

the NATIVE VOICE

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

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INDIAN GIRL'S PAINTINGS HAVE BEEN PURCHASED BY THE BRITISH COLUMBIA GOVERNMENT

To commemorate the enfranchisement of British Columbia's Native people, the Provincial Government has purchased five paintings, the work of Judith Morgan, ward of the Alberni Indian Residential School. The paintings acquired include the following titles: "Morning Mist," "Hamatcha Dance," "Bear from Kitwancul," "The Origin of the Wolf Society" and "The Inheritance Dance." They are a representative group showing the development of this talented young artist and recording phases of Indian life fast disappearing from our Northwest Coast. These

paintings will become part of the permanent collection owned by the Provincial Archives recording art work in British Columbia. Several years ago a number of the canvases of the late Emily Carr were acquired.

Miss Morgan's work is being exhibited in the National Museum in Ottawa this August. The pictures recently acquired by the B.C. Government are to be loaned by Mr. Willard E. Ireland, Provincial Librarian and Archivist, to complete the exhibit in Ottawa.

The Department of Indian Affairs, through Mr. A. E. Caldwell, Administrator of the Alberni Indian Residential School, realizing the great interest of such an exhibit, has financed its preparation. The pictures now framed in B.C. cedar are ready for their presentation to the people of Eastern Canada. In addition, the Department has made it possible for Miss Morgan, winner of two scholarships offered by the B.C. Indian Arts and Welfare Society, to attend art classes at the Summer School of Education in Victoria. In the afternoon she guides groups of tourists through the Anthropological section of the Provincial Museum explaining the use of various Indian relics.

Great credit is due the Department of Indian Affairs for its efforts to foster the development of our Native children. At last the teaching and training of the Indian Residential Schools is making itself felt. Many of the students are taking university training, entering the fields of politics, religion and art to make their contribution in the field of public endeavor. It is peculiarly fitting that the attainment of full political status by the Indians of the province should be commemorated by the work of one of their most promising artists.



SELLING HER PAINTINGS to the Provincial Government is the proud achievement of Judith Morgan, 19-year-old artist "discovered" at the Alberni residential school for Indians. The government will select and buy five pictures. Next month Miss Morgan will have her own show in the national galleries at Ottawa—just two years after she first picked up a brush.

—Courtesy of The Vancouver Daily Province.

See more about Miss Morgan, Page 2

REDMAN'S MERCY

By JAMES G. ARCUS

When compared to Powhatan, Sitting Bull, or even our own Maquinna, Chief Kwah would probably appear rather insignificant. Nevertheless to the Carrier branch of the tribe known as Western Denes, in the Hudson's Bay territory of New Caledonia, Kwah was a great leader during the long span of his life, extending from 1755 to 1840.

It is only in an indirect way that he had anything to do with the shaping of the destiny of British Columbia, and strange to say his fame today radiates not from any personal accomplishment but from something he failed to do.

We first hear of him in 1780 when he prepared to avenge the murder of his father and a large number of his tribe, slain by a marauding band from the neighborhood of the present Prince George. In the following year, when 25, we learn how he accomplished his mission after a surprise assault on the enemy at the confluence of the Fraser and Nechaco Rivers.

In 1806 the Hudson's Bay post at Fort St. James was established on the shore of Stuart Lake, near the lodges of the Carriers, by those intrepid Scottish adventurers Simon Fraser and John Stuart.

Kwah at that time was a man of some substance by aboriginal standards, chief of the tribe and rejoicing in the possession of four wives and the nucleus of a large progeny.

Our knowledge of him is meagre, but the late Father A. G. Morice, OMI, who had access to early Hudson's Bay Company records, tells us that he was an obliging neighbor to the fort people, bringing them quarters of bear, deer and cariboo, and letting them use his fish traps upon occasion, in exchange for a turnip, onion or other novelty from their garden. He was remarkably prudent, and had complete control over his numerous tribe, who latterly venerated him as a patriarch.

In 1826 James Douglas, then 22 years of age, was transferred to Stuart Lake, where he was employed as clerk. This was he who became chief factor, and finally first governor of the new crown colony of British Columbia.

Three years before the coming of Douglas, two young Indians had killed a couple of Company men for some undisclosed reason. One had already been slain by the Company's people and five years had passed when the other, Tzoelhnolle, hazarded a visit to Stuart Lake. Mr. Connolly, the factor, was away, and young Douglas was temporarily in charge of the place. On being told of the fugitive's return, Douglas took several men from the fort and made for the untenanted Indian lodges.

Appraised of the approach of the Company's party, the wanted Indian hid himself beneath a pile of skins. The fort men grabbed him and brought him to Douglas, who seized him by the hair, planning summary execution of justice.

Tzoelhnolle managed to wriggle free and the charge of buckshot from Douglas' blunderbuss barely missed him as he sped away. The men gave chase, recaptured him and belabored him with anything they could lay hands on until he was dead. Finally they fed his body to the dogs at the fort, the

inexorable Douglas shouting.

"The man he killed was eaten by dogs, and by dogs he must be eaten."

Kwah and his followers returned. Hearing what had happened, and urged on by the desolate father, the chief resolved to give the over-confident Douglas a lesson.

Followed by a throng of his people he boldly went into the trading hall of the fort, where he was greeted by Douglas, who, expecting trouble, had had a small cannon loaded and removed from one of the bastions into the hall.

At sight of the excited milling crowd of Indians, Douglas seized the wall piece, but was immediately rushed by Kwah and others who held him while Kwah reproached him with his cruelty and demanded compensation.

Fort employees dashed to their master's assistance, but they realized how outnumbered and pow-

"Judith Morgan"

In the spring of 1947, the children of the Alberni Indian Residential School who had been experimenting with a new art class, drawing things of their own native villages (under the very competent instruction of George Sinclair, a visiting art teacher from Victoria) held a very successful salon in the auditorium of their school. Interested residents of the Alberni Valley were invited. The work of the children was so bold and vivid and showed such striking personality that a great deal of interest was aroused among local art groups.

Financially assisted by Mr. A. E. Caldwell, Administrator of the Alberni Indian Residential School, the exhibit was sent to Victoria Provincial Museum, where the Indian Arts and Welfare Society held its annual arts and crafts competition for natives of the province. This proved to be one of the largest exhibits of its kind to be held since the institution of the competition. The Alberni School children showed very well, and one Judith Morgan was so outstanding as to have won a scholarship to further her art study. This was carried on under the supervision of her art instructor, during that summer at the Provincial Museum.

The following year the art class furthered her studies and again Judith Morgan took honors at the annual exhibit of Indian Arts and Crafts. Some of her pictures travelled through the States under the auspices of Philbrook Art Centre of Tulsa, Oklahoma. Her work has also been well received in Portland, Ore., the Vancouver Art Gallery; she has also taken prizes at the Pacific National Exhibition, Vancouver, B.C., where the Alberni Indian Residential School Administrator went to a great deal of expense to see that the children's work received prominent display and presentation to the public, which was extremely interested in the development of the art of its native children.

For the past two years Miss Morgan has been taking art classes at the Victoria Summer School, and is at present in a class of design and a class of mural painting. It is gratifying to people who are interested in this work to realize that native children are given these benefits where an aptitude is shown, by the Alberni Indian Residential School, whose principal is without a doubt extremely interested in promoting educational facilities to those who show promise. The exhibit which is on display has been organized and framed through the financial assistance of the school.



The grave of the Chief Kwah, Fort St. James; Chief Louie Billie, one of his grandsons.

erless they were against the natives. One of them managed to get hold of another small cannon, but the crowd mobbed him before he could level it. Douglas' young wife bravely grabbed the arm of Tzoelhnolle's father and pulled a dagger from his hand, but it was taken from her.

Kwah's nephew kept pointing Kwah's own dagger at Douglas' breast and impatiently asking his uncle "Shall I strike? Shall I strike? Say the word and I stab him." Hearing this the women, screaming and crying, implored the chief to spare Douglas, promising all kinds of gifts in return. Two others ran upstairs and began throwing tobacco, handker-

chiefs and clothing to the Indians, whose attention was diverted in the scramble to secure the prizes.

Kwah then signified his acceptance of the gifts as compensation, and bade his followers return to their homes.

We learn that some months later Douglas retaliated by giving many of the participants a sound beating, but it would seem the experience taught him to bridle the hasty temper that had all but cost him his life, for his term of office as first governor of British Columbia was marked by wise legislation and the sound administration of justice.

On a lonely promontory overlooking lonely Stuart Lake, with-

in a mile of the settlement of Fort St. James, and the fort, lie the mortal remains of great Chief Kwah. His grave is covered by a small house. On the front is a headboard bearing this epitaph:

"Here lies the remains of great Chief Kwah. Born about 1755, died spring of 1840. He once had in his hands the life of the (future) Sir James Douglas, but was great enough to refrain from taking it." — Courtesy Sunday Sun.

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Celebrations at Shrine Mark Christian Victory

By LEX. SCHRAG

MIDLAND.—With a great voice, Father Michael Jacobs spoke to his people from Caughnawaga in their own Mohawk tongue. The victory of the church was complete. In the Martyrs' Shrine, before the altars of St. Jean de Brebeuf and St. Gabriel Lalemant, the befeathered and buckskinned descendants of the Five Nations listened in rapt attention to the priest of their own blood. Their magnificent voices rang from the choir in the benediction:

Three centuries ago the Iroquois martyred four Jesuit missionaries in Huronia, and set the stage for the martyrdom of a fifth. Striking terror from the forests, they scattered the Huron nation of 15,000 souls. The Iroquois war bands numbered no more than 1,200. Yet such was their political solidarity and the ferocity of their primitive military skill that the Hurons broke before them and ceased to be a nation.

Leaders among the Iroquois confederates were the Mohawks. Their tribal ground lay between Lake George and Albany, and westward in what is now New York State. In the days of Champlain, the Jesuits went amongst them as missionaries. Father Isaac Jogues and two lay brothers were martyred, but not in vain. While France still ruled Canada, a band of Mohawks left their tribe and sought the sacraments of the church at Montreal. They made their home upon

the Island of Caughnawaga.

Today, Bishop R. H. Dignan of Sault Ste. Marie diocese sang solemn high mass to mark that portion of the martyrs' tercentenary devoted to the Indian nations of old Huronia. Side by side with the Mohawks were men and women of the Ojibways, the Pottawatamis and the Petuns, whose forebears had suffered in the dispersal from beneath the blows of the Iroquois. With them were missionary members in the Society of Jesus who carry on the work begun by de Brebeuf and his fellow martyrs.

Yesterday, a curious procession marched from the inn of Fort St. Marie to the shrine. Very Rev. John Swain, Jesuit provincial for Canada, paced soberly and silently between two stalwart Mohawk chiefs. The provincial's hands were firmly clasped on either side, in token of captivity. The women raised a haunting, minor chant.

And so, up the steps of the shrine, and to the chancel rail. And there the token bondage was broken, and the priest went forward to the altar, later to speak stirringly of the martyrs, and in particular of de Brebeuf and Lalemant, who suffered most at the hands of the Iroquois.

But it was notable that the conquering power of the church lay in more than past sorrows. A more elaborate observation had been arranged. Fr. F. X. Talbot of Loyola College and Wilfred Jury, University of Western Ontario archaeologist, had traced from St. Louis to St. Ignace the three-mile wilderness trail over which de Brebeuf and Lalemant had been driven.

The *vio dolorosa* of 300 years ago was to have been followed yesterday. Two members of the Society of Jesus were to have walked along the ridges in custody of the chiefs and braves from Caughnawaga.

Instead, when the rain came down in torrents, the observance was altered. With time to spare, the visitors congregated in the inn's dining hall. A priest laid aside his cassock and beat cheerful, lively boogie from the piano. The choristers lent their voices, feet tapped until the hall shook.

And then the mood changed. To gentle arpeggios, a woman's voice was raised in Gounod's Ave Maria. The music was that given by France to the church, but the words were the words of the forest—the Mohawk language, softened by reverence and feeling.

