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Indian Chiefs Offer Thanks For Vote

— See Story on Page 2



—Photo Courtesy Vancouver Sun

COLORFUL TOUCH was added to the opening ceremonies of British Columbia's Legislature on February 15 by appearance of two Indian chiefs in the robes of their forefathers. Here Chief William Scow, president of the Native Brotherhood of B.C. (left), and Chief Frank Assu, president of the North American Brotherhood, appear before the bar of the House to give thanks for the vote.

Indian Chiefs Offer Thanks For Vote

History was made at the opening of the Legislature on February 15 when two Indian chiefs were called before the bar of the House to present a petition thanking the white man for giving them the vote.

They were dressed in the ceremonial robes of their forefathers.

Chief William Scow, head of the Kwicksutainenk Tribe of the Kwakwilt Indian Nations and President of the Native Brotherhood of B.C., wore an ermine skin headdress with a thunderbird head mask decorated with abalone shells and a beadwork robe representing two grizzly bears.

INDIAN CEREMONIAL

Chief Frank Assu, chief of the Wewaiki Tribe of the Kwakwilt, and President of the North American Brotherhood, wore the national costume of all North American Indians with an eagle headdress and a buckskin suit decorated with wampum.

It was the most colorful touch added to the opening ceremony in many years.

The two Indian chiefs solemnly approached

the brass bar of the House, escorted by Sergeant-at-Arms W. R. Webster, and Chief Scow shook a ceremonial rattle while Chief Assu carried the famous Speaker's staff of the Kwakwilt Nationals.

They first followed each other round in a circle, an Indian demonstration that what they intended to say was sincere and truthful.

The Speaker's staff, according to Indian lore, denotes that the man who holds it cannot be questioned. He holds the floor.

FIRST INDIAN MLA

Carefully following the proceedings was Frank Calder, 34-year-old Indian who took his seat for Atlin as the first native Indian ever to sit in the legislature.

Carved on the staff, in totem form, were Kalus, the sister of Thunderbird, then Taequamme, the spirit of Red Cedar and underneath Seesumyute, the spirit of the salmon.

The ceremonial rattle, handed down for generations was made of yew wood, brilliantly carved with the spirit of the raven which

brings Indians light, water, and copper for their ceremonies.

Chief Scow told the Assembly of the hard work done by Indian deputy registrars in getting the Indians enrolled on the voters' list.

It was a big job to trace them in all the remote inlets, and rivers, and bays of the coast he said, but they appreciated the white man's gift of the franchise.

BEGINNING OF NEW ERA

"I feel and know," he said, "that the granting of this franchise to our people is the beginning of giving them many privileges which they have not had in the past."

Chief Assu praised the friendly relations which have always existed between Indians and white men on this coast.

"No real trouble between the Indian and the white man has existed in B.C. We settle our differences by agreement.

"We still have some difficulties which we hope to settle by agreement and peaceably in the future."

More Indian Children Taught As Government Program Hits High

By RON BAIRD

OTTAWA.—The federal government's program for the education of B.C.'s Indians has reached a new high. Two years ago, 125 Indian children were attending primary, grade and high schools throughout the province. Today the number has reached 700 and is still rising.

B.C.'s role in the Dominionwide program of education is important because the province supports a large Indian population. The recent granting of the franchise to Coast Indians has made it doubly important that this group receive an education on the same level as white children.

Increased Interests

Reception by Coast Indians to the program has been one of increased interest and their children are today attaining a much higher degree of education than in the past.

The federal government has experimented with pre-fabricated school houses at isolated points along the coast where, in the past, facilities for schooling were limited.

More teachers are being added to the department through a recently improved scale of salaries which places them in a civil servant category and assures them of a pension on retirement.

Driving Force

Driving force behind the program is Lieutenant Colonel B. F. Neary, director of education in the Indian Affairs Branch.

A UBC graduate, Colonel Neary had experience in educational work among B.C. Indians during his period at university.

During summer vacations, he taught in coast schools and gained first-hand knowledge of the situation.

"Indian children are eager to get an education and they do well in school," he said.

"Our greatest difficulty at the moment, though, is to find the teachers to go up to these schools.

"Most graduates prefer to remain in the cities.

"Our experiment with prefabricated schools is working out well and is providing teachers with better quarters in which to work," Colonel Neary said.

Inaccessible

Another problem which the de-

partment faces is the inaccessibility of many of the Coast Indian villages. Pre-fab schools are shipped in by boat but labor to erect the buildings is hard to find.

"The Indians themselves are more than willing to provide the labor necessary to put up the schools and take a great pride in the buildings," Colonel Neary said.

In the case of Indian bands making their living by trapping and fishing, the school moves with the children.

"Some teachers have travelled more than 100 miles in the course of a school year during the trapping season.

"If you like hunting and an outdoor life, there's no better place for a teacher to be than at an Indian school," he said.

While the majority of Indian schools are one-room buildings embracing all grades, a number of two-room buildings are in use throughout the province. Some of these are residential schools. Largest residential school is at Kamloops where 310 children attend.

Mixed Education

In some parts of the province, Indian children attend regular schools with white students. Many of them found it difficult to adjust themselves to mixed education and tended to stay in the background.

Colonel Neary gave as an example the case of an Indian boy whos marks at a mixed school

were low because he found it hard to adjust himself.

Standing outside the school during a noon recess by himself while a baseball game was in progress, he looked the picture of gloom until one of the other students suddenly threw a baseball at him and told him to catch it. He did and from that moment on felt he was accepted by the other students.

"All they need is encouragement," said Colonel Neary.

Indian children are accepting the government's program of education with enthusiasm and, in doing so, are raising their standards of living to a new high.

They're finding that school is fun.

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Indian Native Art . . . A Treasure At Our Door

By

MILDRED VALLEY THORNTON

DOWN through the ages, mankind has struggled, fought, toiled, and many peoples would now be nothing but a name, were it not for the work of their hands. These give us the only reliable clues to their thoughts, their traditions, their habits and their places in the evolving civilizations of which they formed a part.

Ever since man became a conscious human being and began to walk erect there appears to have been a compelling urge to create; at first rude weapons of defence, then later, simple tools for use in securing food, shelter and clothing. As life became more organized, the creative faculties expanded, and gradually, keeping pace with the slow tread of the centuries, primitive art took on certain characteristics which became in marked degree identified with the geographic areas concerned.

This made for diversity, because always the materials at hand, and the needs of the moment governed the type of object produced. Art was indigenous to the soil, and was intensely and irrevocably bound up with necessity. Of prime importance was the immediate need; then came the love of beauty for its own sake, existing in every normal human being.

