

the NATIVE VOICE

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

VOL. III. No. 10.

VANCOUVER, B.C., OCTOBER, 1949

PRICE 10 CENTS

FALL CHUM PRICES SETTLED

Fishermen Accept 9c For Johnstone Str.; 7c All Other Points

After a week long tie-up of salmon seining and gillnetting, settlement of fall chum prices was reached on Sunday, Oct. 2.

Terms of the settlement in the new agreement are:

- Minimum price of 9c per pound, retroactive to September 1, for all chums in Johnstone Straits proper;

- An immediate price of 7c per pound for all chums in other areas south of Cape Caution. The 7c price will be subject to adjustment during the balance of the season on 60 hours notice by either party;

- The summer minimum prices for chums remain in effect for all areas outside Johnstone Straits proper as the guaranteed floor for the balance of 1949 season. These minimum prices are based upon Canadian canned salmon market levels and it can be anticipated that prices outside Johnstone Straits would decline to the summer minimum price level only if it became impossible to ship fall chums for canning in the United States, or if U.S. chum prices declined in the course of the season.

The prices will be paid to fishermen from various points including Vancouver, Alert Bay, Skidegate, Prince Rupert, Nanaimo, Pender Harbor, Knight Inlet, Namu, Westview, Sointula, Sunbury, Klemtu, New Westminster, Steveston, Ladner, Woodward's Slough, Albion, Fort Langley, Quathiaski, Gibsons, Sidney, Massett, Butedale and Sechelt.

In a joint wire sent by Homer Stevens, secretary of United Fishermen and Allied Workers Union, and Ed Nahaney, business agent of Native Brotherhood, fishing was to start Tuesday, October 4 (anytime after midnight on Monday) in all open areas south of Cape Caution. A request was also forwarded to the Department of Fisheries asking that for the following week in these areas the week-end closure be 48 hours instead of the usual 72 hours. This was granted.

For the Queen Charlottes, in

Jailed Indian Freed Without Fare Home

Joe Inyallie, Fort McLeod Indian, penniless on Vancouver streets, after a short jail term, left for his home due to two good samaritans.

They are Rev. Father A. F. Carlyle and Mrs. Maisie Armytage-Moore, who came to the Indian's aid. Father Carlyle is Roman Catholic prison chaplain at Oakalla and Mrs. Moore is publisher of The Native Voice, Indian publication.

NOT ISOLATED CASE

Joe's case is not an isolated one. "Indians are sent down here from far off Northern spots to serve terms for minor offences and leave jail with no money to get home," Father Carlyle said.

Joe served 30 days on a liquor charge and was convicted in a Prince George court, 100 miles from his home in Ft. McLeod.

"This has been going on for years," says Father Carlyle. "Magistrates in courts where these Indians are convicted should be able to consign them to a nearby jail. Failing that, Indians should be given fare home on discharge."

Father Carlyle looks after these unfortunates at St. Vincent's home.

MRS. MOORE CONCURS

Mrs. Moore, ardent worker in the Indians' cause and honorary member of the Native Brotherhood of B.C., concurs in all this.

"It's a crying shame," says Mrs. Moore, "that Indians should be subject to the temptation of alien city streets, timid and fearful of being stranded so far from home."

Most of these men, she says, are good law-abiding citizens, guilty only of minor infractions.

Joe had just \$1.75 when he came out of Oakalla.

No provision has been made for transportation of prisoners released from provincial jails, such as Oakalla, to the place of their conviction, stated officials of the John Howard Society, which assists released prisoners.

A different ruling provides that transportation will be furnished to prisoners released from the B.C. penitentiary, which is under federal government jurisdiction.

This transportation will return them to the place of their sentence or its equivalent.



AS AN AFTERMATH of the successful settlement of the 1949 Fall Chum Salmon prices, Ed Nahaney, business agent of the Native Brotherhood of British Columbia, tells Homer Stevens, of the United Fishermen and Allied Workers' Union (wearing badge), J. Godson, of Kyuquot Trollers Co-op (left), and Jack Wood of the International Fisherman and Allied Workers' Union, Seattle, about the big one that ALMOST got away.

view of the likelihood of an early closure of the area, fishing resumed at the regular opening time. According to information at Brotherhood Headquarters, the Queen Charlottes would have been closed for the season last Friday had there been no tie-up, so that no actual loss of fishing time has resulted for this area.

Acting on behalf of the fishermen in the negotiations during the week was the following enlarged committee: Ed. Nahaney and Caleb Williams of the Native Broth-

erhood, Mars Tarnowsky, Mario Gregor, Bill Muir, Dan Hemow, Mike Chankovich, Eli Kalanj, Mike Canic, Pete Pavelich, Mike Borozny, Ronny Wilson, Bill Hampson, Mike Wishinski, Steve Pavelich, Hector Lasko, Ken Udy, Glen Martinlich, Ken Taylor, James McLellan, C. Person, H. E. Fisher, Dan Cordoni, Bill Rigby and Homer Stevens. A committee of the Vessel Owners' Association sat in on all meetings during the tie-up and acted in full accord with the fishermen's strike committee.

Happenings Among Alberta's Indians

By JOHN LAURIE

A very pretty wedding took place recently at the Old Sun Indian School, Gleichen, when Miss Aileen Young Man became the bride of Mr. Horace Gladstone of the Blood Reserve, Cardston. Rev. E. S. W. Cole, principal of the school, officiated.

The bride wore a floor-length white silk gown with a long veil which misted from a wreath of orange blossoms and carried a bouquet of yellow gladioli.

The bridesmaids, Miss Pauline Gladstone and Miss Rena Gail Young Man chose rose-colored frocks with matching veils.

After the ceremony a reception was held for 100 guests where Rev. Canon G. Stocken, former missionary to the Blackfeet, proposed the toast to the bride.

Mrs. and Mrs. Gladstone will spend a honeymoon in Montana and will reside at Cardston.

Mr. Gladstone is a son of the President of the I.A.A., Mr. James Gladstone of the Blood Reserve.

HIGH SCHOOL

George Labelle of the Stoney Reserve at Morley will enter Hillhurst Junior High School at Calgary for his Grade IX. George is the second Stoney boy to enter a Calgary high school, and we hope he will have as good a showing as his predecessor, Edward Hunter. George is the son of Mr. and Mrs. Tom Labelle of the Agency staff.

LAWRENCE TWOAXE

The recent passing of Lawrence Twoaxe at his home in Oakland, Calif., came as a sudden shock to his many friends throughout the Americas. Mr. Twoaxe was chairman of the League of Nations, Pan-American Indians, the largest Indian organization in the world. His whole life was one of humanitarian service in the interests of his race. One of the great leaders, Mr. Twoaxe was a Mohawk from Ontario, but had lived for many years in Oakland where he had a responsible position in the Oakland public school system. Our sincerest sympathies go out to Mrs. Twoaxe.

STUDENTS DO WELL

Rev. Fr. A. Charron, O.M.I., principal of the Crowfoot Residential School, Blackfoot Reserve, tells us that four of their five pupils in Grade IX have passed their examinations; one student took a fine average indeed. Fr. Charron also tells us that his school will be having Grade X this coming year. As the Crowfoot School is one of the finest schools, if not the finest, operating in this province, the I.A.A. congratulates Rev. Fr. Charron and his pupils on this progressive move toward higher education. And to his staff we say: "Keep up the good work."



THREE LITTLE CHILDREN of the Dokis Indian Reserve on Okikendawt Island, French River, Ontario, wander down a picturesque roadway in their community. Prior to the last term, there was no teacher for three years to serve their educational needs. With new school term upon them, the inhabitants are not sure yet whether a qualified teacher will be available for their children.

Sarcee Reserve Day School Opens

By JOHN LAURIE

The new day school at Alberta's Sarcee Reserve was officially opened September 6th at a meeting and reception. This is a very fine, modern, two-room building with a suite for the teachers and rooms for manual training and household economics.

It is the first day school of its type to be opened in Southern Alberta and represents some years of great effort on the part of Chief Crowchild and the Council, Edward Onespot and George Runner—with the support of the Indian Association.

The school is well located near the centre of population on the reserve and children will no longer be compelled to travel anywhere up to six miles to attend school.

CHIEF CROWCHILD PRESIDES

Chief Crowchild presided over the meeting. The Chief spoke eloquently of the necessity of modern educational facilities to meet the needs of modern times.

"Without modern education," he stated, "the Indian will be lost, but through education he will learn to

become a respected and competent person, able to meet the white man on an equal footing. Especially will education teach the youth of our reserve to spend his time wisely and well."

INDIAN AFFAIRS SPEAKER

G. H. Gooderham, Regional Supervisor of Indian Agencies, spoke on behalf of the Indian Affairs Branch. He told of the progress made in the far north through the day schools and of the enterprise with which the Indians there solved their local problems.

Mr. Gooderham reported that 13 new day schools were now opening and that others were closed only through lack of teachers. Several more were either in construction or contracts had been let for con-

struction.

He complimented the Indian Association on its efforts for the general welfare of Indians in the province of Alberta.

M.P. OPENS SCHOOL

Col. D. S. Harkness, M.P., officially opened the school. In his speech he spoke of the need for staffing the Indian service with qualified Indians, and hoped that the new facilities at Sarcee would result in a revived interest in education so that pupils would now make an effort to complete their elementary school and to proceed to secondary education as well.

Col. Harkness stated that it was generally accepted in Ottawa that the efforts of the Indian Association of Alberta had been largely responsible for the recent investigation by the Joint Committee of the Senate and the House of Commons on which he had served.

He deplored the fact that the revised Indian Act had not yet been introduced into the House of Commons.

OTHER GREETINGS

Mr. H. Warren, Inspector of High Schools for Southern Alberta, brought greetings from the Provin-

VICTORIA PROMOTED

Victoria Crowchild of Sarcee, daughter of Chief and Mrs. David Crowchild, attended Cliff Bungalow School in Calgary last year and we are pleased that Victoria was promoted and highly commended on scholarship and conduct by the principal. Victoria also attended Camp Oliver at Millarville this summer and was editor of the camp paper.

One of the new Indian Day Schools is in charge of a qualified Indian teacher.

PAULINE GLADSTONE

Miss Pauline Gladstone, daughter of I.A.A. President James Gladstone, has joined the staff of the Edmonton Superintendency. Gradually the number of qualified Indians in administrative work is increasing.

