bella Bella has taken the lead. The mothers, God bless them, have shown you the way. May all the mothers and wives of every Indian community follow in their train.

Then surely future generations will rise up and call you blessed.

Sincerely yours,

MARY E. BUCKLEY.

P.O. Box 214,
Alberni, B.C.

FISHING AND GAME

Editor, Native Voice:

Herewith is my opinion of our fishing area, also the game living.

I understand that we're getting the blame from the Department of Fisheries. We Native people do not take part in the extraction of oil from salmon eggs, nor the practice of tagging fish. The fish are ended due to the boiling of fish eggs. Also we often find a salmon

dead along the shore of any river near the coast and these salmon have tags on them.

We get our living direct from our own property, not from the Fisheries Department. In my great-grandfather's time they had no Fisheries Department.

Another case. Since the Game Department try to take us in their rights, we have lost quite a bit of our wild game. In effect the game ranchers have destroyed our bank.

Today we are far behind those new citizens (in rights) from the outside of Canada.

Yours truly,

JAMES P. FOWLER.

TURN TO THE WORD

To my Brothers and Sisters:

I pray there is sufficient space in the Native Voice for the following message.

I cannot help but feel that there is a new dawn about to break and I am quite positive I am not the only person feels this way.

The Bible is my daily news. I am learning from this Great Book facts that have and would still be beyond my humble knowledge, had I not turned to the Divine Teacher. Yes, I speak as a man with the mind of a reformer, because I have reformed in a great many respects. My past was none too bright, even at its best and believe me, I am ashamed even to give it mild retrospection.

But I thank you God and mine for His beloved Son, the Saviour who uttered these words: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

A few months ago I asked you to turn to the Word of God for real joy and comfort and again I come to you to turn to the light that is shining. I want you to know and to understand that we are here for one great purpose and that is to prepare ourselves for the Kingdom of God.

My dear Brothers and Sisters, I ask you to keep looking up. Watch and pray. This word of God wasn't brought to you and me for nothing.

God be with you all.

Fraternally yours,

JOE PAUL



A pretty double wedding took place in Nootka during the month of February when Daisy Williams became the bride of Paul Lucas, and Gertrude Amos the bride of Charlie Lucas. The ceremony was performed by Rev. J. T. O'Brien. The two couples will make their home in Nootka and everyone wishes them both blessings and happiness.

Did You Ever . . . ?

Did you ever see the sun arise
From out the sea at morn?
Did you ever see the glory
Of a day just newly born?

Did you ever gather driftwood
At a slowly falling tide?
Did you ever romp and scramble
Over logs both long and wide?

Did you ever walk at noon-time
Along a rough and winding road?
And see the gulls just circling
Around a packer with its load?

Did you ever do your shopping
In a village by the sea?
And meet the gay and friendly folk
Who love a life that's free?

Did you ever stroll at sundown
Through an Indian Reservation?
When the beauty of the evening
Makes a wondrous renovation?

Did you ever see the moonlight
From a wave-swept beach?
And find the heavenly myriads
Just a little out of reach?

Did you ever live right through
a day
That seemed all poetry in motion?
That's how it is at Alert Bay
Where we live beside the ocean.

MARGARET COOK.

1837 Larch Street.

DR. OSTERHOUT WRITES

Several of your staff are well known to me and I would like to say to my friends that my experience as missionary among the Indian people at both Port Simpson and the Naas River from 1893 to 1903 leave pleasant memories of warm and endearing friendships which have tarried with me all through the years.

From 1911 to 1939 in behalf of the Board of Home Missions I visited all the Methodist and United Church Missions on the North West Coast of B.C. all of which activities permitted me to re-establish my acquaintance with many of my Indian friends. The reading of your valued paper further brightens my memories of pleasant days and years during the times mentioned.

S. S. OSTERHOUT

National Fisheries

LTD.

□

Foot of Campbell Avenue,
VANCOUVER, B.C.

Phones:

HASTINGS 3064, HASTINGS 4984

JESUS SAID:

"Blessed are they that do hunger and thirst after righteousness: for they shall be filled." — St. Matthew, Chapter 5, Verse 6.