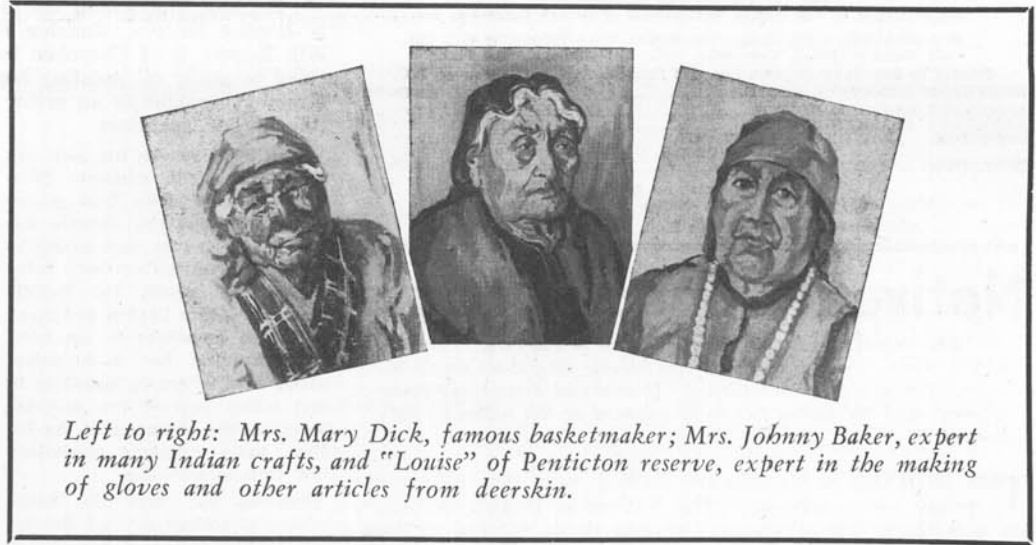
DECORATIVE INSTINCT

The instinct for decoration impelled the savage to ornament his war-club, though such embellishment might consist merely of certain marks denoting how many of his enemies he had slain.

The same unconscious, inborn love of decoration constrained him to add a fringe of leather to his costume; to investigate the potency of vegetable dyes for color, and to discover innumerable objects in the world about him which he could use to satisfy his desire. Bone, wood, stone, fur, feathers, shells, skin, wool, hair roots; anything he could lay his hands on was utilized to decorate his person and his surroundings.

SOUND AND TRUTHFUL

THERE is something about the impersonal expression of primitive art which is sound, sincere, balanced, and truthful; a tenuous, sensitive, illusive something which utterly escapes the sophisticate with all his careful plans and studiously acquired technique, hence we have the strange anomaly today of smug, ultra-modern, highly educated people with a long traditional background of culture behind them, striving painfully and hopelessly



Left to right: Mrs. Mary Dick, famous basketmaker; Mrs. Johnny Baker, expert in many Indian crafts, and "Louise" of Penticton reserve, expert in the making of gloves and other articles from deerskin.

to capture that which the undisciplined savage was able to accomplish without a moment's thought or training. All this goes to prove that art is a form of spiritual expression which comes from within. It is never external, or annexed from any material source.

British Columbia may proudly claim to have perhaps the most unique and virile form of native art in the whole world. Scholars and collectors have come from many distant lands to study and to marvel at it, but most of our people are unaware of the treasure at their door.

ORGANIZED CULTURE

Back of the native art in this province, especially along the Coast, was a highly organized form of culture which provided the fertile soil in which ideas grew and flourished. Art developed hand in hand with their religion, their traditions and their social practices.

Because their particular culture involved many secret and elaborate ceremonies in which prerogative and display of wealth played a vital part, the people created suitable symbols to convey their ideas, and to portray in concrete form the many mystical emblems which were woven so inextricably into their lives.

WHITE CIVILIZATION'S EFFECT

CONCOMITANT with the impact of white civilization came the decline of native practices and traditions. When the Indian forsook his ancient way of life, the mainspring of his art was broken; the vital spark which had ignited his imaginative powers no longer existed and his arts began to fail until today little of it remains, and

along with his language it is rapidly receding into history.

Some of the finest examples of B.C. Indian art may be found today in the museums of foreign lands. Germany and the United States have perhaps the cream of it, but there have been always a few people in Canada who realized its value as a national heritage, and, as a result, large collections have been saved for posterity in the Ottawa and Victoria museums.

Due to the foresight of Mary and the late Edward Lipsett, Vancouver has the only strictly Indian museum in the country. As the years go by, we shall appreciate more accurately the value of this splendid gift to the city.

MUST MOVE FORWARD

Thoughtful people know that the Indians must move forward with the march of civilization and they themselves would be the first to acknowledge this fact, yet there are things from the past which are vitally important to us of the present, and worthy of preservation for those of the future. First and foremost in this category is their art. Our problem today with regard to Indian culture is not WHAT we shall salvage, but HOW best we may salvage it. How can we cut loose from the old traditions which are backward and conserve and promote the very retrogressive and at the same time things that lay at the very throbbing core of these practices?

I BELIEVE that the natural instinct for art in these people could be utilized for educational purposes as a powerful instrument of progress. The fact that there is very little art being produced today is no argument that the people have lost their cunning and

their skill. It is merely that the original incentive has been removed. Their talents must be directed into channels in line with modern life.

SPIRITUAL NECESSITY

To a race like this, creative expression is a spiritual necessity. Convince them that their natural genius can be a valuable and needful contribution to our Canadian way of life and we shall have done much to rekindle those inherent, inventive qualities of resourcefulness and skill which have ever been their outstanding characteristics. We must restore to the Indian that pride in his traditions and in his native gifts which has been largely lost through the painful process of assimilation; in so doing we shall build up confidence, self respect and happiness which would surely attend recognition of his natural capacities.

I have found Indian children as a whole extremely talented, and eager to learn where proper guidance is provided. I have heard complaints that they are undisciplined and intractable, but my experience has proven that where we can win their confidence and interest, no more satisfactory pupils could be desired.

TALENTED WOMEN

Here and there in the province are women, mostly of the older generation who still make the beautiful baskets from the root of the cedar tree, with native designs carefully woven in wild cherry bark. The outside of the bark is a rich red; the inside is white, and yet another color is obtained by soaking the bark for a long period in water to which rusty iron has been added which gradually turns it to a fast black. In the old days,

(Continued on Page 16)

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Natives of Canada, Unite

This important editorial, first published in the July, 1949 issue of The Native Voice, is reprinted here because we feel we should re-express the ideas contained therein. It comes at a most opportune moment, with the Indian Act to be amended at this session of Parliament.