(Continued on Page 3)

Closure Hits West Coast Native Fishermen

Meet Fisheries Department To Discuss Problem Solution

(The following letter to Native Brotherhood Business Agent, Ed Nabaney, and subsequent article, describe a situation existing on the west coast whereby Native fishermen are likely to lose their livelihood through closures of fishing. A petition was prepared and the story of a meeting between Native Brotherhood representatives and the Chief Supervisor of Fisheries is told below.)

Ahousat Trollers' & Seiners' Association,
Ahousat, B.C.
Sept. 11th, 1949.

Mr. Ed. Nahaney,
Native Brotherhood.

A meeting of the Ahousat Trollers' and Seiners' Association was held September 8 at Ahousat and other points.

The main topic discussed was the unexpected closing of certain West Coast areas for dog salmon seining which is the main livelihood for the fishermen here at Ahousat and others along the coast.

With these areas closed for the next three years, our economic situation is threatened, and it looks pretty critical for a lot of families this coming winter.

The Ahousat Seiners' Association proposed (all members signed) that we put in a complaint and a demand to the fishery department and fishing companies who are responsible for the loss of our livelihood which our very existence depends.

Program Sought

We demand that the Fishery Department and fishing companies or those responsible—

- (1) Open fishing areas or some areas for a short while; or
- (2) Compensate for the loss of seines and equipment; or
- (3) Pay each fisherman \$50.00 per month or an amount equivalent to seasonal catch; or
- (4) Create a Welfare Fund.

We fishermen here also demand the Fishery Department do something immediately about the Deep Sea Seiners who are a real menace to the fishing industry. Our complaints against them are their using (1) Echo Sounders; (2) Power Boats; (3) Too big seines.

An example was seen right here in our area at Tofino Inlet where these deep seiners with their big seines and power boats practically cleaned up the area at Tofino Inlet.

We have Fishery Officers here in this area, but I guess they overlooked the power boats, which are against the Fishery Regulations, but the Fishery Department seems to be overlooking a lot of things where the big guys are concerned.

It is to be also seen that since the deep sea seiners came into operation that there has been less fish in the inlets and less profitable for the salmon trollers.



Moses Smith and Teddy George, West Coast Delegates

We also understand that tons of salmon caught by the deep sea seiners are not fit for human consumption and therefore taken to reduction plants.

You will greatly oblige all fishermen here concerned if you will put these complaints and demands before the proper authorities, and we know that the Native Brotherhood will do everything in its power to right the wrong done the fishermen and cannery workers of the West Coast.

We heartily thank you.

Yours truly,
PHILIP LOUIE.

Branch secretary, Native Brotherhood of B.C.

Restrictions Demanded

We demand that they put restriction out for deep sea seiners as follows:

We demand that they go and fish at the trolling grounds and also that they give certain areas for seining and also see that they don't fish where these areas are closed.

If the Fishery Department opens these areas, we have a buyer who could take our fish, that is if the big companies here refuse to take our fish.

List of Ahousat members who signed the above petition is as follows:

Teddy George, Joseph Titian, Joshua Jumbo, Ambrose Titian, Earl George, John Keitlah, Mark Atleo, Andrew Webster, Walter Campbell, Sam Mack, Robert Thomas, Ian Seitcher, Daniel Samuel, Daniel Charlie, Percy Campbell, George Louie, Frank D. Williams, John Campbell, Donald Benson, Wilfred George, Paul Sam, Martin Charlie Sr.

Joseph Jacob, Henry Marshal, Walter Marshal, Simon Joseph, Edward Jones, Willie Jack, Martin Charlie Jr., Tommy Marshall, Robert Joseph, Kilsemat Tom, Maurus McLean, Andy Charlie, Bob Mar-

tin, Alex Frank, Luke Swan, Herbert Peter, James Adams, William Jones, Francis Charlie, William Swan, Harold Little, George Jacobson, Moses Michel, Phillip Louie, Alex Swan, Thomas Louie, David Frank, Arthur Charlie.

Sam Adams, Edwin Frank, Cosmos Frank, Edward Joseph, Albert Charlie, Johnnie Charlie, Walter Williams, W.H. Masso, Alex Masso, Archie Thompson, Chester Brown, Joseph Jackson, Henry Joe, Dan David, Peter Martin, Charlie Mickey, August Peter, Henry Williams, George Martin, Chipps George, George D. Simon, Felix Tom, Andrew David, John Manson, Bennet Thomas, Frank Charles, Francis Frank.

Joseph Frank, William Manson, Paul Hayes, George David, Chris Charlie, Charlie Thomas, Edwin Mathews, H. Charlie, Ernest David, Stanley Sam, Dixon Sam, Luke Robinson, Angus Campbell, Ernest Campbell, C. McArthur, S. Peter, J. McArthur, C. Williams, F. Heipu, Ernest Tutube, Phillip Mack, Dominic Taylor, C. A. Mail, Charlie Tutube, David Haipeo, Wallace Touchie, Johnny Touchie, Mark Mack, C. Mack and P. Webster.

Petition Presented

The petition was presented by the Native Brotherhood Business Agent in the company of three delegates from the West Coast Branch of the Native Brotherhood of B.C., namely, Moses Smith, North West Coast District Vice-President; Teddy George, and Paul Sam, to Mr. Whitmore, chief supervisor of Fisheries at Vancouver, B.C.

The Business Agent introduced the delegates to the Chief Supervisor and Mr. Warne, also of the Fishery Department, and explained the purpose of the delegates' visit to the Department of Fisheries.

Moses Smith, first delegate to speak, brought up the question of

CONTINUED FROM PAGE 2

SARCEE DAY SCHOOL

cial Department of Education, as did Mrs. E. H. Boalch from the Canadian Federation of Home and School. Mrs. Boalch recalled the early efforts of Mrs. H. E. Downe to interest the Home and School movement in the needs of Indian education and promised the continued interest and support of the national body in this phase of Canadian education.

Pat Grasshopper, one of the older men of the Band, spoke at length on the advantage of better education, and thanked all outside groups for their help in bringing about the new school.

Mr. A. Chabba, principal of the school, spoke briefly on regular attendance.

Chief Crowchild announced that annually hereafter, two silver medals will be presented at the close of the school year to the boy

and the girl who have distinguished themselves in attendance, leadership, character development and scholastic progress.

JOHN LAURIE SPEAKS

John Laurie, on behalf of the I.A.A., urged parents to consider how necessary a good home training in pre-school years is to success at school.

The parents of the school children served a delightful lunch at the close of the meeting.

Among the various visitors were: Mr. and Mrs. G. H. Gooderham, Mr. and Mrs. R. Battle of the Supervisor's office; Mr. and Mrs. M. MacLeod of the Sarcee office; Mr. and Mrs. Hetherington, Rev. V. S. Lord, Mr. and Mrs. R. Warren, Col. and Mrs. D. S. Harkness, Mrs. H. E. Downe, Mrs. Ingraham of Arrowwood, Miss Cynthia Downe and Mr. A. Downe of Calgary.

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The Voice of the Native Canadian

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

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

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

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

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 ADVERTISING MANAGER MATT FEE

Advertising Rates on Application

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Authorized as Second Class Mail, Post Office, Ottawa.

Injustice in the King's Name

An editorial from *The Vancouver Sun of Saturday, September 10, on the injustice done to Joe Inyallie, Native Indian of Fort McLeod, on his release from prison.*

JOE INYALLIE is an Indian who lives in Fort McLeod. He is one of many B.C. natives who waited long years for the right to vote. When the government finally gave it to him, he and his wife and four children made a 100-mile pilgrimage by canoe and on foot last June to cast their ballots.

Joe thought—alas for simple faith—the powers-that-be at Victoria would always do justly by the Indians. Disillusionment came soon for Joe. A few weeks ago in the far north, he was found in possession of a bottle of liquor. The police took him to Prince George. The King's magistrate sentenced him to 30 days. The King's police then brought him all the way to Vancouver to do his time in Oakalla.

This week Joe's time was up. His debt to society was supposedly paid. Did the King's government or magistrate or police send him home after bringing him all these hundreds of miles? They did not. They turned him loose on the streets of Vancouver, with \$1.75 of his own money in his pocket.

Had it not been for the charity of Father Carlyle, the jail chaplain, and Mrs. Maisie Armytage-Moore, editor of *The Native Voice*, Joe would either be starving on a backwoods road or else back in Oakalla as a vagrant "without visible means of support."

Surely this highlights a crying injustice. The Dominion government, which controls penitentiaries, at least sees to it that prisoners are sent home when their time is served. Not so the provincial authorities, who have charge of other penal institutions. Though they may have brought a penniless man hundreds of miles to jail, they won't raise a finger to help him get back home again. Actually, they add a further penalty to a sentence already served—the hardship of a form of exile and starvation.

Attorney-General Wismer may say no funds exist to return such prisoners to the place of their sentencing. Then funds ought to be found if the King's government is to avoid the shame of dragging the King's justice into disrepute.

It is all very well for B.C. to compare its enlightened penal system with Ontario's—but at least Ontario doesn't transport prisoners hundreds of miles from their homes to undergo punishment, and then coldbloodedly leave them stranded on the jail steps.

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The Family That Prays Together Stays Together

THE ABOVE IS THE SLOGAN under which a great crusade is now under way in all of Western Canada and Alaska, the aim of which is to restore family prayer in the homes of all Christians in this vast area. Primarily, the crusade is directed to the 600,000 Catholics living in Western Canada and Alaska, to induce them to sign a solemn pledge in which they bind themselves to the family recitation of the Rosary every day of their lives. But it is also hoped to reach the many thousands of earnest Protestants who also live in this area, so that they may be influenced to join their Catholic neighbors in beseeching God, through the intercession of the Blessed Virgin Mary, to bless all mankind and to give peace and freedom and happiness to all men.

MANY INDIAN LEADERS are taking an active part in this crusade, and will do their utmost to persuade their people to join in this chorus of prayer for the welfare of man. Just like their white neighbors, thoughtful Indians all over the West are concerned over their common problems of juvenile delinquency, broken homes, divorce, and the other evils that today beset the Christian family. They are confident that, if the solidarity of the family unit can be re-established, society in general will benefit; for the family unit is the cornerstone of the Christian community.

THE LEADER OF THIS crusade is the Rev. Patrick Peyton, who has devoted his life to this work, and hopes that eventually the whole world will succumb to its influence and find its way back to God and to international peace and brotherhood. Father Peyton is also the founder of the Family Theatre, which is broadcast weekly over more than 700 stations in the United States and Canada. This is rated by many cities as the "Greatest Show in Radio." Free time is given by the Mutual Broadcasting System every week that is valued at \$15,000 weekly. The greatest stars of Radio, Broadway and Hollywood give their services in order to promote family prayer in all homes, Protestant, Jewish and Catholic.