The men and women from Caughnawaga have retained much

LEST WE FORGET

The Executive of the Native Brotherhood of B.C. wishes to extend their deepest sympathy to the family of the late Abe Jeffries. Mr. Jeffries took seriously ill while fishing at Rivers Inlet and was taken by an emergency plane to St. Paul's Hospital at Vancouver, where he passed away on July 22.

Mr. Jeffries was a staunch supporter of the Native Brotherhood of B.C., and spent much of his time organizing the Sechelt Branch. Always stressing the need of organized support and unity. As a result of his work the Sechelt Branch have proven themselves very efficient and are highly respected by the community.

He is survived by his loving wife; three daughters, Sarah Jane, Ethel and Mrs. Lena Joe; three sons, Joe, Arthur and Boboys. Boboys is still attending school.

Mass was held in the Church at Sechelt and he was interred in the cemetery of the village.

Rest in peace, father and brother.

of their pristine dignity, and a few of their ancient ways. Father Jacobs, for instance, is proud to announce that he—the only Iroquois priest—is a member of the Wolf clan. The old law is observed that one may not marry a person of one's own clan. The origin, probably, of the clan law was genetic, rather than political, designed to prevent inbreeding.—Courtesy Toronto Globe & Mail.



Held by Caughnawaga chiefs, the Jesuit Provincial, Very Rev. John Swain, head of the order in Canada, was led to the shrine in token captivity. Within the shrine he was released and spoke of the lives of the Jesuit martyrs.

the NATIVE VOICE

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For days I have been haunted by the thought of having to write this month's editorial — In spite of the many vital things to be written about somehow I cannot sit down and write — The sky and the mountains look so blue, this is vacation time — I have "itchy feet." On rummaging through my "intricate filing system" (so styled by an unkind friend) I came across a bit in my diary written five years ago this month while on a prospecting trip up the Coast — It had rained and stormed for days, out of grub, we had not eaten for six days — I had injured my leg in a rock slide. Hungry and exhausted somehow humans and cities seemed unreal and far away, the following is the result.

THE MOUNTAINS

Just A Woman Writes:

As we grow older, we build a great stone wall around our thoughts. We bar and lock the gate, for that is the door to the castle of our inward self. A lonely edifice, peopled with ghosts of the past, great halls in which we wander alone with our dreams and memories and grief.

I have heard people say so many times, "Oh, if I could only get away from it all, just keep on going." I wonder how many have done so? I have, with a heavy pack on my back, fighting my way through underbrush, swamps, fording rivers, climbing up wearily, slowly, aching all over with fatigue, exhausted from the weight of my pack, physically weary, but mentally growing stronger. Carried on by sheer power of my will to escape. When you reach the top thousands of feet up, a great loneliness surrounds you. Silent, deserted by the living, towering mountain ranges reach out as far as the eye can see, vast eternal monuments to the Almighty for centuries past, and centuries to come, when you and I are gone and forgotten. It takes the lonely grandeur of these mountain ranges to teach one values, to show the shallowness of worldly gain, the pettiness of human ambition.

When you are in the mountains you are as much a part of nature as the leaf that falls from the tree, the water in the creek, the rain from the sky, you are no greater than these, only part of it all, "As in the beginning, World without end!" Death is all around you, thousands of years of death, unnumbered dead things absorbed into the making of new life.

A small creature cries out in its death agony as it is crushed by a larger animal, but its death goes unheeded and it is submerged into the vast eternal order of things. Maybe you go hungry for days, strange, it does seem to matter, you go on and on. When you come back to civilization you catch yourself looking strangely at your fellowmen for days, for they still seem unreal. You cannot speak of it, for they wouldn't understand and might think you mad but you have returned from the "Never, never land of the Dead."

After a while you again fit into things and carry on. I think it is a good thing to go into the mountains, for it reminds us that God's will will be done in spite of our plans. If one can stand pat, fight on, trying to do our best and the right thing, that is all that can be asked of us. Oh Great Almighty Master of life and death give us the strength and wish to carry on until our time comes to return to You from whence we came.

Much water has flowed under the bridge since I wrote the above. Many of our loved ones have since gone to their Eternal Rest. Our time too is short so what does it matter the paltry things of life only Our Father in Heaven, For Thine is the Kingdom the Power and the Glory for Ever and Ever. Amen.

MAISIE.

FULL RIGHTS FOR INDIANS

For the first time in history a North American Indian enters a Legislature in Canada as a member. He is 33-year-old university graduate Frank Calder, who ran as CCF candidate for the Atlin riding in the British Columbia election June 15. His victory was decided last week after the counting of absentee ballots in the northern constituency.

Mr. Calder's election illustrates again the justice of full citizenship rights to Canada's 120,000 Indians. What has become of all the efforts to modernize the obsolete Indian Act? In June, 1948, a Parliamentary Committee, after two years of inquiry, made its second report which would have done this. The report proposed a separate Indian Department, voting rights, better educational measures, encouragement of self-government on reservations, permission to buy liquor legally and other measures. But there the matter appears to have ended, and Indians are constitutionally no better off than before.

There is something basically wrong with a system which taxes without granting voting rights. Many of the restrictions on Indians are childish and hair-splitting. For instance, so far as the Dominion franchise is concerned, they can secure voting rights — which include running for elective office — only by giving up the tribal rights

attaching to the reservations, which include certain public grants. The bestowal of Provincial voting rights is under the control of the Province where they reside.

Indians are eligible for the Family Allowances, but not for old age and blind pensions. The official explanation for this is that the former are purely a Dominion payment, but the latter are a joint Dominion and Provincial administration, and Indians are regarded as a purely Federal responsibility. From the early days it has been illegal to sell them liquor anywhere in Canada. This prohibition, another discrimination, dates back to the "firewater" days when the stuff the traders sold them made them fighting mad and intensified their resistance to the white man's invasion of their country.

In two world wars Indians enlisted by thousands in the Canadian armed forces and were good fighters. In the arts, sciences and industries they have distinguished themselves. The Parliamentary Committee found reason to recommend white men's rights for them. The sooner our Government goes ahead to provide them with full citizenship rights, the sooner it will do justice to an apparently forgotten element of our population. — Courtesy The Globe and Mail.

First Annual Pageant to Be Held In August

"The League of Peace," a pageant produced by Ernest Benedict, assisted by Howard Skye, will be shown at Ohnedagowah (Great Pine) Theatre, Thursday and Friday, Aug. 11 and 12, in General Woods, Smoothtown.

The presentation of this Pageant entitled "The League of Peace" is the first portrayal of the ancient League of Nations in this New World, by the Six Nations Indians, sponsored by the Indian Defence League of America.

Historians have generally misrepresented the true character of the Indian. Perhaps it was because he had no written language; the histories being written by white men neglected to present the true and authentic picture of the Indian.

This year for the first time the Six Nations Indians are dramatizing the lives of their forefathers before the white man came as they know it only by tradition.

The League of Peace tells a graphic story of the founding of the League of the Iroquois. Noteworthy statesmen of whom Hiawatha was co-founder and spokesman, realizing the uselessness of wars, conceived the idea of uniting the Five Nations into one political body which they finally brought about.

Exact data on the customs and life habits, religious and social beliefs and traditions and all those other facts which make up a people's history will be presented.

The pageant will take place in a natural setting and as nearly as possible like an ancient Iroquoian village and the Six Nations themselves will be in the cast.

Discrimination Against Indians Termed Disgrace

Burnaby.—A better understanding of our native Canadians and their problems is needed, Mrs. Maisie Armytage-Moore told Burnaby Lions' Club.

She said the Indian Act is a "disgrace" as their should be only one law for Canadians and not two sets of laws.

"Indians should be able to receive the same social services as all Canadians.

"The Indians are hungry for education and should be helped to go to school so they will be able to become doctors, nurses and teachers, then go back to the reservation to help their people."

Discrimination against the Indians, in some parts of B.C., was attacked by the speaker who said that the Indian was good enough to be in the forces but was not considered good enough to go to public school, or mingle freely with white people.

"We have got to get to Ottawa, break down this discrimination and put the native Canadians on the same footing as ourselves," she said.

Naas River salmon gillnet area now includes Port Simpson Harbor.

Keep the Best of the Old,
 Take the Best of the New

NATIVE BROTHERHOOD NEWS

By ED. NAHANEE
Business Agent

Chief Joseph Kelly Passes

The Native Brotherhood of B.C. regrets that they have received belated news of the death of one of their staunchest supporters in the Fraser Valley who for many years encouraged his people to join the organization in order to improve their conditions.

Chief Joseph Kelly passed away January 5, 1949, at his home at Deroche, B.C. Joseph Kelly was born in Deroche approximately 78 years ago and as a young boy worked as a water boy for the Canadian Pacific Railway when the railroad first laid the tracks through that section.

His great interest in sports of all description made him well known both in Canada and across the border. Also a hunter in his younger days, and the knowledge of the woodlands instilled in him the desire to become an operator, with the result he owned a shingle mill and a lumber mill. Again these operations gained for him many friends and many sought his advice from both whites and Natives.

Father of a large family, he leaves to mourn him his wife, Elizabeth, and daughters, Mrs. Mary Ann Morris of Deroche, Mrs. Ann Louie of Everson, Wash., Mrs. Jane Swansett of Everson, Wash., Mrs. Josephine Hinds of Vancouver Susan Smith, Nellie Harry and Elizabeth Kelly at home, and Isabel Seymour of Prince George; two sons, Robert Kelly, Demming, Wash., and Pat Kelly at home; two stepsons, namely, Samuel Kelly of Lake Errock and William McDonald of Prince George, B.C.; twenty-seven grandchildren and ten great-grandchildren.

Also a farmer of no mean repute, and this was in operation till two years ago when he decided to rest it out.

Services were held at St. Mary's Mission and he was interred in the cemetery that he himself donated for the purpose from his own farm.

We extend to the bereaved family our deepest sympathy for a loving father and chief.

Sechelt Native Sisterhood News

The Native Sisterhood branch of Sechelt, B.C., have again come to the front with another one hundred percent membership for the year 1949. This branch has functioned wonderfully in the past years and caters to all members of the Sechelt community. Several dances and bazaars were held and the proceeds donated wherever needed. The community spirit is in evidence as one visits this beautiful village situated on the mainland of the Gulf of Georgia where both Union Steamship and Gulf Lines ply their trade.

A meeting was held by the Sisterhood and the following officers were elected to carry on the duties of the organization:

President, Mrs. Mary E. Joe; Vice-President, Mrs. Irene Pinchbeck; Secretary, Alice Jackson; Acting Secretary, Bernadette Joe; Treasurer, Cecil August. Executive Committee: Madeline Joe,

INJUSTICE

Editor, NATIVE VOICE:
I was loading gravel starting on Monday the 4th and on Thursday, the 7th of July, at 5:50 p.m., the B.C. Police named Dick and Thompson gave me a ride to the jail house for some unknown reason as far as I was concerned. But they insisted that I had been drinking liquor but I told them I have not had a drink and I don't drink and they opened the door of the car and told me to get in, I said I had nothing to get in for and they shoved me in, I told them to get a Doctor. The police said tell it to the Judge in the morning. I told the Judge I want a Doctor to prove my innocence, he said that it was not the case and said put him back in the cell.

Then the police came in and said the Judge wanted to see me and the police said to His Honor he wanted to get out for some unknown reason so I told the Judge this is the first time that I am going to tell a lie in Court so I pleaded guilty because there was two police to one so I have no chance. I have been in the Doctor's care since April of this year as I have a staggering walk and as far as I know that is why they jailed me as I don't drink at all. I was fined \$14.00, shoveling gravel is no easy work.

The Indian Nurse was speaking to me on Thursday the 7th and made the remark why do I stagger and I said I was tired and could not take it, I had been shoveling gravel all day, I was working for Henry Williams. I could not contact Henry Williams because the police would not phone as it was against the ruling of the B.C. Police to do so. I wanted to see the Chief of Police but he was too busy. I had no chance but just had to take it, I had to move out of town just to keep out of the way of the police, and leave my job.

(Signed)

"WALTER ELLIOTT"

Duncan, B.C.

P.S.—There was no kissing of the Bible before the Court Procedure, as all Judges do before going on with the Court. Anybody could lie because they was nothing there for anyone to tell the truth as I am a Christian.—W. E.

