



# the NATIVE VOICE

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

VOL. III. No. 5

VANCOUVER, B.C., MAY, 1949

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## Two Historic Elections

On June 15 next and again on June 27, Native Indians will, for the first time in Canadian history, have the opportunity to take part in the democratic process of selecting representatives to the Legislature of British Columbia and the Parliament of the Dominion of Canada. To the newly enfranchised citizens, The Native Voice wishes to impress you with the importance of these historic elections.

We hope that EVERY eligible Native Indian voter will go to the polls on June 15 and again on June 27 and vote for the candidates of their own, free choice. The Native Voice does not presume to tell its readers, free Canadian citizens, whom to vote for.

*Remember, the ballot is secret! Under the system in which Provincial and Dominion elections are conducted in Canada no other person may know how the individual voter marks his or her ballot paper. This secrecy is guaranteed by law.*

**Vote for whomsoever you choose but Get Out and Vote!**

Provincial Election

**June 15**

Dominion Election

**June 27**

# The NATIVE VOICE

The Voice of the Native Canadian

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

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## Are Natives Expendable?

When a Native, who has no money, is charged with murder, the Ottawa Government is, morally if not legally, bound to provide for his defence by engaging legal counsel. In these matters they are instructed if not dictated to by their local Indian Agents.

Three cases within the last year have come to our knowledge. In each of them the accused person named a lawyer by whom he wished to be defended. In two of these cases the Department at Ottawa ignored the wishes of the accused and appointed another lawyer in each case.

The Natives are called "Wards of the Government."

It is more than a coincidence that the lawyer in each case happened to be a supporter of the Ottawa Department. The "Ward" whose life is at stake, obviously has a very vital interest in being defended by the lawyer, who he believes, rightly or wrongly, is best able to do so. But the Department is not concerned with his wishes; they are apparently influenced more in rewarding their faithful followers and supporters than by any consideration of the fate of the unfortunate accused. It is time that the life or death of Native accused should not be considered as a political football for the practice and profit of political partisans.

A more glaring case than those two, is that of Michael Duncan Antoine of Squilax Reservation, near Tappen. He was sentenced to death at the Kamloops Assizes. He got in touch with another lawyer. When Mike was "broke"—the Department at Ottawa refused to have anything to do with payment for an appeal. The lawyer then got in touch with Gordon Wismer, K.C., the Attorney-General at Victoria, who is the good friend of the Natives, and he had his government pay \$1,600 for the appeal books to be prepared and paid the lawyer his expenses at Victoria and the nominal amount allowed for the appeal of men convicted of murder be they white, black or red. The Appeal Court granted a new trial and on such re-trial Mike was acquitted.

Mik was 13 months in jail, six months of which he was under sentence of death. Were it not for the kindness and sense of justice and fair play of Mr. Wismer, Mike Duncan Antoine, who the second jury found to be innocent, would have ended his life (wrongly on the gallows).

To you of the Department of Mines and Resources; to you, Indian Agents who read this, are you satisfied with your treatment or want of treatment of Mike Duncan Antoine who almost went to the gallows but was saved, without any effort on your part.

## 100 Per Cent. Registration

KISPIOX, April 19, 1949.—"I never thought I would live to see this day," said Mr. Isaac Skulsh, oldest man of this village, yesterday when his vote was added to the total of eighty Kispiox votes. "My father is walking in a dream today," Walter Skulsh, Brotherhood head here, reported. In Kispiox there was no need for the Registrar to go from door to door. At nine a.m. he opened for business in the dispensary and until mid afternoon he was a busy man. A feature of the registration here was the hundred percent turnout of elderly people, who, thanks to church and Brotherhood leaders, have a clear understanding of what is at stake. These leaders are now arranging for evening courses in citizenship, with a mock election campaign and polling booths.

Last evening this successful day was featured by a chicken dinner, superbly planned and served by the ladies of the Sisterhood. No efforts were spared by these ladies to make this event a highlight of village activity.

Dr. P. R. Kelly, who with his wife was the guest of honor, explained the privileges and responsibilities of citizenship which at longlast have come to his race in B.C. "My family and I will now vote for the first time," he said. Mr. Stephen Morrison gave an excellent and detailed translation of all Dr. Kelly said so that even the oldest people listened with close attention for over one hour.

"For the first time the door is opened to us and if all villages march shoulder to shoulder as the upper Skeena villages are doing, we will go through that door to final triumph," he said. "B.C. is the first and only Province in Canada whose lower and high schools are now open to native boys and girls on a basis of complete equality. We still have old age pensions and other benefits to win, but the Government in Victoria has put a strong lever in our hands and we are going to throw all our weight against it to move Ottawa to action. The Attorney-General expects soon to visit Ottawa and he has promised to do his utmost to bring these benefits within our reach. We would be ungrateful indeed if we did not thank the B.C. Government for what it has done."

Chief Councillor Silas Johnson spoke with feeling of the significance of this latest move. Kispiox was honored by the presence of Chief Councillor and Mrs. Charles Clifford of Hazelton, and of Mr. and Mrs. Johnathan Brown of Glen Vowell who came to hear Dr. Kelly at first hand and will take back his words to their people.

H. L. G. Kelly, a travelling Registrar, accompanied his missionary father and mother on their tour and en route to Prince Rupert, Kitamaat was fully registered. At Kitseguelka, 64 more names were added to the list following a dinner and social in the village hall. Glen Vowell was also visited by the registrar, as were Hazelton and native patients in Wrinch Memorial, the United Hospital there. With registration far from complete, over 500 men and women have already signed cards and it is estimated there are 950 native votes in the upper Skeena. A strong turnout is expected on voting day.

In Kispiox, Elder and Chief Councillor Silas Johnson and Brotherhood leader Walter Skulsh, report that neglect of the Telegraph Creek and other headwater trails has resulted in sharp decreases in fur catches of recent years. These trails have many slides and windfalls and candidates will be asked to support repair of these by native labor. Pack-horses can no longer be used. Grub and outfits have to be back-packed by men or dogs for as long as three weeks to reach the grounds, and last winter one party narrowly escaped starvation when food supplies gave out.

All here are united in insisting that improved public trails will benefit the village's economic status. It is reported that Hazelton will urge similar improvement to the historic Manson Creek trail into Babine, while Kitseguelka voters will ask that their trapping grounds astride the neglected Telkwa-Copper River trail be served in like manner.

Dr. and Mrs. Kelly visited the upper Skeena on invitation from the elders and congregation of Kispiox church.

Kitseguelka people entertained the party for a day and a half, and on Easter Sunday they packed the church for a special service and communion. The congregation there told Dr. Kelly they would build him a house if he could see his way to coming and living among them after his long trick at the wheel of the mission boat Thomas Crosby ends this June. Two cars brought the party to Wrinch Memorial Hospital where afternoon service was held for eighty patients and visitors. It was here that the Kellys were gratified to learn that under Drs. Fiddes and Lim, segregation of races in Wrinch Memorial is now a thing of the past. White and native patients occupy adjoining beds and find new interests in learning more of each other.

Dr. Kelly held evening service and communion in the Kispiox Hall on Sunday evening. In all seven children were baptized. All of Monday while his son was registering voters who came to the emission house, Dr. Kelly gave personal advice and help to his many callers. The climax of the day was the superb banquet provided by the Sisterhood.

## BULLETIN No. 59

### of the League of Nations

#### Pan American Indians

Oakland, Calif., Feb. 15, 1949.

1. Attention U.S. Indians. August 13, 1951, is the deadline in which to file Indian claims, under the Indian Claims Act of August 13, 1946. Approximately 43 claims have been filed up to the date on this Bulletin. Tribes who are dissatisfied with the progress of their claims, should write at once for instructions to Bro. Frank Tom-pee-saw, 1517 Clark St., Parsons, Kan. England agrees to pay annuities and principal on Wisconsin and Michigan Pottowotmi Treaty of July 4, 1805.

2. Membership cards for the year 1949 are now going out in the mail, and we are asking everyone to pay their dues, as the proceeds from dues are our only source of income. With 24 Indian Bills now pending in Congress and with many of those containing one and more provisions that are detrimental to our cause, it means trips to Washington followed by a tremendous amount of correspond-

ence. Help us to help you, by paying your dues.

3. The "Native Voice" the best monthly Indian paper today. Published by Indians, for Indians and their friends, packed full of up-to-date information on Indians of yesterday, today and tomorrow. Spokesman for the League of Nations, Pan American Indians. Send \$1 with your name and address for a one-year subscription to the Native Voice Publishing Co., 429 Standard Bank Building, 510 West Hastings Street, Vancouver, B.C., Canada.

Fraternally,  
 LAWRENCE TWO-AXE,  
 Chairman, National Organization  
 Council.

Dear Ed Nahanee:

Sorry for delaying the membership list that we have, but I am swamped with my own operation seeing as how the season here is to start two weeks earlier.

However, I am sending our office copy which we have and the only one for now, so I hope you will send it back after you are through with it.

E. N. BOLTON.

# Indian Spellbinder At Church Meeting

A native Indian held 300 delegates to United Church annual meeting spellbound with his preaching and singing.

Timothy Starr from Kitimat mounted the rostrum at St. John's United Church and showed the B.C. conference of the church how he manages as lay preacher in that inlet settlement south of Prince Rupert.

Mr. Starr told of the conversion to Christianity of his grandfather, the late Charlie Amos, chieftain of the fish clan.

"He was not very popular with his people when he returned from a trip to Victoria carrying a Bible instead of a bottle of whisky," Mr. Starr said.

Charlie Amos paddled 150 miles from Kitimat to Port Simpson to learn to read the Bible.