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

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

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

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

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

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

When the Natives of other Provinces see the advantages or rather rights gained by the B.C. Natives by Unity, they will be encouraged to follow their example and there will be Unity not only in B.C. but throughout Canada. Meanwhile, let each province have the handling of its own affairs so that the fears of the Treaty Indians shall not be a bar to the advancement of the Non-Treaty Indians.

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

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

"NATIVES OF CANADA, AWAKEN AND UNITE!"

ARTIST OF THE WEEK

By WILMA COLSON HANNA

"This Week in Tulsa"

THE latest pseudonym for Tulsa is "Home of Indian Art." Ranking high among the artists who won that title for Tulsa is Jimalee Burton. Jimalee (who is Mrs. Dan Burton), like Will Rogers, is of Cherokee Indian ancestry and when she decided to study oil painting her innate imagination pointed the direction straight as an arrow toward the Spiritual interpretation of her ancestors.

So it is no wonder her paintings are so much in demand. From stories handed down from generation to generation, Jimalee has depicted on canvas such scenes as the Indian version of God's creation of the world, The Buffalo Dance, The Fire Dragon and many more, too numerous to list here. Each painting has a historical background, either in legend or in fact which express the spiritual beauty of the character of the Indian, their religion, psychology and various activities.

Starting out with the background of college art and her innate understanding of her chosen subject, Jimalee Burton studied under Alexander Hogue at the University of Tulsa, Frederick Taubis, internationally known artist and more recently she went to Mexico City for special study with Carlos Merida, famous Indian painter from Guatemala.

Jimalee's paintings hang in many Tulsa homes, the National Bank of Tulsa, Philbrook and elsewhere. Although Mrs. Burton specializes in Indian paintings she does other things too, her still timely interpretation of a "House For Rent" is on display at Philbrook Art Museum. Besides winning purchase prizes, et al., she has a box full of blue ribbons from various art shows.

Mrs. Burton's art is not confined to blending colors for a canvas, she writes poetry and has com-

Likes 'Voice'

The 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. Only wish there was more news from our Alaskan Editor Chief Paul Cooke.

Good luck to the Native Voice.

HENRY J. DUNCAN,
Metlakatla, Alaska.



JIMALEE BURTON

posed songs. She designed their home at 2445 East 17th Place, where the touch of the true artist prevails throughout, from the crossed arrows (meaning friendship in Cherokee) inlaid in the entrance floor through every room. Turquoise is the dominant color scheme and also signifies "friendship."

Chilliwack Women Raise Piano Fund

To raise money for a piano for Reserve children, Native Women's Sewing club at Chilliwack Reserve held a drawing recently when the profits amounted to \$15.

Encouraged with results, the club plans to run its next drawing on a larger scale.

It is felt a piano is needed in the hall or at the school.

Winners in the drawing were: first, Miss T. Earl who won an Indian sweater; second, Sandra Mussell, man's socks, and third, Phil Whatley, man's toque.

Mrs. Edith Mussell is president of the sewing group and Mrs. William Mussel is secretary-treasurer.

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Indian Lad In Hero Role During Valley Ice Block

With B.C. police officers and three "Chilliwack Progress" newsmen watching, a lone Indian youth, Howard Dolan, walked across the treacherous shale ice from the mainland to marooned Herring islanders dragging one end of a 900-foot length of rope that meant safety to anxious watchers on the island.

Danger first confronted the five families on the small island (one mile wide by two and one-half miles long) recently when ice blocked the Fraser River about 15 miles east of Chilliwack. Water, unable to clear the main channel, backed up threatening to inundate the island.

Provincial police from Hope under Cpl. Waddell and Buster Herring worked all Tuesday night on a makeshift carrier to be used in case of emergency.

Wednesday, when ice still blocked the river it was decided to evacuate the elderly couple and the children.

YOUTH VOLUNTEERS

The department of public works

in Chilliwack was asked to rush construction of a small chairlift which would have to be used in place of the usual boat operated from a fixed overhead cable stretching from shore to shore.

It was in order to take across one end of the rope necessary for this operation that young Dolan volunteered, despite the warnings of danger involved.

Step by step in the gathering dusk Dolan carrying a long pole felt his way, foot by foot across the piled-up ice. One misstep might have meant disaster. The rope tied around his waist was paid out from the shore by his brother, Clifford Dolan, and Clarence (Buster) Herring.

The utility chairlift was rigged in the dark by the light of a lantern and Cpl. Terry Stewart of the Chilliwack detachment made the first trip over on the swaying apparatus, which at times dragged across the ice to arrange for "ferrying" over evacuees.

First off on the return trip was Mary Nelson and 17-months-old Merle Nelson with bundles of clothing and bed rolls which willing police carried up the steep trail from the river bank to the road. Loaded on sleighs they were taken to neighbors for the night.

CATTLE NOT MOVED

Charlie Nelson, 91, and his 88-year-old wife Mary with the three young children of Mr. and Mrs. Carl Olsen, Ron 7, Earl 5 and Lorraine 3 were all that were brought over that night.

Other inhabitants, Mr. and Mrs. Olsen and two other sons, Mr. and Mrs. Herbert Gardiner and Mr. and Mrs. Pat Kernan decided that they would take a chance and, with escape assured, decided to remain on the island.

Mr. Nelson and his wife were taken from the island by a boat's crew during the 1948 flood when they were knee deep in water. Neither he nor his wife think they will take a chance on going back. "The water may drive us out again," he said.

Buster Herring, native Indian, who aided in the rescue work and who called Hope police when he saw the danger, moved off the



HERO HOWARD DOLAN



—Photos Courtesy Chilliwack Progress

TOP RIGHT—Howard Dolan is the lad who dragged the rope across treacherous ice, bringing security to marooned Herring islanders.
 ABOVE—Sending the chairlift across the frozen Fraser to Herring Island is Carl Olsen, aided by Herb Gardiner.

ALONGSIDE—Two aged Native Indians, Charlie Nelson, 91, and his wife Mary, 88, came over on the hastily-constructed lift from Herring Island on its second trip. "We would never have made the trip over if it hadn't been dark and we couldn't see what was underneath," they said.



With The Thomas Crosby IV

New Year's Day In Hartley Bay

By REV. R. H. McCOLL, B.A., B.D.

