

# the NATIVE VOICE

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

VOL. III. No. 7.

VANCOUVER, B.C., JULY, 1949



PRICE 10 CENTS

## Our Fighting President

THE SMILE OF VICTORY



CHIEF WILLIAM D. SCOW, who, with his able executives, was responsible for getting the Provincial Vote for the Indians of British Columbia. On his death bed our late beloved President Alfred Adams sent for Chief William Scow to take his place, to carry the fight for freedom on to victory. Chief Scow kept faith with his dead President in spite of many difficulties, and the whole BROTHERHOOD and SISTERHOOD stood loyally behind him. Five times he has been appointed President and holds the love and respect of his people because he always remains as he was in the beginning — modest and true. It is said of him that he never makes a move without consulting his people and considering their wishes. He has sacrificed much for the cause, but he has gained the love and faith of us all.

THANK YOU, CHIEF, we are proud to be your official voice and the voice of the BROTHERHOOD and SISTERHOOD of British Columbia. "ONWARD CHRISTIAN SOLDIERS, marching as to war, with the Cross of Jesus going on before" is the battle cry of our organization, and The Native Voice is proud of being part of this organization.

Rev. Peter R. Kelly, D.D., was the other trusted friend called to the bedside of our late President and asked to work together with Chief Scow as head of the Ottawa Committee and to give spiritual guidance to the people.

It took two big men to work together in harmony, forgetting pettiness, with no thought of self. These two fine men worked in unity with one goal — the freedom from "wardship" of their people, for better education, better conditions, freedom to work shoulder to shoulder with their fellow Canadians for a free and better Canada, where all can live in peace and plenty.

"God Save the King, Long Live the King. Long Live Canada."

# White Woman Honoured

By CONSTANCE COX

After Mrs. Maisie Armitage-Moore had completed her journey to the Southern part of B.C., visiting all the Native villages, she continued her journey North, accompanied by Constance Cox, who was her helper and interpreter. In all villages, Mrs. Moore received kindness and great respect. She gave them good advice, telling them to unite as one in the wonderful organization, THE NATIVE BROTHERHOOD of B.C., where they could speak as one voice, where there is unity there is strength.

She spoke on the matter of better education, and better health conditions, which remarks were received with great enthusiasm.

Mrs. Moore continued her journey down the Skeena to Kitwizgulth (Skeena Crossing), where she held another meeting to a very large audience. There was much applause, showing great interest in her speech. When the meeting was over, the Old Chife, Arthur McDames, rose from his seat with great dignity, and stated that he wished to show his gratitude and that of his people to Mrs. Moore, who had come such a long way to show them what was right. He gave her the senior names of his house, and made her a Chief of his clan, the Clan of the Lathsaila,

frightened. The whale spoke to her and said, "No harm will come to you, I intend to make you my wife." With that he dove down to the bottom of the sea, and the big job began of turning her into a whale.

He hired a lot of Muskrats and Mink to carry water for him. They were to wash her chest and stomach so it would become white. He laid her down with the back to the fire so it would roast black, like the whales. While this was going on, the husband was searching for his dear wife. He got into his canoe and paddled out to sea, and as he was paddling along he came across a lot of Steelhead Salmon, and he asked them if they had seen his wife. They said if you paint our cheeks red, we will tell you. So he got out his bag of red earth and painted their cheeks. (That is why to this day, all Steelhead Salmon have red cheeks). They told him the whale had just passed with his wife, so on he went.

He met a flock of ducks, who up to that time were all blind, and upon enquiring of them as to the whereabouts of his wife, they replied, "If you will slit open our eyes, we will tell you what we know," so he got out his knife and cut open their eyes,



This picture was taken after Mrs. Armitage-Moore was made Chief Queen, having been given the senior name in the House of Gookshan at Skeena Crossing.

which belongs to the house of Gookshan, which means the gambler. The name she received was Simlouax, meaning Chief Queen of the Moon.

It is indeed a great honor to be taken into a native tribe, and given a Chief's name. There are not many white people that know the honor and what it means. Mrs. Moore was very touched, and I know she will always remember it as a great honor and trust they conferred upon her, and will live up to it to the best of her ability.

There is a legend coming from the House of Gookshan, the story of the Fin-back Whale: which goes as follows:

There was a hunter who had a very beautiful wife, her name was Simlouax (Queen of the Moon). He loved her very much. On each return from a hunting trip he would give her the Ermine skins to make herself a robe. She took the skins down to the river to wash them. She looked for a stone to sit upon, and there she sat washing them. When she rose up to return home, she found herself miles out at sea, for she had sat on the back of a whale, mistaking its back for a stone. She became very

and when they could see they all began to quack. (That is why ducks always make such a noise).

They showed him just where the whale had gone with his wife, so down to the bottom of the sea he went. There he met the muskrats and the mink busily carrying water. He asked them what they were doing. They said the Chief of the Whales had brought home a new wife and she has to be fixed up so she would look like a whale.

The man said he would pay them some windouth (which means something you put on the cheeks, made from herbs, which gives one a very grand and soothing feeling; it is only known to grow on the Queen Charlottes), if they would help him to save his wife by pouring water on the fire, making a great smoke to hide him while he rushed in and took his wife. This was done and he was able to save her and take her home. The whale was very angry, and to pacify him this Clan uses the figure of a Fin-back whale for a crest; and the eagle is also their crest.

Mrs. Moore was presented with a beautifully carved spoon, showing this crest, which she will always keep as a cherished memento of her trip.

# Kitamat Once Again Victors of Native Basketball Tourney

On Thursday, March 10th, night of the championship playoff, Kitamat walked over their competitors, the Port Simpson Athletic Club, with a 65-35 score. It was truly a spectacular game, the tactics these boys used were very good, for instance their dribbling tactic in which they dribbled by the centre line allowing time in confusing their opponents as to what the next trick up their sleeve would be. They were all very cool and collective, this proving an asset spurring them on to their victory.

Christ Wilson, star and hero of the team, is a competent and fast player, also a very good shot. He scored 27 of their 65 points. The "Most Valuable Player Award" was given him by Coach Heber Maitland, donor

captain, by Nick Mazzone, B.C. Packers representative, who congratulated and spoke well of the team and of the whole series. The individual medals donated by Manson's Jeweller's were awarded to each member of the team by our popular and well-liked Indian Agent F. E. Anfield, whose short speech was received with a large ovation by the sports fans. By the way, two regular guys who sat through the series were Dr. J. McDonald of the Dept. of Indian Health and Welfare here, and Dr. Lou Kergin, local practitioner. The Civic Centre gym had been packed during the whole three-day series by eager fans, the majority of them Natives. After the game I met the members of the team and was introduced



Members of teams according to positions: Chris Wilson, Emsley Stuart, Andy Walker, Johnny Robinson, Fred Wilson, Harvey Grant, Tommy Tobinon, Stuart Woods, Reggie Smith, Fred (Peewee) Williams (Guy's brother); coach, Heber Maitland; manager, Stan Shaw.

of this medal. Even those who are not sports enthusiasts would have been taken in by the fine display of sportsmanship shown by this team. Their system this year was combination zone, man to man and slow attack — last year's was zone defence and quick breaks. They trained six weeks previous to their coming here, last year's training lasted three and a half months. The successes of this team can well be traced to their coach, Heber Maitland. He left his work on a herring seiner just to train the boys.

In concluding the tournament the presentations were made. The B.C. Packers (Championship) Trophy was presented to Chris Wilson, team

to them individually. What impressed me while meeting them was they were all very polite and truly gentlemen. Coach Heber Maitland says: "Practice and Team Confidence is the secret of success. We congratulate the competing and all other teams. The tournament is an encouragement to all other athletic clubs and a step towards true brotherhood."

Kitamat, you can well be proud of your basketball team. They have proven their worth in basketball. Sports is one channel in which the Indians are being recognized by the public. They are and have proved they are capable in sports as well as in other lines and can stand shoulder to shoulder with the white people, feeling he can accomplish much as he is capable in doing so.

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# The NATIVE VOICE

The Voice of the Native Canadian

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

Published once a month by: The Native Voice Publishing Co., Ltd.

429 Standard Bldg., Vancouver, B.C. Telephone MARINE 7434.

Printed by Broadway Printers Ltd., 115 East 8th Avenue, Vancouver, B.C.

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 ADVERTISING MANAGER ..... MATT FEE

Advertising Rates on Application  
 Make All Payments to The Native Voice Publishing Ltd.

Authorized as Second Class Mail, Post Office, Ottawa.

## Natives Unite

The Indians of Canada are divided into two categories, Treaty and Non-Treaty. The Natives of British Columbia are non-treaty. The others have certain rights secured to them by treaty, which rights they are afraid of jeopardizing or losing if they take the position of equality with the white inhabitants to which they are entitled and from which they should not be debarred.

The Natives of British Columbia have made a long step forward. They have secured the Provincial vote. They have given up no right. They do not think that the vote is an end in itself but they know it is a means to an end. The natives need no longer approach Governments as beggars. They now go with the same spirit as was shown by their forefathers demanding rights and not asking for favors. No longer need they be satisfied with the crumbs that fall from the rich man's table.

They will sit at the table and the time may not be far distant when one of the natives shall sit at the head of the table. No high-spirited proud people can manifest and maintain the spirit and the soul of their forefathers on alms.

Canada was not made for slaves. The provisions of the Atlantic Charter did not exclude the Natives of Canada from its beneficent maxims. Freedom from fear, freedom from want, freedom of speech and freedom of religion.

It is humiliating to the Natives, and should be a reproach to the other inhabitants of Canada to see so many of the original owners of Canada showing by their demeanor and by their lack of education that they might be considered an inferior people, their spirit bent but, thank God, not broken.

The Natives of British Columbia have had put into their hands a strong weapon—if they use it with judgment they can improve their conditions, with regards to education and in other ways. This end can be attained only by the Natives showing a united front.

When the Natives of other Provinces see the advantages or rather rights gained by the B.C. Natives by Unity, they will be encouraged to follow their example and there will be Unity not only in B.C. but throughout Canada.

Meanwhile let each province have the handling of its own affairs so that the fears of the Treaty Indians shall not be a bar to the advancement of the Non-Treaty Indians.

When Natives attain all Canadian unity, the humiliating Indian Act will be wiped off of the Statute books in which it should never have appeared. It is similar to the rules for the governing and training of children, some rewards and many punishments. Where is the Japanese Act? the German Act? the English Act? Why the Indian Act? The Natives are men and women, not children. Too long have they been treated as a conquered and minor race. The oppressed people all over the world have awakened and have thrown off their shackles and prohibition. This they did by unity.