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SAVE COUPONS FOR PREMIUMS

Fishing Rights May Be Taken Away

A letter to the Native Brotherhood of B.C. dated January 24th and from the Department of Fisheries, Ottawa, takes up the question of Indian fishing rights. An investigation is about to be made in connection with the depletion of salmon along the Skeena.

It seems that this depletion is blamed on bears, seals, ducks and Indians.

The Kitwanga Branch of the Brotherhood carefully considered this matter at a meeting and discussed what they felt from their experiences is the cause of depletion.

The members feel that God is the only Creator of earth, rivers and seas and that He created human beings to live on the earth; to take from the earth the necessities of life.

While the Indians were alone in the country, rivers and streams were flooded with all varieties of fish, because the Indians practised conservation. When they dressed the salmon, they returned the salmon eggs into the river and Nature had her own way of hatching these.

In former years industrial plants had been established at the mouth of the Skeena. Skiffs, gill-netting were used; salmon eggs were still dumped back into the river. The Indian people could see with their own eyes that by Nature in the sand, along the shores millions of little fish hatched.

Seine boats and drag seines were used for flounders on the sand bars, and these destroyed the eggs. While out in the deep seine fishing, they certainly broke up the salmon schools in the sea before they ever had a chance to reach the streams and rivers. With the seines thousands of fish are caught every day.

In the fall, seines are allowed to fish at the mouth of the streams.

These are the reasons there are no more pinks, as well as other salmon.

Another thing, industry owns fish traps and reduction plants. They send out huge scows to pick up all salmon guts. And with our own eyes, we see those scows loaded with salmon eggs being taken to the reduction plants.

That is how the salmon are destroyed.

And what of tagging fish?

When the fish are turned loose after tagging, thousands of them die soon after they hit the fresh water.

To prove it, how many tagged fish were caught by the entire fishermen throughout the season? We can say only a handful.

Therefore we repeat, that when the Indians were alone in the country the rivers were never depleted of salmon, in fact they were flooded.

But with the establishment of industry, the use of seine boats, traps, and reduction plants, there is depletion.

Therefore we do feel that it would be a crime if we Indians are to be blamed, and are required to relinquish our fishing rights.

Here, fishing is our only livelihood and should the rights be

taken from us, our children and families will suffer.

Therefore now we do ask the Fisheries Department to think twice and to take very honest consideration before they rule that Indians are the cause of depletion.

We ask them to ask themselves who are the bears, seals, ducks and Indians.

We feel that we should not be required to relinquish the rights which provide our only livelihood.

HAROLD SINCLAIR,
Chairman.

HOOVER COMMISSION

The report of this commission on the Indian Administration is awaited with interest. It is anticipated that it will advocate "the abolishment of the Indian Office as rapidly as possible; a tentative time limit of between 20 and 30 years for the closing of all reservations and the closing of all reservations as they achieve equality with adjacent districts in economic development, health and education; the liquidation of about 12 jurisdictions of the Indian Service at the moment, with the money saved from these administrative costs used to assist more backward reservations in reaching the point for assimilation."

**Don't Sell . . . Develop
the Land!**

Yours For Unity



Chief PAUL DICK, dressed in band uniform.

I wish to thank the Native Brotherhood members as a whole, especially the President and his Executives, in their struggle to better the living conditions of Native people.

What has already been accomplished has brought a lot of comfort to our struggling race, especially the old folk. Although our old-age pension is only \$8.00, it has brought relief to our people.

I am now passed the 70-year mark, but I still wish to live to see the day that our aged get the same amount of pension as the white race.

Yours for Unity,
CHIEF PAUL DICK.

Your Old Friend . . .

"SAM"

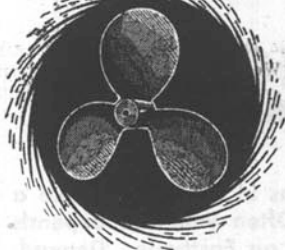
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THE SEVEN DANCERS

BY AREN AKWEKS

AKWESASNE COUNSELOR ORGANIZATION
ST. REGIS MOHAWK RESERVATION
HOGANSBURG, N.Y.