Margaret Joe, Babs Jeffries, Joan August, Madeline August, Mary Jackson, Marion Jeffries, Lizzie Paul, Adelle Johnnie, Clara Paul, Mary Ann Joe, Violet Jackson, Linda Joe, Christian Julian, Stella Johnson, Amelia Craignon, Carrie Joe, Sarah Baptiste, Sarah Paul, Sarah John, Margie August, Edna Johnson, Vera Billy, Lizzie John, Margette Lonsdale, Melanie Joe, Janet Lewie, Teresa Baptiste, Cecilia F. August, Tina Marks, Amelia Shield, Mary Joe, Teresa Jeffries, Annie Jeffries, Esther August, Louise Louie, Stella Baptiste and Louise Jackson.

Miss Bernadette Joe, Acting Secretary of the Sisterhood, is the daughter of Captain Clarence Joe of the B.C. Packer boat "Georgia Bay" and is a newcomer to the organization as an official.

Best wishes for a successful season from the Native Brotherhood.

Notice!

DEPARTMENT OF FISHERIES "REGULATIONS"

This is to advise that the waters of the West Coast of Banks Island from White Rock Light on the north to a fishery boundary sign established on the southerly point of the Island will be closed to all net fishing until further notice after midnight July 31st, in the interests of conservation of the sock-eye run presently ascending the streams of that locality.

This is to advise that in accordance with the provisions of the Special Fishery Regulations for the Province of British Columbia fishing for salmon with salmon purse seines will be permissible in Salmon Purse Area No. 7 (Bella Bella Area) and Salmon Purse Seine Area No. 8 (Bella Coala Area) commencing after 12 o'clock midnight, Sunday, July 24, 1949.

Regulations—Export of Pacific Salmon

By Order in Council of July 13th, 1949, P.C. 3525, copy attached hereto, the requirements relating to export of Pacific Salmon were amended.

The current season's catch of salmon will be subject to these Regulations insofar as export from Canada is concerned.

P.C. 3525

AT THE GOVERNMENT HOUSE
AT OTTAWA

Wednesday, the 13th day of July,
1949

PRESENT:

HIS EXCELLENCY
THE GOVERNOR GENERAL
IN COUNCIL.

His Excellency the Governor General in Council, on the recommendation of the Minister of Fisheries and under the authority of section 34 of the Fisheries Act, 1932, is pleased to amend the Special Fishery Regulations for the Province of British Columbia, made and established by Order in Council P.C. 5351 of 31st December, 1947, as amended, and the said Regulations are hereby further amended, effective July 14th, 1949, by deleting therefrom subsection three of section six thereof and by substituting therefor the following new subsection three:

3. (1) No one shall export from Canada any salmon of the "sock-eye" or "pink" varieties except in a canned, salted, smoked or cured condition;
(2) On and after September 1, 1949, no one shall export from Canada "coho" salmon except in a canned, salted, smoked, cured or frozen condition;
(3) Notwithstanding paragraph (1) of this subsection, it shall be permissible to export from Canada during the period September 18th, 1949, to December 31st, 1949, both date inclusive, "pink" salmon in any condition except in a frozen condition.

(sgd.) N. A. ROBERTSON,
Clerk to the Privy Council.

Capt. Reg. Cook, Alert Bay, has taken over the seiner "Cape Lazo" from the Canadian Fishing Co. Ltd.

Moses J. George, Quatsino, has taken over the gill netter "Mildred" from Fred Jolliffe of Alert Bay.

Deputy Marshal Oscar Peters

The Native Brotherhood of B.C. has received news that one of their executives, namely, Oscar D. Peters, District Vice-President of the Fraser Valley, has been appointed Deputy Marshal at Vashon Island, Washington.

Some 70 B.C. Natives are quartered at his constituency and it is his duty to keep law and order. The efficient manner in which these duties are performed can be readily seen as, according to the marshal, no arrests have been made despite the fact that the well-known, "Whoopla Juice" is in constant evidence.

"Marshal Peters" in one of his busy days was approached by the camp employer to inform an old crippled woman and her lagging daughter to vacate the camp if they did not wish to pick cherries. This almost proved disastrous for the marshal as the woman took exception to this order. She answered with her crutch and the blow almost scalped his humble servant. Only his agility despite his 260 lbs. saved the day.

Peters reports that over two hundred B.C. Indians are at Vashon Island and are at present picking cherries at the different farms. Several complaints from the pickers can be heard from morn to night as the pickers sit on the ladders or on the ground, trying to invent some way in which the cherries could be forced to jump from the trees to their empty baskets. However, the more ambitious ones are really making it pay, and will no doubt return to Canada with ample profits to provide a few months of comfort.

The reputation of most of the pickers from B.C., according to the employers, are very satisfactory, and many come from Cowichan, Port Douglas, Lillooet, Williams Lake, Fraser Valley, Douglas and Chilcotin. About 25 percent of the pickers will return to B.C. after the cherry season and the others will seek employment in the hop fields at Puyallup and Somner Valleys and then to Yakima. The apple picking season at Wenatchee, Omac and Okanogan, Washington, usually proves profitable to those who are willing to fulfill the wishes of the growers.

November will see the last of the operations for the pickers and then will come the annual trek for home, sweet home.

Visitors

Mrs. John Ferry and daughter of Campbell River, B.C., were visitors to Vancouver and called at the office of the Native Brotherhood of B.C. to discuss business, and after completing same, they spent time in the shopping district.

Mrs. Phillip Windsor of Namu, B.C., visited the office after being discharged from St. Paul's Hospital. Accommodations on the Union Steamship boats for her home at Namu were unavailable at the time as northern passenger traffic was at its peak. This resulted in Mrs. Windsor having to go to Campbell River via Nanaimo, B.C., to the home of Mrs. John Ferry. From there further plans will be made to reach home.

Capt. Gilbert Cook of Alert Bay had the caterpillar diesel in his seiner "Pearl G" overhauled prior to season opening.

Grandfathers and Wise Counsellors

By BIG WHITE OWL

Today I am going to write a short story about my people, the Delaware Indians. I wish to tell this story because so very little of the history of these brave people is known. During the Colonial period they were better known as people of the Lenni Lenape Nation or Confederacy. They were known by other names, too, such as: Keepers of the Painted Records, Children of the Mother Island, Councillors of Peace, the First Men, the Real Men, the Original People, etc.

My people are a proud people dignified of bearing and ever alert. And they most decidedly have every right to be proud and defiant, because in the old days they were referred to by all Algonquin Tribes as "OUR GRANDFATHER'S." But the Delaware Indians prefer to call themselves "LENNI LENAPE." When that word is translated into the English language it means: Original People or First People. In the early days the Lenni Lenape occupied the entire basin of the Delaware River Valley in Eastern Pennsylvania and Southeastern New York, and most of New Jersey and Delaware.

In our time which is the 49th year of the 19th century, a dark curtain of mystery veils the past and no man can accurately describe or reconstruct the events which took place in the New World before the arrival of the European invaders. The old time Indian Council Fire is now but a pit buried deep beneath the slowly accumulating sands of time . . . But, it was right here, on this part of the North American continent, that my racial ancestors, during the winter moons, learned to walk stealthily upon the surface of the snow with their snow shoes. Here it was that they matched their wits with the cunning wolves, the foxes, the moose, the deer, the cougar, and the bear. Here it was that they swam the many lakes in the season of the summer moon, and scouted the living forests during the hunting moon. And as they paddled their birch bark and dug-out canoes over the rapids of many a swiftly flowing stream, they offered their prayers to KITCHI MANITOU to give them courage, strength, agility, wisdom. And they sang their beautiful love songs by the quiet lagoons as they travelled along this trail of happiness and adventure.

I have gathered my bits of information from here and there, and everywhere. And by reading between the lines of many historians, it would seem to me that in an estimated native population of perhaps 150,000 along the Eastern Atlantic Coast about three and a half centuries ago, the great Algonquin group numbered approximately 100,000 and were divided into many tribes and bands. It is an old tradition among the Lenni Lenape that when the name "DELAWARE" was first given to them, they resented it very much and the name was rejected with no uncertain terms. But after a time it became known their beloved river and themselves were to be named after a famous English gentleman, Lord De La Warre; finally they agreed to let the Pale People change their name. So from that far off and eventful day they were thereafter referred to by all as DELAWARE INDIANS. In this day and age, very few people know that the Lenni Lenape are the only native people living on the North American Continent who actually have an intricately recorded history. It is known as "WALAM OLUM," meaning, PAINTED RECORDS,

These contain over 180 sets of pictographs and in some instances one set has up to 36 symbols and marks, etc. This work was reputedly preserved from original Indian handiwork. The pictograph record represents a great number of important events which took place before the advent of the white man on this Hemisphere.

The Lenni Lenape were leaders among the Indian tribes with which the White Men had to deal in gaining possession of the land on this fair and bountiful continent . . . Indians from this great confederacy were the one's who welcomed the weary, tired, starving Pilgrims when they first landed on the shores of the New World. And later on when the Lenni Lenape made their First Treaty with William Penn, in the year 1682, they held their grand council fires at Shackamaxon, Pa., now a part of the city of Philadelphia, U.S.A. And under various other names they occupied the entire country along the famous Delaware River. To that period belonged our great leader and chief Tamenend, the prophet and priest king of the Lenni Lenape nation. Here is a bit of information that very few people know: The Tammany Society of New York derived its name from this once well known Delaware Indian Chief. (The different tribes and bands of the confederacy frequently acted separately but always regarded themselves as part of a great body). Once there was a great council meeting held on the banks of the Delaware River and representatives from many nations were present. Here is what a Lenni Lenape Chief addressing Governor Markham, said: "We live on the other side of the water, but we reckon ourselves as one people, because we have one sky above us and we drink the same water . . . We are all brothers."

In the year of 1720, the powerful nation, assisted by the dominant and imperious white race, assumed a dictatorship over Delaware Indians and crowded them out of their ancient hunting grounds. In the year 1742, we find many of the Delawares have migrated to Susquehanna River, settling at Wyomung and Nanticoke and at other nearby points. Another group of the Delaware refugees had struggled across the mountains to the headwaters of the Alleghany, the first of them having settled along that waterway in the year of 1724. In the year of 1751 the Delawares began to form new settlements in Eastern Ohio, together with the Minsi and the Mohican, these tribes having accompanied them to their more easterly hunting-grounds. At this period the leading men of the Lenni Lenape nation once more asserted their independence of the aggressive Iroquois and their allies the Pale People. In the subsequent raids and wars which followed they proved themselves to be real men determined and courageous to defend their ideals and their hunting grounds. Once more, they became a proud nation of brave warriors, great scouts, and wonderful

leaders. The sacred Peace Belt of White Wampum was laid aside while the courage, the prowess, the wisdom, of the Delaware Indians was admired and deeply respected over all the land.

In the year of 1770, the Delaware Indians received permission from the Miami Indians to settle on and to occupy, a strip of territory between the Ohio and the White Rivers, in Indiana. There they built their new homes where at one period they had 14 thriving and industrious villages. And it came to pass that at last their dream of a permanent settlement was realized for in the year of 1778, (at least so it seemed?) the United States of America entered into a

closer alliance with the Lenni Lenape nation, and such an occasion must have been a great event, for it was stipulated by treaty negotiations with the Lenni Lenape nation that friendly tribes of other Indian nations, with the approval of the Continental congress, could enter a new Indian Confederation and form an Indian State which would be headed by the (Lenni Lenape) Delaware Indians. This treaty was supposed to entitle them to have their own federal representative who could speak for the Indian people before the Congress . . . But this solemn treaty, like most other Indian Treaties, was never fulfilled! There just could be no real peace for the Delaware people for in the year 1789, after suffering much persecution they moved into Missouri and

(Continued on Page 7)

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Grandfathers and Wise Counsellors

(Continued from Page 6)

later into Kansas and in each instance they were accompanied by a band of Shawanee's.