Shall the Natives of Canada be the last to join in the march of freedom and emancipation. Let them force the Government to revoke the Indian Act with its 190 sections, every one of which is a slur on, and an insult to, the intelligence and manhood of the Natives.

"NATIVES OF CANADA, AWAKE AND UNITE!"

## THE FIRST X

CHIEF ISAAC JACOBS

Chief Isaac Jacobs of the Squamish tribe proudly reaps the harvest of his faith in the efforts of the NATIVE BROTHERHOOD of B.C. as he marks his first cross in the Provincial Election.

Chief Jacobs resides at Capilano and at an early hour of June 15th, arrived at the Polling Booth in North Vancouver and was the FIRST Indian to vote for the candidate of his selection.

In full costume for this occasion and resting assured that this event will long remain a pleasant memory. This was a day long awaited by these aboriginal people who for many years had been denied the right to vote. A truly historic event and the first step to freedom.



## AN OPEN LETTER

The Editor, Native Voice,  
 16 East Hastings Street,  
 Vancouver, B.C.

Steveston, B.C.,  
 June 8th, 1949.

## NOTICE

Dear Sir:

I, Frank Assu, would like to take the opportunity at this time to make the following statement:

On May 19th, 1948, Andrew Paull was removed as President of the North American Indian Brotherhood of Canada, and was installed as an Honorary President only, with no executive duties, due to physical inability to carry on as an executive member of the aforementioned organization.

Recently, Mr. Paull stated to the Canadian Press that he is President of the North American Indian Brotherhood, which statement is false and misrepresenting. He has no authority to either collect monies or to use the letterhead of the N.A.I.B., or to solicit memberships on behalf of the North American Indian Brotherhood of Canada.

Yours very truly,  
 FRANK ASSU, President,  
 North American Indian Brotherhood.

# News From Alberta

By JOHN LAURIE

On the afternoon of May 24, the Sarcee Red Cross Group held a successful sale of work and served tea to their members and friends. The boys contributed to the afternoon by putting on stampede sports. The proceeds from the sale and tea amounted to about \$70 for the Red Cross.

The members who contributed work, beadwork and some excellent home cooking were: Mesdames Alice Onespot, Mabel Dodging Horse, Helen Megunus, Mary Onespot, Annie Manywounds, Bessie Onespot, Clara Big Plume, Louise Starlight, Rosie Runner, Juliet Poor Eagle, Pat Grasshopper, Bessie Megunus, Mary Big Plume, Katie Dodging Horse, Misses Victoria Crowchild, Mary-Louise Starlight and Mrs. David Crowchild. Mrs. Hetherington and Mrs. McLeod of the Agency staff also assisted at the sale. (There is a rumor that the tea was made by Edwin Crane, assisted by Frank Onespot, Chief Crowchild and Sitting Eagle). Many white friends from Calgary and the district attended and all were enjoying a pleasant afternoon.

A group of Blackfoots, under leadership of Frank Medicine Shield, have formed a new local of the I.A.A. An organization meeting was held at the Crowfoot Residential School, May 29, with John Laurie, general secretary, in attendance. The I.A.A. welcomes this group into the I.A.A. and thanks Mr. Medicine Shield for his efforts.

The formation of the Blackfoot group gives the I.A.A. an active membership in all superintendencies in Alberta.

Samsons local reports that its entire Council will attend the general meeting of the I.A.A. as delegates.

A fine community hall was

## UNITY IS STRENGTH

Dear Mr. Nahaney:

Re: Sales Tax on Railway Ties  
With reference to representations on behalf of Sam Mitchell with regard to exemption from payment of Sales Tax on railway ties cut on Reserves, the Excise Tax Branch in Ottawa has now ruled that there is no sales tax payable on the assumption that the Indian producing the ties is a settler or a farmer. The Excise Tax office in Vancouver is being advised accordingly by their head office.

Yours very truly,

W. S. ARNEIL,  
Indian Commissioner for B.C.

Bella Coola, B.C.  
June 1, 1949.

Editor, Native Voice:  
I would like you to print these in your good paper. Sometime in May, George Jalleo's home was burned down to the ground, while people were in the picture show; nothing was saved but one baby buggy. Willie Mack was first to get to the fire; he only could go as far as the buggy, the fire chased him out. The good people of Bella Coola took up a collection in cash, clothes and food. The manager of Talleho Cannery did his share of supplying grub, cook stove and other things. The people here are busy planting these potatoes and vegetables.

Yours truly,

ANDY SCHOONER.

## ALASKA SPEAKS

Klawack, Alaska,  
June 12, 1949.

Editor, Native Voice:  
One or two years ago I went along to Hydaburg, Alaska, with

opened May 24 at the Blood Reserve. Chief speakers were the Ven. Archdeacon S. H. Middleton of St. Paul's Residential School, Rev. Fr. M. LaFrance, O.M.I., of St. Mary's Residential School, Minor Chief Percy Creighton, G. H. Gooderham, supervisor of Alberta Agencies. Mr. Allan, superintendent of Reserves from Ittawa also attended as a special guest of the chief and minor chiefs. The I.A.A. locals of the Blood Reserve were the initiators of the community hall idea and all members are pleased at this further success of the I.A.A.

Chief Crowchild of Sarcee reports that his project of bringing a large acreage into cultivation is well under way. This is new land and will be cropped for the first time next year.

Morley Stonies and the Sarcee boys are busy with a series of baseball games now that hockey is over. One of the most gratifying achievements is this growing interest in competitive sports among the reserves. Hobbema Superintendency has long had an energetic sports club. St. Paul's School has been prominent in athletics for some years on the Blood Reserve, and the Old Sun School at Gleichen has trained some excellent hockey players, who have yearly played some excellent games. Then too, the Bloods have had of recent years a fine hockey team. There is no better training for young men than organized sports.

our Presbyterian Church choir as a member. I lost no time in hunting up one old gentleman by name of Sam Davis, a retired preacher. He is a Haida Indian. I asked him if he is receiving a paper published by Canadian Indians. He answered "Yes." Mr. Davis gave me two issues. That is how I find the address to the home of Native Voice. For many years it has been my dream to create a paper among my people, and that paper came to life in Native Voice of B.C. A congratulation is in order to those who made that paper a possibility. As members of our respective governments we did not have a voice, but the first to learn to speak is the Canadian Indians and I am sure in the near future you will inspire my people of Alaska to make my dream come true, for it is good to read news of our progress, in religion, education, social and economic reports and seeing pictures of our successful men and women, young and old, and various other news. Through the creation of the Native Voice a very remarkable progress has now been made and more to come.

A newspaper is a great trail blazer. Our Father in Heaven permitting and through the good neighbor policy of our nations and through our Canadian Brotherhood and sisterhood help in accepting my news from Alaska. I shall at least advise as far as creating a mimeograph newspaper for Alaska Indians.

Yours truly,  
PAUL CHIEF COOKE.

Don't Sell . . . Develop  
the Land!

## A Vote of Thanks to Rev. Peter R. Kelly and Mrs. Kelly

Rev. Peter R. Kelly, D.D., our beloved Haida Missionary of the United Church, is in town.

It is through the fine team work of Dr. Kelly with our president, Chief William D. Scow, that great advancement has been made by the Native Canadians of British Columbia in winning the provincial vote. The Native Voice feels that thanks is long overdue to Dr. and Mrs. Kelly for their service both to Natives and to this paper.

The progress of The Native Voice in enlarging the circulation has been greatly helped by Mrs. Kelly, for wherever the roving missionary boat lands up and down the Coast, Mrs. Kelly is on hand with a Native Voice subscription book to help the good cause and ask for support for our paper.

Dr. and Mrs. Kelly have devoted their lives to helping others and teaching the Gospel. They have earned the respect of everyone. We take great pleasure in thanking them for all they have done to help this paper make its way.

## A Great Tribute

Mrs. Ruth Smith, former Editor of The Native Voice, was greatly honored by Mrs. Eleanor Roosevelt and Anna Roosevelt on their broadcast "Woman of the Day," and was presented with a beautiful silver tray engraved "Woman of the Day—Ruth Smith . . . Eleanor and Anna Roosevelt Radio Broadcast, April, 1949."

Mrs. Smith was greatly surprised and honored and so is The Native Voice. Mrs. Smith did splendid work while our Editor, and we are pleased to announce the above tribute to a hard-working little lady.—Publisher of Native Voice.

## An Appreciation

On June 10 of this year members of the Native Brotherhood of British Columbia held a meeting at the home of Brother James Sewid at Alert Bay to receive the report of Mrs. Maisie Armytage-Moore, publisher of the Native Voice and associate life member of the Native Brotherhood and Sisterhood of B.C., on her six-week trip through the interior and northern part of B.C.

Mrs. Moore visited many reservations and familiarized herself with the conditions and problems of the interior and northern tribes, and gave a detailed report of these.

After the meeting Mr. Dan Cramer, on behalf of President William Scow and the attending executive, extended a vote of thanks and confidence to Mrs. Moore, thanking her for the work she had done for the Brotherhood and saying how proud they were to have her working with them as part of the organization.

Mrs. Moore was deeply affected and expressed her great love for her brothers and sisters. She said that any work she had done as part of the Brotherhood was more than repaid by the pride that she felt in being part of this great organization which is founded on the highest principles and which gave her a real incentive in life.

Plans were discussed to carry on the fight until all barriers against the Native Canadians were removed.

Fountain Indian Reserve,  
April 12, 1949.

Editor, The Native Voice:  
The Fountain Consumers Co-operative store has finally been incorporated and registered at Victoria on March 23. It took a long time and lots of hard work and all sacrifice work by the directors and the rest of its members.

The directors elected at the Annual Meeting are as follows: Pres., Chief Sam Michell; Vice-President Ernest Jacob; Secretary, Victor Adolph; Treasurer, Philip Doss. Managing the store at the present is Lawrence, and is doing a fine job. There was another house fire here lately. The home of Adam Bob was the unlucky one. Mr. Martin Diablo was living in the house at the time and he lost just about everything.

Mr. W. J. McGregor, who is acting superintendent of the Lytton Agency, was up to see the people that were burned out about a week after the last fire, and they've already received their building material, more than what Alec Strang has done for this Reserve in 20 years that he was in office.

LAWRENCE DOSS.

