

the NATIVE VOICE

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

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Merry Christmas and Happy New Year

THE NATIVE VOICE Wishes all the Natives of British Columbia, Canada, United States and Alaska, and all our readers a Merry Christmas and a Happy New Year! May God's blessing be with you always!

★
Peace
On
Earth
★



CHIEF JIMMIE J. ANTOINE
Stony Creek Band

★
Good
Will
To Man
★

A Day School For Stoney Creek

THE new day school and teacherage constructed and recently completed by the Department of Indian Affairs on the Stoney Creek reserve was officially opened Friday afternoon, September 30, to culminate a long struggle on the part of Stoney Creek parents to keep their children at home.

The event attracted a large number of friends and well wishers from neighboring Vanderhoof and other points to share in a happiness that was very much in evidence on the smiling faces of

Stoney Creek parents and their children.

Robert Howe, local Indian Agent, Chief Jimmy Antoine of the Stoney Creek Band and Major R. F. Davies of the Department of In-

dian Affairs, Ottawa, were at the speakers' table when the opening ceremony got under way in a classroom filled to overflowing with pupils, parents and guests.

Chairman's Address

Chairman Robert Howe opened the proceedings with a short address in which he expressed his pleasure at being privileged to participate in the opening of the

new school and complimented the Indians for their splendid assistance and co-operation.

He then delivered a message from Cecil Steele, M.L.A.-elect for the Omineca, who had planned on being present but was called to Prince George that morning on urgent Government business.

As first speaker, Mr. Howe call-

(Continued on Page 8)

Season's Greetings from The Native Brotherhood of B. C.

News Report from Alberta

By JOHN LAURIE

WESLEY LOCAL of the Indian Association of Alberta has reorganized with a large membership and prospects of more. The President is Judea Wesley, with a board of directors, Moses Fox and Thomson Snow. The Local met October 15 at the home of Councillor Isaac Twoyoungmen with a large attendance. General Secretary of the I.A.A., who is also Chief White Cloud of the Stonies and a member of the Wesley Band, attended the meeting. Councillor Judas Hunter and Mrs. Hunter were to a large degree responsible for the renewed enthusiasm of the Band.

Several matters of importance came up for discussion—hay lands for the Band on the north side of the Bow, fencing the Rabbitt Lake sub-reserve, and action by certain Forest Rangers in depriving some members of the Band of .22 rifles when they were in the Forest Reserve. It has been established by a letter from the Superintendent of the Bow River-Clearwater Forest Reserve that the Rangers acted under a misapprehension in so depriving the Indians of their guns even temporarily. However, such misapprehensions occur far too frequently and the inconvenience caused the Indians on this occasion is just one of the many encroachments by Provincial authorities upon Indian rights.

PRESIDENT JAMES Gladstone has recently conferred with the Secretary with respect to certain undertakings asked for by the general meeting last June. Some of these have involved months of legal research but all are now well in hand. The President also is planning a tour of accessible reserves to acquaint himself with local conditions and to meet with members of the I.A.A. on various reserves in the northern and central part of the province.

Maurice Bigplume and Robert Onspot of Sarcee have returned from the Charles Camsell Indian Hospital. Robert spent 3½ years as a patient and to himself and his parents, Councillor and Mrs. Edward Onspot of Sarcee, goes a great deal of credit for their example to others in the province.

NEWS FROM the Regional Supervisor's office is that day schools

are now ready or in actual operation as follows: Sarcee (2 rooms), Eden Valley, Bighorn, Hobbema Village, Montana, Michel's, Stoney Plan (2 rooms), Lac Ste. Ann, Alexander, Long Lake, Frog Lake, Atikameg, Ford du Lac and Janvier. Saddle Lake is operating but under a supervisor since no certificated teacher could be obtained.

Materials for two more, Duffield, and Upper Hay River, are being placed on the ground and construction will begin soon. Tenders are called for new buildings at Goodfish Lake, completed and should be in operation by the New Year.

Members of the I.A.A. should notice that almost all these schools are the direct results of the work of the I.A.A.

SECRETARY OF the I.A.A. has been appointed to the School Education Committee of the Canadian Federation of Home and School. This nation-wide organization is now behind our efforts to obtain equal educational opportunities for Indian children with those available to other children. Credit for initiating this support goes to Mrs. H. E. Downe of Calgary. Valuable assistance was given by Mrs. A. N. Hutchinson, now President of the Alberta branch of the Canadian Federation; Mrs. E. H. Boalch, Mr. G. F. Bruce and many others and Mrs. Ernest Evans of Victoria.

THE FRIENDS of the Indians, Edmonton, have forwarded a series of resolutions from their September meeting:

- That the Special Joint Committee of the Senate and the House of Commons be reconstituted without delay;
- That adequate representation be given the Treaty Indians themselves in determining their future under any new Indian Act before such Act be presented to Parliament;
- That a select standing committee on Indian Affairs be appointed and that such committee become part of the Canadian Parliament.

The I.A.A. feels certain that Indians everywhere will wholeheartedly agree with our friends in Edmonton.

THE ALBERTA Federation of Home and School Executive will consider further representations to the authorities with respect to expenses for higher education ob-

tainable only in the town and city schools of the Province. It is reported that they will also consider the "starvation by legislation" caused by changes in the domestic fishing regulations in this province since these affect the success of our day schools at Lac Ste. Ann and Duffield (when the latter is complete).

IT SEEMS likely that the Alberta Council on Child and Family Welfare will also consider action

on this matter. Mrs. H. E. Downe is I.A.A. representative on this Council and the President, Mrs. Harold W. Riley who is well known for her humanitarian activities, is most sympathetic towards the Indian cause.

AFTER REPRESENTATIONS by the I.A.A., consideration is being given to the dietetic needs of the children attending the Bighorn Day School.

Home, School Federation Asks Native School Plan

A four-point set of recommendations was adopted by the recent convention of the Canadian Federation of Home and School concerning education of native Indian children.

The Federation, which represents 137,000 members, unanimously passed the resolution on this subject.

Points called for, include:

1. A minimum per capita grant for residential schools for our Native Canadians, without deductions for Christmas and Easter holidays.
2. Immediate appointment of inspectors of Indian Schools in each Province.
3. Appointment of social service workers in each Superintendency to serve as guidance officers to post-school pupils.
4. Provision to be made for adult summer schools where such schools make application — for adult Indians.

The Federation, in a letter to Senator George H. Ross, urged support of these recommendations, and also urged his support for a recommendation "that the Joint Committee of the Senate and the House of Commons on Indian Affairs be immediately reconstituted

during this session to complete the work of rehabilitating the Indian."

The letter was signed by Mrs. K. G. Kern, executive secretary of the Canadian Federation of Home and School whose 137,000 members come from Parent-Teacher and Home and School Associations.

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CHIEF MOODY HUMCHETT PASSES

Rev. Cantelon Conducts Impressive Last Rites

Amidst the grandeur of an unprecedented autumn day, with the leaves in varied and contrasting colors as a setting, and as if to symbolize that the departed had entered the realm of tranquility, the air was still with low hanging clouds and the sea was calm and serene, as the muffled drums beat out the beginning of a long, slow procession. Heading the parade was the Bella Bella Silver Band under conductorship of Adam Dixon playing the sad strains of a funeral march.

The church was packed as the residents and visitors turned out to pay last respects to the honored Chief. With Rev. Cantelon officiating during the rituals, the Bella Bella Choir rendered two selections and also a quartette conducted by Hoffman Harris with Esther Carpenter as organist. A solo was sung by Mrs. Agnes Windsor accompanied by Miss B. Wilson.

As the bier was lifted, the Choir sang "God be with you till we meet again," a favorite hymn of the departed. The procession ended at the pier and the bier with flowers piled high on its top was transported to a beautiful islet where it was incased and sealed in a concrete vault. On it surrounded by rippling waters and away from the turmoil of life, there now rests the remains of an honored hereditary Chief who had played a part in stirring events in the long history of the natives.

As befits the passing of a high ranking chief, when twilight and shadows fall, the remnants of a passing generation gathered and sang the ancient native dirges, mournful, heart-rending, and beautiful as nature itself. It is regretful to know that when these groups of old singers cease to exist, the Native dirges will eventually die with them, for they are not preserved for posterity.

Floral tributes came from Bella Bella W. A. Ladies Aid, Bella Bella Girls' and Boys' Teen Agers, Bella Bella Sister and Brotherhoods, Bella Bella Hospital Staff, Bella Bella Individuals, Bella Bella

Skippers and Crews of Seineboats, Klemtu Choir and individuals, Vancouver Office Native Brotherhood, Mr. Owen Snell, J. H. Todd & Sons; messages were wired from many sections of the coast.

Pall bearers were Chief Peter Neasloss, Chief Andrew Robinson, Joe Robinson, Simon Hopking, George Brown, Stuart Sandy.



The Late
CHIEF MOODY HUMCHETT

Tributes Paid Chief Humchett

By DR. G. E. DARBY

BOTH jolly and serious, we'll miss him in our parties and our homes. We'll miss him in the council meetings. I remember years ago, prior to the time his first wife was stricken by a serious illness, when he took her on a trip to Vancouver, Victoria and Seattle. Shortly after they returned, she became an invalid and the chief devoted his whole time to caring for her, summer and winter, day and night for 16 years. He was true and had lived up to his marriage vows and this is more than many of us could do. Too often we fall short of our marriage vows. The Chief was faithful, devoted, and cared for his invalid wife in a christian-like manner.