Many winters



in the past (arrow going back)

The Mohawk Indians (People of Flint)



were camped



on the Lake Gon-ia-de-oh (Lake Ontario)



At that time a group of children, seven in number, formed a secret organization among themselves.



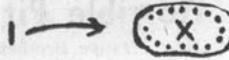
In the night

they would gather around their little council-fire in the forest near the lake. There they would dance to the beat of their leader's water drum.



One day

their little chief suggested that they hold a feast.



at their next council fire.



Each of the seven boys was to ask his mother for some food to take to the feast.



One boy was to ask for corn soup. One was to ask for deer meat. Another was to ask for green corn and so on.



The next day



each boy approached his mother and asked for the desired food. Each of the boys was refused the food. Each mother told her son that he had enough to eat at home and there was no need for him to carry away good food to the woods for a feast.



The little warriors were very unhappy because of their failure to secure food for the feast. They had empty hands and gloomy hearts.



That night they returned to the dancing ground.



Their little chief said, "Never mind, my warriors. We will show our parents that it is not well to refuse us food. We will dance without our feast."

(to be continued)

A Message

We, the Akwesasne Mohawk Counselor Organization, dedicate this "The Story of The Seven Dancers," to our Mohawk Sister, Ethel Brant Montour.

ETHEL BRANT MONTOUR

Ethel Brant Montour is a direct descendent of Tyendingaga or Captain Joseph Brant, great Mohawk War Chief of the Six Nations during the Revolutionary War period. She is a noted authority on the history and culture of the Six Nations. It was Ethel Brant Montour who assisted Harvey Chalmers 2nd with his book, "West Toward the Setting Sun," a book telling of the life of Joseph Brant. Ethel Brant Montour sends our young people the following message:

To my friends, the Mohawks of St. Regis —

My prediction for the years ahead is, that the Indians' contribution to world peace which means so much to all of us as to all the other great races of the world, will be that our ancient political and cultural institutions will be studied and copied as examples of democratic living.

We, the descendants of the men and women who planned these institutions, have a grave duty. We must show by our living to-day that these democratic principles are not forgotten by us. That we have the courage and generosity that they had. That we are the Hodenosaune!

Streamlined Meetings of West Coast

By THOMAS SHEWISH

Streamline meetings have been under way on the West Coast in response to instructions by our President. Business Agent Ed Nahaney and myself as Vice-President visited the Alberni, Ucluelet and Dodger's Cove Reserves. Owing to weather conditions we were unable to visit Tofino and owing to the death of Chief

Edward Joe of the Clayoquot Band we did not hold meetings in these two places.

It is my intention to visit all branches in my territory before the Convention in order that they may make their resolutions for the Convention.

Indian Race Helped From Horrible Pit

Arriving by bus in Alberni, we were met by Mr. Ernest lauder who is the organizer of that branch. A meeting had already been arranged in the hall on the reserve, and Mr. Lauder presided as Chairman.

After an explanation that the people were gathered to discuss timely and vital matters, Mr. Lauder called on me to address the meeting. If I may, I would like to quote directly from the speech:

"Friends, I am so pleased to be able to speak to you again. I will make my address direct to the Business Agent, and I am also glad to see our Indian Agent with us.

"I think it would be proper to thank the Business Agent for his visit to us and hope he will make himself at home and that he will carry away good memories of West Coast Tillicums. You have been here before and hope you may come again to tell us more of the good work that the Brotherhood is doing. I think we all now realize the burden on the organization. We have seen the gains that have been made and from the bottom of my heart I am able to say Thanks be to God who giveth the victory. I say this for I have the understanding from the late president that the Native Brotherhood was built on a Christian foundation and Christian principles, therefore I make no mistake in giving God the honor.