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# None Has Surpassed Them in War . . . None Equalled Their Confederacy of Peace

(Taken from Toronto Daily Star)  
By **BIG WHITE OWL**

Indians of the Six Nations served in the Second World War with the military sagacity and fortitude of their forebears, and none surpassed them, Viscount Alexander told the people of the Six Nations reserve at Ohsweken, Ontario, on Sunday, May 29, 1949.

The Governor-General and Lady Alexander were welcomed to the Indian reservation by Mr. Leonard Staats, chief councillor of the Six Nations Indian Council, and His Excellency unveiled the new war memorial at Ohsweken bearing names of 22 members of the Six Nations who gave their lives in the war.

Principal speaker was Mr. Oliver M. Martin, York County Magistrate, who was born on the Six Nations reserve. He said: "When the white man came to America (the New World) we welcomed him. We fed him when he was hungry, doctored him when he was ill, and taught him to live off the land, in a country that was strange to him."

Later in his talk he said: "We had to make a complete change of our mode of life. We had to learn to live in a confined area, to change from hunters to farmers. We have had to compete with other Canadians who had a head start, but we are doing it, and before long we will catch up and

hold our own on an equal footing with them."

Magistrate Martin said he looked forward to the day when the Six Nations of Grand River would again be in control of their own affairs, as a self-governing municipality in the county of Brant.

Viscount Alexander took the

salute from the veterans of the Six Indian Nations, and of Brantford, Hamilton and other nearby points. Also in the march past were the Girl Guides of the Mohawk Institute at Brantford, and the Caledonia High School Cadets. Indian Braves in full native regalia were on the guard of honor.



"We Stand on Guard . . . We Come in Peace—We Are the Hodenosaune!"

## Suggestions For Craft Workers

You have supported my efforts to seal your baskets, etc., most loyally. I have tried my best to pay what you asked and the small profit has gone to the B.C. Indian Arts and Welfare for school scholarships. You have helped to encourage the fine work of the young.

The time has come now that one of your own people should learn to run a Craft Shop. For so long this has been entirely with the trader. The work is too heavy for me and I have arranged with Mr. and Mrs. Walter Joseph of the Songhees Reserve to have on hand craft for sale at reasonable prices.

Mrs. Joseph is a good worker herself, so will know your difficulties. I hope you will support needs it will show what you can do her. If this little venture suc-

cesses, I shall lend a hand until I know success is on the way and the method is understood.

Baskets that will see are: Nootka, shopping price \$3.00 to \$5.50, good handles; trinket baskets \$1.00, large strong cedar with wire handles.

Knitting baskets with tops 12" long, 5" deep and 6" across middle, with good skin handles. Rugs—any sort, but good material.

Mrs. Joseph has plenty of material for rugs and also good clothes in exchange, which will

help the ready cash situation, which is troublesome at first.

Please support his venture and make it an example of what can be done by one of your own people.

With thanks,  
JOSEPHINE E. GODMAN.



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# Native Seal Hunters Adrift For Five Days

A seal hunting trip almost turned into tragedy for three men, when Wilson Wallace, Abel Dick and Louis Walkus were shipwrecked on Triangle Island, on the north end of Vancouver Island.

An extensive search was made for them, and just as they were given up for lost, they made their way back, days after they had started out.

At Alert Bay Simon Beans volunteered his Seine-boat, the "Chief Tacoosh." Taking three men as guides and lookout men he searched the area around Cape Cook. The Indian Agent, along with Jimmy Peters, a relative of the men, chartered a seaplane to make a search where they thought the three men should be, but failed to find them, and all hope was given up. However the men were alive and managed to reach home safely.

Following is a story told by one of the men, which has been translated and passed on by a special correspondent.

"On June 6th we started out to one of the islands on the tip of Vancouver Island to hunt for seal. We travelled north but did not find any. All we could see were several trawlers anchored in coves, an indication of bad weather, but still we kept on.

"On Tuesday night we reached Triangle Island. Taking one of the two skiffs we rowed ashore, but there were still no seals, so we headed back to where we had left the skiffs. In the meantime a storm had come up, and we could not see where we were going because the wind was blowing sand and small rocks in our faces. We finally had to crawl forward on our hands and knees. Just then Louis Walkus's boat tore loose from its anchor, and came ashore on a big wave. It landed upright right close to where we were crawling along. We got over to it, and managed to get some food and a couple of blankets off it before another huge wave came in and smashed the boat into little pieces.

"The other boat had three anchors down, so it lasted a little longer. It was about 20 minutes before it tore loose also and came ashore, turning a complete somersault as it did, and smashing also on the rocks as it came in.

"After the wind died down, we looked around to see what we could find from the wreckage. The gasoline tank from one boat was alright and almost full, and the engine was alright. These we moved to a safe place. One of our skiffs was badly damaged, the other not so bad.

"Of food, we found enough for a few days, and we pieced this out as the days passed with seagull's eggs and seal meat. Next we built a fire.

"Next day, two boats passed the island, and although we poured gasoline on the fire and made a smudge, they didn't see us. During the 11 days on the island, three other boats passed us, and we heard a plane twice. We were pretty discouraged, but one of our number, Wilson Wallace, gave us courage and kept up our spirits. There was, he said, "someone to look after us."

"On the eleventh day, after we had torn up our shirts and a flannelette blanket for caulking, we shoved off in the two skiffs to try and make Cork's Island. As the skiffs were too small to hold three, two of us rowed and we towed

the other skiff with the other man in it.

"Although it was fairly clear when we left, we soon ran into dense fog and suddenly saw land as close as fifty feet from us. But we had missed our goal and this land was Land's Island. Here we stopped and ate all our remaining seagull's eggs. Then we set a new course for Cork's Island. The tide drifted us out a bit, but we finally managed to get into Cork's Island harbor after rowing all night. We got in at four in the morning.

"There was a trawler there, and he kindly took us to Bull Harbor, where we were relayed by another boat to Hope Island, and hence home. We thank God for our deliverance."

We also thank God for the deliverance of our brothers.

## Announcement

Ellen Neel wishes her friends and acquaintances to know that, in co-operation with the Board of Park Commissioners of the City of Vancouver, she is opening a store at Third Beach, in Stanley Park, Vancouver. This store will be for the sole sale of Native Art and Craft, and will be under the personal management of Ellen and Ted Neel.

Ellen wants any Indian artist or craftsman who reads this to please write her, whether you have anything to sell or not, and let her know what you do. She will need totem poles, beadwork, moccasins, hooked rugs, basket work, Indian jewelry, and in short, anything made by an Indian from their own designs.

Ellen says she has a good thing for the Indian people, and that now the Indian people should write her and tell her what they have.

Her address is: Ellen Neel, 2056 Beach Ave., Vancouver, B.C. So come on, Artists and Craft Workers, get behind Ellen and let her sell your stuff for you.

# Nanaimo Institution Treats Tubercular Natives of All Ages

One of the busiest and happiest spots on Vancouver Island is Nanaimo Indian Hospital.

Smiling patients, ranging from three months to advanced years show contentment which is convincing despite the fact that all the 200 patients are victims of tuberculosis.

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All Indian TB bone cases in British Columbia are now sent to this modern hospital, remembered by thousands as the former Camp Nanaimo Military Hospital in World War Two.

Visitors leave with a lasting impression that the institution has everything for its requirements. However, Dr. David Ross Campbell, medical supervisor, says additional nurses and more laundry equipment are hoped for in the near future.

The co-operation of nursing staff and others employed in the hospital mitigates against any possibility of inconvenience or incompleteness of service while an SOS goes out for more nurses.

Miss M. MacDonald is matron, Miss Mavis Thompson, assistant matron.

Dr. Campbell has as medical assistants Dr. H. C. Rogers, Dr. Charles Gamble, Dr. Nicholas Ostafchuk, a displaced physician from Austria-Hungary, and Dr. H. Little, here for the summer.

Since Sardis Hospital, destroyed by fire, has only been partly re-

placed, Camp Nanaimo Hospital gets many more patients from the interior of the province.

The local institution has two full-time school teachers, Mrs. I. Maxwell and Mrs. Ethel Castlemen.

Noticeable improvements since the institution first opened include a well-equipped laboratory, three technicians and an X-ray department.

The bedridden patients have plenty to do and times does not hang heavy on their hands.

George Harris of Hazelton is among teen-agers taking Grade 5 and 6 courses; Sylvester Charles of Hotspring Cove, who is well versed in totem pole lore and other Indian traditions, enjoys imparting authentic data to teacher or visitor; Ely Bill from the Queen Charlotte Islands makes and sells quaint totem poles carved from yellow cedar.

Gilbert Band, North Vancouver, sells his leather work.

Mildred White, daughter of Chief Paul White, Nanaimo River Band, is staff stenographer.

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## Bereavement

The Native Voice extends deepest sympathy to our president, Chief William Scow and Mrs. Scow in the loss of their beloved youngest son, Raymond, aged 2, who died suddenly July 6, at Alert Bay.

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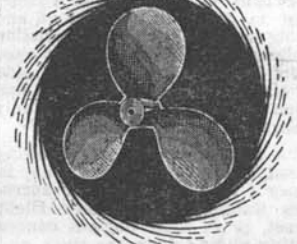


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## John R. MacNicol Honored With LL.D. Degree

(Taken from Toronto Daily Star)

By **BIG WHITE OWL**

At the Moravian University in Bethlehem, Pennsylvania, on Sunday, June 5, 1949, the honorary degree of LL.D. was conferred on Mr. John R. MacNicol of Toronto, for the past 19 years a member of the Canadian House of Commons, in recognition of his 15 years' gratuitous service in finding, relocating and still later planning and promoting the archaeological work and development into a beautiful park, of the historic site of ancient Fairfield, Kent County, Ontario, on Highway No. 2.

Fairfield was founded by the famous Moravian missionary, Rev. David Zeisberger, in 1792. It was destroyed by the American forces, following the battle of the Thames (Moraviantown), October 5, 1813, in which battle the renowned Indian chief, Tecumseh, was killed.

The exact site of "Schoenfeld" (Fairfield) became only legendary. Thanks to Mr. John R. MacNicol and others associated with him, together with the Kent County United Church Presbytery, and generously supported by Mr. W. A. McGeachy of Chatham, Ontario, and a host of others, the ancient site has been beautifully landscaped into a perpetual memorial to the long line of devoted Moravian missionaries who labored in that area from 1792 to 1803, when the Methodist church took over.