He played an important role in council meetings in the past, settling disputes and family troubles and also rendering important decisions for the progress and welfare of the villages.

By REV. CANTELON

THERE must be persuasive powers in the lives of the greater leaders, for they have no troubles in handling the masses of people. In many cases, the leaders in many states and countries lead the people astray. This is discovered now and it is too late. You would never have made a mistake if you had followed the leadership of the Chief for he was a Christian leader.

Perhaps we have never given him the honor he deserved.

He was a full-fledged member and supporter of the Allied tribes of B.C. and when this faded out of existence, he joined the Native Brotherhood of B.C. shortly after its inception and later was made an honorary life member of this organization and was both a host and guest in many of the conventions of the Brotherhood.

He expressed his pride for the younger generations who had proved themselves capable, both mentally and physically. They became navigators and engineers, carpenters and boat builders. He was also proud of the part attained by our native girls in domestic science. He smiled his approval as he listened to his own descendants in discussion over the air waves in a foreign language.

He had a keen interest in music and gave support and encouragements to both Bella Bella Silver Band and Bella Bella Choir.

Life Stretched Far Back Into Days of Long Ago

By WILLIAM FREEMAN
Special Correspondent

On October 17, 1949, Chief Moody Humchett, honored and distinguished hereditary Chief of the Bella Bella tribes, died at noon after a lengthy, lingering illness. He was born in 1863 and passed away at the age of 86 years.

Tomahawk to Power Saw

"His was an interesting age"; he lived in the period of splitboard and crude dwellings of the natives to the modern bungalows of today with radios and oil burning heaters and electric lights. From war canoes and sailing ships to and modern turbines and diesel engine driven ships of today.

He was an expert archer with the native's "bow and arrow," which has given way to automatic rifles and machine guns. He watched a panorama of transitions in the lives of the natives as they advanced in the civilization imposed by the white man. He also heard

of the most deadly weapon of war ever developed by man, an instrument of destruction that may provide the downfall of civilization,—the Atomic Bomb.

Chief Moody Humchett had welcomed and bid fare-well to the missionaries and teachers who come and go and had successfully blazed a trail of civilization and Christianity among the once warring and pagan tribes. He realized the importance of maintaining the best of the old traditions and accepting the best of the new. Chief Humchett preferred christianity and although he could not read a word of English he sang publicly many of the age old religious songs. His delight was in rendering the songs translated to our native language.

V.E. Day Celebration

In a V.E. day celebration during the war years with the sceptre of the Air Force in his hands and with Charlie Moody, his son, carrying the spear of the Canadian Army, he headed a parade of the Armed Forces stationed at the Bella Bella Air Base at the time. On another occasion, he donned his native ceremonial costume to head a parade. It was due to his bidding that the armed forces were well entertained during their stay on the Bella Bella air base in the war years.

Johnny Bill Answers Last Call

Johnny Bill, one of the best known Indians in the entire district, died recently at Ashcroft and was buried in the Pavilion Indian cemetery.

Johnny's principal occupation was in breaking and training horses. He was an outstanding rider and participated in the Lillooet rodeo for years. To his friends he was known as "Cougar".

Johnny, aged around 70, was the grandson of "Chief Old Bill", Pavilion, who was there when the

whites first entered the area.

Several years ago, Bill took up a place in Marble Canyon and had lived there until his demise. He lived with his sister, Mrs. Alice Larson.

Johnny Bill was not only a going concern, individually; his interpretation of the English language was highly unique, it was fascinatingly intriguing and beyond the pale of imitation.



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NORTHERN ASSOCIATE EDITOR CHIEF J. J. ANTOINE
ASSOCIATE EASTERN EDITOR JASPER HILL (Toronto)
ASSOCIATE ALASKAN EDITOR CHIEF PAUL COOKE
DIRECTORS WILLIAM SCOW, REV. P. R. KELLY, REGINALD COOK,
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Rights of the Native Folk . . What in World Are They?

THE BILL of Human Rights declares in its preamble:

"WHEREAS recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice, and peace in the world."

Discrimination, neglect and injustice are the fruitful seeds of dissatisfaction resulting in most cases, in violence and revolution.

The Native Canadians have been victims partly through thoughtlessness and sometimes through design and cupidity of the people who came as conquerors and remained as such carrying and bearing in the other hand the Book which taught the Fatherhood of God and the Brotherhood of Man.

The Natives have not been guilty of violence or revolution. While cognizant of wrongs and injustice, their efforts for a change have been confined to an appeal to the sense of Justice and Fairplay which they hope will be present in the hearts and souls of their fellow Canadians and by them be translated into acts of reparation.

The Bill of Human Rights declares:

ARTICLE 22

1. Everyone has the right to a standard of living, including food, clothing, housing and medical care, and to social services, adequate for the health and well-being of himself and his family and to security in the event of unemployment, sickness, disability, old age, or other lack of livelihood in circumstances beyond his control.
2. Mother and child have the right to special care and assistance.

ARTICLE 23

1. Everyone has the right to education. Elementary and fundamental education shall be free and compulsory and there shall be equal access on the basis of merit to higher education.
2. Education shall be directed to the full development of the human personality to strengthening respect for human rights and fundamental freedoms, and to combating the spirit of intolerance and hatred against other nations and against racial and religious groups everywhere."

Surely this did not exclude the Native Canadian? Let us on the Anniversary of the Birth of Christ resolve that the Native Canadian shall not be excluded from the beneficent maxims and provisions of that Declaratory Charter.

No discrimination, no neglect, no injustice will inevitably result in "Peace on Earth, Good will to Man."

Mohawks Mourn Passing Of Lawrence Two Axe

WHEREAS, the Great Spirit, our Creator, has seen fit to take from this life our esteemed friend, fellow worker and Mohawk Brother among our people, Lawrence Two Axe.

AND WHEREAS his passing is indeed an inestimable loss to all of us as a race, and we realize thereby that another of our Mohawk Brothers has taken the Sunset Trail, one of whom we were all proud to call a brother. His passing is a loss to our organization, the League of Nations of North American Indians. As a worker for the welfare of our Indian People he was well known by the members of the Akwesasne Mohawks. As a friend to whom we could turn for advice, we always found him ready to help us. His passing will not be forgotten and the memory of his friendship and fellowship will live on in our hearts.

BE IT THEREFORE RESOLVED; that we, the Members of the Akwesasne Mohawk Counselor Organization, extend our sincere sympathy to the sorrowing bereaved nearest him and his kin, that we deplore their great loss and while they mourn their loss they mourn the loss to us as a Race and to us as an Indian organization.

BE IT ALSO RESOLVED that a copy of this resolution be presented to the family of the deceased; and a copy spread upon the minutes of this gathering of the warriors of the Akwesasne Mohawk Counselor Organization, in his, Lawrence Two Axe's honor.

AKWESASNE MOHAWK COUNSELOR

ORGANIZATION MEMBERS,

Ray Fadden, Secretary.

* * *

The publisher of THE NATIVE VOICE and staff wish to offer their deepest sympathy to the family of Lawrence Two Axe, one of our greatest Native leaders whose life was devoted to the Indian cause. Thousands of Natives and whites both in Canada and the U.S.A. are grief-stricken in the loss of their great Mohawk Chief.

Rest in Peace, dear kind friend of the forgotten Natives of Canada and United States.

Conservative Leader Urges Full Citizenship for Indians

THE Federal government should embark on some course that will eventually give Canada's Indians full citizenship, George Drew, Progressive Conservative leader, said recently in the Commons.

The Indian population, he said, has been steadily increasing the past decade or so, and no time should be lost working out a plan that will enable them to become full-fledged citizens.

A parliamentary committee had met for several sessions, but Mr. Drew said he was not familiar with the work that had been done by the committee. But if it were found the establishment of a parliamentary committee was not the appropriate way to deal with the matter, a Royal Commission should be named.

"Given the right type of education and the opportunity to use it, our Indians will make as fine citizens as we have in Canada," Mr. Drew said.

In Ontario he knew of successful doctors, lawyers and business men who are of full Indian blood. An Ontario Indian, a veteran of the two wars and a brigadier in the last conflict, is a magistrate.

"We have a responsibility to extend the full opportunity of citizenship to these people of proud tradition and background so close to the development of our country," the Opposition leader said. "I don't think we can begin too soon to make sure every Indian boy and girl is given the same education as other children. When we are thinking of equality of every human being, it can't be a source of satisfaction to us to know we have nearly 130,000 people who are under limitations which make it difficult for many to accept their full share of our economic existence."—Toronto Telegram.