A salmon fisherman by summer and a mink and marten trapper by winter, Mr. Starr took over as lay preacher four years ago to replace the late Rev. William Burton.

He teaches hymns, reads the Bible in church and says prayers at burial services.

Mr. Starr is helped in his evangelistic work by his wife.

Mr. Starr spoke at the conference with Rev. Peter Kelly, D.D., who skipped the mission boat Thomas Crosby for 16 years along the Northern B.C. Coast.—Vancouver Sun.

# Percy Gladstone

B.C. has become more education conscious since more opportunity came through veteran gratuities. The 1949 Convocation at the University of British Columbia saw the largest graduating class in B.C. history, and our Indian people are right in step.

They, too, are education conscious and as the opportunity is opened up, many more will march along with every other nationality to pick up their university degrees.

Till now the chances for higher education, together with general public interest and encouragement, have not existed as they do today; therefore we are very proud that a Bachelor of Arts degree was given one of our people along with many others on May 13 at U.B.C.

Percy Gladstone, of Skidegate, won his honors through perseverance; with little acclaim and because he had an object ahead of him.

He spent his early years at Coqualeetza Residential School, attending the Chilliwack High School from there, then later entering the University of British Columbia for one year.

When World War Two was declared Percy volunteered for the Air Force and his three and a half years of service took him into practically every country. He completed the required 30 flights, doing missions for the most part as Flight Sergeant; he later acquired his commission as Navigator, Bomber Command.

At U.B.C. he studied anthropology, the social sciences, political science and majoring in economics with a consideration to his present interest—co-operatives.

The next four or five week will find Percy studying labor relations in the fishing industry under Prof. Stuart Jamieson. The two will travel the whole coast as well as Vancouver Island.

Though his interest in Fishermen's Co-operatives is general, particularly though, Mr. Gladstone feels they are a means of self-help and improvement to our own people and he hopes to do considerable work there. "This is something we can do for ourselves," he says.

Mr. George Lavatta, Indian official in the U.S. Federal Dept., when in Victoria pointed out that until the Indians there started in business for themselves, as a whole people they did not progress at all.



At this time when public interest is alive, when the new Indian Act steers their plan of wardship to citizenship, then Percy Gladstone comes along equipped and anxious to set in motion a plan of self-help.

In his worthy venture we extend our hopes for his success—our best wishes to Percy Gladstone, B.A.

Dear Ed Nahanee:

We were reading about the services for your son and we must take this opportunity to say he has done well and that we assume you have felt that you had a share in it, which is rightly so.

For paying the extreme sacrifice for our country is something very few can do. We hope you gain a little peace of mind for seeing his remains rest in peace in our own soil. We were thinking of you at that moment of the ceremony. We are proud to have you in our rank and file. Let's complete what your son had started for us and do a good work. God bless you.

Most sincerely,  
EXECUTIVE OF NATIVE BROTHERHOOD.

# Pte. Eddie Nahanee Laid At Rest In Soldier's Grave

Pride shone through a mist of tears as Private Edward Nahanee, soldier-hero of World War Two, was laid at rest in a soldier's grave at the Indian Mission Reserve Cemetery.

It was a soldier's funeral, befitting a warrior who was twice decorated for bravery on the battlefield and who gave his life for freedom, fighting under the American flag.

Private Edward Nahanee, Squamish Indian, is one of the thousands of fighting men, killed in action, who have been returned to their homes by the American Government.

The deep wounds created by death, almost healed by the passing of time, were reopened by the return of the warrior who was still but a boy in years when he and thousands like him gave all in a common cause.

But there was pride in the bearing of the soldier's family, pride evidenced in the high heads of members of the Squamish tribe.

Edward Nahanee came home in cherry blossom time on the North Shore and as the funeral cortege passed from the church of the twin spires to the cemetery, the white blossoms drifted down to rest upon the flag-draped casket as if in gentle benediction.

Heading the procession was a detachment of bemedalled veterans of Army, Navy and Air Force Unit 45. At the graveside waited a guard of honor from North Vancouver's own Sixth Field Squadron, Royal Canadian Engineers (Reserve).

Clear and true the liquid notes of the "Last Post" echoed through the trees. Came the lilting notes of "Reveille," rifles cracked in unison, three volleys rolled out across the inlet and echoed back from the mountains.

Sergeant Dale H. Swales of the American Army, honor escort, fulfilled his last duty, presenting the American flag which had draped the casket on its long, long journey, to the father who, wet-eyed, but with pride, received it as a token of the thanks of a great nation.

Andy Paull, Indian leader, expressed the gratitude of the Squamish people to the veterans and all those who had contributed in paying homage to the boy who had come home.

With dignity and with reverence, Private Edward Nahanee was laid at rest. His grave will remain a memorial and a reminder of all those who gave their lives for freedom, regardless of race or creed.

Services were conducted at St. Paul's Church by Rev. Father Paul Clarke, O.M.I. Sisters and pupils of St. Paul's Indian School chanted the requiem.

Pallbearers were Indian veterans of the Canadian forces.

Capt. J. H. Cates, M.L.A. for North Vancouver, an old friend of the Nahanee family, was among the hundreds who attended.

Army, Navy and Air Force Unit No. 45 provided escort under command of President P. A. Lewis.

The firing party was under command of Lieut. George Peck, Sgt. Major Tommy Ferguson and Sgt. Duncan.

Bugler was R. H. Rollins.

# 18 MONTHS OF DESPAIR SUN LOOKS GOOD

By Our Special Correspondent

After a trial lasting five days, Mike Duncan Antoine was acquitted of murder of Daniel Elkins of Williams Lake at the Orde Hop Yards, Tranquille. Antoine was convicted at the previous Kamloops Assizes and sentenced to hang.



Mr. Thomas F. Hurley, of Vancouver, then took up the case and appealed to the Court of Appeal at Victoria and succeeded in obtaining a new trial, which commenced at Kamloops on May 2, 1949.

Twenty-three witnesses were called by the prosecution. Mr. Hurley called no evidence for the defense.

The new trial established two records; it was the longest trial ever held in Kamloops and the jury brought in a verdict of "not guilty" in 20 minutes, the shortest time on record.

There were many dramatic moments in court. We need mention only one. Mr. Hurley was cross-examining one of the witnesses who positively identified Antoine as the killer. Fixing the witness with his eye he sternly asked, "Are you sure it was Mike Antoine?" The witness paused, obviously non-plussed. Mr. Hurley waited, not a sound was heard in the court room except the ticking of the clock, tic toc, tic toc. It seemed like eternity. Counsel at last roared at the witness, "I have waited in vain for four minutes for an answer to my question. That means that you are not sure." The witness broke down and said, "Yes, I am not sure."

After the verdict Antoine walked out and seemed dazzled by the bright sunlight after 18 months in the cells. His wife and two young sons were waiting and tears of joy streamed down their faces as they embraced Mike. "The sun looks good," said he.

We had a word with him. He said, "I will never forget Mrs. Maisie Armytage-Moore and Mr. Hurley. I can't write. Please put in The Native Voice that I thank Mr. Wismer, he saved my life."

Mr. Hurley was congratulated by the jury and the spectators for his conduct of the case and particularly for his speech.

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# Which Way, British Columbia?

The Coalition Government, formed in 1941, combined the resources and energies of the people of British Columbia in the execution of the war effort.

Post-war problems of reconstruction and re-establishment made it advisable to continue this combination in order to speed the re-establishment of our own veterans and the many more who were taking their discharge in British Columbia, although natives of other parts of Canada.

The successful record of this Government during these trying periods, stands as ample testimony to the wisdom of the united front during these times of economic crisis.

The population of British Columbia has grown more rapidly than any other province in Canada. We have absorbed nearly a quarter of a million additional people in the last ten years and if present rate of increase continues, British Columbia will have 1,500,000 people by 1959.

The people of our province have watched this fantastic growth and many of them realize that an even greater problem faces us if we are to successfully emerge economically sound in the years to come.

British Columbia is today at the crossroads of growth and development. We WANT more people. We must be able to give them and following generations a real chance to live and work in the best province in Canada. One false step could mean chaos for an economy that is straining at the leash, burdened as it is with an immense growth of population.

Let's face the facts squarely; we must weigh carefully what road to follow if we are to march ahead to the great heritage that is destined to be ours, and which we have hoped and worked for.

## *This, Then, is YOUR Choice!*

You can follow the fallacy of Government ownership and management by ill-trained bureaucrats or you can encourage private enterprise to invest, produce and compete successfully in the markets of the world.

The latter programme has, and will produce jobs for the men and women who are already here, and for the boys and girls of new generations as they leave our schools by the thousands each year.

Yes, we are at the crossroads of our existence. British Columbia must go ahead . . . it cannot go back. Your Government feel this responsibility deeply and believe

**HON. HERBERT ANSCOMB**  
Minister of Finance

Industrial and agricultural growth must be encouraged and guided meticulously to ensure that we keep pace with the rising demand for jobs for our people.

As British Columbians, we are proud of our high standard of Social Assistance. We will continue to set the pace to assure better health values for all our people.

To continue the development of British Columbia, we must guarantee that our province will be a bulwark of free enterprise for a free people.

Some people are determined that we shall take a backward step. They demand a Socialist state of so-called "planned economy." We have but to look at the "Saskatchewan experiment" to see a glaring example of Government attempts to manage expropriated businesses. The Socialist administration of that province already has closed down most of the original industries it seized, simply because Governments are not geared to compete with privately-owned organizations. The theory that there are huge profits to be made by Government-controlled companies has proven a complete fallacy. Socialist planners have "killed the goose that could have laid the golden egg" and even now admit their error by beckoning private capital to invest and manage provincial resources.