"I am fully convinced that God has preserved the

Native Brotherhood for the good work, and our part is to pull together. There is no cloud of doubt in our minds for we have seen the gains and we feel that the Indian race has been helped out of a horrible pit and a new sun is rising on the horizon.

"I see by the reports that the organization is now one its feet—debts are paid. We are heading for a day when future generations will be able to say that we (the parents) fought for these privileges which are now enjoyed.

"I only wish I could see the day when our goal is finally reached.

"There are many things the organization will gain and I only hope that every Indian understands that this is his organization.

"Allow me to repeat the words of Chief of the Toquart Tribe, 'The Native Brotherhood is the backbone of the native race, let us back them up.' Those are the words I want to drive home, BACK THEM UP.

"Brother Nahaney, you are on a very important business and a very serious business. In closing I wish to thank the Brotherhood for sending you here, and I wish to thank the President for his wise action. I pray he may be spared to see the results of his labor.

"I will now introduce you people to the Business Agent, Mr. Ed Nahaney."

Day Schools and Missionaries Both Appreciated

Mr. Nahaney gave a graphic example of the work by the Brotherhood. The new day school now on the reserve was a direct result of a request by the Brotherhood. The Brotherhood approached the Commissioner and Inspector of Schools and the day school was granted.

The reason for asking a day school was that the local children were not permitted to visit their parents at the week end. The parents were told that that was the policy of the Government, but when they met the

former Commissioner, he told them that everything was in the hands of the Church.

Another work on the reserve the people appreciate is the active interest of two white women who hold services each Sunday afternoon. For many years church services on the reserve seemed to be neglected and we have always prayed that someone may be sent to the reserve to tell our people that they are included in the message of "Whosoever Will". Let us help these two women who are doing a fine work.

Brotherhood Brief Misinterpreted

The next meeting took place at Dodger's Cove. This is a reserve of the Ohiat Tribe and is a fishing resort.

The meeting was held in the Chief's home with fair attendance.

The first business seemed one of correcting statements giving wrong impressions of the B.C. Brotherhood Brief.

The people were given to understand that the Brief was detrimental to the court case that is coming up in regard to income tax.

By reading the Brief carefully, one can see that it mentions three classes of people—the second part including the statement that some Indians are ready

to pay for their privileges. This is where the wrong interpretation comes in. When we read the description of the whole three types, we will think and interpret properly.

It has been also brought to my attention that a criticism is made that the Brief could not be approved by the branches and submitted to the Joint Committee in three days.

This is my answer: About two weeks before Convention I held meetings at all the branches within my territory and full explanation of the Brief was given in native languages. With the help of some of the branch presidents every word seemed to be thoroughly understood, so therefore I humbly ask to remove your clouds of doubt.

Mr. Nahaney Speaks Clearly

At Ucluelet our meeting was also held in the Chief's home.

Again the District Vice-President was asked to take the chair.

Mr. Nahaney was introduced and the people were told that he was just another Indian like the rest. When Mr. Nahaney ended his speech, the Chairman asked the people for questions, but instead of a question one man rose and said, "I thought I was losing my English. When the other fellows were here I could not understand what was being said, but this man seems to be different. I have understood all he said, he uses simple, easy words."

Branch President Fred Louie explained that the people realize the heavy work on the Brotherhood and

appreciate the organization's efforts. Then he spoke in their own language to the people, encouraging them to keep on helping the organization. His talk was very encouraging and that is why I have called this THE STREAMLINED MEETINGS OF THE WEST COAST, because they have been encouraging to us.

At one of the Conventions this branch brought in a resolution asking for a day school and the matter was taken up with the Commissioner and Inspector. Now the people have a teacher who at the same time acts as Missionary, and the people are very satisfied. I am sorry to say that we did not have time to visit the teacher, Mr. Glover, for the meeting finished after midnight, and we had to leave the same night for Tofino.

From One Executive to Another

Before proceeding to Tofino, arrangements were made with the Ahousat Branch to have a boat at Tofino.

Owing to the snow storm no boat was able to get away from Ahousat. We were unable to go further so had to return.

In closing I would like to say a word to my fel-

low executives.