MAGISTRATE R. TUCKER AND CHIEFS AT UNION OF ONTARIO INDIANS' MEETING



Ontario Indians Honor Flying Magistrate

By **BIG WHITE OWL**

AT a recent gathering of the Union of Ontario Indians held at Wikwemikong, Ontario, Edward R. Tucker, magistrate, province of Ontario judge, juvenile court, District of Cochrane, better known as "The Flying Magistrate of the Northlands" was given the name: "Bebamash Ogima" (Flying Chieftain). He was crowned with a very beautiful, newly feathered and down-tipped Indian bonnet trimmed with glistening mink pelts. Eighty-seven-year-old Chief Joseph Peltier performed the adoption ceremony and was capably assisted by Chiefs Joe Peter Pangowishe and Matthew Petonquit of the Wikwemikong Indian Reserve.

Chief Thomas P. Jones of Cape Croker Indian Reserve and President of U. of O.I., said: "Chieftainship is the highest honor we can bestow upon you . . . We have given you an Indian name which we hope you will carry with dignity, and never forget!"

Magistrate E. R. Tucker replied in the Ojibway language: "To be adopted into the brotherhood is much more than an empty honor to me. The honor that you have conferred on me,

on this memorable day, is very deeply appreciated."

THEN, SWITCHING to the English language to deliver his main address, he said: "The last time I stood in this council room I was here to ask you to join me in fighting for the Great White Father across the seas in upholding our right to live our lives as free men in a free country . . . Now I am here to help you in every way within my power to attain the rights and liberty, for which I asked you to fight, with all the rights of citizenship as are enjoyed by your fellow citizens of the white race. Every Indian has the same right to live and enjoy life in the same manner as his white brother. Then by what right do we (white folks) fail to provide him (the Indian) with the same facilities and opportunities for maintaining and prolonging his life as are enjoyed by ourselves and by every other citizen of Canada regardless of race or color? The usual and most prevalent excuse for failing to do this was the expense.

"But I would remind those who advance this frail excuse to remember that the Indians of Canada were the original and rightful owners of all the natural re-

sources from which the greater part of the national income is derived!

Hunting, Fishing

"IN THE MATTER of the Hunting and Fishing Rights of the Indians, I feel as many of you do that there is much to be said concerning the treaties made long ago to which the Indians in surrendering their lands may have agreed to forego their rights to hunt and fish during certain seasons. There is, and always has been, the question in my mind as to whether or not the meaning of the wording of these treaties was fully explained to and fully understood by the Indians when they were asked to sign. I notice that in many of these treaties the wording is somewhat difficult to understand, for instance, in one treaty I notice the expression in defining an area which one tribe had surrendered their rights, the expression, "extending from the Lake back as far as a man can travel in a day" is used.

"IN OTHERS, the Indians are given the rights to hunt and fish as had been the custom heretofore, and in still another they are given the rights to hunt and fish subject to such Regulations as may be ap-

proved by His Majesty. I wonder if that treaty would have been signed had the Indians been advised that His Majesty's advisers would enact a law which would prohibit them from hunting and fishing during several months of the year as at that time hunting and fishing was the sole means of livelihood of those people. There is no doubt in my mind that the whole question of these old treaties should be clarified by a properly constituted judicial committee, but until that is done I believe it to be the duty of all Indians to observe the closed season for the killing of certain forms of wild life, particularly in the Northern parts of the Province. I feel that these closed seasons are necessary if the wild life isn't going to be entirely exterminated. In view of the great importance of wild life to the Indians of the Northern Section of the Province of Ontario, I feel that in their own interest every Indian should assist the Game Wardens in prosecuting those who kill wild life in the closed season, and I might add that the propagation of wild life is one of the greatest factors in solving the serious shortage of the food supply.

(Continued on Page 6)

Continued from Page 5

Flying Magistrate Honored in Ontario

Conservation

"WHILE DEALING with this subject I wish to say a word about the necessity for conservation. Those of you who live in Southern Ontario have witnessed, during recent years, the serious situation that has developed due to the stripping of the country of all forest growth with the result that in the spring of the year devastating floods cause a great deal of damage and later on due to the lack of any protecting timber growth there is a serious lack of moisture. I feel that we who live farther north wish to protect our grandchildren from a similar situation and drastic steps must be taken immediately to forestall any such development. I would suggest a resolution urging the Legislature to pass legislation whereby all the timber growth for say one-quarter of a mile on each bank of the rivers and streams on lands vested in or under the control of the Crown, be reserved. This would not prevent the cutting of mature timber under supervision of the Department of Lands and Forests.

"If this were done it would furnish protection for the wild life which is of vital importance to the Indians as well as preventing disastrous floods and retaining the moisture.

Old Age Pensions

"AND I SHOULD like to mention at this time, it is so difficult

to understand why the Old Age Pensions were not granted to Indians at the same time they were made available to the White Man. And I feel that a determined and united effort should be made to bring pressure to bear in every way possible for the passing of laws carrying out the recommendations of the Joint Committees of the House of Commons and the Senate on Indian affairs, and this includes the extension of the franchise to all Indians, but should not deprive them of any rights and privileges which they at present enjoy as Indians. One of the main reasons why Indians have been so neglected is because they have no votes and nobody has any interest in their welfare . . . If you, my brothers, had votes I think there would be a marked change in that indifference to your welfare. It seems to me very strange that when minority groups throughout the world are being given the right to self-government, Canada occupying as she does such an honored place in world affairs should be so reluctant to extend the same rights to her own aboriginal people.

Magna Carta

"AS THE MAGNA CARTA is probably the greatest document ever written guaranteeing the liberty of the subject, so is the present Indian Act its greatest antithesis for it vests in the hand of one man arbitrary power to direct

the everyday life and movements of every Indian in Canada which, regardless of how benevolent the intention, is contrary to every modern principle of democracy governing the lives of free men, and while in my official capacity I have always considered it my duty to enforce the law as I find it and not as my personal opinion might wish it to be, I cannot but in passing, and in thinking of the Indian Act, quote an eminent American jurist who said, and I quote: "Of what use is the law if it serves not the human need?"

IN CONCLUSION, my friends and brothers, I would urge each of you, when you return to your homes to write to the Member of Parliament who represents the area in which you live and have your friends and the merchant from whom you buy your goods, to write urging them to put into effect the recommendations of the Parliamentary Committee which investigated your case and enact

legislation extending to you the same rights and privileges of citizenship as are extended to every other citizen of Canada and thus remove for all time what I believe to be the greatest blight on Canada's national honor—her treatment of her native Indians.

My brothers, if they fail to heed your request, they will assume a grave responsibility for failure on their part to take action, which will mean, particularly in the North, that people will die for want of food—the proper kind of food and medical attention—who should not die!

The Flying Magistrate, the dispenser of justice, the friend of the Indian, received a great ovation from the 65 official delegates, and other hundreds of visitors, present from all parts of the Province of Ontario. The great gathering was the fourth annual meeting of the Grand Council of the Union of Ontario Indians.

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PERFECTION IN SEAFOODS

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Solution Suggested For Mail Problem at Massett

Editor, The Native Voice:

Conditions are getting worse as time goes on. There are three miles between our Massett and those who called themselves Massett. It is the place that the Natives of Massett called Delkaklo in the very early days. As far back as 1907, we were the original owners of the Post Office of Massett. They took our Post Office stamping outfit when Wm. V. Jack Cooke started a townsite at Delkaklo and our name Massett went with it.

When the Canadian National had the contract, they always landed our freight, etc., at Massett, but when the Union S.S. took it over they never ever go near our wharf, although our wharf extends out to the steamer's channel. We have tons of freight coming to our Massett Haida Co-op Store and also passengers, but we are always landed at Delkaklo Wharf and from there we have to hire a taxi to take us home, which is another extra dollar.

We suffer much inconvenience through them using our name Massett. We had a population of over 600 at Massett and at least 400 have sent and received mails, and on boat days or mail days we have to trot six miles altogether to post or receive our mail. It is not an easy matter to walk the six miles, when it's raining and if one can't make it that day and if he or she happens to have a letter to answer by return mail, he or she has to wait another fortnight.

I wonder when our White Neighbors will awaken to the fact that the name Massett has brought a hardship on its Natives. Why don't they select a good English name in their own good language? Every time we ask for a Post Office, the stumbling block is the name.

President, Massett Branch of The Native Brotherhood of B.C.

Arts Society Praises "Voice," Brotherhood

To the Editor,
The "Native Voice,"
Native Voice Pub. Co., Ltd.
Dear Sir:

Following a meeting of our Council, I have been asked to write and compliment you on the stand taken by your paper in regard to humane treatment of Indians released from prison. We feel that your paper has given valuable leadership in this matter.

We should also like to take the opportunity of congratulating the Native Brotherhood on its action in connection with the closures of fishing on the West Coast of Vancouver Island.

Sincerely yours,
ELLEN HUNT,
Acting Secretary.

B.C. Indian Arts and Welfare Society,
Victoria, B.C.

Would Like More News From Massett

Editor, The Native Voice:

Enclosed, please find the sum of \$1.50 for renewal of my subscription. I enjoy the paper very much and wouldn't be without it. I only wish there was more news from Massett, where I come from; I wish they would write in more articles so I would know what was going on back home.

Good Luck to Native Voice.

GAIL SHORSON
(Mrs. Herbert Shorson).

Boat Bluff Light House,
Via Klemtu, B.C.