The Coalition Government of British Columbia believes that the tax burden for Social Services should fall proportionately on both industry and the people. Only a partnership of these two elements can insure a fully rounded-out and expanding social aid programme. Efficiently managed, free enterprise industries contribute substantially to social services through taxes, thus reducing the share that must be contributed by the people. Bureaucratic mismanagement of Government-controlled industry is a burden on the people.

it is above and beyond party lines for many months to come.

The future and welfare of all the people in British Columbia must come first. In a few weeks you will be asked to decide not the future of any political party or parties, but the future of British Columbia. The choice is yours.

In succeeding advertisements, we are going to tell you what your Coalition Government has done, is doing, and will do in the future to ensure the greatness of this province in years to come. You will read with pride, a saga of planning and achievement, unmatched in North America today.

**HON. BYRON I. JOHNSON**  
Premier of British Columbia

# North Shore Canadian Refugee Committee

Our native brethren, now that they have obtained the franchise, are concentrating, and rightly so, on better educational opportunities for their children, but it is useless to urge a higher standard of education unless on the completion of their University training they can enter the professions and higher branches of industry. There is too much of that idea prevalent in Canada that all but a favored few should be "hewers of wood and drawers of water."

Nothing will bring home to the people the danger of their present intolerant attitude but an anti-discrimination law on our statute books. The North Shore Canadian National Refugee Committee is the first group in B.C. to ask for such legislation. They are asking for an Act similar to that passed in New York State and which became law in 1945.

This Act states: "It shall be unlawful for an employer because of race, creed, color or national origin of any individual to refuse to hire, or to bar or discharge from employment such individual or to discriminate against such individual in compensation or in terms, conditions or privileges of employment."

A recent editorial in the Toronto Star says economic discrimination must end. It is as much a crime to steal a person's birthright as it is to steal an automobile.

Our group is an affiliate of the Council of Women. We hope that all Native Brotherhood organiza-

tions will get behind this resolution and help us in our campaign for social justice. Copies of our resolution may be obtained on request.

(Mrs.) EMMA J. WALKER.  
2337 King's Avenue,  
Hollyburn, B.C.

# Indian Association Of America, Inc.

## GENERAL OBJECTIVES

The Indian Association of America is a non-sectarian, non-political and non-profit body, organized for persons who are interested in the American Indian.

The general objectives of The Indian Association of America are as follows:

1. To promote a better understanding between the Red Race and all other races.
2. To study all available data, both written and otherwise, regarding the Indian cultures of the Americas.
3. To preserve and disseminate the cultures of the Red Man so that the cultures of other races might be enriched.
4. To foster education for the Red Man so that he can draw the good from other cultures to enrich his own.
5. To help the American Indians in emergencies with direct help—and to lend every effort toward a program which will assure American Indians the same privileges which other citizens of this country take for granted.
6. To help the American Indian to help himself.
7. To exercise our right as citizens to make known to the Congress of our United States our wishes for fair legislation, and to protest any laws detrimental to the American Indians.
8. To co-operate with all other organizations and groups interested in the religious and temporal welfare of the American Indians.
9. To advocate the protection of forests and wild life.
10. To promote the observance of American Indian Day in North and South America.

# Challenge Seen In Native Situation

VICTORIA.—A challenge exists for social workers to weld a closer understanding between Canadian whites and Indians in a program leading towards assimilation and citizenship of Indians, W. S. Arneil, Indian commissioner for British Columbia, told the second biennial western regional conference on social work.

"A challenge lies ahead; a great part must be played by highly qualified social workers acting in conjunction with our health, welfare and other essential services," he said.

Mr. Arneil declared the Indian Act, originally enacted in 1876, was regarded by many as obsolete and "unsuited to the requirements of our native people."

## GRADUAL MOVE

He advised a joint committee of the Senate and House of Commons in a report submitted to parliament last June called for repealing or amending of all sections of the Indian Act. He said proposed revisions were designed to make possible gradual transition of Indians from wardship to citizenship, and to help them advance themselves.

Mr. Arneil stated native Indians themselves are doing much to improve their economic and social status.

It is the existing policy and serious endeavor of the Indian

Affairs Branch of the Federal government to carry out among the native people a worthwhile welfare program to develop an Indian citizen, self-supporting and proud of racial background and heritage, who will retain the many phases of Indian culture so rich to Canada, said Mr. Arneil.

## PUBLIC INTEREST

He added that events in recent years indicate that this policy may be more vigorously applied in the future with increased public interest.

Mr. Arneil told delegates the Indian population of Canada is increasing by 1500 per year. He said there are now about 130,000 Indians in the country, 72,000 of whom live in western Canada.

George P. Lavatta, Portland, Oregon, regional supervisor of tribal relations in five western states under the U.S. Indian Service, also addressed the conference.

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# We Mourn the Loss of Late Dr. Frederick F. Tisdall

OUR FRIEND AND OUR BENEFACTOR

By BIG WHITE OWL

Dr. Frederick F. Tisdall, O.B.E., F.R.C.P., passed away very suddenly at his farm home at Thornhill, Ontario, on the 23rd day of April, 1949. Canada has lost a great benefactor of mankind in the sudden death of this highly respected man. He was Chairman of the National Committee on Nutrition of the Canadian Red Cross Society; Member, Food and Nutrition Board of the National Research Council, Washington, D.C.; Member, Advisory Committee on Nutrition of the Food and Agriculture Organization of the United Nations. Professor of pediatrics at University of Toronto; Director of Laboratories at the Hospital for Sick Children, Toronto, Ontario, Canada.

Dr. F. F. Tisdall, M.D., was born at Clinton, Ontario, Nov. 3rd, 1893, a son of John P. Tisdall. He graduated from University of Toronto in 1916 with the degree of Bachelor of Medicine, and he obtained his doctorate six years later. Recently he completed extensive surveys among the Indians of the Canadian northland.

When Dr. Tisdall gave his report and evidence before the Special Joint Committee of the Senate and the House of Commons at Ottawa, Ontario, in March, 1947, he said, in part: "In this study we also had very valuable assistance from a prominent doctor in the United States by the name of Dr. Kruse whose expenses were paid by the Millbank Foundation. Incidentally, I may say that the expenses of myself were not paid by the Indian Affairs Branch or any other government organization.

We went to Norway House in particular and made three trips in all, one in 1941, 1943 and 1944. We studied Indians in that district, and the majority of the Indians we saw, according to our present day medical standards, were sick. They were not sick according to lay opinion, but when we examined them carefully from the medical standpoint, they had so many obvious evidences of malnutrition that if you or I were in the same condition, we would demand hospitalization at once. We were struck, particularly in 1941, with the inertia, the lack of initiative, the indolence of these people. Physically, they shuffled about; they moved slowly. Even though we had to speak to many of them through an interpreter, it was obvious their mental processes were going on at a very slow pace. We found, in that particular band, the TB. death rate was just 50 times the tuberculosis death rate among the white population of Manitoba.



DR. F. F. TISDALL

This raises a problem far beyond the Indians because there is a focus of infection which is of concern to you and me. . . . We can never prevent tuberculosis among the white population of Canada when we have a focus of 50 times among those Indians.

The Indian of today at Norway House is a smaller Indian than 40 years ago. This statement is not based on guesswork, but on facts obtained from the post manager of the Hudson Bay post, Mr. Laramont, who happened to be there 40 years ago. He says the Indian of today is buying a smaller sized shirt and smaller pants compared with those articles he bought 40 years ago. From appearance the Indians are definitely smaller and not as well developed as they were 40 years ago.

As I have said before, the Indian in that area certainly was not keen mentally. He was very slow in his mental reactions and gave no evidence of any initiative or desire to do things. We had evidence of many diseases, I will only mention one (tuberculosis) to which the Indian is susceptible. There were

many other diseases which they contracted much more readily than would a white person or person who was better fed; and they died from those diseases where the other person would not have died. In the Cross Lake Band the infant mortality for one year—that is, the number of babies who died under one year of age—reached a total of 500 compared to the figure last year of approximately 40 in the city of Toronto. It was over 12 times the infant mortality rate of a well regulated white district in Canada.

Now, why is this situation present? We were particularly concerned with the feeding of the infant. We studied that intensively. We found, of course, poor hygienic conditions. The housing was not up to our standards at all nor was the sanitation. All this could be explained to a degree by the fact that these people were sick mentally and physically. We believed they were sick primarily because their food was not sufficient or not of the proper type to allow them to be healthy. **THEY COULD NOT POSSIBLY BE HEALTHY!** We obtained a record of the food they purchased. Incidentally, due to the fact that the hunting and fishing resources have been depleted to a considerable degree in that area, the Indian of today depends much more on the food which is brought in and which he purchases at various stores than he did in the past.

Thirty or forty years ago the Indians lived off the land to a considerable degree—that is, from fishing and hunting—but today their diet consists chiefly of the food they buy at the store in re-

turn for the sale of the pelts they catch.

No less than 85 percent of the calories they buy come from white flour, lard and sugar. **JUST STOP AND THINK FOR A MOMENT—** think what that means in the diet of these people. Eighty-five percent of all the food they bought, from the actual records of the store which were kindly placed at our disposal by the Hudson Bay Company, 85 percent of the calories came from white flour, sugar and lard. These foods are almost entirely lacking in vitamins and are very deficient in minerals. In fact, when we started to analyze it we found that where they should receive 900 milligrams of calcium a day, they were only receiving about 100 in the food they bought. The vitamin A consumption should be around 5,000 units, but they were getting only 235. Consumption of Thiamin, or one of the B vitamins should have been around one and a half, but they got one-third of a milligram. As regards vitamin C which we obtain from fresh fruits and vegetables and of which they should have received about 75, they were getting under 10. We also found that in the past the Indians used to eat the insides, the liver and other parts of the animals and fish. Now imitating the white man's custom, they clean the fish and throw away these articles of food which we know are rich in minerals and vitamins. He is buying increasingly large amounts of white flour, sugar and lard.