Let us all remember that life is like a mountain railroad and the engineer must be brave.

We must make the run successful from the cradle to the grave.

Keep your hands on the throttle and your eyes on the rail.

Pastor Explains W.A. Duties

MASSETT, B.C.—The W.A. had their Annual Meeting in the residence of Mrs. Florence Davidson on Feb. 9, 1949. New officers are as follows:

President, Mrs. Florence Davidson; Vice-President, Mrs. Winnie Yeltatzie; Secretary, Mrs. Hester Marks; Dorcas Secretary, Mrs. Charlotte Marks; Treasurer, Mrs. Emily White.

At the closing of nomination our pastor and missionary, Mr. Norman Green, gave a brief speech outlining the duties of a W.A. member, and wishing them all a very successful year.

The repairing of our church here will take place this spring, and I trust with God's blessing it will be a success.

Tea was served by our new president which was enjoyed by all.

Meeting adjourned with a prayer.

MARY JANE YELTATZIE, BRIDE

A lovely wedding took place in St. John's Church at Massett on Feb. 28, 1949, with Rev. Norman Green officiating.

Miss Mary Jane Yeltatzie, second youngest daughter of Mrs. Agnes Yeltatzie, made a lovely bride to Robert Swanson, son of Mrs. Emily Swanson, and grandson of the late Grand President Alfred Adams.

The bride was given away in marriage by her uncle, Mr. Joshua Collison. Her aunt, Mrs. Dick Grey, was maid of honor, and the bridesmaids were Miss Sylvia Kelly, Miss Barbara Adams, Miss Joan White, Miss Emily Davidson and Miss Mae Swanson.

Rosie Swanson and Becky Brown were the pretty little flower girls.

Bestmen for the bridegroom were Mr. Rufus Abrahams and Mr. Earl Parnell.

After the wedding ceremony was completed the Massett Concert Band led the wedding parade through the village. There was much confetti, rice and excitement awaiting the newlyweds at the community hall where the wedding banquet was held. Many friends from Old and New Massett attended.

At the conclusion of the banquet, tables were cleared for a big dance which was enjoyed so much by old and young. We all wish the two a happy marriage on behalf of the Native Sisterhood of Massett.

EVERYONE CO-OPERATES

The weather has been so lovely here at Massett one can't help but feel spring is sneaking up pretty fast.

The village is just buzzing from morning till evening.

First thing in the morning you wake up and you hear a bugle call for public work, then trucks honking for the boys who get the posts for St. John's Church foundation. After the trucks leave, the church bells start ringing for more workers to repair the tower and other minor repairs.

Not only the men are busy, even children. After school hours they help rake up around their homes.

The women folks are busy, too. They do the cooking. After the work each day there is a big banquet in the Community Hall awaiting the tired, hungry workers. The meals are provided by the W.A. and Native Sisterhood combined.

Keep it up, you're doing a splendid job, sisters.

HESTER MARKS,

Strength in Unity

Protest Expected If Revision Shelved Again

KISPIOX, Feb. 13.—Concern is being expressed locally for the complete lack of any sign that the amendment to the obsolete Indian Act are to be brought before the House of Commons at the present session.

Brotherhood members here had been led to expect these changes this session and representatives at Ottawa and elsewhere are being asked to forward information at once concerning the Government's intentions. Should the native people's wishes again be shelved, strong protest is expected to be made.

Mr. Alvin Weget and Mr. Alf Hillis, prominent in sport and community activities here, lost almost all their personal and household effects in a fire Saturday which completely destroyed the house of the late Andrew Crosby. Mr. and Mrs. Weget had stored their belongings upstairs and were living with the latter's parents, Chief Councillor and Mrs. Silas Johnson. Mr. and Mrs. Hillis, recently returned to the village from Two Mile, were occupying the house temporarily. New furniture, utensils, radio, etc. were stored on the upper floor and were consumed by the flames. A community benefit and collection is already under way to help share the loss suffered by the two young couples.