In the years of 1790, 1792, and 1800, about five hundred (500) of the Delaware Indians, under the leadership of the Moravian Missionaries, moved or migrated into Canada and ever since that time, they have been living, struggling, striving, achieving, their existence in this great land . . . Even today the story tellers of the Lenni Lenape still love to talk about the old homeland along the mighty Delaware river; where the turkey and the pigeon once darkened the sunlit sky, where the panther and the fox and the bear once roamed through glen and valley, where the deer and the beaver and the muskrat once prevailed. Today the Lenni Lenape have disappeared from that valley. No longer do they scout the wooded vales along that famous river. The Red Man's smoke signals are no longer to be seen. And the ecstatic rhythm of the deer hide drum has passed away. Yes, the Councillors of Peace have gone — they have moved to far away places and other lands, and most of their little brothers of the vales and forests have followed them into exile!

In the year of 1820 two bands of Delaware Indians moved into Texas, where at one time they numbered more than several hun-

dred. In the year of 1835 most of the remnants of the proud Delaware nation in the U.S.A., were gathered on a special reservation in the State of Kansas but from there they were again removed in the year of 1867, to the new all Indian Territory in Oklahoma. Here they became united or incorporated with the Cherokee nation and they have carried on their business affairs under a joint council since that time.

In the early days the Lenni Lenape were divided into three or more tribal divisions but these factions never caused any serious political disagreements. They never separated and they usually worked together as a unit for the common good of all. They shared equally with each other all the joys, sorrows, hardships, persecutions, defeats and victories. Truly their motto was: "All for one, and one for all." The three main tribal divisions were known by the following Indian names: Unami, Minsi, Unalachtigo. Their most widely recognized tribal totems were as follows: Turtle for Unami, Wolf for Minsi, Turkey for Unalachtigo. The Unamis of the Turtle totem are the Lenni Lenape proper. The Minsis of the Wolf totem are perhaps better known as Munsesees. The Unalachtigos of the Turkey totem, according to tradition, are the remnants of the renowned Mohicans also spelled Mohegans.

Today it is almost impossible to get a definite idea on the actual number of Delaware Indians at any given period owing to the fact they have been closely connected with other Indian tribes and have not formed a compact body since leaving the Eastern Atlantic Coast. The varied estimates given in the last century would place them and their associated tribes at an aggregate number of about 2,500 to 3,000 while the estimates of the present day are considerably lower. The over-all population of the Delaware Indians of today would be around 1,800 and are located as follows:

The Delaware Indians with the Cherokee nation, Indian Territory, Oklahoma, U.S.A., approximately 870.

The Delaware Indians on the Wichita Reservation, Oklahoma, U.S.A., approximately 100.

The Delaware Indians of Minsi stock living with Stockbridge Indians in Wisconsin, U.S.A., approximately 240.

Another small band of Minsi known as the Chippawa tribe in Kansas, U.S.A., approximately 50.

The actual number of Lenni Lenape (Delaware Indians) living on the other side of the border, at the present time, number a little over 1,200 according to the records of the Office of Indian Affairs, recently re-established in Washington, D.C., U.S.A.

In this fair and bountiful land known the world over as CANADA, the Delaware Indians live on three different reservations. Near the town Hagersville, Ontario, on the Grand River Six Nation Reserve, approximately 200 Delawares reside on a section of land known as the Delaware Settlement. The leading and most prominent members of that settlement are those of the Montour Clan. The late Chief Joseph Montour who passed away into the realms of the Great Unknown on July 31st, 1938, was over 85 years of age. He was a wise and good leader of his people and a great Christian Missionary. He was generally accepted as the last Grand Chief of the Delaware Indians in Canada. He was born in 1853. The Delaware Indians of the Grand River Reserve are of Unami stock but have merged with the Iroquois Six Nations thereby losing, almost completely, their tribal identity and today many of them cannot speak the Delaware language.

Near the city of London, Ontario, County of Middlesex, a group of Delaware Indians live on the Muncey Indian Reserve and number approximately 150. The present sachem of that group is one Chief Dolson. And it might be well to explain that three different tribes live on the Muncey Reserve. It is known in government records as "The Caradoc Agency." The Indians living there are known by the following appellations: DELAWARE, CHIPPAWA, ONEIDA, and number approximately 2,000 in all. The Delawares are the least in number there but the majority of them are well able to carry on good conversation in their own language, in fact, they seem to have a dialect all of their own. They are of Minsi descent and the Wolf is their tribal totem.

About twenty miles east of the city of Chatham, Ontario, County of Kent, Township of Orford, there one can find a small Delaware Indian Reserve about 2½ miles square, and once known as New Fairfield but now better known as MORAVIANTOWN, ONTARIO. Approximately 332 Delaware Indians are living there today. The Delaware Indians of Moraviantown are sometimes referred to as "Moravians of the Thames," but in government records they are listed as "The Moravian Agency." The name applied to this particular group of Lenni Lenape was derived from a river which borders the north and west side of the present Reservation, also from the devout Moravian Missionaries who labored so unselfishly, and so diligently, among the Delaware Indians in the 17th and 18th centuries.

Today the ancient Moravian Mission Buildings, built after the war

of 1812, are still standing at Moraviantown. The Lenni Lenape of Moraviantown are of genuine Unami stock and the legendary Tortoise is their beloved totem. They have their own Chief and Council and the present sachem of the tribe is Chief Walker Stonefish, a quiet but dignified man and a good leader. His father, the late Christopher Stonefish, Sr., also was Chief of the band for many years. The Chief and his three councillors are elected by secret ballot every three years. At the inauguration of that Board a secretary for the tribe is selected. . . . The Delaware Indians of Moraviantown, to a certain extent, have retained their customs, traditions, legends and language. They are indeed a progressive-minded Christian people. From time to time they have unselfishly contributed their share in the forming of the history of North America. The Moravian Agricultural Exhibition held in the first part of October is one of the great events of the year. Our white brethren come from all parts of Ontario to attend the Moravian Indian Fair, and it is the only Indian Agricultural Exhibition of its kind not financed by the Federal Government.

Moraviantown is mentioned in history books for the Battle of the Thames, fought there in the year 1813, between the British and the Americans. It was on this battlefield that Brigadier General Tecumseh, great leader and warrior, made his last stand and paid the supreme sacrifice, fighting to defend his country and the rights of his people. Today (1949) there is an inscribed stone monument standing beside No. 2 Highway, about two and one-half miles west of the Fairfield Historical Site. This memorial stone was placed there by the good people of the surrounding district to honor and to commemorate Canada's distinguished Indian Brigadier General of the early days. . . . I wonder how many people know that today we have another great Indian Brigadier in Canada? His name is Mr. Oliver M. Martin. He is the presiding magistrate of York County, and formerly a member of the Mohawk tribe of the Grand River Six Nation Indian Reserve. He is a refined Native Canadian and a vigorous fighter for his people's rights. Every Red Indian in Canada should be very proud of him.

Not so very long ago a section of land was set aside by the Historic Sites and Monuments Board of Canada. This parcel of land is situated on the northwestern side of Thames River, and it was there that the first Moravian Indian Mission was built by Rev. David Zeisberger and the Delaware Indians in 1792. This bit of land was purchased from Mr. William Richard Leverton, formerly a councillor and reeve and warden of Kent County, an ordained Elder of the Reorganized Church of Jesus Christ of the Latter Day Saints, and for over 20 years the custodian of the Moravian Mission Farm. Highway No. 2 cuts through the north corner of this site, making it conveniently accessible for tourists and other travellers. The original name for this Indian village site was German, "SCHOENFELD," in the English language, "FAIRFIELD." A great amount of excavating and archaeological research work has been done on this once thriving and prosperous Indian village site and there is yet more to do.

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1949 - Salmon Price Agreement

THIS AGREEMENT, made and entered into this 7th day of July, 1949, between the SALMON CANNERS' OPERATING COMMITTEE, hereinafter referred to as the OPERATORS, and the NATIVE BROTHERHOOD OF B.C., hereinafter referred to as the Brotherhood.

WHEREAS: It is the intent and purpose of the Parties hereto to set out hereunder the basic Agreement covering prices and fishing conditions for the 1949 Salmon season for purse seine and gillnet fishermen who are members of the Brotherhood.

WITNESSETH: The Parties hereto mutually agree with each other as follows:

Article I—Honoring Vouchers

The Operators agree to honor Brotherhood vouchers for dues signed by fishermen who are members of the Brotherhood or are desirous of joining the Brotherhood and who have monies due them from one of the Operators. It is understood that such vouchers, when honored, shall be paid by cheque by the Operator concerned and forwarded to the headquarters of the Brotherhood.

Article II—Poundage Buying

Section 1: The entire production of all salmon species shall be purchased from the fishermen on a poundage basis. All gillnet salmon and seine caught red salmon delivered on the grounds or at the plants shall be weighed at time of original delivery and the weight so recorded shall constitute the basis of payment. This Section is subject to Section 3 below.

Section 2: The system of weighing and of payment for seine-

caught Pinks and Chums shall be governed by the special supplementary agreement forming part of this Agreement. It is mutually agreed that during the 1949 fishing season the Operators will assign a number of packers to weigh all Pinks and Chums delivered to them in various areas. The result of all such test weighing on the ground will be made available to the Brotherhood as well as to all Operators and the Operators will meet with the Brotherhood prior to the 1950 fishing season to consider such changes in the system of weighing as may be proposed by either Party.

Section 3: In case of an exceptionally heavy run of any salmon species in any locality, rendering it impossible or difficult to weigh fish as provided in Section 1 above, it shall not be considered a violation of this Agreement if some other arrangement, such as averaging is arrived at, provided that in such instance the changed arrangement is concluded by mutual consent of the Brotherhood fishermen and of the Operators in the given locality.

Article III—Schedule of Minimum Prices

Section 1: The Operators agree to pay the following schedule of minimum prices for No. 1 quality salmon, caught throughout and to the end of the 1949 Salmon season:

	Per Pound (Round)	
	Pinks	Chums
Sockeye—all Areas		18c
Cohoe, Steelheads—all Areas		14c
Pinks, Chums—		
Johnstone Straits, Fraser River, including Cape Flattery	6½c	5½c
Central and Northern Areas, except Queen Charlotte Island, but including Mainland, Barkley Sound, Clayoquot, Tofino and Nitinat	6¼c	5½c
Queen Charlotte Islands and the West Coast of Vancouver Island above Estevan, including Quatsino	6c	5½c

Section 2:

(a) If Redsprings are canned, the minimum price payable to fishermen shall be not less than that set forth for Cohoe.

(b) If Whitesprings are canned the minimum price payable to fishermen shall be not less than that set forth for Chums.

Section 3: With respect to Chum salmon caught in the fall season, commencing September 1st, it is agreed that negotiation for the price to be paid to the fishermen shall be conducted between representatives of the Operators and the Brotherhood at a place to be mutually agreed upon on or about September 1st or before that date if found feasible. Any Agreement reached on this matter shall become part of the present Agreement and the prices agreed upon for fall Chums will be in effect from September 1st, 1949.

It is further agreed that during the period when fall chum prices are being negotiated either party may on request re-open for negotiation Article IV of this Agreement ("Competitive Prices") if it considers that the true intent of this article is not being achieved, namely, to assure fair competitive prices, in accordance with market conditions, to fishermen using all types of gear.

Any dispute arising out of failure to agree mutually on one or both of the above items shall not be governed by Article XI of this Agreement and any action taken under these circumstances after September 18th, 1949, shall not be considered a violation of the Agreement as a whole.

Article IV—Competitive Prices

Should any individual Company during the term of this Agreement pay a price to fishermen higher than that set out in Article III of this Agreement, then such Company shall make the higher price applicable to all types of gear operating in the area where the higher price is in effect, and for the same period.

Article V—Export Restrictions

It is mutually agreed and understood that the minimum prices contained in this Agreement are contingent upon there being no restriction on the export of chums in any form throughout the season and upon the elimination of export restrictions for pinks caught after September 18.

Should the above-stated conditions not be in effect the Brotherhood may reopen for negotiation the minimum prices for pinks and chums contained in this agreement for the 1949 season.

Article VI—Late Run Pinks

Prior to September 18, 1949, either party to this Agreement may request a re-negotiation of the pink price minimum for pinks caught subsequent to September 18.