Native Voice Must Retain 'Superb' Native Character

Native Voice,

Gentlemen:

I have been reading Native Voice with an increasing interest. It was given to me as a present from a woman who has been a great friend to the Indians, and who has made it possible for me to know a few things about the Native Americans.

Many papers come and go, and I have done some editing on my own responsibility, but I must tell you that Native Voice has got something that is unique and fine. It revives an attitude of mind that has become all but extinct on this continent, and because of that it is doing a great and valuable work, and it ought to be more widely known.

The superb character, and direct and frank honesty that it revealed in the various writings, and in the photographs, is something that this world cannot afford to lose. I will certainly do what I can to make these native traits of character known to as many people as I can reach.

The woman who introduced me to Native Voice uses her Indian name Warcaziwin (Sunflower) and she is a very able writer and lecturer. It was she who suggested that we tell the story of the Great Peace League by means of colored slides thrown on a screen, and with dramatic narration. We are working on this project, and

Signal Honor For Native Lad

Editor, The Native Voice:

At the semi-annual meeting of the Provincial Chapter Imperial Order Daughters of the Empire of British Columbia, an Educational Grant of \$100 was given to Mr. Roger Ross of Victoria, B.C.

The Imperial Order Daughters of the Empire are proud and happy to make this award to such a fine young man.

Roger Ross is the 20-year-old son of Chief Percy Ross of the Songhee Band, living up the Gorge in Victoria. He attended Victoria College where he had a fine record. He is the first Indian boy to study at the Pacific Dental School, Portland.

—E. M. Gourlay (Mrs. E. S.)

The Native Voice, too, adds that we are very happy and thank the Imperial Order Daughters of the Empire for their fine work and support of the Native Canadian youth.

—Publisher.

NATIVE WRITES OF INEQUALITIES

Editor, Native Voice:

I'm writing this letter to you and I wish you'd kindly do me a favor, regarding our people having suffered for a good number of years.

First of all, I'll present the matter. We have taken the provincial vote as our defence. When an Indian gets his rewards, he goes to the cities. He produces the money in a good many different kinds of white men's business. After doing this, he buys a bottle of whisky to have a good time, then they pick him up for a jail prisoner. After he spends all the money he got in the cities, he also pays the fines and costs of being charged as a thief. People should see this hard life we have. I would ask the people in Canada and all over the world, where is the country to which we belong?

Chinese and Japanese have received full rights from the Dominion Government, although these people were not entitled to any more than us natives of today. I've seen they have got their own manufacturers supporting them, but not us; we spend our money with white men, so I wish all the different departments to look this over.

In my age, we respect any white person by our Canadian rights, and besides this matter, the white man sells us articles, foods, materials; we buy in full value, but when we sell our own they offer to buy at a very cheap price. I would also like the fisheries departments to look over our property; they may see that we are robbed of our own occupations. I mean that when a white person wants to buy fresh fish from the natives it costs him 10 cents. Another case we often see is hold-ups going on all through the country; I never see us natives in the public newspapers for having robbed a bank.

In past years, I spend part of my Military Services during the war in 1942. I saw warning notices—Indians out of bounds—in these papers which means we are not people yet, though we respect any person we meet anywhere in the country.

So I wish that we vote to strangle this suffering.

Will close with best wishes to you.

Yours very truly,

JAMES P. FOWLER

Kitwanga Centre,
Skeena River, B.C.

in time it will be announced, but we who are doing it are learning something that all the world should know at this troubled time.

As we read and hear of Degana-wida and Hiawatha, Mr. Truman becomes very small indeed, and we look forward to Native Voice to bring us something that is completely absent in the great heavy, lurid publications which we can live happily WITHOUT. We hope that Native Voice grows and prospers, and we sincerely hope that it never loses its NATIVE CHARACTER.

Sincerely,

WALTER MILLSAP

11251 So. New, Hampshire Ave.,
Los Angeles, Calif.

Congratulations To Indian People

To The Editor, Native Voice:

May I take this opportunity of sending my congratulations and good wishes to the Indian People on having at last secured the right to vote.

I hope it will be the beginning of better things for them in every way—spiritual, temporal and cultural.

Very sincerely,

S. WOOD.

4670 Osler Avenue,
Vancouver, B.C.

Continued from Page 1

Stoney Creek School

ed upon Chief Jimmy Antoine who told the assemblage how hard they had worked in the past four years to have the school built and what it meant to parents and children of Stoney Creek.

He further stated that it was but one of many constructive development projects they have been working on and that they still had a long way to go and a lot more work to do.

He concluded his address by saying how glad they were to have their new homes, as well as the school and expressed his appreciation for the good advice given to them by the people of Vanderhoof.

Same Feelings

Mr. Howe next called upon Adnas Alexis who reminded his listeners that the Indians have the same feelings as any other people and then went on to tell how the children would cry when they were taken from their homes each fall and how unhappy it made the parents to have them away from home. He told of the long struggle to have a day school constructed on the reservation and how happy the parents and children are now that they can be home together all of the time.

Father Mulvahill of Lejac Indian Residential School was the next speaker called to the floor by Chairman Howe. Father Mulvahill congratulated the Indians on having such a fine school, and teacher Mrs. W. J. Leslie. He pointed out that they had everything for good education and the value of religious instruction.

"Parents," he stated, "should see that religious truths taught in school are carried out in the home." He also stressed the value of cleanliness and concluded his talk by stating that the school is only as good as their homes. With co-operation from the parents the school would then be a great success and a great blessing to their village.

Congratulations

Stephen Holmes in a short address, congratulated the Indians and the Indian Department for the splendid new school and commented on the excellent co-operation between all parties concerned

which brought about its construction.

Maynard Kerr, Sec.-Treas. of School District 56 (Vanderhoof), congratulated Stoney Creek Indians for being the first in this area to have a school on a reserve and expressed the hope the school would prove so completely satisfactory other schools would be built on other reserves. He complimented the Indian Department for providing a first class school and facilities.

George Ogston, when called upon to speak, extended equal congratulations to the Indians of Stoney Creek and to parties who caused the school to be built. In pointing out the value of education, he cited Frank Calder, MLA-elect for the Atlin riding, as an example.

"Mr. Calder," he stated, "would not have the honor of being in attendance when the next session meets at Victoria if he had not acquired a good education."

Mr. Ogston mentioned the many improvements made in the village and went on to say that Stoney Creek could soon be one of the model villages of the whole province.

Progressive Spirit

Major Davies, who, in concluding his talk, had stated that it was his happy duty to declare the hall as temporary school and he paid honor to the Chief and Council for their co-operation. He told how the progressive spirit of the band was displayed as a result of their offer to permit use of all as a temporary school and how they had built a teacherage with little or no assistance from the department. The hall and teacherage were used until new school was completed.

Major Davies stated that the residential school is filling a very great need. He then told of plans for another day school at Fort St. James, with construction work planned for next spring.

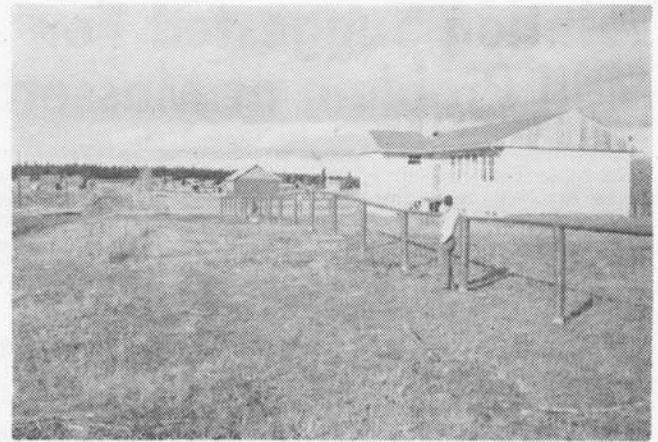
"Mr. Boughen, Supt. of Construction, is here with us as a visitor," stated Major Davies, "and he came here from Vancouver to visit the site of the proposed new Fort St. James school and to make the necessary plans for its construction."

Program Concludes

At conclusion of the ceremony, guests and pupils were served coffee, cookies, apples and candy by members of the Stoney Creek program committee.

Visitors made a tour of the new building which is of fully modern construction on cement foundation with full basement and attached teacherage.

The basement, apart from furnace room, will be used as a play room in the winter months. Teacherage is well designed, compact and attractive.



STONEY CREEK DAY SCHOOL
Fulfillment of Chief Antoine's Dream

Chief Antoine Hard Worker

This hard-working young leader among the Native people of B.C. is the new Northern Associate Editor of The Native Voice. Welcome, Chief Antoine, to the staff of The Native Voice.

Chief Jimmie Antoine writes to The Native Voice to wish the "VOICE," The Brotherhood, and all workers for the great Indian Cause, a Merry Christmas and a Happy New Year. Jimmie says, "Will you please put in The Native Voice A Merry Christmas and a Happy New Year to all my friends, many who know me and many I did not meet, but Best Wishes to All."

Chief Antoine is a great worker for the good of his people, devoting his life to bettering their condition.

He is Chief of one of the biggest and most progressive reserves in the North. Through his hard work, he has been instrumental in getting a beautiful new day school with comfortable up-to-date quarters for the teachers; a new nurses' home, and he is surveying a townsite on the reserve which will be registered and mapped.