It is proposed to hold an international commemoration service on the famous site in 1950 and to invite the President of the United States, the governors of Kentucky, Ohio, Pennsylvania and Michigan and distinguished Canadians to attend, to commemorate the 135th anniversary of peace between Canada and the United States.

The U.S. commander on that field was General W. H. Harrison, later President of the United States of America. The then governors of Michigan and Kentucky were commanders of the brigades and the governors of Pennsylvania and Ohio sent troops.

During one of the pleasant and memorable chats I had with John R. MacNicol, LL.D., and Honorary Chief of the Leni Lenape (Delaware Indians) of Moraviantown, Ontario, and one of the things he said which interested me more than anything else was the following remarks about his first visit to Moraviantown. He said:

"A few years ago, on a beautiful September afternoon, I sat upon the bank of the winding Thames just in front of the ancient and sadly neglected Moravian Mission buildings located at what was once New Fairfield, on the south side of the river; Fairfield, which had been on the north side, was wholly destroyed.

"A gentle breeze was blowing through the great trees and in fancy I could picture your ancestors walking up the now silent street, or in their dug-out canoes swiftly gliding down the river, and I could picture the ever-faithful missionaries going about their duties, and happy and carefree Indian children playing around the school. But it was only in fancy, for all about was silence. The mission buildings, though still standing, are fast falling into decay, but the memories that floated around the ancient church, school and residences made me resolve, then and there, to do whatever I



JOHN R. MacNICOL

can to bring about their preservation.

Many years ago the United Brethren Church of Bethlehem, Pa., gave the mission lands they still possessed on the banks of the historic Thames to the then Methodist Church of Canada. It has to be said from good authority—as you no doubt know—that religious service is still observed in the ancient church one or more a year, but the parishioners have moved from the immediate vicinity and attend service in a church erected for them more convenient to the present habitations. It is apparently because of their lack of use that the ancient mission buildings are neglected.

"On the beautiful site of New Fairfield or Moraviantown the United Church of Canada has a golden opportunity for Christian service in the nature of organizing memorial gatherings that would be attended not only by Canadians but by thousands of people from the Tuscarora Valley, Ohio, and other centres the beginning of which were commenced by the Moravian missionaries of the past, and from which gatherings of today could not help but reap in moral uplift a rich reward. . . . The priceless buildings must be repaired, painted and preserved, and the whole site beautified for Christian service and posterity."

Thus spoke John R. MacNicol, Honorary Indian Chief, Legislator, Historian, Friend of the People.  
I Have Spoken!

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## MASSETT NEWS

A cost successful and enjoyable social was held at the home of Mrs. Robert Davidson, President of the Massett Sisterhood and sponsored by St. John's Women's Auxiliary under the Diocese of Caledonian.

Prayers were said at the opening of the meeting by Mrs. Norman Green and Hymns were sung.

This meeting was called for the purpose of welcoming a visitor from England to the Coast of B.C. in the person of Mrs. Butterworth. Mrs. Butterworth, despite her age of 81 years, has taken a great interest in the work of the St. John's Women's Auxiliary.

Mrs. Butterworth gave a brief and very interesting speech on the work of the Mothers' Union in England, to the many members who had the good fortune of being present for the occasion. She explained that this Union was similar to the St. John's in British Columbia. She also mentioned that she was the friend of Reverend J. H. Keen in England.

Rev. Keen was one of the first missionaries to go to the Queen Charlotte Islands and it was there that he translated the New Testament to the Haida Language in the year 1899. It is gratifying to know that the Rev. J. H. Keen at the ripe old age of 91 years, still resides in England.

During the meeting Mrs. Butterworth was presented with a silver bracelet made by Mr. John Marks, Sr., and was also given an Indian name of the Raven Crest of Haida. The name was "Shaun Jit." This Indian name translated in English means "Female Killer Whale." The above name was given to Mrs. Butterworth because she had travelled the breadth of the Atlantic Ocean in order to visit the rugged coast of B.C.

A piano solo was given by Miss Margaret Adams, the granddaughter of the late President Alfred Adams, and was enjoyed by all.

Mrs. H. Frost, who has done wonderful work as Field Matron at Massett and has served in that capacity for thirty years, was also present.

Tea was served by President Mrs. Robert Davidson and her dream cake was delicious and many compliments were said.

Approximately thirty members were present at the meeting.

We offer our congratulations to Mr. and Mrs. Victor Adams of Massett, B.C., having received the news that a son was born to them

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at the Prince Rupert General Hospital on June 10th, 1949. The baby at birth weighed 8 lbs, 3 ozs. Both are doing well. It might also be mentioned that the father, Victor Adams, is the youngest grandson of the late Alfred Adams, founder and President of the Native Brotherhood of British Columbia.

The stork is having a very busy time at Massett this year, having also called on Mr. and Mrs. Amos Williams and presented them with a lovely baby girl on June 16th. Hearty congratulations.

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## Indian Students Honored

A very pleasant evening was spent at the home of Mr. and Mrs. D. J. Miller, Coronation Avenue, Duncan, on Friday, May 27th, when they entertained the four students, who have completed Grade VIII at the Koksilah Indian Day School, where Mrs. Miller is the teacher, and are entering the Duncan High School in September.

The four pupils were the guests of Mrs. Miller at the movie theatre, and afterwards returned to her home where they found gathered their parents and friends.

The remainder of the evening was spent in contests, after which a sumptuous supper was served. The tables were beautifully decorated with flowers, at which Mrs. Ed. Williams and Miss Fletcher poured the tea. After the supper, speeches were made by Miss Fletcher, Mrs. Louis Williams, Mrs. W. G. Challis, Messrs. Thorne, Ed. Elliott, Sd. Williams, Edwood Modesto, Louis Williams and Rev. W. G. Challis, in which great praise was given to Mrs. Miller for her diligent and sacrificial work on behalf of the pupils, and words of encouragement and inspiration were spoken to the four students.

These were suitably replied to by Mr. and Mrs. Miller, and the four students—Lillian Elliott, Shirley Torne, Bobby Williams and Percy Modesto.

The evening was brought to a close as Mr. and Mrs. Miller stood in a circle, formed by all joining hands and singing "For they are Jolly Good Fellows" and "Auld Lang Syne."

During the past seven years ten pupils have completed Grade VIII in the Koksilah Indian Day School and have entered the Duncan High School.

Koksilah Indian Day School continues to be a one-room school, although from time to time endeavors have been made to have it enlarged, as many other pupils would prefer to receive their education in this type of school, rather than in the Church School.

## B.C. War Canoe Wins At Lummi Stommish

Painted paddles that propelled the Burrard View canoe to first place in the Lummi Stommish water carnival's "world championship" 11-man war canoe race were raised in victory Sunday, June 20, at Hale's Point, off Gooseberry Point.

The North Vancouver tribesmen opened up a length lead halfway through the threemile race and maintained that margin the rest of the way.

The host Lummi tribe earned second with Red Wing, one of three canoes swamped in the preliminary race Saturday.

Captained by Harry Tom, the strongest of three Burrard entries made it three in a row for British Columbia in the water classic started three years ago.

The 1948 championship canoe Shadow had won Saturday's preliminary, beating off the late Burrard View challenge, but was never in the lead Sunday and had to put on a driving finish to place third, four lengths back of the winner.

Chemainus' Rainbow won the 1947 race.

Winner's of the Queen's Birthday races at Victoria on May 24, the strokesmen in the winning canoe appeared fresh as the aqua-colored nose of their craft crossed the line in 16 minutes, 55 seconds.

Lummi's Little Beaver, fourth, was followed by Burrard's St. Theresa, Lummi's Lone Wolf, Burrard's Chehalis No. 1, Nooksack's Lone Eagle and Kuper Island's Mermaid, Chemainus' Rainbow, fourth Saturday, did not start.

Lummi women were one-two in the mile and a half female event, Red Wing edging Lone Wolf in the last 100 yards. Burrard View was third and Shadow fourth.

Howie To mof Skagit won the one-man race.

Carnival ended three days of water sports, war and ceremonial dancing, and other events. Mary Charles of the host tribe was chosen queen.

Sponsored for a Legion clubhouse, the all-Indian Post festival brings B.C. and Washington tribes together each summer.



### St. Catherine's Pupils Win Prizes

St. Catherine's Indian Day School, Tzouhalem Road, has been notified that Lillian Ryan, aged 13, a Grade VI student, has been awarded first prize in the day school section of the recent T.B. poster contest conducted by the B.C. Tuberculosis Association.

She will receive a silver cup and a cash prize of \$5, and the school has custody of the silver cup for one year.

Other winners from St. Catherine's School were Sarah Ryan, second prize, \$2; and Howard Seymore, third prize, \$1.

This is the second time that St. Catherine's School has placed first in this province-wide contest.

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# Modern White Has Been Prone to be Culturally Self-centered

(Taken from "Boletin Indigenista")

By BIG WHITE OWL

The following is a reprint from the Bulletin of The Inter-American Indian Institute, Vol. 3, No. 2, Page 117 to 129. . . . We pray that this message will bring light and arouse more interest on the Indian problems in Canada, which in many instances are the same as those in the U.S.A.

Current events affecting Indians cannot be understood without a knowledge of Indian history and culture, and past and present Indian policy. In 1492 the Indians of the United States and Alaska were divided into more than 600 distinct tribes or bands, each numbering between a few hundred and a few thousand. While many of these tribes have become extinct, there are still about 200 Indian languages in use.

The habitat of these Indians ranged from temperate ocean shores to the Arctic ice, from the eastern woodlands to the sunparched southwestern deserts, from the swamps of the Everglades to the frozen tundra of Northern Alaska. Naturally their customs and means of gaining a livelihood varied greatly; many, especially in the east and southwest, were excellent farmers, while others lived by the chase or by fishing, or a combination of both. Food gathering was extremely democratic in process in which the whole tribe or band participated. Their main wealth, the land and its resources, was never monopolized to serve a few. In farming communities land was assigned to the members so long as it was cultivated. The products of the chase and fishing were distributed equitably.

**THE ABUNDANT FISH**, game and forests in the northwest and southeastern and interior Alaska permitted an accumulation of wealth. Elsewhere there was little personal property or accumulated wealth, no leisure class and no slavery. Wisdom, bravery and skill were usually directed to serve the group. Since in peace and war their existence was often precarious, the Indians usually selected their leadership because of ability and character. . . . Even among the Indian tribes, especially in the southeast, which had hereditary chiefs, competence was a factor in their choice. An incompetent nephew or son of a chief would be passed over. No national publicity campaign could build up into a legend an average man as in our society (white society). The qualities of all became known in their small societies with their democratic method of working together. Vital decisions were settled around council fires after discussion, debate and deliberation. The meetings might last many nights because everyone could speak as long as he wished and decisions had to be unanimous.