New Year's 1950 will be long remembered by me for several reasons, one of them being that I was in Hartley Bay for my first official visit, and another one was that it was the coldest season experienced there in many a year.

The Thomas Crosby IV of which I am the missionary captain, sailed into Hartley Bay like a phantom ship, all white with snow and ice for coming from Kitamaat we had taken quite a buffing in the cold north wind and icy waters.

It was New Year's Eve and we rowed to shore, (for we have to anchor fairly well out at Hartley Bay). We had a watch night service beginning at 11.00 p.m. It was wonderful to hear from the church steeple through a broadcasting system, "Abide with Me," which is the first call to church.

A large, fully gowned choir was in attendance and promptly at one minute past midnight when the old year was over they ushered in the New Year with the "Hallelujah Chorus" and one's being was struck to its core by the beauty and intensity of the singing.

New Year's Day services were held at 11 a.m. and 7:30 p.m. The morning sermon was given by Mr. W. Robinson in the native tongue

The reports by Rev. R. H. McColl included one on Christmas at Klemtu, largely covered by William Freeman's story in our last issue.

and I preached in the evening and gave communion to eighty people. I am sure God was pleased with all that went on. Six babies were baptized, which speaks well for the future of Hartley Bay.

My mother and I will never forget the gracious hospitality of Chief Clifton and the other good folk in this lovely village and we shall always carry the picture of the lighted cross on the beautiful church which is the focal point of this village.

Let us all steer our course by his star which came to earth those many years ago to point the way to the manger where Jesus Christ was born.

God bless you all in Hartley Bay and may you continue to carry on the good work you have been doing in your church and community, is the earnest wish and prayer of your missionary.

CHRISTMAS AT KITAMAAT

Christmas was over the morning we arrived well frozen up but very happy to reach Kitamaat after a real tossing on the Douglas Channel. How good it was to see so many friends down to meet us and how cold it was!

Many plans were made, including a band concert, but owing to the illness and death of Mrs. Bolton, everything had to be cancelled but a church service on Thursday night. It was well attended and everyone felt better for coming.

The lay minister, Mr. Timothy Star is doing a grand job, holding services every Sunday and training, a splendid job.

I hope to be back in Kitamaat soon so till then may God's richest blessing attend you all is the prayer of your missionary.

Sechelt Sisterhood News

By TERESA JEFFRIES

The Native Sisterhood of Sechelt sponsored a bazaar on December 20th at the Village Community Hall. The bazaar commenced at 2 p.m. and lasted until late in the evening. It was a success because we made \$268.70. Only flaw in the bazaar was that we had to pay so many bills, but mistakes are often made in order to avoid them the next time. In the next bazaar, which will be on Easter, we are going to send for our supplies from Vancouver, because it is much cheaper.

Lovely prizes were raffled at the Children's Tree Party, also sponsored by the Sisterhood. The first prize was a Silver Tea Set which was bought at the Sechelt Hardware Store owned by Mr. Parker.

Mr. Parker was very lucky in winning the prize. The Sisterhood would like to take the opportunity of thanking Mr. Parker for his kind donation of \$15, considering that he's been here only a year. The second prize, a grocery hamper, was won by Ray Pinchbeck of the village. Third prize was a doll won by Arthur Jeffries also of the village.

A meeting was held on January 3 for the purpose of reelecting officers. Our president, Mrs. Mary M. Joe, was re-elected. Alice Jackson is still the secretary; Teresa Jeffries is the new treasurer; Mrs. Margaret Joe and Mrs. Magdeline Joe are still on the table; Bernadette Joe and Esther Julian are two new members of the committee. There are 46 members of the Sisterhood at Sechelt.

Paul Antoine Is Stoney Creek Chief

Members of the Stoney Creek Band selected Paul Antoine as their new Chief at an election held on their reserve Monday, Jan. 23.

The election of Howard Bill and Enoch Aleis completed the new slate of officers as the governing body of the band.

The election was necessitated by the resignations of the former Chief, "Jimmy" Antoine, and Councillors Adanas Alexis and Frank Antoine which were accepted with regrets by the Department of Indian Affairs last December.

The new Chief and Councillors enter office with the good wishes of their predecessors, and their expressed intention of co-operating fully in carrying forward the constructive work being planned for the reserve.

Things to remember:

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

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Skeena Chiefs Speak On Return of Japanese

By HAROLD SINCLAIR

The Chiefs of Skeena District have thoroughly considered the return of the Japanese to our claimed Skeena coastal fishing ground areas. It has been understood that the Japanese were lawfully considered and recognized as true citizens of Canada, and that they had been granted equal citizenship rights with other Canadians. It is also understood, that the cannery operators have been strongly in favor of their return and that the cannery operators have made strong complaints against our Native fishermen and shore workers.

The Cannerymen's complaint, we have gathered, was that the Indian fishermen were selling fish on the blind to fish buyers during the season and that some of our fishermen were out on the waters drunk on the job during the week and some were loafers. The Indian women as cannery workers, were usually off to town during the weekend working days, which causes a shortage of help, they say.

Motion Passed

It was moved by Chief Charles Clifford of the Hazelton Branch that we do strongly object to the return of the Japanese on certain conditions of our rightful claim. We have learned, when the Provincial, and the Dominion Government have signed a written agreement, that the fishing grounds represent the livelihood property belonging to our Native people and that we have the first right in the fishing and trapping industry.

A Skeena district meeting was held in Hazelton on January 19 to discuss the return of Japanese fishermen to the Skeena coastal area fishing grounds. Leading chiefs from each branch gathered at the meeting which carried on for four hours. Report of the meeting made by Chairman Harold Sinclair, is carried on this page.

In that agreement, there were no Japanese mentioned, neither was there any mention that the cannerymen were to have the control over our claimed areas. The canners, of course, have their cannery property established along the shores of our fishing areas, but they have no claim whatsoever on our fishing grounds. That motion was seconded by Chief Silas Johnson of the Kispix Branch and carried by all branches of the Skeena.

Complaints False

Now, about the Cannerymen's complaints against our fishermen regarding selling fish and being drunk on the job that we have experienced in past years and up to date, when fish price negotiations were carried out between the Canners, Native Brotherhood of B.C. and the United Fishermen and Allied Workers Union. At each of these negotiations, it has cost our organizations large sums of money. At the conclusion of such negotiations, when an agreement has been reached and signed by the Canners, the basic prices of salmon have been set for the entire season, and the Cannerymen usually point out that they could not pay a cent more, other than what has been agreed upon. Then, when the season commences they usually send out so-called fish buyers, with instructions to pay

a little more, or offer to the fishermen, in order that they may get more fish on the blind. They even send out fish camp buyers.