We believe from our studies of the Indian that he is fundamentally

(Continued on Page 7)



FRANK

## CALDER

CCF Candidate for Atlin  
Gen. Secretary  
Native Brotherhood  
U.B.C. Graduate

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Published by CCF Campaign Committee — 712 Holden Bldg.

# CLOVER LEAF Tasty Snacks



PERFECTION IN SEAFOODS

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# EDUCATION . . . The Answer

The coming of the vote has revolutionized the whole structure of Indian education. We shall see in the near future equal scholastic facilities for all residents of British Columbia. The Government has taken a strong lead in the matter of Vocational courses. These could be greatly extended to benefit adults, so that each individual has a chance to reach a better standard of living.

Interest in the development of reservation lands is coming increasingly to the fore. With focus on these areas as centres of permanent livelihood, the study of production methods becomes more and more important. Management of natural resources should be taught, as well as modern handling of mixed farms. This includes irrigation and the most efficient types of farm and other machinery. There should be classes in forestry, fishing and game, the various branches of land husbandry and ranch management.

For a people whose genius is outstanding in Arts and Crafts, every means possible should be used to

encourage these abilities. Any exhibit of Indian handwork is a revelation of scope and perfection.

The classroom is a great melting pot. Canadian education founded on British tradition, is not suited in many ways to the Indian student. Ease in reading and writing is taken for granted as an inborn aptitude. Theoretic study and long weighed down the school curriculum. Practical application is gaining ground but has still far to go.

The broad knowledge of Indian centuries are difficult to confine between rows of desks and a blackboard. All learning was passed on by visual demonstration and word of mouth. Prodigious feats of memory were accepted as natural, along with an oratory of great flexibility and power. The senses reached such a keen alertness that the gap between recognition and conclusion was bridged instinctively and without conscious effort.

White schools force the Indian child to pit himself against an alien system long established, based largely on fluent reading and a facile writing. This is the greatest challenge of college years.

Primary and intermediate schools can do much to help, especially by means of new visual techniques, such as school movies.

Indian students, in mixed classes where they compete with those of other races, show themselves well able to hold their own, both in studies and sports. The increased educational program will draw an ever greater percentage into University. To inherited aptitudes new aptitudes will be added. A confident articulateness will make reactions felt. The impact of this dynamic growth will enrich the whole cultural life of our country. The vote was an outstanding

## Broadcast, CFAC, Calgary, April 21

(Mrs. H. E. Downe was one of the two honorary members of the Indian Association of Alberta who has been awarded a life membership for services to the Indian people of Alberta. Since the broadcast Mrs. Downe has passed away. She was one of the vice-presidents of the Alberta Council on Child and Family Welfare, and represented the I.A.A. on that Association.)

"First I should like to thank those responsible in this station for their courtesy in giving me this time on the air. Also to say that I am very happy to bring the greeting of the Indian Association of Alberta to the Alberta Council on Child and Family Welfare during this 31st annual Child Welfare Week and to have this opportunity to speak on a Better Deal for the Indians.

In May, 1944, a group of Treaty Indians met at Hobbema and from that meeting there grew the Indian Association of Alberta, which today embraces all major Bands from the Territories to the American boundary. From their memorials to the Government in 1944 and 1945 came results that were long overdue.

For destitute Indians over 70 came a small pension of \$8 per month to help stretch the meager rations. Health and medical attention was at the lowest ebb. Today, the finest sanatorium, the Charles Camshell Indian Hospital at Edmonton, has 400 beds, and annual X-rays are taken on all reserves under Dr. E. L. Stone and his associates. Health is receiving real attention and the Indian Association has done a fine job of popularizing the Charles Camshell Hospital on the reserves.

Nursing stations have been opened at isolated reserves such as Driftpile, Saddle Lake and Lac Ste. Ann. These points were formerly without adequate attention.

In education something has been done, though there is still much to be done. In the residential schools the percapita grant has been increased from about \$180 to \$235 per annum, but can you feed, clothe and teach a child for 70c a day and maintain a well-staffed school? Three successful day schools are in operation at

democratic action on the part of our Attorney-General. Let us hope that other provinces will show the same foresight and concern for the welfare of the Original Canadians, the Indian people.

SAH-E-LOH.

Whitefish Lake, Michel's and Winterburn; three others will open shortly at Sarcee, Alexander and Eden Valley, and seven are planned for the coming year. No longer will so many Indian children be reared in a strange environment, among strangers, but will return at night to a family life—the right of every child born into this world.

Perhaps the greatest achievement is the 20,000 acres of land for the Stoney tribe—10,000 acres of good ranch land added to Morley Reserve, and 5000 acres each to the smaller bands at Eden Valley and on the Bighorn. New tractors, binders, etc., are to be seen on almost all reserves, and less spectacular but very desirable is the pure water from wells drilled at Sarcee and Hobbema Agencies.

And what about tomorrow? The revised Indian Act, to be the Magna Carta for Indians, has NOT been brought down this session. But the Indian must be allowed to grow within his reserve and gradually to assume responsibility for his own decisions.

We need a sanatorium for Southern Alberta, and an emergency hospital at Sarcee, and the unit destroyed by fire at Hobbema must be replaced. Land is still required for the Wesley Band and the implied promise to the late Chief Enos Hunter must be honored, and housing is still very poor. A decent home is the first requisite to mental, moral and physical health.

The Indian Association of Alberta is most grateful to the Supervisor of Agencies and his staff for their co-operation and desire for better life on the reserves, and to individuals and groups who have lent their aid in "opening the ear of the Government," which for so long had grown so very deaf, we offer our sincere thanks.

## Dr. Tisdall

(Continued from Page 6)

a good Canadian and his reactions to his conditions are no different from our own if we were living under his conditions. If he is given proper surroundings, proper food, we can make him a good Canadian—an asset to the nation. . . . How are we going to do this?

Again I want to emphasize that we have every reason to believe from our medical and scientific studies of these Indians that they can be made into a great asset to this nation, that they are not fundamentally indolent and with a lack of initiative. THEY ARE SICK! We have to regard these people as being sick!

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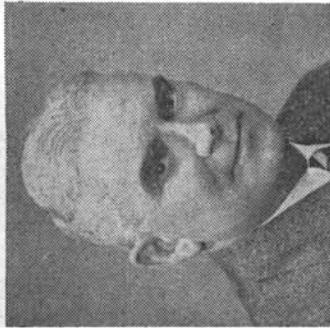
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Greater British Columbia development than ever before has been achieved—social services, public works, education, public power, municipal help and other programmes of an outstanding nature are in effect. **Your Coalition government stands on its record of achievement and promise.** It offers itself for re-election so that it may continue its sound administration of British Columbia's affairs.

### Here are the principal features of the Coalition record:

**HOSPITALIZATION**—Worry and anxiety of hospital bills has been banished in British Columbia. Hospitals have been adequately financed—there is no further need for public assistance.

**SOCIAL SERVICES**—British Columbia is the most progressive province in social welfare—old age pensions are the highest in Canada. British Columbia was the first to augment federal old age pensions.

**ROADS**—A thirty million dollar highway building programme is underway—350 miles of main highway will be

**TRADE & INDUSTRY**—British Columbia is Canada's third largest industrial province! Your Coalition govern-



largest industrial province! Your Coalition government set up the British Columbia research council —brought the Columbia Cellulose Company here —interested the Aluminum Company of Canada in surveys totalling \$2,000,000.00 and a contemplated \$300,000.00 expansion program in British Columbia. Your Coalition government has an industrial and trade representative in London—a Regional Development division of the Department of Trade and Industry.

**FLOOD CONTROL**—Under the Fraser Valley Dyking Board the emergency programme is now 85% complete. \$6,000,000.00 has already been provided by the Provincial and Federal governments.

**MUNICIPAL FINANCIAL AID**—Your Coalition government has greatly increased its contribution to public services—maintains all hospitals and contributes one-third of new buildings costs—has the best school system in Canada and pays half the cost of new buildings and equipment—contributes more than any province to the teachers' superannuation fund.

is under way—350 miles of main highway will be paved this year—the magnificent Hope-Princeton highway will be open by Labor Day—the Pine Pass Highway will open up the Peace River district of B. C.—thus bringing another section of the province into land communication with the coast.

**EDUCATION**—British Columbia now has the most advanced educational policy in Canada—its school teachers receive the highest average salaries. Vast improvements to school buildings and equipment have been made—half the cost of new schools is paid for by the government—school books are provided free up to the 6th grade and rental for nominal amounts up to grade 12.

**PUBLIC POWER**—Electric power from Government plants is supplied in 20 districts from Duncan, V.I. to Dawson Creek, Peace River. Power development at Campbell River not only serves the people of that district but has assured the establishment of new industries such as pulp and paper plants at Alberni, Nanaimo and elsewhere.

THESE ARE JUST A FEW OF THE PROGRESSIVE MEASURES TAKEN BY YOUR COALITION GOVERNMENT FOR THE BENEFIT OF THE PEOPLE OF BRITISH COLUMBIA.

TO CONTINUE THIS PROGRESS AND RECEIVE THESE INDUSTRIAL, ECONOMIC AND SOCIAL BENEFITS, RETURN TO OFFICE THE EFFICIENT, BUSINESS-LIKE ADMINISTRATION OF THE COALITION GOVERNMENT.