Article VII—Late Run Cohoe (Fraser River and Inlets)

Under this Agreement the Operators have the right, if quality seriously deteriorates, to request reopening of the price for cohoes on the Fraser River after November 1st and for cohoes in the Inlets after October 1st. Notice of such intention shall be given to the Brotherhood in such case not less than seven (7) days prior to the date specified above. If no mutually agreeable price is established after such notice has been given the Operators have the right to cease acceptance of cohoes at the minimum price specified in Article III after October 1st for fish from the Inlets and after November 1st on the Fraser River.

Article VIII—Welfare Fund

It is mutually agreed to establish a Salmon Welfare Fund under the following terms and conditions; namely:

(a) A joint Board consisting of two representatives from the Operators and two representatives from the Brotherhood shall be established to manage the Fund.

(b) The Board shall draft proposed rules and regulations governing administration of the Fund. These draft rules will be submitted to the Brotherhood and the Operators for discussion and adoption. It is further understood that the following basis of benefits payable is agreed upon effective from the commencement of 1949 salmon fishing operations:

- Up to \$150.00 to cover loss of personal belongings as the result of shipwreck or fire on a fishing or packing vessel or boat.
- \$500.00 to the widow or dependent parents and an additional hundred dollars for each dependent child to a total maximum of \$1,000.00 in the case of death resulting from accident or illness at sea in the course of the fishing season.

(c) It is agreed that at the conclusion of the 1949 salmon season, each company will pay by cheque to the order of the Salmon Welfare Fund the sum of one cent per case of 48 pounds for all salmon canned by that company. Should the claims approved under the Board's rules exceed the sum provided by this payment, then the Operators will make up any deficiency by an additional payment into the fund not to exceed one cent per case.

(d) Each company will furnish a list of fishermen and tendermen who have sold, caught or packed salmon for the company during the season.

Article IX—Interruption or Cessation of Operations

Section 1: In case of machinery

breakdown, or any other condition interfering with the operations of a cannery, this Agreement shall immediately be held in abeyance insofar as it pertains to the individual cannery so non-operating. With the cannery again resuming operations all terms and conditions of this Agreement shall be immediately reinstated.

Section 2: This Agreement is subject, however, to the reservation that the Operators reserve the right individually to cease operations at any time when deemed necessary and are thereby released from their obligations hereunder while closed down, except that not less than forty-eight (48) hours' notice in writing shall be given to the Brotherhood at their headquarters in Vancouver, B.C., and the same notice shall be posted at each cannery and camp of the intention to close down and all fish offered by the fishermen, members of the Brotherhood, within the forty-eight (48) hour period must be taken and paid for at not less than the agreed prices.

Article X

No quality other than No. 1 Salmon shall be bought or recognized, except as specifically provided for in this Agreement.

Article XI

Section 1: Any dispute arising out of this Agreement which cannot be settled by the Brotherhood and the Company shall be referred to a committee of one representative of the Brotherhood and one representative of the Operators and one disinterested party, satisfactory to both the Brotherhood and the Operators for settlement.

Section 2: Provided the terms and conditions outlined above are adhered to by both Parties, it is mutually agreed and understood that fishing shall continue uninterrupted during the season for all salmon referred to in this Agreement, subject to force majeure, strikes, fires, riots, war, act of God and any other factor beyond the control of the Operators and the Brotherhood.

Signed at Vancouver, B.C., this 7th day of July, 1949.

AGREED:

NATIVE BROTHERHOOD OF B.C.

(sgd.) "Ed Nahanee,"

Business Agent.

THE SALMON CANNERS' OPERATING COMMITTEE

(sgd.) "R. E. Walker,"

Vice-Chairman.

(sgd.) "J. Macdonald,"

Secretary.

Representing:

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» » **Supplementary Agreement for Salmon Seine Vessels** « «

SHARE BASIS AND FISHING CONDITIONS

THIS AGREEMENT, made and entered into this 7th day of July, 1949, between the SALMON CANNERS' OPERATING COMMITTEE, hereinafter referred to as the OPERATORS, and the NATIVE BROTHERHOOD OF B.C., hereinafter referred to as the Brotherhood.

Article I—Division of Catch
From the gross value of the catch will be deducted the cost of fuel and lubricating oil. The resultant balance is to be divided on the basis of eleven (11) shares, four (4) shares to the boat and net, and seven (7) shares to the crew. From the seven (7) shares shall be deducted the cost of all provisions and the balance divided equally among the members of the crew.

Article II—Condition of Vessels
Section 1: It is agreed that at the start of the season all boats shall be in seaworthy condition as certified by the Board of Marine Underwriters of San Francisco Inc.
Section 2: Proper fire fighting and life-saving equipment shall be provided on each vessel.
Section 3: Crew's quarters, galley and toilet accommodation shall be

in first-class sanitary condition and the crew shall extend 100 percent co-operation in maintaining such cleanliness.

Section 4: In vessels where there is no toilet accommodation same shall be installed if convenient and practicable before vessel leaves for the fishing grounds.

Section 5: The crew shall keep the fish hold and deck in a sanitary and neat condition throughout the season.

Section 6: It is agreed that at the beginning of the season vessels shall be fully equipped with adequate crockery dishes, and proper cooking utensils. At the end of the season the crew shall be responsible for the replacement of broken crockery and damaged utensils.

Section 7: A medicine chest shall be furnished to each vessel in accordance with requirements of the Workmen's Compensation Board. The Operators agree to maintain adequate replacement supplies at all fishing stations, and the responsibility for the upkeep of a vessel's First Aid Chest shall be upon the Boat Delegate elected by the crew.

Article III—Boat Delegate
Section 1: A boat delegate, duly elected by the crew, shall be recognized by the Captain and the owner as the Brotherhood representative.
Section 2: The duties of the Boat Delegate shall be as follows:
(a) To ensure that correct tallies and records are kept;

(b) To ensure that settlements made with all or any members of the crew are fairly and correctly made. Each member of the crew shall receive a copy of the settlement.

Section 3: The boat delegate, duly elected by the crew, shall be fully recognized by the Operators signatory to this Agreement as the representative of the crew and of the Brotherhood on all matters connected with the weighing of fish. In order to facilitate the election of suitable representatives for this purpose the Operators shall, if requested by the Brotherhood, make available a list of crew members on boats fishing for them.

Article IV—Settlements
Section 1: When a crew member quits before the end of the season, he is entitled to his proportionate share of the catch.
Section 2: Settlements are to be made as quickly as possible at the conclusion of the season.

Article V—Transportation
Should fishermen be discharged by any Operator or his agent at a port other than the port of hiring, the Operator agrees to furnish steamer transportation back to the port of hiring.

Article VI—Captain's Rights
Section 1: The Operators agree that seine boat Captains shall have the right to hire and discharge their crew members.

Section 2: Should the Captain decide to discharge any of the crew members for cause during the fishing season, or should any of the crew members decide to quit during the fishing season, such notice of termination or discharge shall be given 48 hours in advance.

Section 3: In all matters pertaining to the operation of the boat, it is agreed and understood that the Captain's decision shall be final, subject only to instructions from the Operator or his representative.

Article VII—Illegal Fishing
There shall be no illegal fishing and if any is done the Captain and the crew shall be jointly responsible for any fines or penalties imposed.

Article VIII—Fuel
Fuel tanks and lub-tanks will be filled by the Operator at start of the season and will be returned by the crew in a similar condition at close of season.

Article IX—Hole Bills
Section 1: It is agreed and understood that hole bills shall not

be collectible under the following circumstances:

- (a) When men are discharged and it is definitely proven that such discharge was not due to any fault of their own;
- (b) When the vessel goes into some other trade or other type of fishing;
- (c) When crew members are discharged by the Captain for reasons other than the regular reasons;
- (d) Where vessel is a total wreck;
- (e) When an accident has occurred and the crew is not required after repairs are completed.

Section 2—Definition: It is understood that hole bills as referred to in this Agreement shall denote a condition where the crew share of the landed catch at the time referred to in Section 1 (a), (b), (c), (d) or (e) is not sufficient to cover the cost of fuel, lubricating oil and provisions as set out in Article II of this Agreement.

Article X—Limiting Catch
The Operators agree that should it be necessary to place a limit on fish deliveries, such limit will be set on a per man basis.

Article XI—Charter Boats
It is agreed that all boats chartered by the Operators for the 1949 salmon season and operated by members of the Brotherhood shall come under the terms and conditions of this Agreement.

Article XII—Net Work
Work done by members of the crew in preparing nets for the season and in stripping, washing and storing nets at the end of the season shall be paid for by the owner of the net in accordance with the terms of the current Brotherhood agreement on Network. The loading or unloading of nets to and from the seine boat shall not be considered as Network.

Article XIII—Radio Telephones
(a) Where radio telephones are installed on seine boats, it is agreed that the crew will not be required to pay for any installation or rental charge. Where crew members use the radio telephone for personal calls, excepting emergency calls, the companies shall have the right to impose and collect a surcharge of 15 percent over and above the actual cost of such calls.

(b) It is further understood and agreed that the companies shall have the right when settlements are being made to withhold the sum of \$15.00 per man as a deposit, for a period not to exceed six weeks, to cover each crew member's personal calls.

Article XIV—Grievance Procedure
All disputes that cannot be settled on board the vessel must be referred to the Operator or Operators concerned and the Brotherhood for adjustment.

This Supplementary Agreement is signed in conjunction with the Salmon Price Agreement and is recognized as part of same.

AGREED:
NATIVE BROTHERHOOD OF B.C.
(sgd.) "Ed Nahanee,"
Business Agent.
THE SALMON CANNERS' OPERATING COMMITTEE
(sgd.) "R. E. Walker,"
Vice-Chairman.
(sgd.) "J. Macdonald,"
Secretary.

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News From Alberta

By JOHN LAURIE

Nearly 200 delegates attended the general meeting of the I.A.A. at Peigan Reserve, Brocket, June 24-25. Fraternal greetings were brought to the I.A.A. by our Honorary members, Mrs. H. E. Downe from the Alberta Council on Child and Family Welfare, and Mrs. Reta Rowan from the friends of the Indians. The two-day convention provoked many lively discussions among the delegates, necessitating several interpreters since Treaty Indians present represented no less than five distinct languages other than English.

Appreciation of the co-operation of Superintendent A. MacMillan, Regional Supervisor G. H. Gooderham, Supt. of Health Services Dr. E. L. Stone and the staff of the Charles Camsell Indian Hospital was expressed by the President and also by many delegates.

Resolutions covered almost every phase of Reserve life, indicating the increasing interest of the people in their own welfare, agriculture, health, trapping, fishing, education and administration. The delegates strongly urge that estates be henceforth settled by the Superintendents, Chief and Council on all reserves to do away with the long delay and consequent dissipation of assets since all such matters must at present be referred to Ottawa. Delays of two years are not uncommon under this system. All matters requiring a Band vote should now be settled by secret ballot.

Strong criticism against the present discriminatory pension policy was voiced. Delegates feel that since, when Band Funds are available, the Band itself pays for the rations, gives free housing and fuel, the present \$8 a month is a disgrace to a civilized nation. Actually the Federal government furnishes only medical attention and we realize that almost every province in Canada furnishes that service to its old-age pensioners. It is a niggardly policy to put off the aged and destitute Indian with a miserly \$8 monthly and a means test as well. The delegates felt that, with all other British subjects on the pension receiving a basic sum of \$40 monthly, the Treaty Indian should receive much more than \$8 a month without curtailment of any privilege.

The delegates felt that greater freedom with respect to sale of such assets as gravel, etc., were allowed, the Indian would receive no training at all in responsibility. The Government was always eager to thrust people into compulsory enfranchisement but never willing to train them in responsibility at all.

A good deal of satisfaction at the increased number of day schools in

various stages was expressed and at the improved health services, at the expansion of the reserves for the Stoney Indians and improved terms of leases. They felt that much progress had been made in the past five years and pledged themselves to still greater efforts in the future.