It has been proved by the Provincial Police at Port Essington, B.C., that some of those buyers and camps carry cases of beer and trade ten sockeye for a case of beer, in order to get more fish, as instructed by the Cannerymen after it is definitely understood, when an agreement is reached and signed, that they cannot afford to pay a cent more other than the basic price set. The meeting considers that this is purely a criminal work set out by the Cannerymen.

Did Job in Wartime

And now about the Canneryworkers. The meeting referred to the long years duration of the last world war, when our canneryworkers carried out the work without the Japanese. And it is understood that the Canners pack did not even fail; in fact, they had produced more pack, or cases of canned salmon than when the Japanese were at the canneries, which proved that we had already and completely carried out the work without them, and we can still carry on. We have learned from the Free Press Papers, where Mr. C. E. Salter, manager, Canadian Fish Co., had already made a special trip to Lethbridge, Alberta,

for the purpose of getting 201 professional Japanese fishermen.

Plans Worked Out

It was understood by the meeting that Mr. Salter has been working out plans against our Native fishermen. To prove it, some of our well-experienced fishermen, who had held long service with the Canadian Fish Company and had been high boat men, when they are become of an old age, which causes lack of fish catches, then Mr. Salter took action and fired them by saying that they are too old, and that their services are no longer required at the Cannery. That has been proved by several of our oldtimers whom he had fired from his cannery.

Mr. Salter had forgotten that his company had earned its millions from the produce of our Natives, and from our inherited native soil of our claimed fishing grounds. For that reason, it was felt in the meeting that Mr. Salter should be removed from the Cannery as a manager for the Canadian Fish Co. And if he is so strongly acting a representative for the Japanese, we do feel that he should take and establish his cannery along the shores of Japan.

Final Conclusion

And now above all, the meeting has definitely come to a final decision, and had passed a resolution, by the entire Skeena District that we strongly oppose the Japanese return to our Skeena fishing ground areas on the basis of our inherited livelihood claim, which was signed to us by an agreement from the Provincial and the Dominion Government.

Fire Destroys Largest Church in Alaska

A raging wind-driven fire, attributed to an overheated chimney, on a Sunday morning last December completely destroyed Duncan Memorial Church in Metlakatla which was built in the early 1890's at an estimated cost of \$150,000.

Within two hours after the fire was first discovered, the building was completely consumed by the white hot heat of aged timbers—leaving nothing but a pile of smoldering ashes to mark the site of what was the largest Church in Alaska.

No one was injured in the blaze.

The building was being readied for Sunday morning services when at 10:30 a.m. the janitor noticed smoke pouring out of the upstairs class rooms. An alarm was immediately sounded and the entire adult population of the town turned out to assist in fighting the fire and saving as much

equipment and furnishing as possible.

Volunteer workers managed to save the Hammond organ, the Church pews, some kitchen equipment, and the chimes which for many years sent their clear call out over the waters of the bay. Fire fighting equipment was sent from the air field at the other end of Annette Island but by the time this aid arrived the building was a raging inferno. Equipment and men were also sent from Ketchikan by Ellis Air Lines but turned back when they were informed that the building was already gone. A Coast Guard 50-footer was also dispatched but turned back before reaching the scene.

Early History

A two story structure — the Church was erected in the early 1890's by the followers of Wm. Duncan, a missionary, who in

1887 established the present village with 800 Natives who had moved from Old Metlakatla, B.C., near Prince Rupert. The tall building was erected on the hillside above the town at an estimated cost of \$150,000 and has long been one of the most famous structures in Alaska.

The Rev. James E. Huntley of San Jose, California assumed the pastorate of the Church on September 18 of this year. Paint was blistered on the manse and other buildings surrounding the Church but fire fighters prevented the blaze from spreading beyond the main structure.

Window Lost

Attempts were made to save the large stained glass window over the choir loft but smoke and flames made this task impossible. The Metlakatla Choir has been long famed throughout Alaska and over a period of

years has made many extensive concert tours of the United States and Canada.

Doctor Henry J. Minthorn, who was for many years physician at Metlakatla, and was there at the time of the death of William Duncan in 1918, was an uncle of ex-President Herbert Hoover and took the ex-president to live with him after the death of Hoover's parents.

The Church was a non-denominational institution and its affairs were administered by a Board of Trustees composed of the following: E. D. Kohlstedt of New York, chairman; B.L. Myers of Kansas City, Mo., secretary; F. A. Wright of Kansas City, treasurer; H. C. Strong of Pasadena, California, trustee emeritus, and W.K. Spaulding of Ketchikan, executive secretary. A meeting of the board will be held at a later date to discuss rebuilding the Church.

Hands Across the Border

By CHIEF SHUP-SHE

Another year has passed into history, a very busy year for all those of us interested in human welfare in general, and in our Indian populations in particular. We here in the United States have advanced a great deal, both politically and socially. It seems our government at last realizes we Indians are humans, not some lower form of animal life.

Our Indian Claims Commission has been a step in the right direction, and if we use it as a lever to move the government in constructive channels for our race, maybe we can offset the errors committed in the name of civilization in our late history.

Great Loss

The League of Nations Pan-American Indians sustained a great loss in the passing of our friend, Lawrence Two-Axe, last August. I am glad I could write of him as a great leader for that he was, before he passed beyond this earthly plane. I have never known a man more devoted to the cause of the underdog, the poor, misguided and abused. His heart was sore and hurt by the suffering of our people. He was able to rise above the tribal loyalty of the past and able to extend the hand of brotherhood to each Indian be he of South, Central or North America. The Mohawks gave our race a very great gift indeed in Lawrence.

Misinformation

There seems to be a great deal of misinformation at large about our organization. First, let me say we now operate under the name of THE LEAGUE OF NATIONS PAN-AMERICAN INDIANS. When we were first organized, we chose the name League of Nations, North America Indians. However, in 1948, after we had enrolled over 9,000 Indians in South America, we revised our Constitution and added the word Pan, in place of North

in our name.

In regards to our organization within the League itself, we have now in each separate country a Central Committee of officers, a President, a Vice-President, a Secretary and a Treasurer, all to be elected every four years.