ELECTION DAY—WEDNESDAY, JUNE 15

# Return The COALITION GOVERNMENT

Published by the British Columbia Coalition Organization.

## Annual Exhibit of Indian Arts at Victoria

The Eighth Annual Exhibition of B.C. Indian Arts and Crafts is to be held in Victoria, B.C. at the Provincial Museum commencing on July 7th under the auspices of the B.C. Indian Arts and Welfare Society. Prizes will be given to children and to adults for drawings and paintings, handicrafts and writing, particularly for material dealing with native life and traditions.

Entries will be placed in two groups for judging, the Junior Group up to and including Grade VI, and the Senior Group from Grade VII to XII, and including those who have left school.

### PRIZES

Cash prizes will be awarded as follows:

#### Junior Group

Art—1st prize \$3.00, 2nd prize \$2.00, 3rd prize \$1.00.

Handicraft or Writing—1st prize \$3.00, 2nd prize \$2.00, 3rd prize \$1.00.

#### Senior Group

Art—1st prize \$5.00, 2nd prize \$2.50, 3rd prize \$1.00.

Handicraft—1st prize \$5.00, 2nd prize \$2.50, 3rd prize \$1.00.

Writing—1st prize \$5.00, 2nd prize \$2.50, 3rd prize \$1.00.

### OSKENONTON CUP

This handsome cup, made available to B.C. Indians by Chief Oskentonon, will be presented to the Residential or Day School sending in most outstanding collection of entries. The school winning the cup will have its name engraved on it and will be permitted to keep it for one year.

### POSTERS MAY BE SUBMITTED

The posters which were prepared for the recently held T.B. Poster contest may also be submitted as entries for the Exhibition. Schools or pupils having prize-winning posters are urged to send them in for further display.

### MEMORIAL ART SCHOLARSHIP

The B.C. Indian Arts and Welfare Society again offer this year a Memorial Art Scholarship to the value of \$75.00; the competition is open to all B.C. Indians and the rules are as follows:

1. Competitors must send in four or more pictures or designs. Please state whether designs are original

or tribal. If desired, sketches of tribal costume may be included. These may be hunting or fishing costumes, ceremonial costumes used at dances and feasts, or special costumes worn for travel. All pictures and sketches should be colored.

2. All work must be addressed to Indian Art Exhibit, Provincial Museum, Victoria, B.C.

3. The name of the winner will be announced at the opening of the Indian Art and Handicraft Exhibition, which will be held July 7-28.

4. The winner of the scholarship will be expected to continue his study of Indian Art, collecting material and making sketches, under whatever arrangement the judges consider best suits the individual's need. Whenever practical, arrangements will be made for the scholarship winner to work in the Provincial Museum.

5. The Scholarship will not be awarded to one individual more than twice in succession.

### DATE OF ENTRIES

All entries, both for the Annual Exhibition and for the Scholarship, should be mailed so as to reach the Provincial Museum not later than June 20, 1949. Be sure to mark your entries plainly with your name and address and in the case of pupils of schools, be sure to indicate the grade. If the articles may be sold, include also the price you wish to receive.

### PUBLICITY VALUE

The Exhibition is being held this year in the month of July when large numbers of visitors are expected to view it. Not only will the summer school for school teachers be in session in Victoria but many tourists will also be in town, so that very wide attention will be given to the display. Here is an opportunity for the native people to show what they can do.

## NEWS

From time to time we receive letters from various subscribers commenting on the lack of news from their district. As we do not have roving reporters there is only one way that we can print the news and that is for some person in each locality to make an effort and send along any items that will be of interest.

Things to remember:

- Be sure that names and addresses are properly spelled.
- Be sure that dates of meetings and future meetings are correct.
- Be as brief as possible and send in the news as soon as possible.

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JULY 7 to 28, 1949

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- CASH PRIZES for art work, handicrafts, and writings (poems, essays, stories, legends, or letters dealing with native life).
- TWO CLASSES of Entries: Junior (up to and including Grade VI); Senior (Grades VII to XII and including those who have left school).
- MEMORIAL ART SCHOLARSHIP valued at \$75.00 open to all B.C. Indian adults and young people.
- SEND ALL ENTRIES to the B.C. Indian Arts and Welfare Society, c/o Provincial Museum, Victoria, B.C., by June 20th.

## Good For Her!

A charming girl walked into a local establishment the other day and asked about a job.

A questionnaire was brought out. Her age? Her qualifications?

Finally her nationality.

"Indian," replied the girl.

Her interrogator thought for a moment.

Then she asked: "Wouldn't it be just as well perhaps to say you're a Canadian?"

"Oh no," answered the girl, "After all, ANYONE can be a Canadian."

—From the Hamilton Spectator.

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# The Old Spinning Wheel

By MAGNUS COLVIN

After the long, tiring work of the day the family gathered around the fire and the evening meal. The meals were mostly fish and such vegetables as could be grown in northern latitudes, kale, turnips and potatoes; bannocks were made of oat or barley meal—a frugal, hardy food, for hardy people. The supper finished, the good wife readied her spinning wheel and wool cards. With the light of the fire and a "collie" (a specie of oil light similar in pattern to the old Roman lamps) everyone who could worked at the spinning and carding of the wool, or taught the younger ones the art.

Such was the life of Anderina as she grew out of childhood to woman. Tall, an upright carriage from carrying, a firm sure step, steel blue eyes, fair skin and complexion, with hair as black as the raven's wing. Black hair in the Northern Isles—perhaps from the wrecks of the Spanish Armada. As legend has it that the Fair Isle pattern in Northern knitting was copied from the clothes of the wrecked sailors of the Spanish Armada, we should not doubt it.

The women of these Northern Isles took a great pride in their knitting and with the coming of commerce in dried cod and cured herring a ready market was found in the South for their work. The returns helped them to eke out an existence and urged them to greater efforts and better and better work. Owing to the superiority of the wool and the workmanship their knitting commended high prices on the London market, a little of which came to the workers.

## JOURNEYED TO COWICHAN BAY

Anderina was born just before the enactment of Gladstone's "Crofters Relief Act," which law was passed to relieve the crofters of Scotland and Ireland of the merciless exploitation by their landlords. The landlords, finding their source of revenue cut, resorted to other means of maintaining it, one of which was sheep raising. Whole villages of people were transported to New Zealand and Australia and their homes destroyed and the lands turned into sheep pastures. Many of the younger men went south to work on the sailing ships and so found their way to America. So went Anderina's young man. Leaving his ship in Baltimore and working his way across the United States, he finally settled in this far western land. It was quite natural he should send for Anderina. They were married in Victoria, journey-

ed to Cowichan Bay and built a home near the Koksilah River.

To the young woman it was a strange land; the forest was dark and forbidding, much different to her motherland. Her home was now a log cabin in the woods, a small clearing about it, and the woods teeming with wild animals, cougar, wolves and bear. Hers was a formidable task, of building a new home, of surmounting every obstacle with the crude and limited appliances which were at her disposal. Many weaker hearts would have faltered.

The spinning wheel stood in the large room. It seemed as if it had stood in the large room from the beginning of time and might be there throughout eternity. The birch wool of which it was constructed had changed with age to light brown and from light brown to dark brown, almost black. Many, many yards of yarn had been spun on the wheel as it passed from mother to daughter and granddaughter. Now over a century in age, it had travelled from Norway to the North Isles, from the North Isles to the far West Coast of America. It is true, leather belts and thongs had been replaced, but the wheel had been kept alive and intact by its constant use and necessity.

The small boy did not remember the actual happening. The yard near the house was full of activity. There was a wagon of the pioneer type, a team of horses, strange great animals to a child of four. But the most wonderful parts were the large bundles on the wagon and the strange people who came with it. The boy was watching from one of the windows of the large room in safety from this confusion. Slender poles were being brought from the nearby woods. Later something large and white was miraculously erected. His mother and father were helping these people.

## CHILDHOOD PERMITS EQUALITY

Of the strange people there was a father, a mother and then, of course, several smaller ones. Later the erection of poles and white material developed into a type of house, the bundles were carried into it and the smaller people ran in and out. It was very exciting. It became more exciting when his mother came toward the house with the mother of these people with the younger ones following. His shyness wore off as they were seated around the ample table in the large room. Most pioneer fam-

ilies had a large table, which at times groaned with food, and around which all were welcome, small or great, rich or poor. It was the pioneer spirit.

It is strange how the mists of time obscure from memory the sequence of events. Yet we can still see the campfire in the evenings with the sparks flying up like messengers sent forth on special missions, and the mother with the old spinning wheel spinning yarn by the fire and the youngsters and Sophia, the Indian woman, saying strange words to herself: "This was indeed magic." Campfires have a tendency to foster friendship and good fellowship. There were happy evenings about the campfire. Mother spinning or knitting or teaching Sophia the art. Although Sophia could not knit, she was an accomplished crafts-woman in other ways, and it seemed in no time we had baskets made of split cedar beautifully decorated. Sophia could not knit, but she soon learned. She and Anderina had many a comradely laugh over the first efforts and we can still remember the counting of the stitches—eet, mox, klune, lakit, so many stitches of the white yarn and change to the brown. Knitting a sweater in the Fair Isle pattern.

However well persons agree, there is generally some point where they differ. While the regularity of the Fair Isle pattern met Anderina's approval, to Sophia it had no appeal. Whilst Anderina and Sophia worked together and became acquainted, the acquaintance ripened into friendship. A friendship endured over the years.

The children, with the freemasonry of childhood which permits all men to be equal, played, ran and tumbled together—laughed and cried in unison. At times we can still see the baby in its peculiar hammock board tied to a swaying branch being rocked to sleep. Do you remember that beautiful lullaby written by Pauline Johnson?