Mr. Johnny Calliho retired from the presidency to become Honorary President and is succeeded by James Gladstone of the Bloods. Many voiced sincere appreciation of the unselfish services of Mr. Calliho and regret at his retirement. Delegates also expressed their belief that Mr. Gladstone was a worthy successor who would lead the I.A.A. to still greater achievement for the Indian people.

Sam Minde of Hobbema was returned to the office of Treasurer and John Laurie to that of Secretary. Vice-Presidents are Bob Crow Eagle and Phillip Soosay; Organizers are James Roasting (Cree) and Chief Bullshield (Blood). The provincial council for 1949-50 will be Chiefs R. Bull, D. Crowchild, F. Cardinal, D. Minde, J. R. Callihoo, C. Blackman, James Crane; Councillors (Minor Chiefs), S. Badger, T. Jackson, W. Bastien, J. McGillis, P. Burnstick, E. Piche, and Messrs. C. Greer, F. Medicine Shield, M. E. Steinhauer, Joe Rabbitt, C. Shade, G. McLean, E. Moyah, F. Martial, M. Yellowbird, P. Kootenay, E. Singer, J. F. Dion, N. Abraham, S. Mamnook, John Rabbitt and L. Kootenay.

John Laurie attended the Superintendents' Conference at Calgary July 5-8, as representative of the I.A.A. The I.A.A. appreciates this expression of co-operation and confidence on the part of Regional Supervisor G. H. Gooderham. We question whether many provinces are thus far advanced as Alberta in having their representatives attend such conferences. This was a privilege which the I.A.A. sought in vain until 1948. More power to such an enlightened administration.

Many Sarcees, Blackfeet and Stoney took part in the Calgary Stampede and with the village of teepees and the colorful street pa-

rades gave the Stampede much of its interest to those who attended. Although conditions have improved of late years, the Exhibition and Stampede Board still very much underpay the Indians who add so much to the show. Remuneration could be doubled at no great loss to so wealthy an organization as the Exhibition and Stampede Board.

Among the successful Indian contestants were Fred Gladstone, who won the final money and championship wild cow milking; Richard Dodging Horse won the H. B. MacDonald trophy for the Indian cowboy scoring the highest number of points; and others placed in day monies. Mr. Gladstone, son of our President, is a successful contender at all the larger Stampedes in Southern Alberta.

Successful Stampedes have been held recently at Morley and Sarcee with near record attendances. Our white neighbors are realizing more and more that these shows are well worth attending. At Sarcee Leonard Crane won the bucking horse competition and has a nice trophy to show for his efforts.

Gerald T. Fethers has recently completed a series of illustrations for Miss Christine van der Mark's new book. Gerald also has a fine two-page display in the H.B.C. Breeze, published by the Edmonton store.

P.C. 2150, April 28, 1949, restricting Treaty Indians fishing for domestic use to one day weekly has caused a good deal of consternation among reserves in the Edmonton area. In fact, it is the most discriminatory step ever undertaken by a provincial government in requesting the federal government to enforce starvation by legislation. Hundreds of Treaty Indians rely upon fish for their stable summer food supply near Edmonton; fish eked out the meagre dry rations (which their own Band funds paid for); no supply of game is available in these areas and meat is beyond the purse of these people. It is just the old story of the White Man's waste and greed; we do not wish to sound unduly bitter but we do believe in such a wealthy and productive province as Alberta there should be no hungry children and no adults suffering from malnutrition. More will be heard of this in the future.

Chief Crowchild entertained the Grade 1 pupils of King Edward School at his tepee during Stampede week and gave them the thrill of a lifetime. Such generous actions will go far to making for better relationships between the two races.

INDIAN BOY GOT TOO NEAR COUGAR'S KILL

NANAIMO—Jimmy Dewar, chief predatory hunter in British Columbia who flew to Kyuquot to slay the cougar which fatally attacked Dominic Taylor, an Indian boy, stated here today, that his investigations disclosed the boy was attacked because he got too close to the cougar's kill of two coons and a dog. The cougar walked away from the boy's body and commenced gnawing at the carcass of a coon.

Dewar, who seldom misses a cat he starts out to get, said the cougar showed no fight with seven trained hounds Dewar had on his trail. He was brought down without putting up any fight.

The carcass of the cougar was brought to Nanaimo by Dewar and will be sent to Vancouver for scientific examination.

Dewar told first hearing a report of the incident on the radio. He confirmed it at Alberni before contacting game commissioner Butler. He flew from Bamfield to Kyuquot. He was ably assisted in the chase by Skate Hames and Bud Cross, government predatory hunters.

Creekside Indians Get New School

CREEKSIDE. — A new \$35,000 school for the Pemberton Indians at Creekside will be opened by department of Indian Affairs in September.

Supplementing the school built a few years ago, it will accommodate 70 more pupils and be fully modern.

School is part of the marked progress made by the Pemberton Band in the past two years under guidance of J. Gillett, Indian Agent. Indian council consists of Chief Paul Dick and Councillors Johnny Andrew, Baptist Ritchie and Nicholas Joe.

Under direction of Chief Paul Dick a new underground spring water system has been installed, new sidewalks laid and a gravelled highway built through the village. Improvements have also been made to many dwellings and the Roman Catholic Church.

Crop losses were suffered by the band during last year's floods and the Department of Indian Affairs supplied 200 tons of hay, 50 tons of potatoes and 40 tons of turnips to tide them over the winter. Garden and field seeds will soon be provided for spring planting.

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CIRCULATION MANAGER

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Boast of 45 Descendents

FRONTIER COUPLE MARK THEIR 67 YEARS OF MARRIED LIFE

A couple who once knew British Columbia's most notorious gunman of frontier days, and who were married by a government agent in a little country church which still stands at Lillooet, are celebrating their 67th wedding anniversary.

The happy pair, Mr. and Mrs. Buregard Roberts, 89 and 86, respectively, and both still hale and hearty, live in North Kamloops, but spent their anniversary in Vancouver visiting friends and receiving countless congratulations.

Their marriage has been blessed with 10 children—five are still living. In addition they now have 16 grandchildren, 18 great-grandchildren and one great-great-grandchild, born two weeks ago.

Both Mr. and Mrs. Roberts remember the famous bandit, Bill Miner, well.

"He stayed a whole winter with us one year," recalls Mr. Roberts. "But we didn't know of his depredations then. He was always a gentleman and he helped many a poor family with money and labor."

In the early days Mr. and Mrs. Roberts operated a ranch at Foster's Bar and also did some prospecting in the district.

Now they are taking things easier. After 67 years of married life they figure on looking back a little on the cares and joys which have made their life a "full but happy one."



MR. AND MRS. ROBERTS
... a long time

Alaska News

By Chief Paul Cooke

West Coast Fishing Front
The west coast halibut fishing fleet completes its season. The fleet's reports of catch and cash returns was very good. During the height of the season three boats went out of commission:

(1) The Klanlick 4, owned and operated by Spencer Williams, broke its back (keel) in a severe storm while on the halibut banks. Captain Williams and crew, however, made port safely.

(2) While on the banks another boat owned by Albert Brown met with hard luck, when his boat lost its rudder. By some device known only to able seamen, Captain and crew reached port safely.

(3) There was only one fatal accident occurred, when Captain George McNeil disappeared off his boat, when the engine exploded. His body was not recovered. He is survived by three children and Mrs. George McNeil.

Trollers' Fleet
Three classy boats from Metlakatla, the Jacky, Bonnie and Lady Mae, tied up for a weekend at Klanack recently.

Cannery News
The crew for Libby, McNeil & Libby's at Klanack have arrived now from the south via Pan American Airways to commence a pre-seasonal preparation works.

Other Marine News
Fred Anniskit, who has made

changes in his boat, Diamond C, says he will take it to Wrangell, Alaska, for remeasurement of length and boat tonnage and new serial number from Marine Customs House.

The Alaska Native Brotherhood Alaska Native Sisterhood] The sponsoring benefit social events here, a money-raising campaign for the coming A.N.B.-A.N.S. Convention at Klanack in November, 1949. Roger Williams and his orchestra are furnishing music for the social affairs. The members of the orchestra are: Roger Williams, piano; Richard Stitt, Harry Watson, Jr., guitars; Robert Smith, bull fiddle; Richmond George, drummer; Paul Chief Cooke, saxophone; vocalist, George Ketah, saxophone, clarinet.

Changes Made at Klanack
*The new large 300-foot length combined airplane and boats float is now under construction. Final connection of Craig Alaska Klanack Road nears completion. That road will bring more residents, more business to Klanack and Craig. The towns have been six miles apart. The Craig-Klanack Road ran into yours truly's house, so he was obliged to move it from the right of way, as you will see in the picture. The man on the right is Roger Williams, Klanack Dance Orchestra leader; the man with the ruffling muscles at the left is yours truly, Paul Chief Cooke. The two men were setting a new post for the house when the picture was snapped. Incidentally, Roger Williams is Chief Nephew.

THE PROVERBS: 17:22.

But a broken spirit drieth up the bones.
A merry heart is good medicine:

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PERFECTION IN SEAFOODS

A Mother's Prayer

Contributed by Mrs. P. R. Kelly

GOD, Father of Freedom, look after that boy of mine, wherever he may be. Walk in upon him. Talk with him during the silent watches of the night, and spur him to bravery when he faces the cruel foe. Transfer my prayer to his heart.

Keep my boy inspired by the never-dying faith in his God. Throughout all the long days of a hopeful Victory, wherever his duty takes him, keep his spirit high and his purpose unwavering. Make him a loyal friend. Nourish him with the love that I gave to him at birth, and satisfy the hunger of his soul with the knowledge of my daily prayer.

He is my choicest treasure. Take care of him, God. Keep him in health and sustain him under every possible circumstance. I once warmed him under my heart. You warm him anew in his shelter under the stars. Touch him with my smile of cheer and comfort, and my full confidence in his every brave pursuit.

Fail him not—and may he not fail You, his country, nor the mother who bore him.

Talk by George Matthew Adams
—From Today's

THE SEA WOLF

Thirty-five miles north of Vancouver on the shores of the Gulf of Georgia lies a beautiful Indian village well known to the many that cruise the northern waters. This village of Sechelt with mountains as a background and a white sanded beach attract many from the city and country alike.

It was here nearly half a century ago that a Native boy was born who some day would use the sea and its secrets to make his living. His experience as a boy raised among the fishermen gave him knowledge of locating salmon and how to catch them.

Jimmie Johnson, now known as the Sea Wolf, spent his early boyhood fishing from Fraser River to the Nass and in doing so learned the habits of the salmon. This makes him highly respected by his fellow fishermen, who realize that when the Sea Wolf is at sea, schools of salmon are sure to be near the vicinity. Full catches are not unusual as the season rolls along for Jimmie, his rating as "high boat" is always in evidence.

The Native Brotherhood, the organization that Mr. Johnson has

supported for many years, has proven useful and it might be added that he has pledged his full support.

The Sea Wolf has worked for large fishing companies such as J. H. Todds & Sons Ltd. for a period of five years, and also for the Canadian Fishing Co. at Bute-dale for seven years. Was engineer for the B.C. Packers Ltd. at Namu for three years.

Captain Jimmie Johnson is now preparing for another season along the coast and called at the Native Brotherhood office for a clearance for his crew and will proceed to Goose Bay, Rivers Inlet on the Canadian Fishing Co. boat the "Hatta No. 5."

Kingcome Wolves Soccer Team



Back Row: Alfred Coon (Mgr.), Jack Henry, Archie Robinson, Henry Scow (Capt.), Dick Hawkins (Coach), Wilfred Dawson, Paddy Henry, Henry Wilson. Centre Row: Frank Willie, Dave Willie, Ernie Scow. Front Row: Gordon Nelson, Tim Willie, Johnny Smith.

The Kingcome Wolves soccer team have completed a successful journey to the Cape Mudge Sports, held there on May 11, 12 and 13.

Kingcome Wolves won the first game by defeating the Campbell River Native soccer team by a score of 5-0. However they were taxed to the limit on the following day in a highly contested game with the Cape Mudge team but managed to nose them out with a close score of 1-0.