There were few law and order problems among the early Indians. The maintenance of respect for their fellowmen was emphasized by public opinion, which usually prevented the breaking of recognized social rules. Praise, ridicule, reward and privilege were the main weapons of control of the group rather than force or physical punishment. There were no prisons or police, save during the buffalo hunt of the Plains Indians. Exile and death were enforced occasionally when all other methods failed.

**MODERN WHITE SOCIETY** has been prone to be culturally self-centered. As a result it is common to consider the early Indians as strange, primitive, nomadic and childlike savages. We tend to stress the impact of European culture on the Red Men, and ignore to what extent the Indians have influenced our history and continue to affect our cultural life. According to Edwin L. Walker of the Southwest Museum in Los Angeles, the white man has not developed in America a single major agricultural product from its wild growth, with the possible exception of guayule. The American Indians developed more than 20 important crops and also cultivated or utilized a great number of wild growths.

Their contributions to the world food supply, according to E. L. Walker, aggregate more than half of our present agricultural wealth. The development of maize or corn by prehistoric Indians was the most difficult, and one of the most fundamental, of agricultural creations. The economy of the western hemisphere is intimately linked with the production of this grain, as is shown by the effects of the poor corn crop of 1947 on the world's food supply. Many Indian medicines have been accepted as sound therapeutics. Rubber and tobacco grown or cultivated by the Indians vitally affected our industrial economy. Many of our recreational activities, including our love of the outdoors and woodcraft, take their cue from the Indian zest for life. Their trails and portages are the basis for our present-day roads, canals, and railroads.

**THE CHARTERS** of the colonies granted the early settlers power to deal with the Indians. Many colonial laws were passed to protect the aborigines from unfair treatment. Except for North Carolina and Massachusetts, all the colonies passed laws requiring the purchase of the land from the Indians. The Rhode Island charter, which remained in force until May 1843, when the state constitution became operative, contained the following restriction: ". . . it shall not be lawful to or for the rest of the colonies to invade or molest the native Indians . . . without the knowledge and consent of the Governor and Company of the Colony of Rhode Island and Providence Plantations." Unfortunately there is often a big difference between the law and its application.

Under international law, recognized by the principal European colonizers of America, conquest or purchase from manother sovereign does not destroy the rights of the aborigines to the use and occupancy of their lands, unless they leave their lands and go elsewhere. The Indian tribes were recognized by the Supreme Court as dependent sovereign nations. For almost a century nearly 400 Indian treaties were entered into between the

United States and the Indians. Often these treaties, providing for the sale of Indian lands which were desired by the whites, were secured by force or fraud. On the other hand, some of the payments were generous in view of prevailing land values at that time. Furthermore, the agricultural equipment, tools, domestic animals, rifles, ammunition, merchandise, etc., were greatly desired and sought after by the natives. Various methods of payment were provided, such as cash, commodities, annuities, educational and health services, and tax exemption for the remaining lands. The Indians were also guaranteed the peaceful and uninterrupted possession of their remaining domain, which was called a reservation. It has been conservatively estimated that the United States paid somewhere above \$800,000,000 in monies and the value of services for the 2½ million square miles purchased from the Indians. This represents 95 percent of the country's land area.

**DURING THE PERIOD** of expansion in this country all but a small fragment of the Eastern Indians were forced to move westward. If the land was fertile or was improved by them, they were removed under one pretext or another and given other less desirable land, thus effectively impairing any interest on their part in cultivating the soil. Attempts of Indian tribes to defend their lands and food supply against the whites often resulted in clashes with white pioneers. It was only natural that many public officials sided with the settlers. The early historical accounts of Indian wars have been corrected in recent years to show that often the pioneers rather than the Indians were the villains of the drama, and make it clear that Indian wars had their origin for the most part in broken promises and acts of injustice. Force was a major instrument of Indian policy until the middle of the nineteenth century. At that time the Indian Bureau was transferred from the War Department to the newly formed Interior Department. Even subsequently the Army continued to be influential in making Indian policies, and there were Indian wars until close to the turn of the 19th century. Extermination failed and proved too costly, and there was more barren land to which the Red Men could be removed. Furthermore the courts held that it was illegal to compel Indians to remain on reservations against their will. Out of this early policy of giving many Indians small rations and keeping them like prisoners of war, grew two current widespread misconceptions: (1) that Indians must stay on reservations (in fact they are now free to come and go as they please), and (2) that all Indians are entitled, because they are Indians, to monetary payments or rations from the United States.

Having failed to kill off the Red Men, the technique of assimilation was adopted. In 1887 the General Allotment Act was passed which was intended to divide the tribal lands among individual Indians in the hope that this process would

destroy tribal organization and accelerate the assimilation of the Indians with the rest of the population. This was a part of a major objective wherein it was intended that Indian customs, religion and traditions should be abandoned, the Indian culture and heritage forgotten. By regimenting Indian children in boarding schools, often by kidnapping and prohibiting Indian dress, dancing and languages, it was hoped that the vestige of Indianness would disappear.

**ABOUT TWENTY YEARS** ago it became evident that forced assimilation was a failure and retarded objectives. Since then the policy has been to promote Indian pride in their native heritage. One of the most significant purposes of the program of the Indian Service during the past 15 years has been to provide the techniques and means of assisting the Indians to take their place in the national framework. At the same time it recognizes the importance of preserving those fundamental principles of Indian life which have remained vigorous and meaningful to a large majority of our Indian population. This has resulted in an emphasis on tribal government and group responsibility in accordance with the customs of most Indian groups. The present policy aims to improve the health, education and economic conditions, to transfer more economic and political power over their own affairs to Indian groups, and to assign to local governments the responsibility for most services now performed for Indians by the Federal Government.

**PUBLIC SCHOOL** attendance is encouraged, except in many reservations in the western states where public schools are not reasonably available to Indians. In part this condition stems from the inability of many local school districts on or near reservations to maintain public schools, because of the non-taxability of certain Indian trust lands in the districts. In part it is due to a misunderstanding of the status of the Indians and the services which the Indian Service renders. The Bureau has agreements with seven states, and almost 250 local school districts in other states, whereby the federal government compensates local districts for the presence of nontaxable Indian land within their borders. The need for improvement in educational and public health services is pressing. Despite the marked improvement in recent years 30 percent of the Indians are still illiterate, while the high death rate is an index of their health conditions. On this point the President's Committee on Civil Rights writes that: "Among the Indians in rural United States, the death rate from tuberculosis is more than ten times as high as that for whites; in Alaska, the native deaths from this cause are over 30 times greater."

Related to the transfer of functions to state and local governments is the encouragement of Indian groups to assume more control over their political and economic affairs. The Indian Reorganization Act of 1934 made it possible for about 150 tribes to function under the constitutions attached to meeting many of their present problems. Effective laws have been enacted in the fields of domestic relations, crime, education, health, social welfare, housing, taxation, conservation and development and use of resources.

**THE 1934 LAW** also enables tribes to receive charters as business corporations and to borrow

# A Tribute to Johnny Callihoo

"Let us now praise the deeds of famous men."

If ever a complete and accurate history of the Treaty Indians of Canada is written, Johnny Callihoo will have a chapter to himself.

Of Iroquois-Cree descent, Johnny Callihoo has lived most of his sixty-odd years on Michel's Reserve, 30 miles northwest of Edmonton. His father, Chief Michel Callihoo, was one of the signatories to Treaty Six. Both Iroquois and Cree have contributed great men to Canadian life. We recall Dekanawida, Hiawatha and Thayendaneaga (Col. Joseph Brant), and the fires of dreams inspired them to unselfish deeds, achievable only by men of great courage, unflinching devotion, and single purpose.

Johnny Callihoo is a man of vision—a man who, forward-looking, always sees the new horizon. More than any other Indian in Canada, he has fought for the recognition of the Indian people, for their rights not only as Indians, but also as men and women to whom God gave inalienable rights. More than 25 years ago, then a man with a family of small children, Mr. Callihoo dreamed of a day when all the Treaty Indians of Alberta—Beaver, Blood and Blackfoot, Cree and Chipewyan, Sarcee, Stoney, Saulteaux and Peigan—might sit in council and speak with one voice. Many of those years were filled with disappointment—his was a lone voice crying to a careless, unlistening race. But today Mr. Callihoo sees the Indian Association of Alberta draw together intelligent men from all tribes, speaking totally different languages, descendants of hereditary foes, who sit down together and co-operate towards solving each other's problems. To this valiant man goes the gratitude of old and young; in the years to come children yet unborn will speak the name of Johnny Callihoo with reverential awe. "This," they will say, "is the man who led us out of the darkness of despair to the dawn of a regenerated manhood."

May 24, 1944, was the returning point for, since that day, the Indian Association of Alberta has grown in numbers, in courage, in achievement and in wisdom. Now, tired of body and, perhaps, a little weary of mind, Johnny Callihoo has laid down the Presidency to become Honorary President.

But, as Honorary President, he will still give us the benefit of his experience; he will still counsel us. We must never lay down the torch of courage that he gave, not only to his successor but also to every Treaty Indian in Alberta. He will still sit in our councils and we shall hear his voice calling us to greater action, to superior loyalties.

Johnny Callihoo is not a man of formal education; but he has studied and worked, often after he was worn out from his hard days on his farm. Today he is a well-read, thoughtful, and wise man, loved, respected and honored by whites as well as Indians. With his good wife he hacked out of the heavy bush a fine half-section of fertile land; he lives in the house they built with their own hands. It is not just a house, it is a comfortable home, a shelter where tired bodies and discouraged minds find, in its comforts, its books and its music, peace and restoration.

Johnny never asked for money. Unlike too many, he never made grandiloquent promises to wring

hard-earned dollars from work-worn hands that he might travel in style to Ottawa. He sought no publicity. No, Johnny Callihoo is a great man—that's all.

It is an inspiring sight to see Chief after Chief, Councillor after Councillor, man after man, rise and pay their respects to this great soul he has shown them a way of life.

Johnny Callihoo, greatest of us all, yet most humble, student, philosopher, we give you the best a man can give—our eternal gratitude and our devotion. May you be with us for many years to come and to guide us when we go astray.