Lord Halifax, in a recent speech in Canada, said: "Never did people need prayer more than at the present time. Yet in their hour of greatest need they have lost that which was indeed their birthright—the knowledge of how to pray."

REVEREND ALEX R. SIMPSON, O.M.I.,
 Fort St. James, B.C.

A LETTER FROM SASKATCHEWAN

Rev. Canon E. Ahenaken, DD

A letter from Reverend Canon E. Ahenaken, D.D., Indian, Church of England Clergyman.

August 10, 1949

Mrs. Armytage-Moore,
 Publisher, *The Native Voice*,
 429 Standard Building,
 Vancouver, B.C.

Dear Mrs. Armytage-Moore: I want to thank you for sending me sample copies of *The Native Voice*. I have enjoyed reading them very much. While many people have, I suppose, realized the power of the printed word, no one has ever before attempted to do the seemingly hopeless task of producing an all-Indian non-sectarian paper.

THE NATIVE VOICE has shown that most things are possible if the right people are behind to direct and push.

I sense a fine enthusiasm as I read through the pages; I am sure the Indians of B.C. must be far more aware of the need of action at this stage than we on this side of the mountains are. It shall be theirs to lead their Native Brothers to a better life.

I REALIZE THAT in producing *The Native Voice*, there must be the usual discouragement, etc., but such are the natural accompaniment to efforts made when people attempt to achieve worthwhile things.

With all good wishes,

REVEREND CANON E. AHENAKEN, D.D.,
 Indian, Church of England Clergyman,
 Box 267, Kimstino, Saskatchewan.

Legend of the Indian Pipe of Peace

By BIG WHITE OWL

IN THE beginning, when the world was young, clean and fair, and the Lenni Lenape were all one people, there arose a great dispute amongst them about the tooth-charm of a certain monster bear.

And, according to legendary accounts, the council fires of the great Lenni Lenape nation did burn for many days and nights, but they could reach no satisfactory agreement—it seemed impossible to settle their differences. Only after much ado was it finally agreed that they should separate into groups.

And so it came to pass that many clans or families went their various ways, and in due time many tribes of new people were to be found, all speaking strange dialects and new languages, also worshipping in diverse ways.

"NANABOUSHA"

WE ARE told by the wise ones that a very long time ago, a certain gifted being, namely, "Nanabousha," the grandfather of human beings, the grandfather of men—when He saw that His red children were quarreling and slowly drifting apart, bowed low His head because He pitied them very much. And soon thereafter, it came to pass, the great Nanabousha stood upon the summit of a mighty mountain, calling His wayward red children unto Him. And when they were all gathered together in a great assembly, He broke off a piece of red stone at His feet and began to fashion the first "Holy Pipe." When it was completed, He filled it with the leaves. He plucked off a certain plant, and He blessed it. Then He built a cedar fire which He called "The Fire of Peace," and from this fire He did light the Holy Pipe, and He smoked it before all the tribes. While He smoked He talked with them, and there was a great peace.

And it came to pass that He gave them the Holy Pipe as a gift, and instructed them to go to a certain place to find a plant growing there which came to be known as Indian tobacco. . . . And He told the tribes assembled there, whenever they were fighting amongst themselves, whenever they were in

Canon Ahenskew III in Hospital

We regret to announce the serious illness of Canon Ahenskew. He entered the Victoria Hospital, Prince Albert, on August 27. We understand that his condition is improving. Canon Ahenskew has devoted his life to the work of his people in Saskatchewan. The Native Voice expresses a wish for his speedy recovery.

great distress, if they would bring the Holy Pipe in their midst it would immediately cleanse their eyes, ears, throats, and their hearts of all evil, and as the smoke from the Pipe ascends on high, PEACE would be restored amongst them.

And so from that dim and distant day when the gifted being, Nanabousha, the grandfather of men, stood upon the summit of a mighty mountain to light the Red Stone Pipe from the Fire of Peace.

That same Holy Pipe has been held as a sacred instrument ever since that time, and the mandates it represented were unquestionably obeyed at all times, under all circumstances, and at all places!

GREAT INFLUENCE

NOW BEFORE I conclude this little story, I should like to add that, although the white races have their peace symbols, peace societies, peace advocates, etc., not one of them has ever exerted so great an influence for Peace and Brotherhood of man as did the Red Indian Pipe of Peace.

In the old days, no Indian altar was ever complete without the Holy Pipe, and no Indian ceremony could be effective without it. Yes, it was used at every council meeting, and at all religious and dance ceremonials. It was used by the Medicine Man to comfort the dying and to aid the sick. It was smoked by the Indian Scout to bind his word to the sacred truth. It was smoked in salute and reverence to the rising and the setting sun. It was smoked by the Red Man who mourned for the passing of a loved one. It was smoked that it might bring peace and solace to the grief-torn heart.

WHITES DIDN'T UNDERSTAND

BUT RIGHT from the beginning, when white men began trading with Indians, they failed to realize that the Indian Pipe of Peace stood for that which the Church, State, Culture and Flag, all combined, represented to them. And simply because they did not, or could not understand its full meaning, they abused it. They cast it aside as a silly and trifling thing—they even trampled it beneath their roughshod feet, and they said: "What do these barbarians know about peace!"

"Peace on Earth and Goodwill to All Men," that wonderful ideal which the white race may never completely realize, was symbolized by the Red Indian's Holy Pipe. And with all my heart, I honestly believe, that under the society of



MR. JACK MILLER, a Mohawk Chief, is President of the Brantford Branch of The Indian Defence League of America.

Iroquois League of Peace

By BIG WHITE OWL

The League of Peace Pageant, depicting in minute detail the true life of the Iroquois Indian nation before the advent of the white man, held recently (August 11 and 12, 1949) at Ohnedagawah (Great Pine) Amphitheatre near Ohsweken, Ontario, was a great success.

This first portrayal of the ancient Indian League of Nations in the New World was attended by many prominent people from all parts of United States and Canada, including a member of the League of Nations Assembly of Lake Success, New York, who was so deeply impressed by this graphic and historical pageant that he asked the Indian Players if they would be willing to stage the same pageantry at the Madison Square Gardens in New York City sometime during the year 1950.

The League of Peace Pageant was sponsored by the Canadian Branch of The Indian Defence League of America.

Doctor Strike Hits "Rebel" Tribe

ROCKY MOUNTAIN HOUSE, Alta., Oct. 3.—Medical treatment for an anti-treaty, rebel tribe of 250 Indians in the Rocky Mountain House district posed a problem today.

Two local doctors, A. C. Greenaway and V. Laing, stood firm on

the Pipe of Peace, the so-called wretched barbarian, the savage Red Indian, has contributed the most convincing and effectual effort at forming and establishing the first United Nations, the first League of Peace ever made upon this, our mother, the Earth!

their stand that they could treat only emergency cases among the Chippewa band because of "unsatisfactory payment."

They said they took the action when 16 months of negotiating with federal authorities for better remuneration brought no results.

They added that they had been offered \$1200 as blanket payment for the work, and accepted.

The offer, they said, came from Dr. E. L. Stone, regional superintendent of Indian health services at Edmonton, who later suggested they treat only emergency cases until they received government assurance that their accounts would not be taxed on these cases.

Synod Asked To Aid Work Among Indians

HALIFAX.—A stirring appeal for more church help for B.C.'s north coast and northern Canadian Indians was sounded at the seventeenth general synod of the Church of England at Halifax recently.

Dominion Government Indian Superintendent F. E. Anfield of Prince Rupert said church work in the northwest is at an "all time low."

He told delegates tribes have no clergyman to perform marriages and 30 percent of children are illegitimate.

"Economically the Indians are among the most prosperous people in Canada," Mr. Anfield said.

Noted Linguist Studies Indians

PORT ALBERNI—Morris Swadish, talented American linguist, is doing research work on history and habits of the West Coast Indian tribes.

Presently located on the Alberni Indian Reserve, assisted by Jerry Brand of New York, and accompanied by his wife and daughters, Deborah and Dairy, he expects to complete his work by Aug. 24.

His work is a continuation of the program started by the late Dr. Edward Sapir, once chief anthropologist of Canada and published under their joint authorship in 1939 titled "Nootka Texts."

MR. SWADISH has abbreviated a course in writing the native language and has made available mimeographed texts to local Indians. Time necessary to learn the written language is said to be four hours.

Swadish is an expert at languages and served with the American Army. He is the author of the Chinese textbook "Chinese in Your Pocket," produced for the invasion armies of Burma.

He is conducting his present research into family relations and war histories of Barclay Sound tribes under a grant from the Social Service Research Council of Washington, D.C. He spent a period at Port Renfrew in similar studies during the summer of 1931.

HE PAYS HIGH tribute to Alec Thomas, local native, who compiled 2500 pages of manuscript recording Indian history for Dr. Sapir and who is currently assisting Swadish.

Other natives assisting in the recording of Indian philosophy, history of wars, potlatches, explanations of rituals and legends include Old Tom, Douglas Thomas, Old William, Captain Bill, Old Tlahota, Big Fred and Peter H. Kiskish.

Younger men assisting are Hamilton George, well-known skipper of seineboats, Frank Williams and Alex Thomas.

He suggested that "our bishops must see the wisdom of encouraging and opening wide the opportunities" for a native Indian ministry.

"Let them be pastors to their people," Mr. Anfield said.

The superintendent said there should be greater liaison between the mission schools and the diocese with greater attempt made to get Indian children into Canadian provincial schools if they show an aptitude for a vocation.

A motion strongly supporting the church's work among the Indians and asking a survey of Indian conditions by a bishop or other competent expert was passed.

Rev. J. W. Ellis of Carcross, NWT, told of the church's work in the Yukon diocese with only four ministers and one deacon in competition with from 20 to 25 priests of another communion.

NO MINISTERS

Rev. Thomas Greenwood of Yellowknife, NWT, said some Anglican missions have not had ministers for 45 years.

The synod's commission on church marriage and divorce laws reported today it was "stalled."

Dr. R. C. Slagrove of Hamilton, commission chairman, said the body intended shelving for the present the issue of amendments to the laws.

If the commission's report is adopted, the matter could be tabled until the next synod meets in three or four years or dropped entirely.

Delegates adopted a resolution asking its general board of religious education to make a complete study of provincial educational systems.