Skeena Crossing, Hazelton and Glen Vowell basketball teams have competed with local squads for two Friday evenings in the hall here. Teams from all four villages are showing the results of intensified practice and on both occasions there were good crowds of spectators. At the first tourney, \$77.00 was raised for the church building fund, and at the latter over \$20.00 was netted for hall repairs.

The remains of the late Wilfred Greene, 19, son of Mrs. Christine

Hobby Lobby

5.30 P.M. SUNDAYS

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price each \$400.00

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Radio Communications
FOOT CARDERO ST. VANCOUVER, B.C.

Greene, were laid to rest here last Friday.

Roy Wilson's pole camp is commencing operations. That of Henry Brown has been manned by a full crew all winter.

Kispiox Northern Interior Athletic Club held its annual meeting this week end. New officers are as follows: Pres., Jos. Starr; Mgr., Peter Muldoe; Asst. Mgr., Roy Wilson; Treas., Abel Brown; Sec., Alf Hillis; Pres. Grounds Committee, Silas Johnson; Pres. with Alvin Weget, Albert Tait, Jonathan Johnson, Stephen Morrison, Hy Brown. Plans were made to enlarge the scope of the annual rodeo in May.

Recently elected hall board officers include Jos. Starr, Mgr.; Walter Skulsh, Treas. and Jack Wright.

The golden wedding of Mr. and Mrs. Charles Stevens was celebrated here last evening when sixty couples from this village were the guests at an anniversary dance and supper in the community hall. The Northern Light Orchestra provided excellent music. On behalf of the guests Chief Councillor Silas Johnson congratulated the well-known couple and thanked them for a very pleasant evening. Mr. Stevens, in replying, recalled bygone days and spoke encouragingly of the village's future.

CITATIONS

The Association on American Indian Affairs has instituted an annual Roll of Honor of contributions to the American Indian cause. Suggestions for citations are invited, each to include some statement of the work or achievement for which the citation is proposed. The citation is to give recognition to actions of individuals, groups or organizations, Indian or non-Indian, who have signally promoted Indian welfare and progress during the past year.

—From Indian Council Fire, 30 W. Washington Street Chicago. W. E. Powless, Pres. Marion E. Gridley, Secy.

Dept. of Fisheries Blames Indians For Salmon Depletion

The Stahlo Tribe held a meeting at Katz, March 13, in protest against taking the blame for depletion of salmon; also emphatically protesting any change in their fishing rights on the grounds that fish is the mainstay of Indian livelihood.

Chief Peter Pete presided at the meeting.

The statement by the Department of Fisheries that Indians are to blame for scarcity of salmon, came as a blow to the different tribes. It was voiced at this meeting that the members would have to discuss their problems more seriously and take more action. They felt it is bad enough as the regulations stand without adding more restrictions.

Those who do other work than fishing feel that relatives should be allowed to cure salmon for them and be compensated for their labor, as voiced by J. J. Peters.

"There was no such thing as near depletion of salmon till industry was established and now we Native Indians are blamed. Why did the Indian not deplete the salmon when there were five to six times the present Indian population?" Chief Harry Joseph asked.

The following is a letter dated March 11, addressed to the Native Brotherhood of B.C. and the Department of Fisheries, Vancouver, in protest—

Hope, B.C.
"Representing District from Lytton to Agassiz of the Stahlo Tribe, I hereby stress that there be no further changes to our fishing regulations for catching fish for our own consumption. It would be ridiculous to presume or believe that the near depletion of fish was caused by the Native Indians, because the facts still remain, that we aboriginal natives did not hamper the conservation of salmon of all species, also of all other resources which our ancestors enjoyed without restraint prior to the migration of the white man into our country.

"The tags turned in for small reward from tagged fish caught, cannot be assumed as totally consumed by the Native Indians, because the most of these tagged fish were gaffed out of streams and brooks that empty into the Fraser River and along the Thompson River and from all clear waters by young white men, breeds and Indians, just for collecting the small rewards on redemption of the tags.