## BIG WHITE OWL

(Continued from Page 10)

money from a revolving fund. Loans have been made to Indian corporations, tribes, bands and to individual Indians. Funds advanced to the tribes may be reloaned to individual Indians or associations. Over \$7,000,000 have been advanced to corporations and tribes, of which nearly \$4,000,000 have been used for the operation of tribal enterprises, without a single loss. Indians have proved a much better risk than big business. Of over \$4,000,000 due in 1947, only \$1,000 were delinquent.

The nature of the enterprises reflects the resources of the Indians. There are over 56,000,000 acres of Indian land in continental United States. Thirty-two million acres of this land are primarily grazing lands of which two-thirds are located in semi-arid areas with a low productive capacity; 16,000,000 acres are timber and woodland and 3,000,000 acres are classified as agricultural land, and only half of this area is irrigated or irrigable. There are almost 5,000,000 acres of barren, waste and other submarginal land. It is, therefore, not surprising that most Indians still eke out a living from the soil. Slightly more than half of the Indian population derive their income from agricultural pursuits, including livestock. Many of the rest are laborers, itinerant workers, fishermen and hunters.

THE LARGEST enterprises are livestock, co-operative associations, tribal enterprises (including the producing of forage on tribal land), producers and consumers co-operatives, and arts and crafts organizations. Prior to the passage of the I.R.A., only a handful of livestock associations was organized. Now they have increased in strength and number and total about 150 co-operatives. Approximately 40 percent of the Indian owned beef cattle is managed by livestock associations, which have played an important role in improving breeding and management practices, range control, feed production and co-operative sales. They have not only materially increased the income derived from the sale of cattle, but they have also enabled the Indians to utilize more fully and improve the range lands, including the forestry areas suitable for grazing.

The number of beef cattle owned by the Indians in the last 15 years has more than doubled and the number of dairy cattle increased fourfold. The income from livestock during this period increased from about \$1,300,000 to more than \$21,000,000. The value of sales from all agricultural products has also

greatly increased and reached in 1946 over \$29,000,000. Other enterprises cover many fields. They include steer feeding, dairying, oyster growing, raising muskrats, purchase and lease of land, home building, and operation of a salmon cannery. A few months ago there was approved a loan to a central purchasing organization for a host of co-operative stores and trading posts throughout Alaska. Several tourist enterprises, too, have been begun on the Eastern Cherokee Reservation near the Great Smokies National Park in North Carolina.

Another major objective of the Indian Bureau is to assist Indians to increase their income by protecting and developing their resources, which are principally timber, minerals and land. There are no more free or cheap public lands, save in a few distant places like Alaska. The success of the Bureau's policy to encourage Indians to use more of their own lands rather than to lease it to others has often resulted in protests from non-Indian users. They, like some public officials, too often tend to confuse Indian lands with public lands. The earlier policy of the federal government resulted in a decrease in almost two-thirds of the Indian land base from 1887 to 1934. Because of the frequent loss of the most valuable land, conservation, reclamation and power development are often necessary in order to make the land usable. Subsequently there has been an increase of several million acres.

THE FAILURE of the United States to protect Indian resources has been the main reason for the various suits brought by Indian tribes against the Federal Government. Under the common law a sovereign nation cannot be sued without its consent. While non-Indian groups were permitted to sue the United States, in 1863 Congress prohibited suits by Indian tribes based on treaty violations. Subsequently at various times the

Court of Claims was granted jurisdiction to adjudicate claims brought by certain Indian tribes for wrongs alleged to have been committed by the United States, such as the taking of Indian lands, timber or minerals without just compensation. The Tlingit and Haida Tribes, which occupy the Panhandle of Alaska, brought suit under an act in the Court of Claims against the federal government. The Indians contend in their petition that the government failed to protect their land and fishing rights. In addition to seeking damages for past wrongs, the Indians claim present ownership of certain lands in southeastern Alaska. This suit was initiated at a time when many Indian associations and Indians were criticizing the Department of the Interior for its alleged failure to protect Indian land in Alaska.

ON AUGUST 13, 1946, the President signed the Indian Claims Commission Act which provides a tribunal for the determination of all existing claims by Indian tribes or groups against the government. Claims may be brought not only for violation of treaties but also for "unfair dealings," and during the past few months the first petitions were filed with the Commission . . . Hence our First Americans can now vindicate against the government their property rights and contracts. The principle established by this law is that conquered people are entitled to come into court and receive compensation for injuries suffered at the hands of the conqueror.

In conclusion our policy in recent years recognizes that the American Indians constitute an important link in our chain of democracy. But deeds must conform to high purposes. The 30,000,000 Indians in Latin America, and the people interested in them, will suspect fine speeches if the ideals of freedom and equality for all do not become vibrant realities.

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. . . Day and Night

# Our Town

By JACK SCOTT

*She sleeps betwixt the mountains and the sea,  
In that great Abbey of the setting sun;  
A Princess, Poet, Woman, three in one;  
And fine in every measure of the three.*

\* \* \*

My daughter, who goes to Pauline Johnson School, heard a commercial on the air the other night for Pauline Johnson chocolates and realized suddenly that she hadn't the vaguest idea who Pauline Johnson was. I told her what I knew, which wasn't very much, and spent the next afternoon in the library reading about the Mohawk Princess.

The literature on the poetess is powerful fusty. You could easily get a kind of comic impression of an old-fashioned lady all dressed up in a lumpy Indian suit reciting poetry "with gestures." But if you read between the lines you meet up with quite a wonderful girl. It's my guess that some modern writer will put down the intimate, human story of the lady and have a best seller that MGM will be crying for.

I suppose some of those hereabouts who knew Miss Johnson personally may resent this levity, but it seems to me that it was her personality, perhaps even more than her poetry, that's made her name live on and the personality was obviously something special. It will be a crime if it continues to lie buried in the sandy prose of her biographers.

One of these, Mrs. W. Garland Foster, spoke with typical Canadian delicacy of Pauline's many love affairs, none of which ended at the altar. Several of the romantic lads of the day wrote her love lyrics and Pauline replied in kind, but in 1931, 18 years after Pauline died here of cancer, the gentle Mrs. Foster sadly observed, "These poems are yet considered too personal, too intimate to meet the public eye."

I may be wrong about this, but I don't think Pauline would mind at all. She was too feminine to mind.

## PROUD BEAUTY

Actually Pauline was not an Indian princess in the strict sense of the word. It was just that she looked like one.

Some of the early pictures of her are those queer-looking tinctures showing her in costume or, in one case, in an outlandish hourglass London gown. But I came across one less formalized picture and it's obvious that she was an exciting looking, raven-haired woman with wide, grey eyes, a fine, full figure and plenty of self-possession. Mrs. Foster says she was at her best at 35 and "the finest type of man was at her feet during this time." I believe it.

Pauline was half Indian, half white. Her father was a full-blooded Mohawk chief who seems to have been a descendant of Hiawatha, and her mother came from Bristol, England. Pauline was born in 1861 near Brantford, Ontario, and inherited the Mohawk name of Tekahion-Wake, a descriptive phrase meaning "the smoky haze of Indian summer." (The Indian language, in some departments,

makes English look like pidgin talk.)

There doesn't seem to have been anything outstanding about her younger days except that, for an Indian, she had it good. The Chief was a government interpreter and quite a gent in every way and they lived in something of a mansion.

Pauline—or Emily Pauline, which was her name—began writing and reciting verse at an early age and in her teens was appearing in the little magazines of this continent that then kept poets alive. It was when she was 21 that she moved out of obscurity into a niche of history.

## INTO FAME

Pauline's first big break came when one Frank Yeigh, who had been elected head of the Young Liberal Society in Toronto, invited her to appear at an "author's recital." Pauline promptly replied that she simply didn't have a thing to wear, but her sister fixed her up with a simple white dress (the Indian costume came later when she was a professional) and while some of the critics thought she was overly melodramatic, she was the hit of the show.

Later on, Yeigh became Pauline's manager in her tours of this country, the States and England. About that first performance, he wrote: "She glided rather than walked to the platform, her dark eyes flashing nervously and her sinewy form, the essence of gracefulness, representing the acme of physical rhythm and motion." Pauline seems to have had this effect on a good many chaps.

At about this point in the story you begin to forget about Pauline as a legendary, revered figure and start thinking of her almost in terms of show business. She must have been a real trouper. She was 19 years on the road and played everything from the drawing rooms of fashionable London to a billiard room in the Cariboo.

One of the stories I like about her triumphs in London concerns a dinner party given for her by a Lady Ripon. Her escort was a six-foot-three Guardsman, Lord Cecil Manners. He was in full regalia and Pauline was in her Minihaha costume and moccasins. Lord Cecil was apparently beautiful, but dumb, and an observer recorded that he just kept looking at Pauline with awe and occasionally blurting, "Really, Miss Johnson, you are a most frightfully absorbing woman."

## MOSTLY NATIVE

As I mentioned yesterday, Pauline Johnson was half Indian and half white, but her heart was on the dusky side. Any well-meaning, but misguided, admirer who made a remark about how "white" she looked could count on the chill he deserved.

"There are those who think they pay me a compliment in saying that I am just like a white woman," she once told Mrs. Ernest Thompson Seton. "My aim, my joy, my pride is to sing the glories of my own people."

Those who knew her as a poised woman of the world were sometimes shocked when the native in her broke surface. She once paralyzed a gentleman friend while canoeing by suddenly leaning over the gunwale and giving a wild, blood-curdling Mohawk war whoop. On another occasion she dismayed a genteel companion by expressing a passion to own an Indian scalp, preferably one that had been lately worn by a Sioux. (Later she got a dandy from the chief of the bloods of southern Alberta. How he got it is another story).

Her stoic attitude in the months before her death was also in the Indian tradition. She was frankly interested in a spectacular, dramatic funeral and spoke to one friend of "the bier in a canoe sailing out into the sunset until just as the sun's last rays were sinking, flame would catch the drifting canoe and all would be lost."

"When we are born into a world of sorrow," she said to another friend, "everyone rejoices; but when we die and go to the happy hunting grounds everyone mourns. Well, I don't want even my best friends to mourn for me."

## TO THE WEST

Pauline visited Vancouver during one of her early tours, and from that point on this was the city she thought of as "home."

She was happy, too, in the Cariboo, and the accounts of her recital tour along the Cariboo trail in 1903 make lively reading. Pauline got a big kick out of life, and this coach trip behind a four-in-hand hard-driven by Cariboo Billy ("the best whip in all British Columbia") must have been memorable. Pauline herself wrote happily: "I slept like a baby, laughed like a child, and ate like a lumberjack."