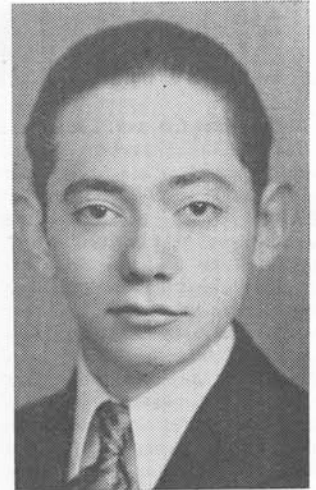
In addition, we have in each country, a Chiefs' Grand Council Authority composed of Chiefs from each tribe having membership in the League. They serve for life or for as long as they remain a Chief in their tribe. This Council embraces Chiefs from all the Americas and they act as an advisory board and a court of appeal for all officers and members of the League. This board or Authority, being made up of the heads of all the tribes from all the Americas, makes us truly Pan-American in fact.

Warriors' Council

Also, in each country separately, we have a Warriors' Council Authority composed of two members,

not Chiefs, from each tribe or affiliated organization in the country in question who act on behalf of their respective tribal councils. Thus the Warriors Council Authority and the Central Committees of officers are national in scope, the Chiefs Grand Council Authority is by its membership of course National and International as the case may arise commanding its usage.

(Continued on page 10)



CHIEF SHUP-SHE

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Toronto Nurse Appointed To Indian Affairs Branch

Miss Helen Martins, 26 Bernard Avenue, Toronto, Ont., is entering upon a new phase of her varied career with her appointment as one of the three social workers to the Indian Affairs Branch of the Canadian government. Six more will be appointed as a new emphasis is placed upon social work among native Canadian Indians.

Nurse Helen Martins will work on the Indian Reserves in Southern Ontario and her duties will include care of the aged, guidance of little children, organizing women's clubs, instruction in sewing, also canning, sanitation, etc. Help will also be given to young Indians who are stranded far off the Reserve.

WIDE EXPERIENCE

Miss Martins brings a wide experience to her new job. Born in the Crimea, she came to Canada with her father and brothers when she was still a child. She was educated here and graduated from the Ontario Hospital at Orillia. She did X-ray work at the St. Catherines Hospital before joining the Canadian Army as a nursing sister. As a Lieutenant, she served over four years with Canadian Hospital No. 2 in England, France and Belgium.

After her discharge, Nurse Martins user her army credits to fulfil a life-long ambition and entered the University of Toronto where she received her BSc in nursing and her BA. Upon gradu-

ation, she did social service work for a year in Toronto as well as some private nursing before receiving her appointment to the Indian Affairs Branch. At present, Miss Martins is travelling through the Ontario Indian Reserves to get better acquainted with her brand new job. Eventually, she thinks that her headquarters may be located in Toronto.

Miss Martins belongs to a very

professional family; her sister Dr. Anna Martins, is a psychiatrist in Hamilton, while a brother is working in Rio de Janeiro, Brazil.

Others appointed, as recently announced by the Indian Affairs Branch, are Miss Jane S. Bartlett, R.N., of Chapleau, who will be stationed in Northern Ontario, and Mrs. Osta Odson, of Winnipeg, who has been appointed regional supervisor of Indian Agencies for Manitoba.



MISS HELEN MARTINS

Facts I Know

About the Canadian Red Cross

By BIG WHITE OWL

OUR Red Cross National Campaign for funds commences March 1, 1950, and the national objective is the same as last year despite the rising costs and the expansion of services which the Red Cross consider essential for a healthier, happier Canada. But \$5,000,000 is the absolute minimum for the Red Cross to adequately perform its works of mercy . . . So the \$5,000,000 objective must be met and if possible greatly exceeded.

Our Red Cross Services are manifold—stretch the full length and depth of Canada, rescuing the lives and ensuring the health of our people. Free Red Cross Blood Transfusion Service—Outpost Hospitals on Canada's frontiers—Veterans' Lodges—Disaster Relief—teaching swimming and water safety—Junior Red Cross—Crippled Children's work—Medical and Dental Services—lessons in First Aid, Home Nursing and Nutrition.

Transfusion

Our Red Cross Blood Transfusion Service is life itself—a transfusion is often the vital force that turns the balance when death seems inevitable. In childbirth, accidents, operations, emergencies—its role is to save lives—and it may be your own! (Many hospitals are still without blood supplies.) The Red Cross plans include making FREE Transfusion Service available wherever it is needed—truly a service with its story written in the saving of lives.

Our Red Cross considers the care of veterans one of its most important responsibilities. Red Cross Lodges across Canada supply hospitalized veterans with many comforts—bedridden veterans are visited regularly. Special services—transportation, shopping, library facilities are part of the Red Cross Veterans' Service. Latest movies are shown and Arts and Crafts Departments teaches new handicraft skills which patients enjoy and can turn into profit.

Geared for Disaster

Our Red Cross is always geared to dispatch supplies and trained

personnel to cope with disaster anywhere in Canada on short notice. Red Cross Services are available to Canadians in outlying districts as well as in cities and towns.

Seventy-eight Red Cross Outpost Hospitals and Nursing Stations are already in operation. Often the people these centres help have no other medical services within reach—in sickness, accident or childbirth.

Red Cross nurses, the Angels of Mercy, travel thousands of miles through all kinds of country, in all kinds of weather, to save the lives and protect the health of these pioneering Canadians. Time after time, the Red Cross has been first—and often the only—relief party at the scene of suffering and helpless citizens.

Because of its Disaster Relief Organization, Red Cross can have trained personnel, mobile hospitals, blood banks and other emergency supplies at hand for immediate relief.

Junior Red Cross

Our Junior Red Cross is the largest youth organization in the world. Its 880,000 young members in Canada have a three point program—to strive for better health, more active citizenship and a higher level of international friendship.

In schools across Canada, Junior Red Cross teaches children how to help themselves by maintaining a high standard of personal health and encourages them to plan for and help others in need. Indeed, our young citizens are

preparing to be better Canadians through the "Red Cross in the Schools." They raise funds for the treatment of crippled children across the country and for the relief of little children in other countries still suffering from the aftermath of the last world war.

First Aid Posts

Our Red Cross already has more than 100 Highway First Aid Posts in operation. In several provinces, they are strategically located for easy identification. Motorists can get assistance quickly and efficiently when accidents or other emergencies occur. Each First Aid Post is manned by a trained volunteer.

97 Percent Unpaid

Our Red Cross Workers, 97 percent of them, who work to make Red Cross Services possible, are unpaid workers. Without the ever faithful volunteers—many of whom have unbelievably heavy personal responsibilities—the Red Cross just could not function. The other three percent who are paid, fill positions which demand constant and careful supervision from full-time employees.