"Sing to us, cedars; the twilight is creeping  
With shadowy garments, the

wilderness through;  
All day we have carolled, and now  
would be sleeping,  
So echo the anthems we warbled  
to you;  
While we swing, swing,  
And your branches sing  
And we drowse to your dreamy  
whispering."

## MAN TO FELLOW MAN, A BROTHER

After the spring work was over and Sophia and her family had left, there was an empty camp ground and an empty place in our hearts until she came again to visit us. There was always a welcome and an exchange of gifts. As Sophia improved in her knitting the Fair Isle patterns disappeared and were replaced with much more artistic designs featuring birds and animals, ravens, thunderbirds, deer. Some of the sweaters were works of art. The two women had much in common and much to discuss. Chinook, English and Cowichan dialect, Anderina learned many words of the dialect—When hearts are truthful only then is there understanding.

These incidents happened many years ago. The house is still, the pitter of tiny feet is heard no more, the spinning wheel no longer turns. The two women have passed to the Great Beyond, but here with us today is the crowning effort of their labor, entwined in the web of our lives. Watching us from their heaven are two women, perhaps they are spinning the fleecy clouds and knitting and knitting again at the first Cowichan Sweater.

Two women laughed and worked and spun together. Two women of different races worked together, respected and loved each other. Man fights battles. Man builds kingdoms and empires. Man talks and talks and boasts and brags. Empires come and empires go and the world is better when they are gone; but woman has spun and knitted and woven the web of human progress, always better and better, with the hope that some day perfection shall have been reached and man shall be to his fellow man a brother.

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# Let My People Go

By HUBERT EVANS

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"He says you spoiled that. What you did took all the good out of it." Miriam flung the words at him and tried to run, but he held her by both shoulders.

"But I tell you that's all foolishness!"

"You said that. I didn't say it!" Her scared voice was sharp with disavowal. "Let me go. You hear me? Let me go."

Her rounded shoulders, struggling to pull free, roused him to a strange, deep anger—not at her, not even at the old man, but rather at the dank fear reaching from the past to take possession of them. The rebellion and the bitter thoughts which had come to him just now, out on the beach, rushed back to fortify him. For too long the old man's dull hostility and contempt had made him feel maddeningly ineffectual. But now the whole thing was out in the open where he could lay hands on it and fight it. "No, Miriam. I tell you no. You're not going."

She had stopped struggling but the fear and unreasoning defiance in her eyes stabbed him. "If anything happens to him it will be your fault. I'm warning you." Her indignation wilted and she began to cry. "Let me, Cy. Please. You never know."

"I know all right," he told her bitterly.

Weakly, as if afraid of his touch, she tried to draw away, but he slipped his arm around her and led her back to the house. Only there was no yielding in her body now. "Hospital's the place for him," he said. "He should start tonight."

As they came up the back steps they could hear Rachel, still in the living room. "Grandpa, grandpa," she kept saying with grave, wondering curiosity.

They hurried in. Old Paul must have fallen as he came out of his room for he was sprawled out on hands and knees near the heater. His head hung almost to the linoleum. As they ran to him he flung it so far back on his straining neck that his distorted face was toward the ceiling.

They got him to the sofa. While Cy held him, Miriam ran for pillows, then slipped to her knees and clutched one of his shaking hands against her breasts. With vague, dilated eyes Old Paul kept staring; at or past them, Cy could not tell.

"Look my tongue. Gone dead." The words came in a bubbling gasp. He rocked forward and as he threw himself back—hard, like an animal fighting a trap—he let it loll hideously for them to see. Miriam began to sob. "What can we do?" Cy muttered helplessly. Presently, when the torture of his air hunger lessened, Old Paul sat up straight, cocking his big head like a man straining to listen. "O!" he shouted, so strongly that Cy was startled.

"Grandfather!" Miriam reached up and clung to him.

But the old man seemed neither to feel nor hear her. "O!" he shouted, even more strongly this time.

Cy knew that in his prime Old Paul had been a famous hunter of the mountain goat and now it seemed, by some dark magic, that the years had rolled back and he was lost in mist among high crags and was straining all his remaining faculties to catch the reassuring echo of his own voice. His frowning concentration made it seem uncannily real. Then in dazed perplexity he shook his head and fell back on the pillows.

For what seemed minutes he lay there, staring upward, with a numbed, disgruntled resignation. Slowly the wrinkles of his forehead furrowed and he stared into Miriam's face with beclouded recognition. "Where is it?" he asked.

"I—I didn't get it," she confessed tearfully.

"You see, there was not time," Cy found himself explaining. Somehow it seemed important that the old man believe that. Cy spoke loudly, as if the old man were deaf, or at a distance.

"But I'll go now," Miriam hurried on. "I know right where some is growing."

She tried to withdraw her hands, but Old Paul's cold fingers clamped her wrist. He kept blinking his eyes to clear them, straining to make out Cy's taut face as he watched from the foot of the sofa.

Sight and hearing were failing Old Paul now, but it was as if Cy could feel him trying to rally, to project his stubborn personality through the mists of insensibility which were closing around him. For Old Paul too, this last struggle in the battle of their wills had been brought out into the open.

"He's dying — dying fast," Cy thought. "But he won't give in to me. He won't let me have my way — ever." This final narrowing down of purpose gripped him with hypnotic force.

"You know what he wants!" Miriam burst out. Then swiftly, with a protective urgency which was almost fierce: "There's a root of it just past the first salmon pool. Under those three big cedars. Run!"

Cy saw the agony of supplication in her eyes. "I'll call the neighbors."

"Get it! Cy, you hear me? Get it!" she cried in terror after him as he ran out.

Miriam's old auntie was coming from the smokehouse to the house next door. He shouted the bad news to her. All right, he would get it. Either way, it could make no difference now.

But couldn't it? As he raced along the woods path, the broad leaves of the devil-clubs rasped against his legs. Already there was duck under the high arches of the cedars and the moist night breath of the forest felt chill on his face. No difference, when she had been conquered by the ancient, shapeless fears? No difference to have Rachel see and, in the days to come, to have the little fellow know? He, who had out-grown all this. . . .

But if he did not bring the root, Miriam would think his unbelief had killed her grandfather. How could she though? Wasn't it sheer coincidence that this should happen so soon after he had thrown out that other swamp-root? Of course it was. And yet . . . and yet . . . panting, sweating he made himself halt on the path.

Out of his own past the ghosts

of memory came slinking back; the sinister implications of tribal myth and folk-lore which the old story tellers for centuries had impressed upon the young; the retribution, the dark revenge, the looming fears with which old custom had fastened its bonds on each succeeding generation. For years he had prided himself he had shaken free of these, yet now they were adding to the turmoil of his mind. Was Miriam right? Was it true you never could be sure, when even in him they had lurked all this time? It was frightening to find they would not down. Was this spurting panic their retribution, long delayed but inescapable?

Under the gloomy vault of giant cedars their evil spell was all but overpowering as they tried to impose their leering triumph on his mind. They froze him in his tracks so that he could neither run nor fight. Like the swirls of some hideous tide-rip they seemed to suck him down into the suffocating blackness of the past. He who had been so fondly tolerant of Miriam's timidity, who had laughed at her fears and called them silly! Now with devastating understanding he felt their power; now, too, he knew her courage and understood the compromises which Old Paul's loyalty to the past had imposed on her since babyhood.

Yet, if for her sake, or the old man's, he betrayed the highest that he knew, if he went on and did this thing—

From behind, thin at first, came the ululating, primitive distress of women's voices. Swiftly mounting, then dropping, swirling like a flock of frightened birds folded back on itself by stormy gusts, the dread dissonance sheared through the forest hush. A great fear clutched him. It was the off-key lament of the wailing women. Old Paul was dead!

Now he must go back and face them all. He started, but seeing the people black around the door and steps, he dare not go in. At

Continued on Page 13

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# Ray Fadden

"White children study about George Washington, Abe Lincoln, etc, because their parents want their children to imitate the good, worthwhile characteristics of these men. Now we believe that our Indian youth should know of Degannahwida, Hiawatha, and their great cultural leaders because these leaders had noble thoughts, great ideals and a way of life that our young children should be proud of.

Mr. Ray Fadden recognized as an outstanding figure in Six Nation Culture and History, was born in the Onchiota Region of the Adirondack Mountains. From early childhood he has devoted his time to further the education of Indian children in the knowledge of their own history, traditions, and culture. While serving as an Indian instructor in a Boy Scout camp, he realized the great need of trained Indian counselors, qualified Indians who could teach young white children the truth about early Indian history and the true character of the Indian people. With this aim in mind, the author prepared himself for a teaching career.

For the past fourteen years Mr. Fadden has been an instructor in Indian Schools of the Six Nations. While at the Mohawk Indian School of Hogsburg, N. Y. He founded the Akwesane Mohawk Counselor Organization, a youth club devoted to the teaching of Iroquois Culture to the young people of the Six Nations. During its existence over three hundred young Indians have received this

training. Subjects included in the course are: bird and animal lore, camp craft, Indian ceremonials, Indian art and expression, Iroquois history, contributions of the Indian peoples, first aid and physical culture. Club members have visited other reservations, historical places, museums and have taken part in many ceremonials and historical pageants.

At the St. Regis Reservation where the author has been an instructor for a period of eleven years, evidence of his artistic ability is represented at the Indian school. Here one finds on the walls, murals, photos and Indian art. The murals have been worked out by the students under Mr. Fadden's guidance. They are in story form,

each carefully detailed in accurate picture writings, colored and finished by pupils of various grades. These murals definitely represent the knowledge and work of a talented artist.