At Lac La Hache an impromptu concert was arranged in McKinley's barroom, to be shared with Premier Richard McBride, who happened along on a pre-election tour. Pauline, dressed in a London gown of brocaded white silk, showing some evidence that her "dressing room" was an oat bin, recited her verse from 8 to 10. Then "Handsome Dick" McBride, with a red kerchief about his neck, appealed for votes until midnight. The handsome couple then led the grand march and danced until dawn to the music of a hot fiddler known as Old Man McCarthy. Those were the days.

Pauline gave her last concert in 1909 at Kamloops, and came here to live, taking a hall room in a west end rooming house now the site of a coffee shop.

It doesn't take much reading between the lines of her biographers to know that Pauline had a bad time of it. At 48 she had lost her dark beauty and, it seems, some of her vitality. Her illness was already advanced and, true to the traditions of poets, she was hard up. (In this period she wrote The

Legends of Vancouver for the Province newspaper at the space rates of the day; receiving exactly \$7 for the first.)

One of her best friends in Vancouver then was Chief Joe Capilano. She and Joe first met in London when the Chief and some pals were in England to have a heart-to-heart talk with King Edward about their problems. It was with the Chief's help that Pauline wrote the Legends.

## IN THE PARK

As Pauline's health continued to fall she spoke more often of her wish to be buried in Stanley Park. "If they would scatter my ashes within sight and sound of the sea, near some great tree in Stanley Park, I would ask for nothing more from them," she said. And, as you know, this was done.

I was down yesterday to the cairn of stones at Ferguson Point and at this time of the year it seems rather a gloomy resting place for such a warm and vibrant woman. Something has gone wrong with the drainage about the pool of water below the monument and the ground is unpleasantly soggy. Some fool visitor there has smeared lipstick on the cold, stone lips of the Mohawk Princess and, too, I was reminded of Noel Robinson's criticism that the carving of Pauline's face looks inward into the forest and not out to the sea she loved.

Still the cairn is unpretentious and, though close to the road, has the cool whispering atmosphere of the heart of the forest. And, too, it is within sight of Siwash Rock, the legend of which is among Pauline's most appealing works.

Close by is the serene surface of Lost Lagoon, which she named and which was one of her favorite places in those difficult final years, and as I left the monument and drove by there I remembered her own words:

It is dusk on the Lost Lagoon,  
And we two dreaming the dusk  
away  
Beneath the drift of a twilight  
grey,  
Beneath the drowse of an ending  
day,  
And the curve of a golden moon.

## 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.

# INDIAN M.L.A. RUSHED BY SOCKEYE

PRINCE RUPERT. — Canada's first Indian member of a provincial legislature marked the first day of his election Friday with his usual 14-hour stint of work as head tallyman at B.C. Packers Sunnyside cannery on the Skeena River.

Frank Calder, 34-year-old Naas River Indian, who will represent Atlin riding in the next B.C. legislature, had not found time to assess the fact that by winning by six votes in the official count on Thursday, he will be probably the most important man among his people for the next five years.

"I'm still surprised," he said Friday night as he finished his long shift on the cannery wharf. "I've been working so hard that I haven't had time to give it much thought."

Right now Sunnyside and other Skeena River canneries are at the peak of the sockeye salmon season as cannery crews work as long as the gillnetters bring the fish in.

He is the representative of a riding composed of both white and native people.

"I was elected by both and I am going to try and represent both," he declared.

Born at Naas Harbor, a B.C. Packers settlement on the south side of the Naas River, Calder's early upbringing was in the native tradition, although he was one of the few from the north who had the opportunity for higher education in the white men's schools.

He is the son of Mr. and Mrs. Job Henry Clark of Mill Bay, but while still a baby he was adopted by his aunt and uncle, the late Mr. and Mrs. Arthur Calder, who raised him as their own.

"My aunt and uncle had no children and they wanted one badly. My parents had six so they allowed my aunt and uncle to adopt me," he said.

Incidentally, it was Arthur Calder who was responsible for his adopted son receiving the education which made him a licentiate in theology at Anglican Theological College, UBC.

"He was outstanding in the fight for Indian land rights 40 years ago when the Naas Indians sent a delegation to ask Ottawa to give B.C. Indians ownership of their lands," Mr. Calder recalled. "He was aware of his own lack of education, so he decided that I should have one."

Frank attended Coqualeetza Indian School at Sardis for 13 years, then spent four years at Chilliwack High School. He entered UBC in 1939 and was graduated in 1946.

He was never ordained, however, for he found a greater interest in Indian social welfare than in serving as a minister. His interest in the economic and social advancement of Indians is keen.

He is still a bit perplexed about the fact that as an elected CCF'er he is also secretary of the Native Brotherhood of British Columbia, a group which went on record at its convention this year as supporting the Coalition party. He joined the CCF party last January.

## FIRST NATIVE INDIAN M.L.A.

(Courtesy Vancouver Sun)

The "first Indian" does get into the British Columbia Legislature after all. Frank Calder, counted out on election night, June 15, has won out in the counting of absentee ballots by the narrow margin of six votes.

This is a unique event and a unique opportunity for Mr. Calder.

It is said to be the first time that a native Indian ever got into a Canadian Legislature. At any rate, it is the first time in British Columbia. It is the more remarkable because this was the first election in which the native Indians have had a vote in this province. They scored the first time at the ballot box.

Mr. Calder deserves congratulation both on being the first of his people to go to Victoria and on his victory in a hard-fought contest. As the representative of the voters of Atlin he has peculiar problems to face. It is the largest in area of British Columbia's ridings though it has the smallest vote. Its main industries are mining and trapping. Mining has been at a low ebb there for some years because the district is remote, but this may be corrected soon by the construction of the road connecting Atlin village with the Alaska Highway.

As the representative of thousands of B.C. Indians, Mr. Calder can interpret in the Legislature the needs and aspirations of these underprivileged people. Unfortunately, most of the answers to the Indian problem must be given at Ottawa, not Victoria. But Mr. Calder, who is a university graduate and the son of a tribal chief, perhaps can make his voice heard that far afield.

# First Indian Girl To Study at U.B.C.

VICTORIA.—When attractive Gloria Cranmer registers this fall, she will be the first Indian woman student to attend U.B.C. And if her hopes and dreams for the future are realized, she will be the first Indian woman doctor in Canada.

Gloria, 17, graduated from Victoria High School recently. Her mother, Mrs. Dan Cranmer, wife of the chief of Alert Bay Indians, and her sister, Frances, came to the city for the momentous occasion.

### SERIOUS STUDENT

One of a family of nine, Gloria has always taken studies seriously and credits the Indian Women's Sisterhood of B.C., of which her mother is president, and the Brotherhood for her opportunity.

"It is mainly through the Sister and Brotherhood that the department of mines and resources, which is sponsoring her education, became interested, she says.

Mrs. Cranmer confided her

daughter's name in their own language is Wikalalismsga which means "copper," the metal considered precious by Indians.

### VALUABLE ASSISTANCE

Gloria's parents have accomplished a great deal for Alert Bay Indians.

Chief Cranmer gave valuable assistance to Dr. Boas, famed anthropologist, when he collected information on tribal customs and legends. The chief accompanied Dr. Boas on two trips to New York where he wrote in his own language phonetically, a translation of Dr. Boas' work in English.

Mrs. Cranmer came from Fort Rupert as a bride 20 years ago and has been extremely active in the interests of her people.

She is past president of the Ladies' Auxiliary at Alert Bay.—Courtesy Vancouver sun.



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# THE NATIVE BROTHERHOOD OF B.C.

... wish to announce that the Salmon Canners' Operating Committee have finalized and completed the agreement for the 1949 fishing season.

Consideration was given every phase of the industry with the result that a satisfactory agreement was signed.

Full details of the agreement will appear in the next issue of The Native Voice.

Executive, Native Brotherhood of B.C.

## "Where There Is No Vision, the People Perish"

—Proverbs 29: 18th verse.

Previous to the birth and inception of our great organization we were indeed in a perilous state. Where the Native Indian in his tattered cloths, looking out to the sea from his own native shore watching the greedy and selfish people from other lands reaping the resources of our approaches.

His unemployment was brought about by a devastating depression that gripped this country in 1930, and the influx of European and Asiatic fishermen who were crowding him out from his field of labor. His application for relief and rehabilitation was turned down by the Indian Department, and he was friendless, cold and hungry. He was encircled by gloom with no hopes for a happier destiny, but at this period of distress and despair men of vision and purpose arose.

The fathers of this organization who envisioned a brighter day for the Indians if we strike for it and under the banner of Christianity founded The Native Brotherhood of B.C., that spread from a small circle to the far reaches of this vast province. The fruitful and untiring efforts of these few men have made a successful conclusion and have turned the tide, and our vain hope is rising again.

For this turn of events we owe a great debt to the men with aggressive spirits, who fought our battles through peaceful lines and won forever in our annals, we

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shall revere the names of Alfred Adams, William Beynon, Ambrose Reid, Henry Bailey and Herbert Clifton, the fathers of our organization.

Let us who accepted the challenge put a firm grip on the torch that is passed on to us and explore the new horizon.

—WILLIAM FREEMAN.

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**NEW M.L.A. FOR ATLIN**



FRANK CALDER, CCF candidate in Atlin, was declared winner of the provincial constituency following the count of absentee ballots on July 8. His election makes history for he is the first native Indian to be elected to a parliamentary body in Canada.

A son of the chief of the Greenville community of Naas Indians, Frank Calder studied theology at the Anglican College at University of British Columbia, graduating in 1946. At present he is employed by the B.C. Packers Co., and is an active member of the United Fishermen and Allied Workers Union (AFL). In addition to his work as secretary of the Native Brotherhood of B.C., Frank Calder has written many articles about his people.

**CCF Leader Welcomes Native Indian MLA**

HAROLD E. WINCH, leader of the Opposition in the B.C. Legislature, jubilantly hailed the election in Atlin on July 7 of Frank Calder, the CCF candidate, who won out by a margin of six votes when the absentee ballots were counted.

"I am proud to welcome Frank Calder to the ranks of CCF members in the B.C. Legislature," Mr. Winch told the Native Voice on July 8. "Representation of native Indians on Canadian legislative bodies is long overdue, and it is particularly gratifying to me that the first native Indian to gain a seat in the B.C. Legislature should do so under the CCF banner, because the CCF has consistently and continually fought for the franchise for our native population throughout the years," Mr. Winch said. He was looking forward eagerly to the day when Frank Calder would take his seat in the B.C. Legislature as the CCF representative from Atlin.