The Chief did not stay for the fall fishing but returned to build his new home and carry out the ambitious plans he has for building up the reserve. Later on, he plans a movie house and restaurant.

Chief Antoine, the Native Voice wishes you and your splendid people a Merry Christmas and a Happy New Year with the fulfillment of all your plans and special good wishes to the many returned boys, also Dick Patrick, M.C.

★ GREETINGS! ★

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Indian Artist Makes Eloquent Plea

By G. E. MORTIMORE

In The Daily Colonist

Indian artist George Clutesi hitch-hiked from Port Alberni to speak for his people at the recent sitting of the Royal Commission on National Development in the Arts, Letters and Sciences in the Legislative Buildings.

The slow-spoken artist, who also works as a mill hand and fisherman to make a living, held the commission spellbound as he urged racial equality, educational changes and revival of vanishing arts.

"Indian art is almost forgotten, and if it is not preserved it will be forgotten altogether," he said.

All Canadian

"The art of the Indians of British Columbia is something 100 per cent Canadian. Until a few years ago it has been neglected, with the advent of civilization."

"The average Indian child today doesn't know anything about Indian art—he has to be taught by an Indian or someone else qualified to do so."

The few present-day Indian artists are "working under a tremendous handicap," he said. He urged a Dominion grant to encourage artists to produce.

"Today it's against the law for the Indian to go out and show the world his own dances."

Traditions, Pride

Indians need to keep their traditions and pride in the achievements of their ancestors, he said.

"Without that feeling, we're going to be a lost race for the rest of our lives."

"The Indian is at the critical crossroads of his life. Vast sums have been spent on education of the Indian. Education for what? Has any money been spent on his future?"

"The Indian must be able to stand up to his white brother.

"System of complete segregation" in Indian residential school destroys incentive, he said.

"Few Indians who have been behind the walls of a boarding school can stand up to a white man and carry on a normal conversation. All he can say is 'Yes sir' and 'No sir,' and you have to bend your ear to hear him.

"You should accept Indian children as your equal in schools across Canada."

Regimentation Seen

Trend has been toward bigger and more centralized residential schools, he said. This led to regimentation and loss of contact between parent and child.

"I've been interested all my life in reviving the past life of my own people on Vancouver Island. I have tried to put on canvas what my



GEORGE CLUTESI, NOTED INDIAN artist from Port Alberni, chats with Rt. Hon. Vincent Massey, chairman of Royal Commission on National Development of Arts, Letters, Sciences, which held a two-day sitting in Victoria. Mr. Clutesi hitch-hiked down-Island to address commission.

people lived for, what they accomplished, the dances they created."

Mr. Clutesi, whose pictures have made a big name for him in the West, has a family of six children. Two organizations also pleaded for the Indian earlier in the hearings.

Gifted Indian children have been denied a high school education, said Mrs. A. J. Tullis, honorary secretary of Fraser Canyon Indian Arts and Crafts Society.

Indians need help in education and in marketing of their craft and work, the commission was told.

Seek Museum

The Fraser Canyon brief asked for establishment of a Fraser Canyon Indian museum and craft centre, where Indian handicrafts could be taught and shown. Site would be at Haig, near Hope.

Commissioners handled totems brought by British Columbia Indian Arts and Welfare Society, and Rt. Hon. Vincent Massey, chairman, peered through a viewer at slides of Indian paintings.

George Sinclair, a well-known teacher of Indian arts, addressed the commission from a wheel chair. He said that many of the Indian goods marketed in stores are "of an inferior type."

He suggested that Indians should have a committee of their own to

approve good work and reject poor work.

Indians are discouraged when they sell a basket for \$4 and see it displayed for sale at \$12, said Mrs. J. Godman. Good Indian material lasts from 60 to 100 years, but cheap imitations are short-lived, she said.

She told of the Indian arts society's craft shop on the Songhees Reserve, under native management with the society's backing.

Public Apathetic

"It is astonishing how apathetic the public is about work for the

Indians," said Mrs. W. C. Cryer, president, who presented the society's brief.

Quality of work has improved greatly, she said.

"To repair the damage of past neglect, the remnants of native culture which have been preserved in museums and libraries must be brought back to the Indian people," the brief urged.

It recommended instruction scholarship, marketing aid and a trained travelling counsellor on native arts and crafts.

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A Story of Faith

By MRS. ISOBELLE ELIZABETH LONG
R.R. 1, Kelowna, B.C.

IN A LITTLE cabin built high on a mountain top, where very few people ever came, lived an old man who was 80 years old. He had left his native home when he was 14 years of age, working wherever he could find any one to employ him.

Years rolled on, and this house he built was where no one else wanted to live. High rimrock surrounded his home, but in front of the door lay a round clear deep lake. A big mallard duck lived there with her brood; a beaver padded a dam to hold plenty of water in case of a dry summer. Many birds flew in to be company for old Pete, as he was called, and found neat little houses waiting for them; these houses were inhabited and the songs began.

Black squirrels, too, found their way in for crumbs prepared for them and they in turn, would chatter back to Pete as he split kindling or whittled his cane sticks.

Pete noticed how the leaves were falling and those still clinging to the trees were red. The birds had sung their last tune and were banding to leave for the south and in their place the winter bunting had come to stay. These moves made him wonder and to himself he said, the year has been so happy that it has slipped away so very fast, surely Christmas time is close at hand.

PETE counted his blessings — the venison in the larder, wild honey found in a big hollow tree that leaned far out over a spring where the bees had a drink after their loaded return; pheasants in season were salted down and one morning as Pete dipped his pail in the clear water of the lake, a large trout whirled away later to bite at a bait on the line and become one more provision for winter.

The wind had turned into the north and was quite a bit colder. Pete went into the cabin, built up his fire, then settled himself in a comfortable chair with his feet sunk deep into the fur of a cub bear hide.

Out of nowhere music drifted in as if from above. Closer and closer it came; then, out of the shadows came a little child. The child held out its hands to Pete.

"Who are you?" Peter asked. "Oh," replied the boy, "I am the little boy who comes to visit before Christmas and to remind people the Christ child was born on this day and also to tell you Santa Claus comes to give the same presents as the wise men gave when they followed the lone star to where the baby Jesus lay."

Pete knew about the baby Jesus and he knew about Santa Claus

Special Correspondent From Alert Bay Area

Miss Beatrice Scow of Alert Bay is special correspondent from Alert Bay and District and we know our readers will be looking forward to hearing from her from time to time.

too. But what could he give, him such a poor old man. "Yes, you can give, Peter," the little boy said, "You can give your love and you do. You can give unwrapped parcels, parcels of encouragement to the blind women, you have provided fuel for the widow and her six children, you have given venison, too, Peter; remember, to the sick man at the edge of town, and every night you say prayers that the lame may walk."

"This is not enough," Peter said. Then music filled the air again and a knock was heard. Peter rose and went slowly to the door. He opened it, and what do you think met his eyes? Santa Claus, surrounded by boys and girls. "Come in, Come on in." Peter's heart was filled with joy to see the company. Santa Claus piled parcels high, gifts for Peter; the children clapped their hands and sang.

Turning to Peter, they said, "Peter, come to our house for Christmas. We knew you lived here, so come to help eat our big turkey. Mother and Dad want you. We need your company." Peter promised to go and Santa patted his shoulder. Looking up to the music, Peter said, "This has been the happiest Christmas eve in 80 years."

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

News From Alert Bay

By BEATRICE SCOW
Special Correspondent from Alert Bay

The staff and pupils of the Indian Day School were planning on holding a bazaar December 3rd at the school. The money is to be used to buy books to encourage the children to read good and interesting story books instead of the funny, murder and love stories which the children are reading with any spare time they get.

WILLIE HUNT, who was lighthouse keeper at Scarlet Point for many years, died November 12, 1949 at the age of 86 years. His ashes will be taken to Fort Rupert his home.

He is survived by his son, Vivian Hunt, at Post Hardy, his sister Miss Elizabeth Wilson at Fort Rupert, and his three brothers, Stanley Hunt at Alert Bay, Johnny and Sam Hunt at Fort Rupert.

THE BELOVED CHIEF JOE HARRIS, 83 years of age, of Alert Bay died November 16. He was not appointed but a hereditary chief of the Nimpkish tribe. He is remembered for his many works among his people, especially as a missionary. His only daughter, Mrs. Julian Olney is living here in Alert Bay. Funeral services held in the Anglican church on November 18.

NOVEMBER 18 was the last day for the salmon fishing season. The fishermen of Alert Bay were fishing around the Nimpkish water for two weeks which they say on the average was pretty good.

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Brotherhood News

Boat Accident Victim Assisted by Many

Many individuals and organizations have combined their efforts to assist a fisherman who lost his boat on January 10 of this year when it was in collision with the "Maquinna" in Notka Channel on the West Coast of Vancouver Island.

According to reports, the channel was ice bound and only by travelling in the centre were boats able to navigate. Thus it was that the northbound Maquinna struck the southbound troller "Lorraine", owned by Hyacinth David of Nootka. The accident has been legally termed an "act of God".

In addition to causing total destruction of the boat, the accident cost the lives of Irvine David, Mrs. Florence Peterson, and her daughter, Mary.