Mr. Fadden is affiliated with the following organizations: National Congress of American Indians, League of Nations of North American Indians, Indian Defense League of America, Six Nations Association, Society for the Preservation of Indian Lore and the New York State Teachers Ass'n.

Educators acknowledge their indebtedness to Ray Fadden for his contributions to American art, historical literature and Indian culture. —Julius Cook, Akwesane Club Leader.

## Let My People Go

(Continued from Page 12)

the edge of the woods he sank down on a stump, head in hands.

Dusk has seeped into the clearing when Miriam found him there. She did not run toward him. She came on slowly, as if uncertain of herself, of him. "They want you," she said. "Come now. You must go in."

He looked up dully. "And listen to their lies. Hear them say I killed him?"

She touched his hair. "They won't say that."

"Won't they though? I know them."

"They don't know what happened." The night breeze was cold. She shivered and drew her sweater more snugly around her. "They never will."

"But you believe I killed him." There was nothing of accusation in his voice, only a great and tragic pity, for her, for him, for all of them. The keening voices soared, and once again the past was reaching out dead hands for both of them. Still so much to escape from, still so far to go . . .

Miriam knelt then and folded herself into the shelter of his arms. "You? You'd never do that. You couldn't. But other ways—sometimes I don't know what I really do believe. I try—I want to—oh, wun-i-ki! hold me tighter—tighter—How I need you!"

With a new and tender understanding, humbled by the realization that even within himself the long fight was not yet won, he held her trembling body close to his. "I need you, too." Her cheek was wet upon his lips. "For you are braver than you know—braver than I ever knew."

Passionately, not speaking, they clung to one another. Then protectively he led her toward the old ones waiting in the house.

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## Totem Pole

"We are doing ourselves a favor—we are taking unto ourselves something of the romance, culture and interesting history of the Native people of Canada!"

These sentiments were voiced by the President of the University of British Columbia, Dr. Norman MacKenzie, as he accepted on behalf of the University the totem pole purchased by Mrs. W. C. Woodward and presented as a gift by her to the Social Work Department.

The pole is to stand in the Reading Room, probably with the legend and the plaque of presentation on either side, to stand as a symbol of the interest taken in the higher education of the Native Indian.

Miss Marjorie Smith, head of the Social Service Department, expressed the hope that in time her department would have the opportunity of training many Indians.

In her opening remarks Miss Smith said many people were actually astounded that they were to be presented with a totem pole! "But why should it be strange, after all, part of the creed and oath taken by social workers is:

"I respect the dignity of the individual human personality as the

basis for all social relationships.

"I shall base my relations with others on their qualities as individual human being without distinction as to race, or creed, or color, or economic status."

Mrs. Cryer, President of the B.C. Indian Arts and Welfare Society of Victoria, made the formal presentation of the pole in the absence of the donor.

Mrs. Woodward has been interested in the Indian people and the Indian question for a number of years and is a patron member of the B.C. Indian Arts and Welfare Society.

Supporting Miss Smith in her remarks, Dr. MacKenzie pointed out that U.B.C. adopts much of the Indian theme—there is the yearly publication called "The Totem"; the U.B.C. soccer team is called The Thunderbirds; this year the University acquired the authentic totem pole which guards Brock Hall and the new Museum proudly displays the Raley Collection; and last he recalled how in the past many old poles were collected from different parts of the province (mainly from Alert Bay) and which are now being "rejuvenated" by Ellen Neel and her uncle, Mungo Martin. These poles will be the basis for the Totem Park which is being planned for the future.

When Ellen Neel read the legend of the totem, and Ted Neel explained the markings and exactly how the legend applied, the ceremony was complete. It is in these explanations that the significance and the Indian culture can better be appreciated.



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## NEWS FROM ALBERTA

By JOHN LAURIE

The General Meeting of the I.A.A. will be June 24-25 at the Peigan Reserve at Brockett, where the delegates will be the guests of Vice-President Bob Crow Eagle and the Peigan Local. This is our first meeting in the far south and we must try to make it a great success.

Gerald T. Fethers came down from Edmonton for the Easter holidays. Gerald is with the advertising department of the Hudson's Bay Company there. Allan Fethers, who is on the staff of St. Paul's Residential School, Cardston, was also a Calgary visitor.

Crop prospects are not so good with the dry weather and the unusual heat, but some summer-fallow is doing well so far. Dependence on cattle and grain, as so many of our people are, the outlook is none too good.

The Red Cross Group of the Sarcee Reserve are holding a sale of home cooking and work at their tea, May 24. Mrs. David Crowchild is president of this group.

Chief Frank Cardinal has been very active in looking after the interests of his Band. They had a crop failure up there last year and times have been pretty hard. Fortunately they have done some lumbering which has helped out.

The contentious matter of Easter came up again and some principals were reluctant to allow the children to go. We had understood that it was the policy of the Indian Affairs Branch now to observe holidays. This matter has been urged by the I.A.A. as far back as four years ago. We admit that some parents have not co-operated in sending the children back promptly, but we fail to see how depriving those children from co-operating homes can be justifiably denied rights they have earned. Times are changing and everyone should waken up to that fact.

The Indian Affairs Committee of the Canadian Federation of Home and School will again present a report to the national convention in Vancouver in June. The Secretary of the I.A.A. is chairman of this committee.

It appears that the Provincial Government takes a "dim view" of trapping areas, contending that such will not preserve the game and fur supply in Alberta. Well, they might also take a "dim view" of their own policy with respect to commercial fishing. There has been no conservation there; Lesser Slave Lake, Wabamun, Pigeon and Lac Ste. Ann Lakes bear this out. The 60-foot net is no use any more for domestic fishing. Thus our people are beat again.

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## Social Services

The lack of social service benefits among the Indian population and the problems therefrom got a good airing at the Social Service Conference held May 4th at the Empress Hotel in Victoria.

Through the efforts of the Indian Arts and Welfare Society this Conference devoted one afternoon to consideration of Health and Welfare of the Indian. This is the first time in history this subject has appeared on their agenda. The difficulty being that social service is a provincial matter and Indians are Dominion wards.

The three speakers were Indian Commissioner Arneil, George Clutesi of Port Alberni and George Lavatta, regional supervisor, Tribal Regulations, U.S. Dept. of the Interior, Indian Services, Portland, Ore., with a general discussion period following.

It is evident interest in Indian affairs is gathering momentum as evidenced by the visitors from many provinces and the large attendance.

Mr. W. S. Arneil made the lead-off address, quoting many facts and figures. These showed the stepped-up effort of the Department in the matters of health and Welfare and the greater expenditure of money in the interest of these.

Mr. Arneil indicated that there is marked improvement in the economic life of most Native people during recent years—40 percent of the fishing along B.C. could be accredited to Native fishermen. Also that fur conservation through joint efforts of the government and Indian trappers has made a more successful life for Indians in that industry.

In the past year 7 new day schools have been built, three are under construction and 13 more will be completed this year. In B.C. there are 550 pupils attending public schools and 6 at U.B.C., with excellent co-operation from the municipalities.

The policy of the Department is to encourage, wherever possible, students into the public schools and for the new school at Ashcroft the municipality and the In-

Indian Department are sharing the expense of the building so this policy may be carried out.

Teachers in Indian schools are now required to be civil servants with superannuation benefits.

A program of adult education was tried on the North Shore this past year which proved very successful. The U.B.C. and the Department co-operated on this scheme and it will be continued next fall, also extended if the necessary funds can be obtained. Mr. Arneil said the attendance and enthusiasm was gratifying.

Per capita person, the Indian people have more hospital beds for their exclusive use than the white people.

At the present time there is an active campaign against T.B. The use of the new streptomycin medicine has brought about improvement in the situation. Preventive education is underway through the showing of films, and the increase of field personnel. At present there are 12 full-time nurses doing field work and 17 part-time nurses.

Those interested in farming are getting encouragement with irrigation problems.

\$175,000 has recently been spent towards improvement of dwellings.

Mr. Arneil stated the old people do not receive the Old-Age Pension. They receive \$8.00 per month, fuel and blankets.

Those who move away from the reserves and then find themselves in difficult straits present a problem. They are no longer under the Indian Department jurisdiction and are no responsibility of the Provincial Government.

The commissioner struck an optimistic note in foretelling that there would be closed co-operation between the Provincial Service Workers and the Department of Indian Affairs.

George Clutesi painted word pictures. With a wonderful sym-

Continued on Page 16

## Indian Teams In Pro-Rec Display

At the Annual Pro-Rec Fitness Display at the Forum, three Indian teams participated and took away their share of the awards.

The three Indian groups who took part in the colorful display were St. Mary's Mission School, girls and boys, boys from the Kamloops Indian School and from St. Paul's School at North Vancouver.

St. Mary's School carried off the trophy for the A team competition again and Kamloops took the award for D team work. Two Mission boys took first and second places in individual competitions. They are Percy Francis and Russell Andrews.

The Mission School girls won the group dancing competing with many other group contestants.

Those training the pupils deserve a great deal of credit. The children enter into the competitions with much enthusiasm and enjoyment.

Indian groups are entering more and more into the general activities and always they yare popular with the crowd.

A good turnout of supporters was in the packed Forum.

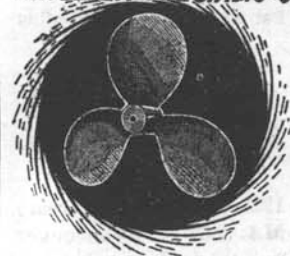
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# THE MAORI RACE

By E. M. HENDRA

Beneath the Southern Cross dwells a race of imposing stature, a romantic brown people. Its members, dark haired, strong and intelligent, are independent, proud, and jealous of their rights.