Kingcome Wolves are now the undisputed Champions of the Alert Bay District. Unfortunately a team of this calibre have not had the opportunity of meeting any of the City's first class teams as no doubt this would prove very interesting. The Kingcome team are all Native Indian Boys.

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Do You Really Know the Six Nations?

The Six Nations are North Americans. Some of them live along the Grand River between Lake Erie and Lake Ontario. When the white man first saw the Six Nations west of Lake Champlain, Lake George and the Hudson River and along the Mohawk River, for that large area belonged to them, they found a cultured people, generous and systematic in their dealings, giving respect and expecting the same in return. They had a government that ruled its people democratically and a culture that developed voluntary behavior requiring very little chastisement.

This people, understanding very little about the greed of the white race and having for generations been developing a generous mind

from the teachings of its inspired leaders, could not withstand the encroachments made upon its territory and naturally lost much of its extensive lands by various methods of deception.

The Six Nations bore their grief silently but always kept a steadfast hold on its culture, religious ceremonies and customs up to the present time.

The Six Nations have often been called bloodthirsty, savage and fierce Indians, but they have had to retaliate for abuses received from invaders and resist the invasion of their territory. Other nations also became fierce in self-defence. But the Six Nations are fundamentally a peace-loving people, otherwise there couldn't have been a Six Nations, a Confederacy.

The Indian Defence League of America is sponsoring a pageant depicting the life of the Six Nations before the white man came and of the founding of the confederacy called the League of Peace. The pageant will show what a thankful people the Six Nations were and how they were taught obedience.

If you are interested in seeing the first United Nations of the New World, now over three hundred years old, come and see this pageant on August 11 or 12 at 8 p.m., in the Ohnedagowah (Great Pine) Theatre, under the trees, on the Six Nations' Grand River Lands. Four miles southeast of Ohsweken, seven miles northwest of Hagersville, sixteen miles east of Brantford. Tickets for seats \$1.00, reserved \$1.50. Emily General, Hagersville, Ont. (President of Pageant Committee).

Grandfathers and Wise Counsellors

(Continued from Page 7)

found in certain historical documents that a Delaware Indian named Peter was, no doubt, the first apiarist in southwestern Ontario. It is recorded that on June 27, 1793, his bees swarmed twice, causing a flurry of excitement in the village. And perhaps the first crop of wheat ever to be grown in this part of Ontario was at Fairfield, because in the old records I found this statement: "27th day of October, 1795. A very good crop of wheat was raised and harvested as well as plenty of corn."

In the fateful year of 1813, we find that Fairfield had developed into a busy and industrious centre. It was a respected, religious settlement with a large log cabin church, a day school, shops, stores, and many houses. But this thriving Delaware Indian village became engulfed in the war of 1812-14 and was completely ransacked and set afire by the American Forces during the Battle of the Thames. After the peace treaty was signed in 1815, the Delaware Indians returned to rebuild their dearly beloved "SCHOENFELD," but they found everything in ruin and almost completely destroyed. . . . A shamefully pillaged storehouse, blackened and all charred by fire, was all that remained there. Surrounded by this dismal sight, over-awed by the devastation caused by war, they paused only long enough to whisper a silent prayer for their departed ones. Then they crossed over to the southeast side of the Thames River and began to build

a new village which they called NEW FAIRFIELD, and as time passed this village became known as MORAVIANTOWN.

There is a plan now being carried forward to completely rebuild the old Moravian Mission Church which was built in 1816, and re-establish the Fairfield Historic Site, where the Delaware Indians with Rev. David Zeisberger first stepped ashore to unload their rafts and canoes on the 9th day of May, 1792. The work on this project is well under way but more funds are needed to finish the job. . . . As a former member of this band of the Delaware Nation, I should like to appeal to everyone who is interested in this great work to help in whatever way they can so that the complete restoration of the Moravian Mission Indian Village may soon become a reality. When this great project is completed it is to be celebrated by an international ceremony with many of the leading men of Canada and United States of America taking part in the program. It is hoped that this event can take place in the Honey Bee Moon of 1950. . . . The Hon. John R. MacNicol, M.P., loyal and good friend of the Red Indian people, and Honorary Chief of the Delaware Indians of Canada, is the Director of the Fairfield Trust Fund.

The Delaware Indians have suffered many injustices in their time and are now scattered to the four corners of the North American Continent. But in spite of these frustrations and discriminations, many of them have, against great and almost overwhelming odds, been able to establish notable distinctions for themselves in this modern world. Yes, the bark wigwam and the log cabin is no more! Today, the Delaware Indians live in good houses, they wear the white man's clothes, they speak his language, they are mastering his complicated machines, they can write in much the same manner as he does, they eat the same kind of food, they are an intelligent and progressive minded people, they have an enviable record in the Armed Forces, they have in general contributed more than their share toward making this hemisphere the greatest democracy on earth.

To the Casual observer it may seem, by almost every outward appearance, the Lenni Lenape (Delaware Indians) now live the life of the Pale People, but that certain inner dynamic force—the secret power which is carried in the heart—is still there. . . . They are still the "GRANDFATHERS AND WISE COUNSELLORS." Indeed, they are still the same proud people as of old, and their one everlasting consolation is this undeniable fact, their grand heritage can never be stolen from them!

Today (1949) the total number of Lenni Lenape (Delaware Indians) living in Canada, under the guardianship of the Indian Affairs Branch at Ottawa, Ontario, is not more than five hundred and fifty. . . . Some of the people would like you to believe that these are the remnants of the few of the last, but that is definitely not the truth! The Delaware Indians shall speak in the councils of many more tomorrows. Yea, "as long as the grass shall grow and the rivers flow," they shall not pass entirely away!

I HAVE SPOKEN.

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Me Thinkee Maybe Whiteman All Wrong

By BIG WHITE OWL

The greatest historical blunder ever committed by one man was made by Christopher Columbus when he called the natives who met him "Indians." And from that distant day till now the story of the Red Indian has been a long continued tale of intrigue and mystery. Yes, the origin of the Red Indian has remained an unsolved problem before the master minds of the world!

For an example many people once believed that Red Indians are the remnants of the lost tribes of the Hebrew Kingdom of Israel. The first promulgator of this idea was a Portuguese Jew. Then about one century and a half later a pious young white man who said that he was guided by a magnanimous vision which he claimed led to the discovery of certain religious records engraved upon plates of gold that were buried and ostensibly hidden in an old Indian Mound located near Palmyra, N.Y., U.S.A. From these old records of "Lehi and Nephi," a man by the name of Mr. Joseph Smith formed or compiled the famous Book of Mormon, an extensive, 264,000 word bible now used by more than 500,000 Latter Day Saints. Mr. Smith published this new bible in 1830, founding the new religion in the same year with only several members or followers.

I speak only for myself when I say, I cannot entirely approve of the doctrine of mormonism, or for that matter any other kind of "ism." Neither do I wish to cast aside and completely ignore their viewpoints and ideas about life—I believe that knowledge and wisdom is to be found everywhere, and in everything!

Many strange theories and speculations have been put forth by prominent Archaeologists and Ethnologists as to the probable origin of the Red Indian race. A few of the leading scientists of our time have stressed the claim that Red Indian ancestry is purely Central Asiatic in character, etc., and that in some remote period in the pre-Columbian age, migration had taken place by the way of the much talked of Bering Strait route, and so onward into the Americas. The present scientific opinions would seem to indicate that a North American Indian is someone, or something, about the equivalent of a transplanted — a domesticated Chinaman. To such a very questionable opinion I would say: "Me Thinkee Maybe Whiteman All Wrong."

The following are four of the most popular theories as to the origin of the Red Indian race:—

- (1) The Asiatic Theory: That North American Indians are all descended from Central Asia. That at some remote period they crossed over from one continent to another via the Bering Strait route.
- (2) The Theory of Hebrew Origin: That North American Indians are the remnants of the lost tribes of Israel.
- (3) The Egyptian Theory: That New World native civilizations were all derived from Egypt.
- (4) The Autochthonous Theory: That the Red Indian race did actually originate on this continent.

Being a mere layman, I can neither completely reject nor entirely approve of the first three of these scientific opinions as set forth by the eminent historians of the white race. However, I do believe a certain amount of discrimination should be exercised between scientific discovery and that of scientific opinion!

No doubt many will say: "Who is this fellow that he should talk and write in this manner?" To relieve those skeptical minds I would reveal this much about myself: I am a descendent of the Lenni Lenape, the Grandfathers, the Wise Counsellors, the Original People, the Delaware Indians. Yes, I am a descendent of a proud race and a great people. And I have found it very amusing and interesting, even educational, to stand for long periods of time, silently in the background, and watch the toxic-panorama of this new civilization as it continually, and so inexorably, unfolds itself everywhere around me. And like my forefathers I, too, have resolved to remain unmoved and unoffended by the many conflicting myths, the strange opinions, the dissenting religious beliefs, of the haughty and insatiable Caucasians . . . But long ago, when I became a full fledged Indianist, I pledged that I should try, at all times, to keep my mind imbued with the spirit of impassive and peaceful tolerance. And so, in this day and age, I wear the white man's garments, I eat the same food that he eats, I speak his language, I write like him, I work with him everyday, I have learnt to use his kind of money, I have secured the coveted franchise, I can drink beer if I care to, I can vote for whom I please. Yet in spite of all this grafted refinement, if I may define it as such, I often thank KITCHIE MANITOU (Great Spirit) that I can still think and act like a Red Indian who feels really proud of his native ancestry!

And even though the opinions and the theories which I have to offer will no doubt be rudely cast aside as idle and fantastic dreams, nevertheless, this tradition or story is presented in the hope that it might, in some way or another, serve as an opening-wedge for a better understanding, a more friendly and humane understanding, of a grossly neglected, much abused, and terribly misunderstood race.

After studying a great deal of contemporary history, and after acquiring much new knowledge from interpreting ancient Indian legends and traditions, I have been impelled to classify my people, the Lenni Lenape, as the children of some long lost island; perhaps, the legendary Turtle Island. Why do I take that point of view, you ask? Because, according to the story tellers, the Lenni Lenape once lived on a huge island which was known to them as **TURTLE ISLAND, THE MOTHER ISLAND**, and because my theory is just as good as any other! Furthermore, the Lenni Lenape are the only Indian people I know who actually have a recorded history. It is known as: "WALUM OLUM" which means, "RECORDED TRUTH." The work contains over 180 pictographs, and each one is of very peculiar character and design. Indeed it is a very beautiful piece of work and it is extremely complicated.

The attitude of the people of today (1949) seems to indicate they believe all Indian picture writings and manuscripts were completely destroyed by the early white skinned invaders. But that is definitely not the truth. Some of the more important records were rescued, preserved, and hidden for posterity, by the seers and prophets and tally-keepers of that era and so exist in almost exact form even today. Many of these records still remain in the safe custody of the The Walum Olum of the Lenni Lenape is but one of the many records that was transcribed from hammered copper and gold leaf plaques, and from inscribed base relief etchings, and from hieroglyphical accounts of important events inscribed on wood and on leather, and chiselled picture-writings on stone stellars and calendar stones.

Now, dear reader, I would ask you to come with me in fancy, let us sit down once more, beside the ancient Council Fire of the Lenni Lenape, the Grandfathers, the Peace Makers, and listen to an Indian Prophet of the old days.

(Continued on page 16)

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Mohawk Indian Students Complete Educational Tour Through Adirodacks, Mohawk Valley

By RAY FADDEN

HOGANSBURG.—Since September, members of the eighth grade class of the Mohawk Indian School, Hogansburg, had been making plans to cover an educational and historical tour through the heart of New York State. The necessary money to finance this trip was raised entirely by the eighth grade students. Early Thursday morning the group met at the Indian School and when all had gathered, they headed southeast toward the distant Adirondack Mountains.

Their first stop was at the Akwesasne Club Camp in the Adirondack Mountains. This club house, located in a beautiful forest-covered mountain region, was built by Mohawk boys, members of the Akwesasne Counselor Organization, to be used as a camping and recreational outdoor centre for those who wish to enjoy outdoor life.