Red Cross workrooms staffed by volunteers are constantly engaged in making and sorting supplies for overseas and home relief.

And our Red Cross is prepared at all times to lend a hand to the less fortunate abroad as well as in Canada."

Give! The Red Cross needs good women to help our brothers in need. I have Spoken.

Ambrose Reid Dies At Port Simpson

It is with profound regret that we announce the death of Ambrose Reid, native of Port Simpson.

Mr. Reid's loss will be keenly felt by the Indian people of British Columbia, for he was one of the founding members of the Native Brotherhood. Mr. Reid was in his seventies at the time of his death, which ended a life devoted to working in the interests of his people.

The Native Voice, on behalf of its readers and of the Native Brotherhood, expresses the keenest of sorrow on the passing of Amos Reid.

GOLDEN "EGGS"

Massett, B.C.,
Feb. 3, 1950

Editor, The Native Voice:

Well, I think it's about time we put in the news about the gold my auntie Maggie Weat found in her turkey at Christmas. She was a lucky lady to find three small pieces of gold in her turkey at Christmas, so I hope Massett people will buy more turkeys next Christmas, which isn't too far off.

MRS. ROY H. COLLISON,
President,
Sisterhood at Massett

Continued from Page 8

Hands Across the Border

We have many committees such as our Legal and Legislative Committee who write up and aid passage of laws in our people's favor such as the Indian Claims Commission Bill, now a law. Our Arts and Crafts Committee work to save our arts crafts, dances, etc., so our children may enjoy the beauties of our creative abilities and feel proud of our great cultures.

Council Meeting

On December 3 and 4, the League of Nations Pan-American Indians held a Grand Council Meeting at Emporia, Kansas, the first to be held in the Mid-West since 1939. Of late, most of our Grand Councils were held in the Eastern part of the country. An election was held to fill vacancies on our Central Committee caused by deaths, resignations, removals, etc. Our next election for all offices of our Central Committee will be held in the late summer of this year at Emporia, Kansas, as this was the site agreed upon by the delegates

since it is midway in the United States for delegates from both East and West, and North and South. The Chamber of Commerce have already set the ball rolling to provide prizes for grounds attendance, best in crafts, art, and so on. I understand the ranchers around Emporia will furnish beef for the delegates free, so everyone should have a good time. Make plans to attend.

Our Central Committee officers at present are: President Chief Swimming Eel, 18 Comet Street, Stamford, Conn., Vice-President George E. Wesaw Sr., Ft. Washakie, Wyo., Secretary Mrs. Josette Wahwas-suck, Mayetta, Kansas; Treasurer H. L. La Hurreau, 3108 Woodrow Ave., Ft. Wayne 3, Indiana. High Priest for the League, Rev. Clarence Wheaton, 204 West Sea Ave., Independence, Mo.

Thank Native Voice

Our officers at this time wish to thank The Native Voice editor and staff for their help and wish all our Indian friends a very Happy New Year. We have enjoyed our association with the only truly Indian International newspaper. We need and all the Indians need just such a sounding board to express our views and let the world know the Indians are down, but far from out!

Our Legal and Legislative Commission, Mr. Frank Tom-Pee-Saw and W. C. Foster, left for Washington, D.C., the week of January 7, to aid in the prosecution of the claims' cases for nine U.S. Tribes, and to fight against the passage of a bill (S2726) that calls for the liquidation of the assets of the nine tribes immediately and 19 others within a period of 10 years. We would be glad to see the end of the Indian Bureau, but we want our

Treaty Rights that are fair in 20th century viewpoint. In the main, our Reserve lands are tax-exempt. We know we must conserve our game and fish and obey national laws, etc., if we expect to enjoy the good things of citizenship. It does seem odd to the writer that so many persons think we Indians don't pay taxes, as nearly everything we buy is covered in taxes on top of taxes.

It might be well to note in passing that the United States sacredly pledges, as set out in the Preamble of the United Nations Charter, recognition of all treaty obligations. We often wonder just what a sacred pledge means to modern governments. It seems as if most of the sacred part has been left out of all government actions. Their Great Spirit or God is left out so many times it's just an empty phrase. What good is a heart without a soul?

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Totem Misuse Criticized

The Editor,
Native Voice,
Vancouver, B.C.

Dear Friend:

Our Society has noticed with growing alarm the proposal of the Vancouver Optimist Club to use the totem pole motive as a publicity stunt for their fundraising project in connection with the East End Youth Centre.

For your information I am attaching herewith a copy of a letter of protest that we have addressed to that organization.

Yours sincerely,

WILLARD E. IRELAND,
Corresponding Secretary,
Indian Arts and Welfare Society
Victoria, B.C.

The Secretary,
Optimist Club of Vancouver,
751 Granville St.,
Vancouver, B.C.

Dear Sir:

Our Society has read with considerable concern a portion of your plans for raising funds for the East End Youth Centre. We wish it to be clearly understood that we heartily endorse your general purpose in assisting the youth of the city of Vancouver by such a Centre but at the same time we cannot too strongly deprecate the proposal as outlined in the press of using the Indian Totem pole as a publicity stunt. To our native Indian peoples the totem pole represents a significant part of their culture and to reduce it to the ridiculous, such as your scheme would propose, appears to our Society to be a most ungracious act. Through misunderstanding and lack of appreciation, our Indian peoples have already suffered too many indignities at our hands and this one at least would be one that could be avoided.

I remain,

Yours sincerely,
WILLARD E. IRELAND,

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The Native Voice Publishing Co. Ltd.

Dear Friends:

As an adopted member of the Onondoga Nation, keepers of fire for all Six Nations Iroquois, I wish to thank you humbly for all the good work you have performed for my brothers, the Canadian Indian.

We of the Onondogas, Chiefs and Warriors alike, re-read the Native Voice so much that after three weeks each copy is looking like a piece of old yellow birch bark.

The Iroquois of today, as in ancient times, were and are the statesmen of American Indians, and are keenly on the alert against the encroachment of the white men.

At the Onondoga Reservation near Syracuse, our torch of Indian lore and tradition is held high and proudly.

Sincerely, your brother,

BEYOND THE SKY (Pete Hest)

Syracuse, New York.

Councillors Elected For Sechelt Indian Reserve

By CLARENCE JOE

Mr. H. E. Taylor, Indian Superintendent, made his regular calls to the Sechelt Indian Reserve January 17 last, and a meeting was held at Indian Council Hall with all Sisterhood members attending.