The list of donations toward a fund to provide Mr. David with a new fishing craft is impressive.

INDIAN AFFAIRS DEPARTMENT has forwarded the sum of \$500 to assist Mr. David in purchasing new fishing gear to replace the loss sustained in the collision.

THE KYUQUOT TROLLERS Co-operative, which operates among fishermen on the West Coast of Vancouver Island, has also offered assistance and to date has contributed \$400 as a share toward the building of a new boat.

INDIAN ARTS AND CRAFT at Victoria, under the splendid leadership of Mr. Pickford, has recognized the need for aid to Mr. David and has contributed the sum of \$700 which will go toward building the 42-foot troller that Mr. David has in mind.

PREMIER BYRON JOHNSON, cooperating with Mr. Pickford of the Arts and Craft of Victoria, helped considerably to swell the rising donations from the various organizations.

REVEREND BRADLEY, Superintendent of Indian Missions, also assisted with the sum of \$300 from various donations.

CANADIAN PACIFIC STEAMSHIP Company has been approached several times by various organizations for assistance, but to date, nothing has been given. This company has for many years catered to the Native People of the West Coast who constitute a very large group. The Native people feel that the company, despite the fact that fault could not be proven, should have made a little contribution.

MR. HYACINTH DAVID wishes to take the opportunity of extending to the many officials of the above organizations his sincere and humble thanks for their assistance and co-operation in helping him to replace his loss. His many friends at Nootka will also long be remembered for their generosity. Brothers and Sisters All.

RUSSELL W. HOLLAND and G. Ryan of Port Simpson, B.C., called at the Brotherhood office and became members of the Native Brotherhood of B.C. These two boys are the star crew members of the Seiner "Yankee Boy," owned and captained by John Pahl of Hartley Bay.

Prior to calling at Vancouver, they were fishing herring at Deep Water Bay, Comox and lower Gulf. They were planning an extensive fishing operation in the Gulf Islands and then were going to sail for the Alert Bay area.

WILLIAM MITCHELL of Squirrel Cove was in Vancouver and called at the office of the Native Brotherhood on official business. This was in connection with an injury sustained in 1942 in which he was thrown 30 feet from a cold deck pile while logging and suffered an arm injury. This matter was taken up with the Medical Welfare and the injury, being rather serious, may necessitate an operation and hospitalization. Mitchell will return to his home and come back later for treatments.



Mr. and Mrs. Luke Brown
Happily Married

THE NATIVE BROTHERHOOD of B.C. wish to take this opportunity to congratulate Esther Neasloss, daughter of Isaac Robinson of Klemtu and also President of the Sisterhood branch and Mr. Luke Brown, owner of the seiner "Hazel B 2", who were married in Vancouver last month by the Rev. R. C. Scott at 3658 23rd. Ave.

CAPTAIN CALEB WILLIAMS, Central District Vice-President of the Native Brotherhood was best man and Mrs. Florence Williams was Bridesmaid. Mr. and Mrs. Luke Brown, after a short honeymoon in Vancouver, returned to their future home at Klemtu.

Congratulations, Neighbors

WHILE Vanderhoof has been undergoing a "face lifting" these past many months with new cement sidewalks, new buildings, neon lights, etc., our neighbors of Stoney Creek have not been letting any grass grow under their feet, as even a casual visit to the reserve will reveal.

Visitors attending the official opening of the new Stoney Creek Day School were greatly impressed with the remarkable transformation that has taken place.

The many new homes are in keeping with the modern new school, and the well clothed appearance of radiant boys and girls reflects the constructive progress being made.

Much credit can be given for the vastly improved conditions to the goodwill and co-operation existing by and between Robert Howe, the local Indian Agent, and the Chief Council and members of the Stoney Creek band. Their united effort has accomplished a lot of good in the past several months, and it is quite evident our neighbors will continue their constructive efforts until they have a fully modern village.

NECHAKO CHRONICLE.

CAPTAIN ALEC WILLIAMS of the "MISS OHIAT", and Chief Jack Peter of Bamfield, called at the Brotherhood office on official business with the Business Agent. Captain Williams has finished the fishing season working for the B. C. Packers Ltd. They plan a trip home and then re-equipping their boat for cod fishing.

SAM STARR from Klemtu was in Vancouver and visited his wife, who is a patient in St. Paul's Hospital. Mr. Starr was hopeful that his wife would be discharged and able to accompany him home.

ARTHUR NICOLAYE, with his son James, made the trip from Kyuquot on Vancouver Island to visit his daughter Elizabeth who is seriously ill at St. Paul's Hospital. Mr. Nicolaye then proceeded home.

CAPTAIN HENRY MCKAY of the seiner "Shuchona" and Mrs. McKay spent their annual holiday in Vancouver and visited the Native Brotherhood office during their spare time. A strenuous season, makes the sojourn more appreciable. It might be recalled that Mr. McKay is a member of the Plant Committee at Namu and has been very successful.

Mr. and Mrs. McKay left for their home at Namu B.C.

DONALD STARR of Campbell Island B.C. visited the office of the Native Brotherhood after making a settlement with the Fishing Co. He is a crew member of the Seiner "Orca G" operating for J. H. TODD & SONS LTD. at Klemtu. At the conclusion of business he returned to Bella Bella.

Good Wishes To Native Voice

To the Editor and Contributors of "The Native Voice"

Dear Friends:

At the risk of my few words of "The Last Straw" to a very busy group, active in a very fine piece of work, I venture nevertheless to send my heart felt congratulations to the valuable developments now active in each successive number of "The Native Voice." These developments indicate in varied forms the appreciation of those in whose interest and advancement the early, tentative enterprise of this monthly publication originated; and what seemed at first slow progress, is now justified by experience in finding ever-expanding support from an expanding circle of valuable contributors and tenders.

As an old laborer in the wide field of removing inaccurate judgments of our gifted Native peoples in this promised land and in offering the opportunities in educational opportunities, protection of health, and exercise of their industrial and other skills, I dare to trespass on your time and place to record my heartfelt appreciation of the fine work in which you are engaged and only hope your enterprise may thrive without hindrances.

By an oversight, my subscription for two copies monthly of "The Native Voice" has been overlooked. However, I send each copy to those in whom I desire to stimulate interest—and remain,

Your cordial well-wisher,
ALICE RAVENHILL
Victoria, B.C.



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JAMES THOMPSON
Deputy Minister

Salmon Welfare Fund

Claim Deadline Set for January 15

Deadline for submission of claims to the Salmon Welfare Fund for accidents during the course of the 1949 Salmon Season was set for January 15, 1950, at a meeting of the Board of Trustees held last month.

The Board discussed the list of questions to be included in claim forms. These forms are presently being printed and will be sent to all localities during the week.

Claim Form I covers loss of personal belongings due to ship wreck or fire and Claim Form II loss of life due to accident or illness aboard vessels during the course of the salmon season.

Any salmon fishermen or tendermen covered by The Native Brotherhood agreement during the 1949 season may obtain forms for putting in claims from Native Brotherhood headquarters, or the Secretary of any UFAWU local, or from the Salmon Cannery Operating Committee, or any fishing company office or plant as soon as available.

ARTICLE VIII WELFARE FUND

Article eight of the Salmon Price Agreement signed this sum-

mer, covers the Welfare Fund and reads in part as follows:

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

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

(b) The Board shall draft proposed rules and regulations governing administration of the Fund. It is further understood that the following basis of benefits payable is agreed upon effective from the commencement of 1949 salmon fishing operations:

- 1. Up to \$150 to cover loss of personal belongings as the result of shipwreck or fire on a fishing or packing vessel or boat.
2. \$500 to the widow or dependent parents, and an additional \$100 for each dependent child, to a total maximum of \$1,000 in the case of death re-

sulting from accident or illness at sea in the course of the fishing season.

(c) It is agreed that at the conclusion of the 1949 salmon season, each company will pay by cheque to the order of the Salmon Welfare Fund the sum of one cent per case of 48 pounds for all salmon canned by that company. Should the claims approved under the Board's rules exceed the sum provided by this payment, then the Operators will make up any deficiency by an additional pay-

ment into the fund not to exceed one cent per case.

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

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"The Fight Goes On"

By S. M. THOMSON
Coqualeetza Hospital

OVER a year has passed since the fire at Coqualeetza Hospital, on November 19, 1948. When news of this disaster reached the villages, many felt it would curtail to a great extent the progress which had been made in the control of tuberculosis. However, such has not been the case.

Contrary to first reports, the building was not entirely destroyed by the fire. More than half of the original structure remained, and repairs were immediately started, so that now, there is accommodation at Coqualeetza Hospital for approximately 110 patients.

TB Control

However, the control of tuberculosis does not end with patients who are actually under treatment in the hospital. It is first necessary to locate these cases, because there are some people who have T.B. who may not show any symptoms, and yet may be giving the disease to their friends and relatives. Then there are others who have tuberculosis which is not in an active state; these people require careful watching. All those, too, who have received treatment in our hospitals should be followed by regular X-rays. So this very important part of the tuberculosis control program is being carried on by X-ray surveys, and the fire at Coqualeetza Hospital did not hinder this work. In fact, it has

It was at the kind suggestion of Dr. Barclay, head of the Coqualeetza Indian Hospital, that S. M. Thomson forwarded us this very interesting account of the work being done by the Department of Health and Welfare to combat the dreaded enemy of all people — tuberculosis.

increased considerably during the past year.