Leaving the Indian Cabin the group head for Saranac Lake

where they visited the Tuberculosis Museum. A noted tuberculosis doctor and scientist directed them around the museum explaining the various types of tuberculosis that were exhibited in the building. Near the museum stands the home of Doctor Edward Livingston Trudeau. Doctor Trudeau was one of the earliest workers in this country who had success in curing tuberculosis. His ideas of treatment are the basis today for treating this disease—plenty of rest, with nourishing food, sunshine and fresh air. The Trudeau Home stands as a monument to this great scientific doctor.

Leaving Saranac Lake, the group headed south for Lake Placid. Just beyond Lake Placid they visited John Brown's homestead and grave. John Brown was the man who, just before the outbreak of the Civil War, sought to organize Negro slaves into a fighting force to raid southern plantations and free the Negroes. He was captured and hanged for his efforts, but his home and grave have since become a shrine for the Negro race. Several Negro leaders lie buried beside the remains of their beloved defender.

Near the grave the group read the following words: "Here lies buried John Brown, born at Torrington, Conn., May 9, 1800. He emigrated to Kansas in 1855 where he took an active part in the contest against the pro-slavery party.

He gained in August, 1856, a victory at Osawatimie over a superior number of Missourians who had invaded Kansas. He conceived the idea of becoming the liberator of the Negro slaves in the South and on the night of Oct. 16, 1859, at the head of a devoted band of 22 followers, he seized the U.S. arsenal at Harper's Ferry, Va., with the view of arming the Negroes who might come to his frontier camp. He was captured and tried by the Commonwealth of Virginia. He was executed Dec. 2, 1859."

Near the grave was another monument which read as follows: "Sacred to the memory of the women of the John Brown family, and others, who so gallantly aided their men-folk in their struggle against slavery in the United States of America and shared with them the bitter cup of sacrifice. Meriting special mention among these are: The noble women, by their hallowed devotion to the cause of freedom and by their willingness to sacrifice to the death for it have enshrined themselves in the hearts of all freedom-loving peoples. They are among the good and great women, that have contributed much to the greatness of our America."

Heading southwest from John Brown's grave, the group passed through the most rugged part of the Adirondack Mountains, the Cascade Lake Range. To the right was seen Mt. Marcy, highest mountain in New York State (5,344 feet). From a distance was seen the Mount Van Hoevenberg bobsled run, one of the most dangerous bobsled runs in America. A short distance from the bobsled run the young Mohawks visited Mr. and Mrs. Henry Nolett, Abenaki Indians from the St. Francis Reservation in Quebec. Traveling down the eastern slopes of the Adirondacks the children reached the shores of beautiful Lake Champlain. To the east could be seen the Green Mountains of Vermont while in the far distance could be seen the White Mountains of New Hampshire.

Lake Champlain is rich in historical fact and legendary lore. It occupied a prominent part in many of the battles during the French and English wars, the Revolutionary War and the War of 1812. Military decisions reached along its shores had much to do with the early history of this country.

The first stop along Lake Champlain was the old Fort Crown Point. The group found the remains of this old military fort interesting. It was built by General Amherst in 1759 to safeguard British interests in North America. It was captured by Seth Warner on May 10, 1775. It was retaken by the English after the defeat of Arnold at Valcour Island in 1776. It came under American control after the surrender of Burgoyne, October 1777. The young Mohawks saw the old walls and military trenches as well as the old wells where the people secured their water.

Not far from Fort Crown Point the children saw a still more ancient fort. This was Fort Saint Frederick. It was erected by the French in 1731 and rebuilt in 1734 to accommodate 120 men. It was enlarged in 1742. Fort Frederick was one of the chain of fortresses

of France in America. It was evacuated and destroyed by Bourlamaque in 1759 when a British army under General Amherst advanced into the Champlain Valley.

Leaving Fort Frederick the group soon reached Ticonderoga. Several places were seen at Ticonderoga. The first stop was at the New York State Historical Museum where the group were greeted by Mrs. Jane Lape, director of the museum. The young Mohawks were pleased to see in the museum several Indian exhibits loaned by the Akwesasne Mohawk Counselor Club. This interesting building contained a great number of interesting relics of Indian and colonial culture.

The next stop was at Fort Ticonderoga. Every student and every lover of American history should visit Fort Ticonderoga, because it is the outstanding fortification marking the 70-year contest between France and England for supremacy on this continent. Fort Ticonderoga was held in military possession by three nations. The group passed through a door that was made famous when Ethan Allen and his Green Mountain boys entered it to demand its surrender from the English commander (May 10, 1775) saying, "Surrender in the name of the Great Jehovah and the Continental Congress!"

On entering the fort the Mohawks passed through a gate where many famous men of the past had entered. Some of them were George Washington, Sir William Johnson, Chief Joseph Brant, Benjamin Franklin, Alexander Hamilton, Theodore Roosevelt and many others. In the museum they saw several Indian exhibits among which were several articles loaned by the Akwesasne Club. They saw the largest collection of colonial weapons in the world.

The countless relics of colonial life seen in this museum are too numerous to mention. Ticonderoga played a great part in the history of this country. The Mohawk students rambled about the old walls, inspected the ancient dungeons, cells, blockhouses and by observation acquainted themselves with early America. The museum contains countless relics of Revolutionary and pre-Revolutionary periods, and is considered by authorities to be one of the finest collections of that era in the country today. Mr. Stephen Pell, the owner of the fort and museum, has Indian blood and is very proud of it.

Near the fort the children saw the spot where Samuel Champlain in 1609 fired upon a band of Mohawks. This foolish action was remembered by the Mohawks and was one of the reasons why the Iroquois took the side of the English in the French and English Wars, thus causing the downfall of French colonization in the New World. One of the wampum belts now in the State Museum at Albany is an old wampum belt made by the Mohawks to remember this event. The children saw this belt the day after they left the Fort.

The next place visited was the Forest Theatre and the home of Thomas D. Cook, author of the famous Indian pageants. Near the shore of Lake Champlain stands a beautiful pine and hemlock grove, the site of an ancient Indian village. Here, every August, is held an Indian pageant based on the lives of famous Six Nation chiefs and warriors. This Indian pageant has grown from a handful of actors to a cast of as high as 125. Thousands of people travel many miles to see these pageants. As they

Continued on Page 16

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White Man All Wrong!

Continued from Page 15

The Tally Man, the Keeper of the Records, is about to speak! We see him seated there, at his appointed place, beside the fire, seemingly in deep thought . . . Now he rises to his feet, swaying to the hypnotic and the eerie rhythm of the deer hide drum. A strange light now gleams from that immobile face as he stands there with outstretched arms, looking into the far horizon of the East, as he recites the old ceremonial remembrance, saying:

"O, Most gracious, Mother Island
The land of Turtle Men.
Dear homeland of our fathers—
Silently, we mourn for thee,
O, Great Spirit, hear us—
O, Great Spirit, help us."

He stood there with uplifted arms for a little while, and there was a great silence. It was a holy silence — He was praying from his heart . . . Now turning to the people, he said: "Brothers and Sisters of the Lenni Lenape: This is a story which was handed down through countless generations. So, listen well, as I recite to you, and keep it in your hearts."

"Now it seems, at first, there was an extended fog on the earth and beyond the earth, and there KITCHÉ MANITOU prevailed. He made the sun, the moon, and the stars. He made all things move evenly. Then the Wind Spirits became rebellious and quarreled, each wanted to be better than the other, and all blew violently, but after a time it cleared and the waters flowed off, far and strong. And groups of new islands did appear, and they remained for many generations, and all was peaceful. Then, anew, spoke KITCHÉ MANITOU, a manitou to manitous, to beings, to mortals, to souls and all, and ever after HE was a MANITOU to men, and their FIRST MOTHER—Mother of All Beings—the EARTH. HE gave the fishes, HE gave the turtles, HE gave the beasts, HE gave the birds. But the WICKED MANITOU made the evil things, the monsters and enemies to men. The EVIL ONE made the flies, HE made the worms, HE made the long-tailed one. HE made the dogs. All the beings and creatures were friendly, at this time. Truly, the Good Manitous were active and kindly. To those first men, they fetched them wives, and to those first mothers, they fetched them food, when they first desired it. At this period, all beings had cheerful knowledge, all had leisure, all thought was pure and full of gladness. Then, very secretly, a great and terrible EVIL BEING, a Mighty Sorcerer, descended upon the tranquil Earth, and with Him came much wickedness, quarreling, evil doings, and great unhappiness. He brought storms and bad weather. He brought turmoil and strife. He brought agony and death—And

there was much mourning and wailing. All of this took place on the seven islands, beyond the great tide water, at first, in the beginning."

Now there is a short pause, but not very long — An Indian singer steps forth from his place to chant a mournful and soul thrilling cry. Haunting and weird though it seems, we find ourselves captivated and held spell-bound by the music of his dreams! Now the song is ended. The Keeper of the Records is rising to his feet again. What poise! What dignity! How well he speaks the Delaware tongue!

"Brothers and Sisters of the Lenni Lenape: In the ages long ago, there was a Terrible Snake, and other monstrous creatures, evil to men. The Terrible Snake despised those who lived in that period, and greatly disquieted those whom he resented. They did much harm. They injured one another, both were not at peace with each other—the Turtles and the Snakes. Driven from their homes, they fought this cruel invader, and unmerciful murderer. But the Terrible Snake had firmly resolved to harm the Men of the Turtle. He brought forth three deities — his helpers. He brought forth the firey and poisonous monster. He brought forth the wall of rushing water. He brought forth the all-consuming fire. Between the hills and the valleys, the firey and poisonous monster did roam, and the water rushed and splashed, with ever increasing fury, and the all-consuming fire was dashing and leaping, through and through, plundering and destroying.

Then, the Great Nanabousha, the Strong White One, Grandfather of Beings, Grandfather of Men, came upon Turtle Island . . . There HE was, creating, teaching, walking, praying, and as HE passed by HE blessed the Men of the Turtle. And it came to pass, all men and beings went forth, they traversed the floods, they walked in shallow waters, down stream thither to another island. On this journey they encountered many monster man-eating fishes and snakes, and many of the Lenni Lenape disappeared forever. At this time, a MANITOU WOMAN came, she helped with her canoe, the white stone canoe, she helped all, she sang and the people came and came. This was her song:

"O, Nanabousha, O, Nanabousha,
Grandfather of All,
Grandfather of Beings, Grand-
father of Men,
Grandfather of Turtle Island,
the Mother Island."

Now the Lenni Lenape were together on another Island, that what was spoiled and destroyed should

Mohawk Indian Students

Continued from Page 14

watch the actors they are taken back to the days when the Six Nations held sway over the beautiful Ticonderoga region. The festival owes its birth and growth to a friend and adopted brother of the Mohawks, Thomas D. Cook or better known as Ka-hoq-hes (A Long River) because his good work widens and covers much territory as he goes along in life.

As a boy, Mr. Cook had been filled with disgust at the many foolish ideas concerning the Indian. Mr. Cook, a keen student of Indian history, knew that these ideas were false, the belief that the Indian race was made up of bloodthirsty, sadistic people. To bring home the truths about the Indian, and particularly the Six Nation Indians, to as many people as possible and in the most convincing manner, Tom Cook developed the Indian Pageants. Each of the several pageants has been written by himself. Each has been checked and studied by officials of the New York State Historical Association who have sent back word that the pageants are, in every detail, absolutely authentic and accurate.

In these pageants are scenes contradicting the belief that the Iroquois were a savage, uncultured, cruel, bloodthirsty people. Based on early records, the audience is shown that the original Indian lived a happy, balanced and religious life. These pageants show the Iroquois as a kind, hospitable and generous race, that they were almost fanatical in their honesty and determination to fulfill a given pledge. A Six Nation Chief who saw one of these pageants said,

be restored . . . And lo, the water ran off, the Earth dried, the waters were at rest, the sky cleared, all was silence, the Terrible Snake, and his helpers, departed . . . There was peace again!"

The ancient Council Fire of the Lenni Lenape now stands adjourned. But if KITCHÉ MANITOU wills it to be so, we shall light our Council Fire again in the near future.

I have spoken!

"The Ticonderoga Pageant is the greatest contribution that white men have made to the Indian race."

To Be Continued Next Issue

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