The motion placed emphasis on the "philosophy of education" and "the purpose of education which they have in view."

RE-MARRIAGE

The Synod today passed a resolution permitting the re-marriage of persons where nullity of the previous marriage has been established by the church.

Before gaining final approval, the motion must be passed by the House of Bishops.

Previously, re-marriage was possible in cases where civil courts returned verdicts of nullity—no marriage—but not divorce or dissolution.

The motion provides for a review of the factors behind the separation and if the church can establish nullity—regardless of the civil court verdict—re-marriage is permissible on the grounds that there has been no previous marriage.

EARLY DAYS

This account of early days is told by Canute L. Clesselston, born 1868, as was told him by his Grandfather Chief Clesselston (John Baptist).

Canute has three sons and two daughters—Theresa, aged 60 years, Christopher, Alec, Bengamin, Margarete. Henry Toshly is also a relative descendent of Chief Clesselston.

As told to Joseph Elliott by Canute L. Clesselston, born 1868, 81 years, Cowichan Indian Reserve.

BORN 1868 — 81 YEARS

ACCOUNT OF THE EARLY days in dealings between Sir James Douglas, Governor of the Crown Colony of Vancouver Island and Native Indians of the Cowichan tribe. Chief John Baptist of Comeakin Band made contact with Sir James Douglas on behalf of the Cowichan Indians. After the Indian dancing season was over Cowichan Indians migrated to Versevius Bay Salt Spring Island to wait the coming of the herring which spawn there in the spring. Herring is cured by smoking and drying; natives also dried the spawn harvested on evergreen boughs; this was harvested in the month of March.

DURING THEIR waiting period, Sir James Douglas was passing on his warship and saw the Indians camped on the beaches. He, Sir James Douglas, wanted to know why the Indians were camped on the beaches. When Sir James Douglas came ashore he met Chief Clesselston and inquired why the Indians were there at Versevius Bay at that time of the year. Chief Clesselston told Sir James Douglas this was an annual event; herring was one of their main foods at this season.

SIR JAMES was glad to know these particulars before surveying the reserve for the Cowichan Indians, Cowichan Indian Reserve of 14,000 acres in the year 1860; this was to include a fishing station at Versevius Bay S.P. Island. When the survey was completed Cowichan Indians were told this is your land and no one will interfere with you; fish and hunt as formerly, you and your children and those that follow after you, also was told Indians may hunt on any unoccupied crown lands.

COWICHAN INDIANS were satisfied with that understanding. He also told the Indians the Imperial Government had no money to make a settlement for lands that the Indians surrendered to the crown colony but the Indians would receive a settlement some future day. The reserve as it is today has been reduced to approximately 8,500 acres.

INDIANS ARE ARRESTED for not having a permit to fish from the Government. This is not fishing and hunting as formerly—all desirable salmon have passed before net permits were issued, namely, Spring and Cohoe Salmon. The Indians are allowed to harvest chum salmon which is not a desirable fish for daily consumption. Weirs were removed. Promised nets to replace weirs—only aged Indian given nets, younger Indians given spear permits; remove ruling Indians, must have permits to fish on own reserve then we will be satisfied to fish without fear of prosecution, for identification only.

PERMITS WERE issued for identification for local Indians only. Many Indians were fined for not having a permit on their person while fishing (left at home). Canute L. Clesselston's net was confiscated. . . . promised net will be returned when salmon passed. NOTE: Canute is over 80 years—net not yet returned. Notice to trespassers: Notices placed at different points on the Indian Reserve, signed by Duncan C. Scott, until his retirement; successor Harold W. McGill, Director of Indian Affairs. Notices disregarded. White people disregard Indian boundaries.

Christie School Pupils Win Cup

By REV. P. J. SHEEHAN, O.M.I.
Principal

The pupils of Christie Indian Residential School, Kakawis, B.C., west coast of Vancouver Island, won the Oskenton Cup. This silver cup was awarded to the school submitting the most outstanding collection of entries at the seventh annual exhibition of work by native Indian school children of B.C., sponsored by the B.C. Indian Arts and Welfare Society, in the Provincial Museum, Victoria, B.C., from July 7 to 21.

Christie School's name has been engraved on this cup which they

will be able to keep for one year.

In the senior group, Elmer George, age 14, and Frank Lucas, age 12, tied for third prize in their fine enlargements of early Nootkan illustrations.

Elmer George's winning poster was a reproduction of a mural painting from a pair of partitions of the type set up inside the early big plank houses of the Northwest tribes. This set showed the Lightning Snake, Woold, and Tootooch carrying away Killer-Whale.

The winning poster of Frank Lucas depicted a Hesquiat Indian making a dug-out canoe.

A Bit of History

Brotherhood Asked Old-Age Pensions In 1945

MR. D. S. HARKNESS (Calgary East) moved:

That, in the opinion of this house, the government should take into consideration the amending of the Old Age Pensions Act at an early date so as to extend its provisions to the Indians of Canada.

He said: Mr. Speaker, I am bringing forward this resolution in the hope of having corrected what appears to me an anomaly in the Old Age Pensions Act, and in the further hope that the house will correct the injustice which is at present being done to the original inhabitants of this country by our old age pensions legislations.

A short time before the present session of parliament opened, the hon. member for Calgary West (Mr. Smith) and I paid a visit to the Stony Indian Reserve at Morley, situated between Calgary and Banff, for the purpose of seeing for ourselves what the position of the Indians there was. At the first home we visited we found an old woman whom two other people had to help up off the floor where she was sitting. The old woman we found was a charge upon the son. This man had a family of three children, whom he had considerable difficulty in supporting. In fact, shortly before our arrival his only food stock, which was potatoes, had been frozen. Upon making inquiries we found that this old woman did not draw the old age pension and further that the Indians alone amongst all our citizens are the only ones who do not come within the provisions of the Old Age Pensions Act.

Several Aged Indians

Travelling about the reserve that

These extracts are from a speech by Mr. S. D. Harkness, member for Calgary East, made in the House of Commons on October 24, 1945, regarding the proposed extension of Old-Age Pension provisions to the Indians of Canada. Included in Mr. Harkness' remarks is a letter sent to the then Prime Minister by the Native Brotherhood of B.C.

day we came upon several other aged Indians unable to look after themselves who were a charge upon their sons and daughters. All the Indians on this reserve are living under very precarious conditions and have great difficulty in getting enough to eat.

In answer to our inquiries why the Indians do not come under the provisions of the Act, we were told that they had been excluded, it was believed, because of administrative difficulties. The provinces administer the Act and there was difficulty because the Indians are wards of the Dominion government; but I submit that if this was the reason it was a very poor one, and that it is extremely unjust to our Indians to exclude them from old age pension benefits on such grounds as that. Further, if there are administrative difficulties so far as the provinces are concerned, I see no difficulty in the Indian Affairs Branch, which is already provided in our administrative set-up, looking after the payment of the old age pension to our Indians. The Indian Affairs Branch has quite an extensive set-up which I believe is quite good, and I do not think it would strain them unduly if the administration of old age pensions for the Indians were handed over to that branch.

I was told that another reason given for the Indians not coming under the Old Age Pensions Act was that old and indigent Indians are provided with monthly rations. I have a copy here of the basic rations provided. It was given to Mr. John Laurie of Calgary, who has interested himself in improving the conditions of our Indians, by Mr. Hoey of the Indian Affairs Branch, and I should like to read to the house what the ration consists of. It reads:

Basic Ration

Here is the basic ration. There may be some small differences in

different parts of the country. A calorie is a unit of food value. Three thousand calories a day is said to be enough for a fairly active man. This is the official list:

Scale of Monthly Rations for Indians on Relief

Note that, "Indians on Relief." The list is as follows:

Food:	No. of lbs.	Calories
Flour	24	38,300
Rolled oats	6	10,932
Sugar	2	3,610
Lard	3	12,240
Beans (dry navy)	5	7,440
Rice (white)	2	3,176
Cheese (cheddar)	1	1,783
Meat component at 20c lb.	5	5,568
or—		
Meat component at 10c lb.	10	11,136

Total maximum calories for one month 88,617

Recommended daily allowance for moderately over active man, 3,000 calories.

Meat component calculated at 2-5 beef, 2-5 fish, 1-5 salt pork.

No food value in baking powder, tea, salt.

While this ration provides what is considered a sufficient number of calories for an active man, I submit that no nutritional expert would give it his or her blessing as a well-balanced or adequate ration. I further point out that the money value of this ration is between four and five dollars. In fact, in most places it would run close to four dollars and in other places under that amount.

Letter from Mr. Laurie

I have a letter here from Mr. Laurie, in which he gives some further details in connection with this ration. He says:

There are minor differences sometimes seasonal, in case of

canned tomatoes which are very occasionally given out on some reserves. I do not believe rolled oats was given at Morley nor is the quantity of lard constant, sometimes coming to one pound only. Edmonton agency about a year ago was giving only one pound of same at Wabamun reserve, commonly called Paul's Band. This meat component I have never seen. They usually get beef with the bone in or cold storage elk if the game authorities happen to be slaughtering some off. Again and again from various sources I hear complaints about the meat being mouldy or high. Curiously enough, the Indians do not seem to care for high meat. Where there is a Band or Trust Fund, the cost of relief is often largely charged against the income from the Band Funds. Also, Welfare Work costs, such as odd sums to aged chiefs, come from the same source.

I contend that the provision of this ration is a very poor and inadequate substitute for the payment of old age pensions.

Establishing Age

A further difficulty which has been mentioned in connection with granting old age pensions to Indians is that of establishing their age. I do not think that this is a matter upon which too much emphasis should be placed. The statement of the aged Indian concerned and that of other members of the tribe should be sufficient in the case particularly of Indians who are obviously old and feeble. In a large number of other cases suffi-

(Continued on Page 13)

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Continued from Page 3

Closure Hits West Coast Native Fishermen

the West Coast being suddenly closed to seine fishing and the bombshell manner in which it was presented. The Native fishermen, who in past years had prepared for the fall run of salmon, and the cost of seines and nets was involved. This was indeed going to work a hardship on the people of the West Coast as this was their sole and last means of earning enough money for the long winter. If complete closure was intended for the year, it would be necessary for the fishermen and their families to appeal for aid for the winter. Also pointed out was the need for more rigid enforcement of the

Fishery Regulations regarding the action of the deep sea seiners who were taking advantage of the inadequate supervision of the Fishery Department.