School Surveys

For a number of years, surveys have been held in all the Residential Schools. This used to be done once a year, but for the past two years, with the use of a vaccination against tuberculosis, the children are now being checked twice during the school term. This year, the work is being extended to include a number of Day Schools as well.

As many Indians now know, X-ray surveys have also been held on a number of Reserves. This was already under way before the fire. In the spring of 1948, clinics had been held up the coast, and at villages in the vicinity of Sardis. That summer, also, the workers were X-rayed at the Kamloops Hop Yards. Those working in the Agassiz, Sumas and Sardis hop-yards had been X-rayed the previous year. Just before the fire, a trip had been made to the Pemberton and Williams Lake district. At all these surveys the Indians were most co-operative and large numbers of people were filmed.

This year, after the school surveys were over, a clinic was held at the Williams Lake Stampede, and out at Redstone; then the Sardis X-ray unit went up the coast to five of the largest canneries, and took films on cannery workers and fishermen.

Miller Bay

In addition to the above, Miller Bay Hospital has carried out X-ray surveys in the northern inte-

rior, and on Queen Charlotte Island.

The program for the control of tuberculosis is being carried on and extended, but the co-operation of everyone is needed to make it increasingly valuable. Here is a little verse to remember:

The Indians are waging a war with T.B.,

Not with firearms and bombs, but with knowledge that's free;

For this enemy has done lots of harm in the past,

And we are determined his reign shall not last.

In olden days we thought roots and herbs would suffice,

But now we know better, and follow doctors' advice;

So let's all fight T.B. by the methods that pay,

And report once a year for another X-ray.

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U.S. Indians Seek Manhattan Hospitium

The Hon. Edward Rager, Councilman, Manhattan, New York City, U.S.A., presented, on September 8, 1949, to the City Council of New York, N.Y., his Resolution 1196, requesting a 25 million dollar "Hospitium" for the American Indians of the United States.

Chief Rising Sun, Cherokee Tribe, also known as the Rev. Dr. Alzamon Ira Lucas, Ph. D., D.D., of New York City and Richmond, Va., was the first and only American Indian ever given the honor of offering the Invocation before the members of the New York City Council. He was arrayed in his full regalia as the High Priest of the League of Nations, Pan-American Indians, and was accompanied by four Indian Aides also in regalia, namely: Princess Juanita, Sioux Tribe; Chief White Eagle, Cherokee Tribe; Princess Silver Cloud, Winnebago Tribe and Brave Green Rainbow, Winnebago Tribe. They were escorted to seats of honor and listened to the deliberations of the Council and the reading of the Resolution 1196, which was referred to the Committee on Rules, Privileges and Elections.

"The Native Voice", being the official organ of the League of Nations Pan-American Indians numbering a membership of over two million Indians in the three Americas, is pleased to print Resolution 1196, as follows:

RESOLUTION URGING THE CREATION OF A HOSPITIUM IN MANHATTAN FOR THE AMERICAN INDIAN

Introduced September 8, 1949 by Councilman Edward Rager.



A BEAUTIFUL DELEGATE to the Grand Council of the Union of Ontario Indians at Wikwemikong was Princess Wanda Big Canoe of Georgina Island Ojibway Indian Reserve, Lake Simcoe, Ont. The princess is shown with her father, Chief Charles L. Big Canoe, one of the officials of the Union of Ontario Indians.

WHEREAS, In the Borough of Manhattan in the City of New York there is now being built the Capital of the United Nations and a symbol of man's yearning for peace, freedom and justice, and

(Continued on page 16)

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Continued from Page 15

U. S. Indians Seek Manhattan Hospitium

WHEREAS, Over Three Hundred years ago, the Island of Manhattan was owned and inhabited by Indian tribes, the members of which lived here as free men in close communion with nature and the Island of Manhattan was a woodland untouched by commerce with the concomitant effects of civilization, and

WHEREAS, Materially the Island is now the richest part of the world, and

WHEREAS, The American Indian has hardly partaken of any benefits bestowed upon New York City and the millions of its inhabitants who have found refuge here from the poverty, squalor and oppression of other countries, and

WHEREAS, In order to conform to the principles of justice and as a token of gratitude for the blessings showered upon us by Providence and as a lasting reminder that

freedom can never be taken for granted and that we may lose it and our civilization as many people have before us unless we are ever vigilant against all onslaughts upon it and as a permanent prayer to Heaven lest our riches make us complacent, unjust and spiritless and in the desire to do justice to the American Indian, it is fitting that at the time when we are about to establish a permanent home for the United Nations here that we also establish one for the descendants of the American Indian who once owned this Island so that there may be a place in the Borough of Manhattan which the American Indian can call his own,

NOW BE IT HEREBY

RESOLVED, That the Mayor and the Board of Estimate of the City of New York are urged to appropriate the sum of Twenty-Five Million Dollars for the purpose of acquiring several acres of land in the Borough of Manhattan to be used solely for the benefit of the American Indian, and it is further

RESOLVED, That the land so acquired be used as a hospitium for any American Indian visiting this City, and it is further

RESOLVED, That a commission be appointed by the Mayor to devise other ways and means of carrying out the purpose of this resolution and making certain that the area taken for the purpose is beautifully landscaped and replaces some blighted slum area.

High Priest Rising Sun suggests that all Chiefs, Sachems and at least 10 members of every Tribe in the United States, join with the New York City and New York State Indians of all Tribes in writing letters:

- (1) To the Hon. Edward Rager, 120 Broadway, New York, N.Y.
- (2) To the Pres. of the New York City Council, c/o City Hall, New York, N.Y. and
- (3) To the Chairman of Committee on Rules, Privileges and Elections, c/o City Hall, New York, N.Y., thanking Mr. Rager for presenting his Resolution to the City Council as a partial restitution for the wrongs committed by the

Whites against the Indians, and as an eternal monument of Peace, good-will and cooperation between the two Races, now that all Indians, as of November 2, 1948, are citizens of the United States.

Refuge For Needy

This Hospitium will be a refuge for the needy, a place to exhibit and sell our wares as we perpetuate our Arts and Crafts and keep alive our Songs, Dances and Ceremonials, for all that is really American found its origin in and from the First Americans.

Letters to the President of the Council and the Chairman of the Committee on Rules, etc., should call for a vote of the Resolution out of the Committee room and a vote of "YES" by the Council, soon, for a Convention Hall in this area in which grave questions concerning the welfare and the future of the Red Race, also the consideration of present Treaties and Tax free lands, as long as the "grass grows green," can be discussed.

The American Indian Supplementary Aid Association, of which Dr. Lucas is the Founder, President and Director, as well as the Director of the Richmond Life

Guidance Bureau, and a Counselor of Human Relations, advises that it would be proper to suggest IF the present Councilmen did not desire to take upon themselves the full responsibility of passing Resolution 1196, a referendum could be prepared for all the citizens of New York City to vote "YES" and thereby satisfy an urge for Truth and Justice within the descendants of those Ancestors who took Manhattan Island for \$24, which is now valued at over Two Hundred Billion Dollars.

"Write soon so that the cornerstone can be laid in 1950, please," is the plea of Chief Rising Sun.

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Experiment in Handicraft

By GISELA COMMANDA,
A.R.C.A.

THE Department of Education is carrying out an interesting experiment at Camp Belwood, near Fergus, Ont., where 160 Councillors-in-Training are given a three weeks' intensive course to fit them to be Councillors in non-profit camps.

Mr. C. T. Sharpe asked me to be instructor of handicrafts this summer and to teach crafts which would involve few tools and only really inexpensive materials, such as would be possible in a non-profit camp.

To meet these requirements, I worked out a special program.

As a basis for this course, Indiancraft seemed to me the most important. It is the making of craftwork with natural native Canadian materials, many of which the students can gather themselves round the camp. This removes their craftwork from such items as shellcraft, felt flowers, etc., made from materials sent down from a commercial centre far removed from camp activities, to the use of natural materials for interests connected with camp life, the combination of campcraft and woodcraft with craftwork and the use of the splendid natural materials that Canada's bush provides for them.

There was no expense attached to the excellent Indian craftwork done in Canada before the coming of the white man, only the time and skill spent in selecting, collecting and preparing it. The bush offers, today, much the same opportunities as it did then, and most camps are situated in bush surroundings. The study of the use of Indian colors, design, symbols and folklore for these materials add a deepened interest to the whole subject.

Throw-Aways

Another field of craftwork of a different type can be made at no cost from things usually thrown away in the camp kitchen and office. These include cardboard boxes such as are used for packing breakfast food, etc., store string, corrugated store boxes and brown paper. The main items of materials then left to order are essentials: poster paints, LePage's



THIS BADLY WRECKED FISHING VESSEL was photographed soon after it had blown up and partially sank in Courtenay Slough. It is the "Mime", a 33-foot gillnet vessel owned by Native fisherman James Knox of Port Hardy. The owner and two other chaps aboard at the time of the explosion last month, were taken to Comox Hospital, burned, but not seriously. The vessel is only about one year old but she was insured.

ready-mixed cold glue, brown store wrapping paper in roll, by the pound (good for painting pictures, mural designs, taking paper patterns) and mixed small nails.