The Maoris are a kindly race, descendants of the venturesome sailors of Hawaiki, one of the greatest warrior nations of the Pacific.

Great navigators, in the days of centuries past, they braved the dangers of unknown seas, and journeyed the Pacific Ocean, pushing outwards in their canoes, discovering and populating many islands including what is now known as New Zealand.

The Maoris' history is indeed remarkable, one rich in stories of human passions, of hate and love, merciless warfare, cannibalism, and multitudinous superstitions and suspicions.

To these people who delve into the mystic past of primitive people, the history of the Maoris is a romance of romances. It carries the investigator from Arabia to America, to India and Hawaii, and to the Chatham Islands south of New Zealand. It tells of many migrations, of almost constant tribal warfare, and involves the rise and fall of nations. It tells of gods and demigods, monsters of land and sea, but it is also bright with charming recitals of man and maiden.

War was waged on a hundred and one pretexts, over land, curses, women, and insults. Until 1869 cannibalism existed, and up until 1871 Maoris waged war against the colonists.

They say the Maoris came from Hawaiki, but where is Hawaiki? There are many Hawaikis. All the myriad islanders Easter Island to Polynesia, from Hawaii to New Zealand, say that Hawaiki, or its equivalent in the various Polynesian dialects, was their original home, but their ideas about the exact location of their ancestral abode are somewhat vague.

According to one authority at least seven Hawaikis are known, among them being Hawaii, Tahiti, Samoa, Raratonga, and neighboring islands. Maoris have been traced back to India, and it is also said that the Polynesians were a branch of the Indo-Europeans. Some authorities go so far as to say that they can be traced to Arabia, thus giving them a Caucasian origin.

The date of the arrival of the first Maoris in New Zealand is not positively known. According to Judge Francis-Dart Fenton there were thirteen expeditions to New Zealand, of which traditional accounts have been preserved, and others of which only uncertain stories exist.

Another authority says the original discovery of New Zealand was made in the tenth century by Kupe, a high Tahitian chief. About

1350 A.D. a fleet of six double-decked canoes reached New Zealand. This is the greatest migration known today.

It was only 100 years ago when they were a man-eating race, and today they have progressed to such a high standard of living and education that members of their race now hold prominent positions in parliament, are notable lawyers, and are outstanding citizens.

The Maoris of today are law-abiding citizens, modernized, and have absorbed the education and customs of their vanquishers, a process ably described by Chief Te Huki in his lament in 1922. "You Maoris are being superceded, absorbed by the pakehas (white men). We have Maori features, true, but our skins are pakeha. The tide has turned, and is slowly but surely flowing into oblivion. When the tide turns again, it will be salt, it will be pakeha. While the river Ruabanga flowed and rippled across the land it was sweet, pure and fresh; but when it reached the sea of Kiwa, it was lost, lost, lost!"

## First Indian Candidate In B.C.'s History

Frank Calder has been nominated by the CCF to run for the provincial election in Atlin, north of Prince Rupert. The 33-year-old graduate of the University of British Columbia is son of the chief

### Brotherhood Financial Statement

The Treasurer,  
Native Brotherhood of B.C.,  
508 Holden Building,  
Vancouver, B.C.  
April 21st, 1949.

Dear Sir:—On instructions of your agent, Mr. Ed. Nahaney, we have scrutinized the monthly reports from February, 1948 to March, 1949, both months inclusive, and we report revenue and expenditure as undernoted:

STATEMENT		Revenue	Expend. Balance
Bal. carried forward from Statement, Jan., 1948			\$ 224.58
February, 1948		\$ 1,144.84	1,008.76
March, 1948		435.77	713.31
April, 1948		656.62	616.06
May, 1948		939.19	522.23
June, 1948		1,026.63	786.77
July, 1948		450.11	391.05
August, 1948		781.25	477.24
September, 1948		1,103.30	663.89
October, 1948		447.25	415.97
November, 1948		779.32	305.29
December, 1948		497.56	440.15
January, 1949		297.00	319.51
February, 1949		198.50	439.95
March, 1949		418.25	764.45
		\$ 9,175.59	\$ 7,864.63
Balance remaining as at March 31, 1949 as per Monthly Reports			\$ 1,535.54
Add: Amount claimed to be due by Ed. Nahaney at time of previous Audit			41.65
Amount available as at March 31, 1949			\$ 1,577.19

Such explanations as we have required were promptly furnished by Mr. Nahaney and we are of the opinion that the above noted amount of \$1,577.19 represents a correct balance, based upon the mimeograph reports for our use.

Yours truly,  
G. FLORENCE AND ASSOCIATES,  
By G. E. Florence.

of the Nass River Indians, a member of the Fishermen's Union and a sincere champion of equal rights for every race in business, on the job and in the professions. He pledges himself to furthering the rights of Indians, Chinese, East Indians and other races who want to become good citizens of Canada and a decent standard of life and with all the rights of citizenship. Calder has a good chance of becoming CCF member of the Legislature in Victoria, since he will have the support of Indians now on the voters' list, and since the CCF lacked only five votes to win in 1945.

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## Citizens Welcome "Boss" Johnson

# Premier Meets Indian Chiefs

SMITHERS. — An enthusiastic audience welcomed Premier Byron Johnson to this Bulkley Valley town Thursday as the 59-year-old leader of B.C.'s Coalition government continued his exhaustive tour of the province.

Accompanied by his wife and son, Byron J.Jr., and his executive assistant, Percy Richards, Mr. Johnson motored here from Telkwa, where he spoke at noon.

He told a meeting of 350 citizens of the achievements of the Coalition administration and of the advantages of establishing an aluminum industry in B.C.

Prior to that the premier's party visited Burns Lake. His stay there followed visits to 10 places, eight of which were unscheduled.

He visited an Indian reservation, meeting a large number of chiefs and their tribes at Fort St. James, spoke at the community hall at every hour of the day and stopped to greet children lined up at various schools to pay tribute to their premier.

As he passed along the route from Prince George to Burns Lake flags were flown and unofficial holidays taken by the citizens and children alike for this was the first time in six years that a premier had visited their territory.

At Fort St. James, jumping off place for the rich mining area of the north, a festival spirit prevailed. An Indian chief in full dress robes introduced the other chiefs one by one while Mrs. Johnson was presented with a handsome hand-worked beaded moose skin bag.

From Fort St. James, where he arrived by plane from Prince George, he sped by car to Stony Creek to meet the Indians there and hear from the chief about a distinguished member of his tribe, Dick Patrick, who won the Military Cross in Holland when single-handed he passed through the German lines and rescued a group of Canadian soldiers.

The premier inspected the new school and other buildings the Indians are erecting, addressed a few words to them, and after receiving a warm ovation proceeded to Vanderhoof.

He made so many impromptu calls that he was late arriving in Burns Lake, where he spoke to a gathering in the community hall.

He told a Vanderhoof audience that the proposed Prince George-Prince Rupert highway would be completely resurfaced by the end of 1953.

## Across the Trail of Years

Unnumbered times the sun has crossed the heavens  
And countless moons have shed their silver light  
Since Red Men roamed their land in happy freedom,  
Before they felt the white man's chilling blight.

Cold are the campfires of these native people;  
No longer do we hear their tom-toms beat.  
The music of their flutes is hushed forever  
And silenced is the tread of light-soled feet.

But the message of their peace pipe still is with us;  
A better understanding of them nears,  
And through the lifting mists of pain and sorrow  
They call to us across the years.

ETTA JOSEPHEAN MURFEY  
(Te-te-ni-ca)

## Social Service

(Continued from Page 14)

thetic understanding of his own people he spoke for all Indians.

"Bear in mind that the Indians through past treatment are like a subjected race, morally and spiritually defeated. This produces discouragement, indifference, dependence and a lack of responsibility and a persistent inferiority complex. Mainly this inferiority complex is our undoing."

He showed how with all this effort on the part of the Indian Department and the high economic status of the Indians, the result is mainly outward.

There are two channels through which these improvements can have a complete effect, both inwardly as well as outwardly. One is through killing of race discrimination coupled with a freer cultural expression. The other is through better Indian understanding and a persistent inferiority complex of the white man's philosophy of grab, grab, grab.

Clutesi emphasized that 4 percent of the fishing wages rose into millions of dollars, yet the Indian does not save because his ingrained doctrine from generations back taught him to share and to give.

In 1939 eighteen hundred Indians in Canada enlisted without compulsion and the Indian record throughout both wars was an enviable one; their loyalty has been traditional.

George spoke eloquently on behalf of the aged and the uncalled-for suffering endured by our old people in their last days.

He told of how one man in early winter who was dying from the last stages of cancer existed in a 6x8 shack with no door or windows, only burlap over the door. This man lay under a dirty old blanket. "I hope I shall never see a case like that again as long as I live. I saw live maggots in the crevices of the house. I saw his wife die of a broken heart just one month after her husband. She wouldn't eat; need I go further?"

Many people think, what is there that I can do? Mr. Clutesi pointed out that it is because you and I do nothing that these conditions exist. He said, "It is up to you and me."

In summing up George said there are legion problems, but if the public could forget discrimination, many of the problems would disappear through the melting away of inferiority complex. "Help to make a good Indian. Do not make a poor carbon copy of a white man."

When George Lavatta spoke, so forceful was the fact that the United States is way ahead of Canada in the policy of the Indian helping himself.

The officials found the salvation of the Indian lay in self-help. Therefore an Act of Congress provided a credit system whereby the people could develop the resources on their reserves. This created self-respect, determination, reliance.

Also education played a large part. At the present time there is no such thing as an "Indian School" in Washington or Oregon.

There was little time for discussion as the meeting had run well over the time, but the interest was keen.

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