Supervisor Notes

The Chief Supervisor took notes of the report of Moses Smith and assured the delegation that these requests would be taken care of. The reason for the closure was outlined by Supervisor Whitmore and reports from the West Coast Fishery Officers were read. These contained a complete report of the decline of salmon since 1940 and unfortunately, 1945 proved a very

poor seeding year in the majority of the spawning streams. Since 1949 was the return year for these fish, it was with this in mind that the closure was established. The 1949 run would be watched with great interest and it was hoped that the run would show some kind of an increase, thus eliminating closures in future years. If an unexpected run of fish showed and overseeding became possible, the department felt that an opening could be established for a short period. The possibility of this, of course, was very much in doubt.

Stream Obstructions

Paul Sam, representing the Ahousat Band of Natives, reported on the conditions of the spawning grounds. Stream obstructions were in evidence everywhere, and he stressed the need of the Fishery Department taking some action to have these streams cleared. Paul Sam pointed out the fact he had on several occasions taken fishery officers of the West Coast and showed them the actual damage that these obstructions caused. Thousands of salmon fry were found dead or dying and this was caused by the log and debris jams that impeded their migration. Also proved to the officers was the fact that not only were the main rivers and creeks affected, but also the tributaries and these were the main seeding beds of the salmon, being small and with less chance of damage. It was a common thing to watch huge stumps and roots gouging out the spawning grounds as these obstructions moved toward the river mouths, and with them went the fry.

Extensive Seining

Teddy George, representing the Ahousat Trollers' and Seiners' Association, also reported on the extensive seining operations of the large fishing craft that oftentimes penetrate within the three-mile limit. Tofino Inlet was a recent example, and when the large offshore seiner finally completed its hurried operation, it had completely obliterated the school of salmon that no doubt would have spawned in the surrounding creeks. He also stressed that the Fishery Department enforce regulations that prohibit this type of fishing. Mr. George also confirmed statements of Moses Smith and Sam Paul regarding the desire to co-operate with the Fisheries Department in the all-out battle for the conservation of salmon.

Chief Jack Peter of the Ohiat Band, was also making representations on behalf of the Alberni Canal Natives and took part and co-operated with the petition of

the Ahousat members of the Native Brotherhood of B.C., and offered many valuable suggestions regarding the closure of the West Coast to fall fishing with seines, and expressed the hope that some means might be found to benefit the Natives should the closure be confirmed for 1949.

Tour to be Made

The Fisheries Department, realizing the importance of the closure and the hardship that could result, began immediate action. Their first move was to select a man who would tour the West Coast immediately and make a report of the actual conditions of the closure. Mr. Lawrence Young from the Prices Board was appointed, and a meeting was arranged with the delegates from the West Coast and the Business Agent.

A meeting was held at the Native Brotherhood office and Mr. Young, in company with the delegates, began making arrangements for his tour.

Every means of assistance will be given to Mr. Young and full co-operation will come from the West Coast Bands. A full report would be forwarded to the Native Brotherhood Business Agent at the conclusion of the investigation and again presented to the visiting delegates.

Other business was discussed and the decision arrived at was that since the Fisheries Department was investigating, the proper procedure was to wait until the Assistant Fisheries Officer made his report.

Mrs. Mary Lipsett Honored By Indians

By MILDRED VALLEY THORNTON

With rare old masks of bear, eagle and thunderbird looking on, and surrounded by totem poles, ceremonial robes and innumerable examples of Indian art, a white woman was given a name recently which she cannot even pronounce.

Mrs. Mary Lipsett was very conscious, however, of the honor conferred upon her at the Lipsett Indian Museum when she received the Kwawkwalth name of Ha-wini-po-la-o-gua which means "a matriarch to whom many come for good counsel."

Mrs. Mary Prest of Laidlaw was bestowing her own mother's name on Mrs. Lipsett and at the same time presenting a portrait in oils of her mother who was familiarly known as Qualicum Annie during her lifetime.

To give the name of one's mother is the greatest honor the Kwaw-

kewlth could bestow and they were honoring Mrs. Lipsett as one who has done much to bring the talents of the Indian people to public notice.

In introducing Mrs. Prest, E. L. Neel traced the historical and legendary significance of the name which dates back more than 500 years.

Among out of town visitors present for the event were Mrs. Teresa Commodore and Mrs. Elizabeth Scott of Laidlaw, George Reid and Albert Prest, Hope, and Mungo Martin, Fort Rupert.

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KWAWKEWLTH AGENCY

Modern Health Centre For Alert Bay Natives

By MAISIE ARMYTAGE-MOORE

Within recent months, I have had the great privilege of visiting many Indian villages throughout the province of British Columbia. During this extensive trip I paid a short visit to Alert Bay, which is headquarters of the Kwawkewlth Agency.

While there, Mr. M. S. Todd, Indian Superintendent, very kindly conducted me on a tour of inspection and what I saw first-hand convinced me real progress is being made in the administration of Indian affairs. I felt, therefore, others would like and should know what is being done and am submitting this short article for the benefit of those interested.

HEALTH AND WELFARE

In 1945, the Federal Government of Canada transferred the responsibility of giving free medical services to Canadian Indians from the Department of Mines and Resources to the Department of National Health and Welfare, Ottawa. Following this transfer of responsibility and authority to new administration, the medical services was then placed directly under the Department of National Health and Welfare.

To give medical services to 130,000 Canadian Indians living throughout the nation in isolated and remote places, was recognized by the Minister, the Honorable Paul Martin, to be a tremendous task if adequate and efficient services were to be given. Thus the Indian Health Services was born, and Dr. P. E. Moore was appointed Director in charge of this new branch of the Department of National Health and Welfare. Indian Superintendents and Agents, as field representatives for the Indian Health Services, continued to carry on the local administration of medical services to Indians under the direction of the Department of National Health and Welfare.

WISE, TIMELY DECISION

The decision by the Federal Government to place the administration of rendering medical services to Indians under the Department of National Health and Welfare was very wise and timely, which has been demonstrated in a large measure as years pass through construction of new hospitals, health centres and nursing stations.

Personnel has also been largely increased by appointment of many splendid Doctors and Public Health Nurses who give their full time rendering medical services to Indians.

Public Health Nurses have been stationed throughout the land, many in isolated places, where immediate aid is given pending the arrival of the doctor. These Public Health Nurses are all graduates

in their profession and in addition have taken special training for this highly specialized work. They live at Nursing Stations and Health Centres centrally located where furnished quarters are provided by their department.

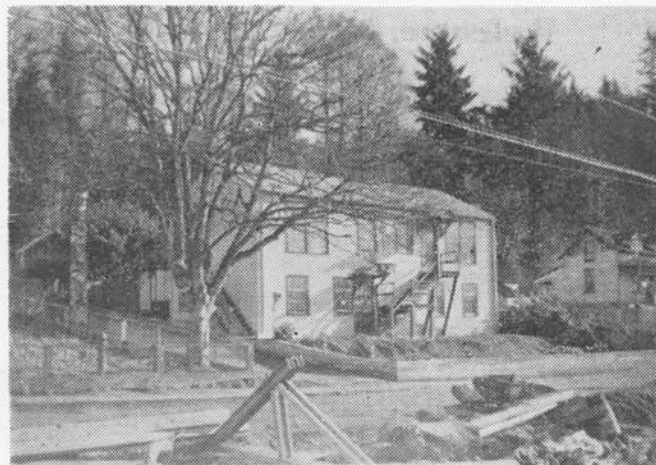
Every Public Health Nurse has a district to serve and often travel to very remote places by various means of transportation to give aid to sick Indians and make periodical visits to settlements as a routine check and follow-up for preventive measures. In addition to giving first-aid, instruction in hygiene, home nursing and proper diets is part of their routine work. Clinics are regularly held and X-rays taken which means a great deal of follow-up work, particularly with the extensive T.B. program which is relentlessly being carried on. A full supply of drugs, medicines, etc., is carried at each Health Centre and available free to all Indians.

NEW MODERN CENTRE

At Alert Bay, B.C., headquarters of the Kwawkewlth Agency, a fine new modern Health Centre, built out of a former prefabricated Army building, has been constructed on recommendation and under supervision of Mr. M. S. Todd, Indian Superintendent of the Agency. This two-storey building, known as a Health Centre, provides furnished accommodation for the Public Health Nurse, Miss M. Williams, R.N. It has a completely stocked dispensary, lecture and waiting room, out-patient examining room and doctor's office, all furnished with modern medical equipment. The structure itself is heated by a hot-water automatic oil burning furnace. The building is modern in every detail.

The Minister, the Honorable Paul Martin; Dr. Moore, Director, Indian Health Services; and his efficient personnel have and are giving valuable medical services to the Canadian Indians and deserve public support for their efforts. They are to be congratulated for the establishment of this splendid Health Centre which serves this community. It is seldom people in high places receive acknowledgment for good services rendered.

The Indian people want them to know they appreciate the medical assistance they are receiving and desire to say "Thank you very much."



Alert Bay Health Centre

News From Fort St. James

We, the people of Fort St. James, speak through our chief, Felix Antoine of the Necoslie Indian Band.

We want a day school under the same system as the white schools. We see through our own experience Indian children who have had the privilege of attending a public school and advance and know far more than those who have attended mission schools. So please print this letter in OUR paper, the Native Voice, where all may read and perhaps speak a word of help so our children might get better education and learn to lead better lives to be able to take their place as good citizens of Canada.

CHIEF FELIX ANTOINE.

(Editor's Note: With reference to Fort St. James Day School, we are given to understand plans are in

the offing for a day school at Fort St. James, but no announcement has as yet been made.)

Also discussed by Chief Felix Antoine and Councillor Edward Moise was the drilling for water. The lake water has been found to be impure for drinking as waste matter from all the camps around the lake is put into the lake.

We hope this will, through the paper, reach the right people. We would also like to send through the paper, our best wishes to Mrs. Maisie Armytage-Moore for all the help and kindness she has shown us, also for helping us to have a paper where we are free to express our wishes. We are sorry to hear of her illness and hope she is well and strong again soon.

CHIEF FELIX ANTOINE
COUNCILLOR EDWARD MOISE

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Welcome, Brother Assu



CAPT. GUY WILLIAMS of Kitimaat congratulating CAPT. DAN ASSU, of Cape Mudge and his crew on joining the Native Brotherhood of British Columbia. Capt. Dan Assu is the son of Chief William Assu, one of the oldest and most respected members of the Native Brotherhood of British Columbia.