For decorative embroidery, flour sacks are the cheapest and best material; colored wools, felt scraps and string are needed to decorate them.

The tools involved are jackknives, pencils, paint brushes, needles and scissors. We had many tools in the handwork room at Camp Belwood but the above were the only ones we used.

Our Indiancraft materials consisted of two sacks of birchbark and one of fresh cedar wood for carving, as these materials were not available at the camp.

Bark Canoe Model

I used a native Indian-made model of a bark canoe as a sample, and from which to take a pattern. The top shape, seats and paddle were of carved cedar. It was one foot long. When the seams are caulked with LePage's glue these canoes should float. I thought that, as a craft subject, they would be especially enjoyed by little boys, who could take them down to the lake and float them afterwards.

Many other things were made out of the bark, including minia-

ture baskets with handles, painted with Indian symbols. The students discovered for themselves that colorless nail polish preserves their watercolor designs on the bark when it is in the water. They also invented excellent painted birchbark bracelets.

Birchbark is a wonderful material, though the outside silver layer is not of use. It is set aside to make a pleasant flare and smell in the campfire at night. The innermost bark is pale gold, and a beautiful surface for water-color paintings. The in-between brown layers can be rubbed to a polish and are also suitable for painting, except those pieces covered with FAST white dust. The students sat outside under the trees, peeling the bark into layers. Some of them took away thin paper-

weight layers of bark to write letters on, to the people at home.

In the painting class, we sang camp songs, such as "Land of the Silver Birch," which was followed by an immediate illustration for it, without pencils, in direct brush work. Later, the students hav-

(Continued on Page 18)

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Continued from Page 17

Experiment in Handicraft

ing caught on to the idea, went out and painted sunsets on the bark in their free time.

Tiny Log Cabins

Another craft was building miniature log cabins out of half-inch twigs gathered from under the trees, notching them at the corners with a jack-knife and sticking each layer down with glue. These had door and window openings with frames of cedar wood.

I had designed toy animals, circus horses, clowns, harlequins and columbines, which we cut out in cardboard and stuck into cardboard stands, ranging from five to 12 inches in height. We also had Indian figures with sets of traditional costumes to fit them.

We also made large, flat, cardboard, jointed marionettes, one and a half feet high. They were dressed in materials and adorned like the circus horses and theatre folk with woolwork, fancy braids sewn on. Gold paper ribbons and Christmas "stick on" gold stars were also used. Wigs were made of wool. Unravelling potato sack makes less expensive ones.

Corrugated store boxes form excellent stages, with the front cut out for the proscenium opening. Front should be decorated, curtains added, and tiny marionettes of jointed cardboard for players.

Lecture Time

To supplement the practical work, there were lecture times for theory. I had aimed at giving a general basis from which the students would go on adding to their knowledge. I found the flour bag belts they had designed for themselves a good lesson in color, original design and tone. It was also a sampler of stitches and something they liked to wear with their shorts in camp.

For the first lecture I wore my buckskin costume as an example, and showed the students my one and a half foot Indian figures which I had dressed in traditional costumes. I told them how the costumes were made and showed them a whole eagle skin and how the Indian headdress developed from the natural arrangement of the feathers on the upper wings. They

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also looked at examples of Indian handwork, moccasins and buckskins.

In another lecture, we took histories and incidents of Harlequin and Columbine, Punch and Judy, marionettes, puppets, Russian ballet, clowns, etc., and that charming host of characters, real and fictitious, used so often by craftsmen and artists.

The last lecture was on Theory of Handicraft Teaching, the main points of which were:

- A student's interest in his work will teach him more than you can.
- Be sure he is doing something that interests him.
- Make students able to stand on their own two feet right away, so that they become adept and are able to improvise the best way with whatever materials are at hand.

I feel that everyone intending to teach crafts in a non-profit camp should have a few cartons by him during the year in which to collect suitable scrap material; pieces of material, Christmas wrappings, stars, ribbons, tinsel, etc., string, and so on, for use the following summer in camp. Surely, friends would be glad to help fill the boxes too.

I think that in this way craft material problems would vanish. I feel that people are so accustomed to using only correct materials, with ALL the tools, that they fail to see the charming possibilities of simple things.

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A Month with the Blood Indians

By KATHLEEN RIMELL, Edmonton, Alberta

We did a bit of travelling about while there, and I was most happy to be able to repay them in small measure for their tremendous generosity. Aside from regular trips to town, a distance of 17 miles each way, we set off for a weekend into Montana's superb Glacier National Park. We spent the night in cabins at East Glacier, tucked away amid tall pines, where we fell asleep to the sound of streams rushing down the mountain sides; the champagne air in the morning made us very hungry as we walked the short distance to the dining room.

If you have never had the chance to travel through the mountains with Indian friends along, you have really missed something great. You see, the mountains belong to them and they to the mountains, for they were the first

people to know them. When they exclaim at the beauty before and around them, it is in quiet humility, not the boisterous: "Gee, isn't that something!" that we so often hear. There is no new variety of flower that they do not notice, no change in tree growth that they are not aware of. Truly it is a sublime experience; and at the summit, where Joe Bull Shields knew a spot which he had visited some years ago, and held in his heart as a shrine, I knew there, that the Almighty was very near at hand, and that to us was granted the privilege of standing in His natural cathedral.

Have you ever tasted steaks cooked Indian fashion on the red hot ashes of a fire? I never had before, but I hope I shall again. We spent a day under giant cedars by the shores of Lake McDonald

and Chief Joe took over the cook's job and what a job he did to be sure. When we had eaten we could hardly move, but it was worth it. Dorothy made tea Indian style, and its aromatic smoky taste can't be equalled on a gas range.

AT THE SUN DANCE

DURING the last week of our stay, and by this time my husband had come to join us, we spent several days at the Sun

Dance. I know now what it must have looked like long ago to come upon an Indian encampment. I have seen the huge circle of teepees with intriguing designs painted on them.

One day Chief Joe drove us in his truck over a trail that my car could not have traversed, to the high tip of the buttes. Dorothy

(Continued on Page 20)

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Continued from Page 19

A Month with the Blood Indians

thought he was going over for sure, but he didn't. From this point you could see for miles around, could even at that hour see the lights of distant cities and towns.

The formation of the buttes is something like a small Grand Canyon; the sides of the cliffs are ridged, and the plateaus between are fertile and green, but very, very hot. In my mind, I could see the lone Indian rider gazing all around from this point, for reasons of friendship or perhaps the warpath. Many things must have happened there, I fancy.

During the afternoon of the last day we spent at the Sun Dance, the old chief—Chief Cross Child—whom I fondly refer to as my Indian father, in due and interesting ceremony, took my three daughters into the tribe and gave them each an Indian name which he had especially chosen. I felt a pride which I had not experienced before as he laid his hands on their

heads in turn, blessed them, and before the entire assemblage gave them their new proud names. I think they knew, too, for they were very still, and there was a new wonder in their eyes.

The essence of his words in English was given to me later, and I felt that just perhaps, I had begun to earn the right to the name of Pitaki, when Chief Cross Child had referred to me as his adopted white daughter, and to my girls as his white grandchildren. I know that it is an honor not conferred upon we whites very often, and I only hope we can prove ourselves worthy recipients.

HARD TO LEAVE

IT was hard to leave the next morning and I heard my husband telling Chief Joe that it had been a great privilege to know him and to be his guest. For myself, I was incapable of words and thank you's. Those things I have had to write to them later. I know I drove away in a blur, but the blur cleared enough at the gate for

me to still see Chief Joe with his arm upraised in salute, and I knew in my heart that he and Dorothy hated to see us leave just as much as we hated to do so.

And now in closing, let me say that it is not easy to talk of this kind of experience to one's friends.

You have to go and be and do and live, to understand. I can write it to you of the Native Voice because you will know what I mean. Next year, the Bull Shields and the Rimells hope to go camping together. Would you like me to tell you about it if we do?

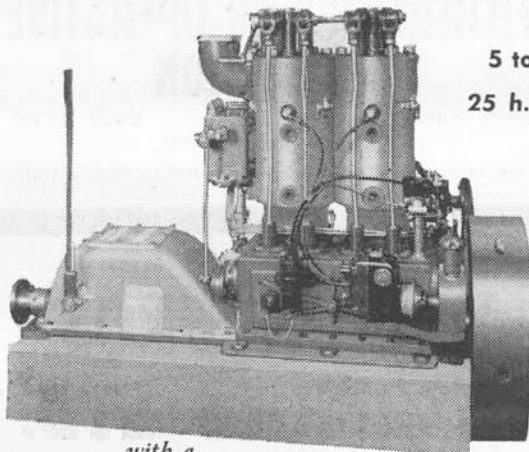
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*Moreover brethren I declare unto you the gospel.
How that Christ died for our sins, and that He
was buried and that He rose again the third day.*

—Cor. 15, 1-3-4.

EASTHOPE

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