**CCF PRESIDENT HAILS ELECTION OF F. CALDER**

"Not only have we won another seat in the Legislature, but for the first time in Canada's history, a native Canadian will have voice and vote in the law-making of this country," said Mrs. Dorothy Steeves, provincial president of the CCF, in an interview with the

Native Voice.

"Frank Calder," she said, "is alert, vigorous and intelligent and will ably present the CCF policy regarding better health, educational and economic conditions for his people."

"We in the CCF are proud of our Frank Calder, MLA-elect for Atlin," said Mrs. Steeves.

**DRUM BEATS ACROSS THE BORDER**

The Shoshane Granysi at Fort Washakii, Wyoming, under the leadership of Bro. George Wesaw, have joined the L.N.P.A.I. We are glad to welcome this band and hope we may include in this welcome the whole Shoshane Tribe in the near future.

In a visit to the Godfroy Band of Meamie Tribe at Peru, Indianaf last Sunday we discussed their progress in settling their claims against the government of the State of Indiana which sold reservation land belonging to their band for taxes. However, the land sold by the state was to be non-taxable since the last treaties stated in text that the Godfroy Band's reservation could not be sold for any debt nor be taxed.

I wish to advise all U.S.A. tribes to be sure and file all claims they may have soon with Indian Claims Commission because under Public Law 726, August 13, 1951, is the deadline in which to file Indian claims. CHIEF SHUPS-SHE.

We are pleased to announce the renewal of membership for the year 1949, of the 250 top Maya Indian leaders within the State of Yucatan and adjoining provinces in Mexico, representing the 550,000 Maya Indian people within this League of Nations.

We are also pleased to announce the renewed membership of the 150 Cuna (San Blas) chiefs and councilmen of the 30 Cuna-Pueblos within the State of San Blas, representing the 22,000 Cuna people within the Republic of Panama.

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# Memorandum Re - Seine-caught Pinks & Chums

Memorandum of Procedure and Method for the weighing of Seine-Caught Pinks and Chums, which Memorandum is supplementary to and forms part of the Master Fishing Agreement between the Parties Signatory to this Document.

WHEREAS: It is the intent and purpose of the parties signatory to this Memorandum to establish an efficient, fair and accurate system of weighing seine-caught pinks and chums and improve this system from year to year.

WITNESSETH: The parties here-to mutually agree with each other as follows:

## ARTICLE I—WEIGHING STATIONS

Section 1 — Weighing stations shall be established at the following plants:

1, Port Edward; 2, Butedale; 3, Klemtu; 4, Namu; 5, Bones Bay; 6, Knights Inlet; 7, Home Plant, Vancouver; 8, Imperial Cannery, Steveston; 9, Ceepeecee; 10, Kildonan. Any changes or revisions in this list shall be by mutual consent of all parties hereto.

Section 2—To each of the above weighing station there shall be assigned specific fishing sub-areas, which will be as follows:

Weighing Station, Port Edward or Carlisle. Sub-areas, 1, Quinamas and Khutzeymateen (from the mouth of Steamboat Pass to and including Dog Fish Bay); 2, Work Canal; 3, Union Bay, including Tongass Passage and Wales Passage. weighing station, Por Edward; sub-areas, 4, Grenville Channel, including Lowe Inlet (Skeena boundary to Camp Point); 5, Ogden Channel, including Petrel Channel and Captains Cove; 6, Kitkatla Inlet and Estevan Island; 7, Masset Inlet (Q.C.I.). Carlisle Cannery shall serve as weighing station for sub-areas 1, 2, 3, in the absence of fish from these areas at Port Edward.

Weighing station, Butedale. Sub-areas, 1, Gil and Fin Island Areas, including Douglas Channel, Wales Channel and Squally Channel; 2, Fraser Reach to Swanson Bay; 3, Cnmshewa to Jedway (Q.C.I.); 4, Rose Spit to and including Skidegate Inlet and Copper Bay (Q.C.I.).

Weighing station, Klemtu. Sub-areas, 1, Aristazible Island, Laredo, Salmon Bay, Surf Inlet, Schooner Pass, Price Island; 2, Swanson Bay south through Jackson Pass to Poison Cove; 3, Matheson Channel south from Kynock Inlet to Ivory Island Light.

Weighing station, Namu. Sub-areas, 1, Spiller and Return Channel down Jackson Channel to Sonny Island and area west including Lama Pass; 2, Rosco Area; 3, Cascade Inlet; 4, Dean Channel and Fisher Channel; 5, Burke Channel and Kwatna Inlet; 6, Koye Inlet to Addrenbrook Light; 7, Rivers Inlet; 8, Moses Inlet; 9, Draney Inlet; 10, Smiths Inlet; 11, Ah-Clak-Erhu.

Weighing station, Bones Bay. Sub-areas, 1, Seymour Inlet; 2, Kingcome Inlet; 3, all other mainland sub-areas except above noted.

(Division for Mainland and Johnstone Straits fish to be Wells Pass to Bonwick Island).

Weighing station, Knight Inlet. Sub-area, 1, Knight Inlet.

Weighing station, Home Plant, Vancouver. Sub-areas, 1, Port McNeil to Seymour Narrows; 2, Lower Mainland from Jackson Bay to Fredericks Arm. In addition, after Bones Bay Cannery is closed, the Home Plant shall serve as the weighing station for sub-areas specified for Bones BBay and 1½% shrinkage allowance shall be added to all weights given at the Home Plant.

Weighing station, Imperial Cannery, Steveston. Sub-areas, 1, Port McNeil to Seymour Narrows; 2, Mainland from Yucluta South; 3, Comox, Qualicum, Nanaimo, Cape Mudge to Chemainus. A 1½% shrinkage allowance shall be added to all weights given at the Imperial Cannery. The average for the Johnstone Straits sub-area (Port McNeil to Seymour Narrows) shall be the joint average of fish weighed at Imperial Cannery and Home Plant.

Weighing station Ceepeecee. Sub-areas, Cape Scott to Cape Cook; 2, Cape Cook to Esperanza, but not including Esperanza; 3, Esperanza to Estevan.

Weighing station, Kildonan. Sub-areas, 1, Estevan to Amphritite Point; 2, Barkley Sound; 3, Swiftsure; 4, Nitinat; 5, San Juan.

Section 3—During the season at least one packer shall be designated by agreement amongst the companies concerned, to weigh all salmon received by that packer in Johnstone Straits in the sub-area defined as Port McNeil to Seymour Narrows. The full results of such weighing shall be made available to the Union for purposes of comparison with average weights recorded at the specified weighing stations.

## ARTICLE II—TALLY AND WEIGHING PROCEDURE

Section 1—All pinks and chums, whether delivered directly to a packer or plant, shall be counted and the tally and the sub-area where the fish were caught shall be entered in the seiner's fish book.

Section 2—All seine- pinks and chums delivered at weighing stations from sub-areas assigned to such weighing stations whether by packer or seiner shall be counted and weighed and an accurate daily record shall be kept at the weighing stations. This record shall include the name of the vessel delivering fish, the count and weight of the fish, time of weighing, sub-area where fish were caught, and, in the case of packers, the names of seiners delivering the fish to packer and time of such delivery.

caught pinks and chums for the purpose of establishing average weights.

Section 7 — Seine-caught pinks and chums weighed at any weighing station from a packer shall be included in the record from which the weekly average is computed only if such fish is weighed within twenty-four (24) hours of delivery to the packer. Fish weighed after twenty-four (24) hours shall not be included in the record. Where, however, a shrinkage allowance is stipulated this limit shall not apply. In any case where it is necessary to use fish more than 24 hours old to establish an average a 1½% shrinkage allowance shall apply.

Section 8—In instances where a packer delivers a mixed load of pinks and chums to a weighing station, which load was obtained from a number of different sub-areas, the weight of such load shall not be included on the record for the computation of the average unless the fish have been separated in different pens on the packer.

Section 9—Union boat delegates on seine boats and on salmon packers shall be recognized by the Operators as representatives of the Union on matter covered by this Memorandum. Such delegates, when present at designated weighing stations, shall initial the sheet showing weights recorded.

Section 10 — There shall be no objection to any seine boat wishing to deliver its own fish to any of the designated weighing stations. Weights so obtained shall become part of the weekly averages as provided for in Article II, Section 2 and Section 3.

Section 11—It is understood that a Joint Committee of the parties signatory to this document shall be formed at any time at the request of either party for the purpose of examining and making recommendations for the revision of any one of the items in this Memorandum.

## NATIVE BROTHERHOOD OF B.C.

(Sgd.) "ED NAHANEY,"  
Business Agent.

## THE SALMON CANNERS' OPERATING COMMITTEE

(Sgd.) "R. E. WALKER,"  
Vice-Chairman.

(Sgd.) "J. MACDONALD,"  
Secretary.

Section 3 — Fish weights and counts for each specified sub-area shall be added daily and averaged weekly. Each weighing station shall, on each weekend, compute the average weight of pinks and chums delivered from each specified sub-area on the basis of the daily totals for the preceding week.

Section 4 — Each weighing station manager shall then notify Mr. J. Macdonald, Secretary of the Salmon Canners' Operating Committee, of the weekly average weight of pinks and chums for each sub-area. The average weight so established shall be accepted by all Operators as the basis of payment for all seine-caught pinks and chums delivered to them from the various sub-areas. The information so assembled by Mr. Macdonald will be available to the Union as received. In addition, a copy of the full weekly record of each fish weighing station shall be mailed to the Union as quickly as possible.

Average weights for sub-areas from which fish is being received shall be posted at each cannery prominently by Wednesday for the preceding week. Copies of mimeographed weekly reports showing averages from all sub-areas shall be available at all canneries for seine fishermen.

Section 5—The gross value of the catch of pinks and chums placed to the credit of each seine boat shall be calculated from the tally entered on the seiner's fish book, the average weight established for the particular week in the sub-areas where the fish were caught, and the prices agreed upon between the Operators and the Union.

Every seine vessel delivering directly to any cannery where fish is weighed shall on request be given a statement showing the weight of this fish. Such statement, however, shall be used only for purposes of comparison and payment shall be on the basis of the average weight recorded for the week in accord with the terms of this agreement.

Section 6 — Only weighing stations specified in Article I of this Memorandum shall weigh seine-

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## CIRCULATION MANAGER

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Vancouver, B.C.