Stronger Penalties Due For Fishing Violations

Mr. Ed. Nahaney,
Business Agent,
Native Brotherhood of B.C.,
508 Holden Bldg.,
Vancouver.

Owing to an outbreak of serious fishery violations in Fisheries District No. 2 earlier this month, and the suggestion that amongst a certain element of fishermen, radio-phones were being deliberately used to circumvent our patrols, and seemingly so far no method is immediately available by which this irregular use of 'phones may be stopped, the Department has been giving consideration to the question of invoking measures which might be expected to act as an effective deterrent to these illegalities.

Our fishery officers are greatly concerned at this stage, in that these illegal operations are taking away brood stocks earmarked for spawning ground escapement, and unless a proper realization of this is brought about at once there may

be a serious reflection in the returns in the cycle year.

The Department has authorized that a specific warning be issued at once to the Industry generally that future violations of the regulations will be dealt with severely, and that in prosecutions, confiscation, in addition to fines, will be strenuously pressed for from the courts. At this juncture it is being intimated that in any further violations confiscation of the nets involved, in addition to fines, will be asked for.

This letter is being written to other Associations, and its contents are also being immediately communicated to all fishery officers.

We would bespeak the full support of your membership in assisting in any way possible to bring about immediate discontinuance of these irregularities.

Yours very truly,

A. J. WHITMORE,
Chief Supervisor of Fisheries.

We Welcome you at . . .

FRASER HOUSE

MR. AND MRS. HICKS

PRINCE RUPERT, B.C.

A Victim Writes

TB Can Trim Toughest

TO YOU:

Have you ever heard of T.B.? If you haven't, find out about it now before you have it instead of just hearing about it.

It is no foolish saying to hear one say, "It does not depend on size or strength, for even the smallest can trim down the mighty" and this is definitely true with the little germ of T.B.

I thought I was a very tough guy and true, I feared nothing and no one, but before I knew it thru' obstinacy to the clinical call, a little guy I now know well as T.B. beat me up so bad I had to holler for help and I am telling you I almost got to the stage in life where you may have now been saying "Here is one man who has entered the state of permanent retirement."

NO FUN TO HAVE TB

It is no fun to have T.B. and I am telling you it is no fun to go around, even unconsciously, spreading the "death agent," because when you find out (and I hope you don't wait until T.B. has wounded you like it has wounded me) you have T.B. it really hurts your conscious to realize how much you may have caused to suffer so needlessly your loved ones and perhaps even a distant stranger because you say "I didn't think I had T.B."

T.B. does not depend on "thinks" T.B. is no respecter of persons. T.B. if it strikes and if unchecked in time can knock down even a Charles Atlas.

DAD DIED OF T.B.

My Dad had T.B. He died of the stuff, I loved my Dad and I was with him all the time he was alive. I used to get as close to him as I could, little knowing that in doing so I was picking up the disease and in leaving his bedside I would in turn give the deadly disease to another whom I may get in contact with. I do not blame my Dad for my malady. No Siree! It wasn't his fault that I have it now. It was all

my own. Had I heeded the call of the clinic, had I read the right books such as "Your Health" and so forth, instead of wasting my time on funny books and other such trash which are entirely unprofitable for the mind and sometimes even destructive, I tell you I would not have suffered with T.B. this far.

ESPECIALLY TO NATIVES

I write this specially to my Native Brothers and Sisters who are trying their utmost to completely exterminate the most obstreperous public menace called T.B.

I am sure that if T.B. among the Natives is checked and put under control and led to a final extermination by the grotesque implements of our white Brother, we shall no longer be referred to as the "Vanishing American Indian" I believe T.B. has a great part in tagging that hurtful phrase on us.

Let us work together with our white brothers and help them eradicate tuberculosis and at the same time erase these hurtful slogans of both European and American brothers.

Let's put in the front pages of tomorrow's history how surprisingly the Native Indians are increasing instead of decreasing. I speak through much suffering experience.

I am now at Victory's door to freedom from T.B. but only after much time spent in the hospital bed because of my delay in having a chest x-ray.

Hopefully yours in survival,
"JOE"

R. W. Large Memorial Hospital

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PERFECTION IN SEAFOODS

CD-18

The Family Rosary Crusade

By REV. P. J. SHEEHAN, O.M.I., Principal

SEVEN years ago, Father Patrick Peyton, of the Congregation of Holy Cross, was a newly ordained priest assigned to an unimportant position in Albany, New York.

Today, Father Peyton's name is known throughout the world and his achievements have been acclaimed as a modern day miracle.

A year before his ordination, Father Peyton had been stricken with a disease which threatened to incapacitate him for life. When his prayers to Mary, the Mother of Christ, were answered through his restoration to health; he determined to repay the debt he felt he had incurred by spending his life telling people about the power of the Mother of God—specially the power of her Rosary which he had recited since childhood every evening with his family.

In 1942 he began his crusade to restore the Family Rosary to the homes of the world by writing a letter to a bishop. He even had to borrow the four-cent stamp to mail it. But the reply was enthusiastic; the crusade was launched.

For three years Father Peyton spoke wherever there was an audience to listen to him; in churches, schools and auditoriums; to young and old; to church societies and to civic and business organizations. In Albany, New York, he opened a Family Rosary office to handle the inquiries which began to pour in from all over the world.

FAMILY THEATRE

A WEEKLY Family Rosary program over a local radio station set the pattern for the first

nation-wide Rosary broadcast on Mother's Day, May 13, 1945. The tremendous response from listeners of every faith convinced the Mutual Network (donors of the time) that the recitation of the Rosary was "good radio"; and out of its success grew Family Theatre.

Each week, Family Theatre presents an entertaining 30-minute radio play featuring two leading

On Sunday, September 4, the Archbishops and Bishops of the Roman Catholic Church in Western Canada and Alaska announced the beginning of a Family Rosary Crusade of six weeks duration. The objectives and progress of this Crusade should be of interest not only to Catholics, but to all who are seriously concerned with the many problems of modern family life. Crusade Director is Rev. Patrick Peyton, C.S.C.

stars of stage, screen or radio. A third star, acting as host, presents a one-minute Family Prayer "commercial" at the end of each program.

Family Theatre stars represent every creed and denomination. Now approaching its third anniversary on the air, Family Theatre is carried by more than 700 stations of the Mutual Broadcasting System and the Armed Forces Radio Service, and is heard by transcription in many parts of Canada and Latin America.

Family Theatre restricts itself

to recommending family prayer—any family prayer—to all the homes of the world. The yearly Rosary programs—Joyful Hour at Christmas, Triumphant Hour at Easter and The World's Greatest Mother on Mother's Day—are hour-long broadcasts built around the recitation of the Rosary and dramatization of the Mysteries. As many as forty Catholic stars have contributed their talents to give these programs a place among the best in radio history.

BEAUTY OF ROSARY

THE Rosary on the radio, however, is merely a means to an end. Its purpose is to convince people of the beauty of the Rosary and of the necessity for families to adopt it as the daily practice of their lives. Father Peyton is far more interested in inspiring families to say the Family Rosary themselves than in receiving high Hooper rating for his radio programs. The Family Rosary Crusade wants more Rosary homes rather than more Rosary listeners. For that reason the great Dio-

cesan Crusades were launched—intensive six-week campaigns for the restoration of the Family Rosary in every home of an entire diocese. To achieve this objective the Bishop, priests and people work together. No means of publicity or education is neglected. In the final week, an army of laymen visits every Catholic home to secure from each member of the family a promise of the daily Family Rosary.

The results of the first Diocesan Crusade in London, Ontario, were astounding: 90,000 pledges! 90 percent of the entire diocese promised the Daily Family Rosary!

In the fall of 1948, all five dioceses of the Province of Saskatchewan united in the second Family Rosary Crusade. Again there was a 90 percent response. More than 150,000 Family Rosary pledges were gathered by the workers.

LARGEST UNDERTAKEN

THE present Crusade in Western Canada and Alaska is the largest ever undertaken. It includes all eighteen Dioceses of Manitoba, Alberta, British Columbia, Alaska, the Yukon and the North West Territories.

New fields lie ahead. October 16, the concluding day of this Crusade, will mark the beginning of the first Family Rosary Crusade in the United States in Scranton, Pennsylvania. Other fields are also opening up to Father Peyton. His first moving picture has recently been completed. Called "The Road to Peace," it was produced by Twentieth Century-Fox and will be available for both public and private showings. Other short films are planned for the near future.

The end is not yet in sight. Father Peyton will not be satisfied until every Catholic home has the practice of the daily Family Rosary. He will not be satisfied until all the homes of the world realize the power of prayer and the need for it and begin to do something practical about it. Jews, Protestants and Catholics, of high and low degree, have helped him in his work from the very beginning. He feels his best way of repaying them is to inspire them with that faith which he himself has in the power of daily Family Prayer.

General Information About Crusade

Purpose:

The institution in every Catholic home of the practice of daily family prayer. Since the Rosary has always been the traditional Catholic family prayer, each Catholic family will be asked to pledge in writing its intention to say the Rosary together every day. Non-Catholics are urged to adopt as their family prayer whatever prayers they deem suitable.

Reason for Crusade:

In the world, in the nation and in family life there are strong forces working against the peace and happiness which all men seek. These forces are particularly apparent in our homes where the increase in broken homes, parental irresponsibility and juvenile delinquency threaten to undermine the fundamental unit of our society—the family.

Absolutely necessary is a return to the spiritual and moral principles which were the strength of family life in the past. As a means of doing this, nothing could be more effective or more fitting than

the universal restoration to home life of the practice of daily family prayer. No family which prays to God each day, fervently and confidently and as a group, can fail to receive the blessing of heaven, nor fail to realize better the bond of love and understanding which should unite them in the brotherhood of man under the Fatherhood of God.

Slogan:

"The Family that Prays Together Stays Together."

Scope:

The Catholic people of Manitoba, Alberta, British Columbia, Alaska, the Yukon and the Northwest Territories will join together in the promotion of the Family Rosary Crusades. In this vast territory are eighteen ecclesiastical jurisdictions: the archdioceses of Vancouver, Edmonton, St. Boniface and Winnipeg; the dioceses of Calgary, Nelson, Kamloops, Victoria and St. Paul; the mission vicariates of Keewatin, Whitehorse, Grouard, Mackenzie, Hudson Bay, Prince Rupert and Alaska; the Ukrainian dioceses

of Central Canada and Western Canada.