"The amount of fish caught by each family curing fish along the Fraser Canyon can not be assumed as the average fish caught by all Indian families or per capita, because most families that cure salmon usually supply several of their families.

"The Native Indian will have to be given every opportunity to voice their opinion in the event of a move to change fishing regulations by permit, for the salmon is our natural food from time beyond history.

We are yours truly,
O. D. PETERS."

Sisterhood Annual Meeting

Masset Elects New Officers

The local branch of the Native Sisterhood had their Annual Meeting in the residence of Mrs. Grace Wilson for the purpose of electing new officials for the year 1949.

With Mrs. Amy Abrahams in the chair, the meeting opened with our battle song, "Onward Christian Soldiers." Mrs. Lucy Frank offered up a prayer.

New officials are as follows: President, Mrs. Mamie Collison; Vice-President, Mrs. Olive Brown; General Secretary, Miss Mona Wier; Recording Secretary, Mrs. Hester Marks; Social Committee, Mrs. Charlotte Marks, Mrs. Hannah Marks, Mrs. Phyllis Bedard, Miss Ella Brown, Miss Madeline Jones; Treasurer, Mrs. Lucy Frank; Messenger Girls, Mrs. Mary Williams, Mrs. Ida Smith, Miss Mae Swanson, Mrs. Rose Davidson.

There were many encouraging speeches given by the older members and wishing all the new officials every success for the year.

Refreshment was served by our last year's president, Mrs. Grace Wilson, who, we are very glad, is recovered from an operation and is now a very active member.

Altogether it was an enjoyable evening. Meeting adjourned with a prayer.

MRS. HESTER MARKS,
Recording Secretary.

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Portland, Maine

The very first settlers in the vicinity were one Christopher Levett and party, a group which holed up on an island in Casco Bay in 1623. But after experiencing one Maine winter, Mr. Levett recalled urgent business in England, leaving his company to guard this new possession. That was the last Maine saw of Mr. Levett, and his company vanished into the roomy confines of unrecorded history.

The next settler, William Bagnall, who had been run out of Massachusetts by the scandalized Puritans, was a canny Yankee trader and so fond of "making merrie" with Indian maidens that an Indian chief, instead of bothering to run him out of Maine, simply knocked his brains out.

Four years later, in 1632, an uncommonly truculent fellow, Mr. George Cleevé, came upon the scene and for almost twenty years kept things in such an uproar that few of his incoming neighbors knew for certain which end was up or what belonged to whom.

Finally, in the 1650's the Maine colonists decided, "What's the use?" and submitted to the more stable jurisdiction of the Massachusetts government.

By 1675 there was an excess of 400 people living in "The Neck," the protuberance that would one day be called Portland. But that year, the Indians, carrying out a local operation in the King Philip's War, swept down on the settlement and killed all whose boats and heels were insufficiently swift. Before long, however, the town-folk ventured back. But they neglected to maintain an adequate defense and, in 1690, the Indians, under the tutelage of the French, once more attacked the town, this time butchering the entire population, with the exception of five persons who were carried off to Canada as souvenirs.

The peninsula remained more or less abandoned until 1716 when a fort was established by Major Samuel Moody. Others followed and before long things were humming. To discourage the presence of the red men, a bounty of one

hundred pounds was offered for the scalp of any Indian male over twelve years of age—pickings so rich that even the Rev. Mr. Thomas Smith found it meet to participate in this gory but lucrative hunting. —From "Portland, - Maine," by George Sessions Perry, Saturday Evening Post, July 13, 1946.

Just for today I will try to strengthen my mind. I will study. I will learn something useful, I will not be a mental loafer. I will read something that requires effort, thought and concentration.

Just for today I will exercise my soul in three ways; I will do somebody a good turn, and not get found out; if anybody knows of it, it will not count. I will do at least two things I don't want to do—just for exercise. I will not show anyone that my feelings are hurt; they may be hurt, but today I will not show it.

Just for today I will be agreeable. I will look as well as I can, dress becomingly, talk low, act courteously, criticize not one bit, not find fault with anything, and not try to improve or regulate anybody except myself.

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