Director:

Rev. Patrick Peyton, C.S.C., founder and director of the Family Rosary Crusade, of Family Theater (broadcast weekly from Hollywood), and of special international Rosary programs on Christmas, Easter and Mother's Day. Father Peyton will be assisted by Associate Directors: Rev. Francis Woods, S.T.D.; Rev. Raymond Finam, C.S.C. and Rev. John Murphy, C.S.C.

Duration:

The Family Rosary Crusade of Western Canada and Alaska will begin officially on September 4 and conclude on October 16. A new Crusade, the first in the United States, will begin immediately in Scranton, Pennsylvania.

Method:

In every parish in the territory covered by the Crusade an organization of laymen will be set up. These laymen, in number approximately 40,000, will, during the final

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After Our Land, "Millionaire" Tribe Claims

By DON DELAPLANTE
Toronto Telegram

"LET'S barter evenly. You will give me one horse and I will give you one rabbit or, better still, you give me one pile of furs worth \$1000 and I will give you one second-hand musket which will probably blow your head off the first time you pull the trigger—"

That's the kind of deal—reminiscent of the chicanery of the bitter past—which the Indians of the Dokis band, reputedly "Canada's millionaire tribe," say is being offered to them. The proposition is Ottawa's answer to their efforts to obtain a bridge to connect their village on beautiful Okikendawt Island to the mainland.

In order to get the bridge, the Indians say, the Indian Affairs branch has informed them through Indian Agent J. Albert Marleau, of Sturgeon Falls, that they must sign away more than 20 miles of tremendously valuable shoreline of this island in the heart of one of Canada's most exclusive summer playgrounds.

The west and north shores will be turned over to tourist operators, they are informed—provided they sign. Then they will get their bridge and also a short road to connect them with the outside world. Chief Frank Dokis, 70, told The Telegram that the Indian agent has been attempting for several years to induce them to release their shoreline. He said he believed that the latest offer to construct the bridge is part of a concerted plan "to deprive the band of its birthright."

MAROONED FOR MONTH

THE DOKIS band is marooned on Okikendawt Island for a month each spring and a month each fall, during break-up and freeze-up when ice is unsafe on the French River. They claim the bridge is required because several of their number have died when unable to obtain medical attention. They have asked for it for many years.

The Indians have another complaint. Back in 1908, the Indian Affairs Branch sold huge tracts of white pine from the reserve to lumber operators. This timber belonged to the Indians. It was theirs

according to all the laws of private property, under a treaty made with the Crown and signed by a representative of Queen Victoria in 1857.

The Indian Affairs Branch is reported to have received more than one million dollars from the lumbermen. It was announced that the Indians would be given their money in 10 equal instalments; then the department changed its mind and decided to keep the cash in trust, turning over only the interest, at five per cent.

NEVER CONSULTED

IN NO case, the Indians say, were they consulted as to whether they wanted the timber cut, despite the fact that sawmill operations have a vital effect on their fish and game. They were never given details as to how much timber was contracted for by the logging companies, nor was any accounting of any description made to them concerning the cash involved. Today they haven't the foggiest notion as to how much money the government has in trust for them.

But they want to know. For in 1943 their monthly interest payments of \$19 per person were sliced to \$13—without notice and without explanation. At today's cost of living, \$13 gives them a bare subsistence, they say.

The only "record" they have is a pitiful document treasured by Chief Frank Dokis—treasured for the lack of anything else. Together with a copy of the treaty of 1857, he keeps it under lock and key in his neat frame house in the village.

ON FADED PAPER

IT IS a faded sheet of stationery of the Russell House, Ottawa. The date isn't even filled in and the print at the top of the page reads: ". . . 190 . . ." Below are a series of figures in pencil, one for each of eight tracts into which the logging operation of 1908 was divided. The figures total \$871,500 and beneath them are the words "Dues say . . . \$200,000."

The final total is \$1,071,500. The paper isn't signed. "I got that in 1910 in Ottawa when I asked a man in the department privately how much money there was," the chief said. "He wrote it out on the hotel paper. There must be plenty more

now, after all the cutting that's been done."

Chief Dokis said there were 250 Indians in the band and that the population had remained more or less static. He said he could not understand why the interest payments had been reduced to \$13 per month.

OTHER FACTORS

THERE ARE a number of other factors surrounding the affairs of the Dokis band which have effectively dispelled the Great White Father legend from their minds.

There is the matter of the Indian school on the reserve. For three years prior to the last term there was no teacher except a student who came over to assist the children in the summer. Even now, two weeks before school's opening, the Indians don't know whether there will be a teacher this year.

"When there was no teacher a lot of families moved off the reserve so their children would be educated. It did a great deal to break up our band. I don't think the Indian department tried very hard to get a teacher. But they managed to get lumber operators to take away our timber each year, without consulting us or telling us what he was doing," Chief Dokis said bitterly.

There is the matter of the war savings certificates. Many members of the band served in the armed forces and the remainder subscribed heavily to the certificates. The certificates haven't been redeemed yet. Those of the rest of the population have been long ago.

NO FREE HOSPITALIZATION

CONTRARY TO general belief, there is no free hospitalization for Indians. They are made to pay and pay through the nose, sometimes they claim.

Mrs. William Dokis said she was operated on for goitre in North Bay three years ago. Since then \$5 a month has been deducted from her payments. Her total bill was about \$190.

The Dokis band is still talking of how the department tried to make them buy dog tags for three years early in the war, in spite of the fact they lived in semi-wilderness. The charge was \$1 for a male and \$4 for a female.

"Lots of people were fined when they didn't get tags and the fine was deducted from their monthly payments," said Joe Dokis. He pulled out a dog tag dated 1941. The strange thing about it was that the tags were always dated a year back. They gave me this tag in 1942." Finally, the old age pension for Canadians is now \$40 a month. For Indians it is \$20. The Dokis band, like all other Indians, wonders why.

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—St. John 6: 35.

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NATIVE VOICE

Continued from Page 7

Brotherhood Asked Old-Age Pensions

cient evidence as to age exists, I think, to establish fairly reasonably within a year or two at least what the Indian's age is. I do not think that this point should be strained in the case of these people and the pension denied because what is looked upon as reasonable proof of age in the case of a white person cannot readily be provided.

Native Brotherhood

To give you some idea of what the Indians themselves think on this subject I should like to read a copy of a letter from the Native Brotherhood of B.C., addressed to the Prime Minister (Mr. Mackenzie King):

"On behalf of the native Indians in British Columbia, the Native Brotherhood of British Columbia urges upon you at this time to institute at the present sitting of the house a special bill or order in council granting to our aged and infirm Indian people a pension of forty dollars per month.

They would like to raise the ante:—

"We make this special request at this time as an urgent necessity, hoping for your prompt attention on a matter of grievance for our old Indian folk which is long overdue for consideration.

"Our old Indian people have devoted their lives in their special pursuits which benefitted the country as a whole while they were in a condition of health suitably able to carry on. At the present time some of our aged are receiving from the Department of Indian Affairs the shameful amount of four dollars per month, not in cash but in kind.

"This matter has been the subject of bitter contention among our original Canadians for many years and to our knowledge many letters and resolutions by citizens, churches and other organizations have been received by your government, asking for a square deal to our aged Indian folk, but as far as we know, all appeals have been ignored.

"The matter of urgency is brought sharply and decisively to our notice at this time by our returned Indian servicemen who demand of us to take action at

once, as they, the Indian returned soldiers, are not in the least satisfied to see the same old conditions of poverty existing among their old people in this day and age, as they return from overseas.

"We wish you to know that the issue of a decent pension to our senior citizens at this time is a matter entirely separate from our demands for the complete revision of the Indian Act which we hope is being considered by your government now. As we have informed you in the past we are still in complete readiness to proceed to Ottawa to offer advice to those handling the changes necessary, so as to enable them to bring into being an Indian Act worthy of the name, duly considering this modern atomic age of progress.

"Hoping and praying for your speedy action to relieve the suffering of our aged people in the meantime.

"We are, Sir, on behalf of your real Canadians,

"Yours respectfully,
CHIEF WM. SCOW,
President.

HERBERT COOK,
General Secretary."

Intelligent People

There is no doubt that our Indian population by and large is as intelligent as the white population. They see the conditions which exist just as well as we do, and they have come more and more to feel a sense of grievance and injustice at the general treatment they have received.

I have purposely not spoken today on the general Indian question, because I do not want this resolution to be confused by a long discussion on general Indian affairs and Indian betterment. I have kept my remarks entirely confined to the granting of the old-age pension to our Indian population.

I think the simple justice of bringing the Indians under the Old Age Pension Act, and so removing the disadvantages in that regard under which they suffer at the present time, is so obvious that I would be merely wasting the time of the house in putting forth any more arguments in connection with it.

Hotel Men Ask Drinks For Indians

Move to wipe out the Dominion Indian Act which prevents Indians from getting liquor in beer parlors to liquor stores was started recently by two hotel men.

Benny Abbott of Williams Lake and Art Gross of Squamish will bring the question before B.C. Hotels association convention which opened business sessions in Hotel Georgia.

The two men believed that the Indian is being harmed by not being able to enter a beer parlor or liquor store, or buy liquor.

Mr. Abbott said the act would be changed if the provinces got together and made representations to the Dominion.

The hotel men explained that Indians who live on the reserve and accept treaty money are barred from buying liquor or even having it on the reserve. Those Native Indians who leave the reserve and are enfranchised have the same right to buy liquor as the white man.

Enfranchisement is a legal process whereby an Indian forfeits any special right as an Indian and takes on the responsibilities of a white man.

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Mohawk Students Finish Tour Through Adirondacks

By RAY FADDEN

OLD FORT JOHNSON

From Amsterdam the group was taken to old Fort Johnson. There the group was given a warm welcome by Schuyler Voorhees, president of the Montgomery County Historical Society. Mr. Voorhees, himself a noted historian, showed the group the old fort with its interesting collection of old Indian and colonial relics. He gave the children some important tales connected with the ancient dwelling showing them several pieces of furniture owned by Sir William Johnson and other great men of the colonial period. The old building was used by Sir William Johnson in 1749, years before the War of the Revolution and when Mohawks lived in their beautiful valley. It still stands today, unchanged through the years.

Not far from Fort Johnson stands Guy Park Manor, built by Sir William Johnson in 1766 for his son-in-law, Col. Guy Johnson, also a prominent colonial figure. The structure in western Amsterdam is now a museum conducted by the D. A. R. organization. The visit of the young Mohawks to the colonial home of Sir William Johnson was made at a time when members of the Montgomery County Historical Society were preparing for bicentennial exercises to be held during the latter part of June.

FONDA COURT HOUSE

The next stop was at the Fonda Court House where the students visited a noted historian and authority on the Indian history of the Mohawk Valley, Edward Sheehan. Mr. Sheehan showed the students several ancient records and then took them to the ancient village site of the Turtle Clan of the Mohawks, Caughnawaga. This proved of special interest to the children because this was where their direct ancestors lived before they trekked north to form the present Caughnawaga Reservation near Montreal, Que. At the Caughnawaga Friary they were given a warm welcome by Father Thomas of the Caughnawaga Mission, also called the Kateri Tekakwitha Friary. Father Thomas and Ed-

ward Sheehan, both noted authorities, are well versed on the ancient Mohawk and colonial history of the valley.

Father Thomas gave the children a short history of the ancient village site and showed them the chapel. It was at Caughnawaga of the Mohawk that Kateri Tekakwitha, the Indian saint, was born. She was born in 1656 here, a village of the Turtle Clan of Mohawks. Through the influence of three Jesuit priests, who visited her father, she learned of the Christian religion. On Easter Sunday, 1675, she was baptized by Father Lamberville. As a young woman, she was skilled in doing such work as Indian girls were accustomed to do at that period. She was good at moose hair and porcupine quill embroidery. She often made wampum belts used by the Mohawks in their ceremonies. She could sew well and her ribbon and bark sashes were well known. Though she was very frail it is said that she was very ambitious and a good worker. She was likewise very virtuous and led a very pure life.

A Catholic Mohawk named Ogenratarihen took this girl to a Mohawk settlement near Montreal. She took a vow of chastity and thus became the first Indian nun among her people. She died April 17, 1680, and was buried south of the Lachine Rapids of the St. Lawrence River. Her entire life was one of purity and her remains in the Caughnawaga Church are said to have worked cures for those who believed in her. Both, near the place of her birth along the Mohawk River and of her death along the St. Lawrence River, contain monuments erected to her memory.

OFF TO JOHNSTOWN

After visiting Caughnawaga, the group headed over the hills to Johnstown where they saw the home and monument of Sir William Johnson. Sir William Johnson was the first official representative of Nation Confederacy. This man, strong in body, friendly in manner, attended and showed an interest in the Mohawk Councils. He also took an active part in the Indian sports and games and learned the Mohawk language. Johnson's fair dealings with the Six Nations became recognized by the Indian Confederacy. His appointment as superintendent of Six Nation affairs won the approval of the highest honor that the Six Nations could give a person. He was given the Mohawk name, Warraghiyagey (Chief of Affairs).

Sir William Johnson exerted all of his authority and influence to interest the British in the betterment of the Indian people. He did

much to improve farming and education among them. The last act of Warraghiyagey was to call a great council of the Six Nations at Johnson Hall to deal with questions arising from the breaking of the Fort Stanwix Treaty by the white settlers. He died during this council on July 11, 1774.

The young Mohawks found the old colonial building very interesting. They saw the ground where the many Iroquois councils were held and where Sir William had died. They saw Tomahawk marks left by Joseph Brant on the stairway inside the building as a sign to his people to spare this particular building, the home of old William. The caretaker of the building gave the students a great deal of history connected with the building and the region surrounding it. The memory of what was seen at this place will long be remembered by those who were with the group.

ON TO FORT PLAIN

From Johnson Hall the Mohawks headed back to the Mohawk Valley and on to Fort Plain. They followed the route that was once traced by the great central trail of the Iroquois. From time immemorial the Iroquois Indians used the Mohawk as a highway, with portages at falls and rapids. There were trails along both sides of the river, but the one on the Northern bank, passing through fertile country, was more traveled. Today, State Highway 5 and 58 follow these same routes. At Fort Plain the group were entertained with a nice luncheon at the home of Mr. and Mrs. Douglas Ayers. There they met a noted historian and author, Mr. Nelson Greene, a native of Fort Plain. Both Mr. Ayers and Mr. Nelson are authorities on the Indian and colonial history of the region. Both told the group interesting tales connected with the valley. The group also saw Mr. Ayer's large Indian collection, gathered from many a Mohawk village site along the valley.

Leaving the home of Mr. Ayers the group headed for Utica, passing several places of historical interest. They passed several

ancient Mohawk Village sites among which was old Fort Hendrick or Burning Sky, the great war-chief of the Mohawks, once had his home. Near this old fort is still standing the old Mohawk Church. This church was built on land belonging to Joseph Brant or Thayendanegea. The church dates from 1769 when the Upper Castle of the tribe was located here. It is the only colonial mission church now standing anywhere in the State of New York.

Here and there along the valley several ancient village sites were pointed out to the travelers. Among these were Otstungo, situated on a hill beside the Otstungo Creek; Garoga, an ancient village near Palatine Village of today; Cayutta, a stockaded village near Sammons-ville; Tenoaoge and many others. Tenotoge was called the Upper Mohawk Castle. It was the largest and most important of the Mohawk villages and acted as the western guardian of the Mohawk Nation.

HAMILTON COLLEGE

That night a tired but lively group of Mohawks passed a restful night in Hotel Pershing, at Utica. The next day they visited Hamilton College near the little town of Clinton. Here the great Oneida chief, Schenandoah, is buried and the region that they passed through was the territory of the Oneida Nation, their country be-

Continued on Page 16

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Continued from Page 11

Family Rosary Crusade

week of the Crusade (October 9-16) visit every Catholic home and request every member of the family (including all children of school age) to pledge themselves to say the daily Family Rosary.

During the five preceding weeks of the Crusade, every possible means of education will be utilized to instruct the people in the need and value of daily family prayer. These means will include: a series of sermons in every church, a special weekly newspaper — THE TIME (with a French edition, L'HEURE DU ROSAIRE), weekly Family Theater, special Family Rosary radio programs, school contests, outdoor advertising, car stickers, etc.

Success of Previous Crusades:

During the Crusade rallies will be held at key centres in every part of Western Canada and Alaska. At these rallies Father Peyton, members of the Hierarchy and public officials will speak on the purpose of the Crusade.

London-Windsor, Ontario. The first Diocesan Family Rosary Crusade (Spring 1948) achieved over

90 percent success; more than 90,000 Catholics made the Family Rosary pledge.

Saskatchewan. The first Provincial Family Rosary Crusade (Fall 1948) was also more than 90 percent successful; more than 150,000 Catholics made their pledge.

Co-operation of Press:

In both London and Saskatchewan, the press was most co-operative with the Crusade in its presentation of news stories and editorials.

Editors and publishers everywhere have been quick to see that every family—Catholic, Protestant and Jewish—stands in need of the spiritual and moral regeneration that can at least be begun with the adoption of the practice of daily family prayer. Since peace in the world and in the nation is the concern of all, irrespective of creed; and since it is beyond dispute that national character is dependent upon and derives from the character of the nation's homes—therefore, any movement which strives directly and solely to improve family life deserves the support of every right-thinking citizen.

92-Year-Old Indian Dies

CRANBROOK—"Isadore," oldest member of the Kootenay Indian tribe and a familiar figure in Cranbrook, has died at St. Mary's Indian Reserve.

Born in 1866 he outlived his wife and children. Surviving are grandchildren, great and great-great grandchildren.

As a youth he took part in the annual buffalo hunts of the tribe in the Macleod district of Alberta. He joined the gold rush on Wild Horse Creek and figured in plans for the Indian uprising which stemmed from the gold rush.

Later he helped build the first buildings of the little community on the reserve.

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Continued from Page 14

Mohawk Students

fore their removal to the West. In the Hamilton College Cemetery the group saw the headstone over the grave of Chief Schenandoah. His remains were transferred from the old Oneida Reservation in 1856 so that he might lie next to his white brother, Samuel Kirkland, the founder of the college.

Schenandoah, the Deer, was a famous Oneida chief. Schenandoah was always the warm and unwavering friend of the Americans. He was described by those who knew him as a tall, intelligent-appearing man of great physique. He was a man of great eloquence and solid judgment. During the Revolutionary War he believed in the cause of the Americans and on more than one occasion warned his white neighbors of British invasions. It is known that he saved the people of the settlements of German Flats by giving them timely warning. He and his warriors fought on the side of the Americans in all of their border wars along the Mohawk and surrounding territory. Trusty Oneida scouts were sent among the British in Canada and secured valuable information concerning the numbers, strength and movements of the British.

FOUGHT BESIDE GENERAL HERKIMER

Schenandoah and his warriors fought beside General Herkimer in the Battle of Oriskany, the fiercest and bloodiest battle of the Revolution. Gen. George Washington commended his services. It was he and his Oneidas who saved Washington's starving army at Valley Forge by bringing him several hundred bushels of corn at the time of his greatest need.

In 1775, while on an official visit to Albany in behalf of his people he was given liquor. He became drunk and the next morning he found himself in the gutter along one of Albany's streets. Everything of value had been taken from him including his chieftainship regalia and most of his clothing. He was so chagrined and humiliated that he resolved never again to become intoxicated, a determination from which nothing could ever move him. On one occasion he said to his people: "Drink no firewater of the white man. It makes you mice for the white men who are cats. Many a meal they have eaten of you." During his old age he became blind and almost helpless. Just before his death he said to his people: "I am an aged hemlock. The winds of a hundred Winters have whistled through my branches. I am dead at the top. The generation to which I have belonged has run away and left me. Why I live the Great Spirit only knows."

Schenandoah died at Oneida Castle, Mar. 11, 1816, reputed to be 110 years of age.

Leaving the grave of the old chief, the group headed for Rome and on north for their home on the St. Regis Reservation. Accompanying the group of 22 students were Mrs. Erma Smoke, Mrs. Mildred Munson, Earl Cranson and their teacher, Ray Fadden.

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FISHERMAN DROWNS IN HARBOR HERE

An Alert Bay fisherman drowned in Vancouver Harbor waters recently when he fell from a fish boat into the water.

The victim, Joseph Rufus, 39, apparently became lodged between two fish boats at Harbor Navigation docks, at the foot of Gore.

Emsley Faithful, another fisherman, heard the splash as Rufus hit the water and he and Louie Shaw, crew member of another fish boat, managed to get him from the water with a pike pole.

Rufus revived momentarily when artificial respiration was applied, but was dead on arrival at General Hospital.

He was a crew member of the boat Silver Bear, owned by Canadian Fishing Co. Ltd.

Faithful and Shaw were from the fish boats Betty G. and Merle C., also owned by Canadian Fishing.

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