Clarence Joe, secretary, took the floor by submitting to the chairman (Mr. H. E. Taylor) that the majority of the tribe's members were demanding a general election of councillors. He also stated that in the year 1926 (as recorded) in the presence of C. C. Perry Indian Agent at that time, the first and last Council Election took place. The Sechelt Band were sure of pointing out that an election of new councillors was long overdue.

BALLOTS PREPARED

It did not take long for the Chairman to prepare ballots. Teresa Jeffries and Vice President Mary Martha Joe were appointed scrutineers. The ballots were

gathered and the following men were elected as the future Councillors of the Sechelt Tribe: Clarence Joe, Solomon Joe, Ernie Joe, Charles Craigon. New secretary for the Sechelt Council in place of Clarence Joe is Nelson Moody.

Mr. H. E. Taylor, Indian Superintendent, was the first to congratulate the new Councillors, adding that it was a very necessary thing on an advancing Reserve to have executives to direct the affairs in an Indian Village. He also favored self-government and that business relating to improvements on reserves should be placed more fully in the hands of the Councils.

THREE-DAY MEETING

The Meeting with our Indian Superintendent lasted three days. All agreements covering leases on 28 Sechelt Reserves (separately) were studied and many revised.

We have involved in the leases lands for dwelling purposes, timber, gravel and logging rights of ways as well as logging camp sites, etc.

Revenues collected on these lands, etc. are used for the improvement of the Sechelt Reserve which is our community centre. Here is where our forefathers chose to build after two of our tribal chiefs in about 1895 signified their willingness to become members of the Roman Catholic faith. About the year of 1901, the first Indian Residential School

Praise From Chief Thunder

Dear Brothers and Sisters of
The Native Voice:—

I just have received your card that my sub to The NATIVE VOICE expired in November, 1949. Very sorry, but more than appreciate your kindness as I have received it each month.

It is more than a magazine to me and I wait for it, read it from page to page. I hope and pray it continues as I am sure it is helping to make things better and giving the people a chance to show many wrong things—it brings them out into the open. I believe that in this way, good people bring about better conditions.

It's about time the white people woke up. I am doing everything I can in my lecture work in schools to bring the truth to them. It will help later. I use articles I know should be known and I know it is doing good.

I am enclosing a money order for \$1.50 for subscription. The very best of wishes of goodness and health to you all from the bottom of my heart.

Sincerely, your brother,

CHIEF THUNDER,

(J. White Sir.)

Hartford 5, Connecticut.

was built by our forefathers with their women taking a great part.

FINANCING, LABOR SUPPLIED

All financing was supplied by Indians here, also labor. When the school was completed, it accommodated 80 children. These braves went again on record by supporting their school for five years. Later the government stepped in and took over the supervision.

Here also is found one of the largest Indian Churches in British Columbia, built in about 1907 with all Indian labor and financing. While these great works were in progress, plans were underway for a fresh water supply for domestic use in their fast growing village. Later, four miles of wooden pipe were laid and engineered by themselves to supply their school and community with glacier water.

Here is a brief history of the Sechelt Indian Tribe, the great efforts and achievements which set an example to us. They were at that time one of the greatest organized tribes in the history of B.C. and maybe in the whole dominion, as stated before by a Catholic official.

Today, the costs of their achievements would reach approximately some \$300,000, every bit of it dug for in their own pockets.

If Indians today throughout B.C. were all as co-operative as mentioned above, it would be a greater Native Brotherhood.

Saskatchewan Indians Seek Precious Metals

REGINA.—Descendants of Canada's first inhabitants stalked minerals in Saskatchewan's northlands this year and did it well.

The province put four parties of Indians and Metis into the search this season. Some of the five treaty Indians and four Metis employed found interesting gold showings, one group turned up a copper discovery assaying nearly five per cent.

"Many of our big mines, particularly those producing base metals, were located on the reports of Indians who had neither knowledge or the awareness . . . to profit thereby," said Malcolm Norris of Prince Albert in a final report on the 1949 program.

Mr. Norris, special field officer and supervisor of prospecting activities for the mines branch, added:

"The native people are long-term residents of the Precambrian Shield. Once they have been set on the track of minerals, their native persistence will carry them through many years of detailed prospecting operations. . . ."

The parties employed this year devoted most of their search to the northeastern Lac La Ronge and Pelican Narrows regions, not highly favorable to pitchblende deposits.

But the natives received a "run through" in the use of Gieger

counters, which detect uranium, a principal element in the production of atomic energy.

Courses in prospecting are being given in many northern settlements this winter in anticipation of the 1950 season.

W. J. Bichan, director of Saskatchewan's Mineral Resources branch, said the employment of natives is a joint Dominion-provincial undertaking.

After a maximum of two years in provincial service, the natives will be fitted either to prospect for themselves or to assist white prospectors in the field.

NATIVE VOICE
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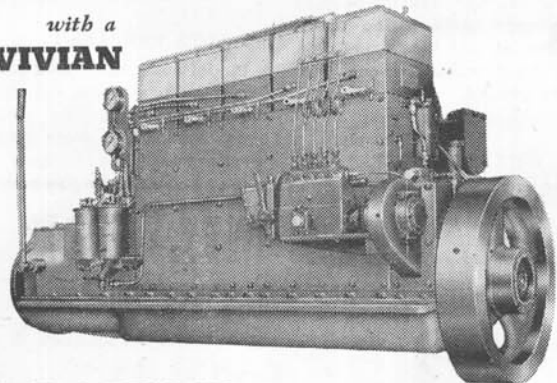
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Alaska Brotherhood, Sisterhood Convention

By CHIEF PAUL COOKE

The large seine boats which are used also for carrying delegates each year in November, started arriving from the tenth of November. Soon the newly finished city float was bristling with masts. The farthest A.N.B.-A.N.S. camps, namely, Yakutat, Juneau and Hoonah, came by various planes so that the Roll Call, Monday, November 14, the following delegates answered:

ANGOON: Samuel E. Jackson, Andrew J. Davis, Joe M. Kakhlen, Salina James, June Klushkan, Vivian M. Kakhlen.

CRAIG: George James, George Haldane, Jr., Joe Demmert, David Edenso, Alt., Maggie James, Marie Edenso, Lena Demmert, Dolly Jensen, Alt.

HOONAH: Harry Douglas, Charlie Marvin, Jim Austin, Hilda Schoonover, Esther Douglas.

HYDABURG: Harris Natkong, Sr., Robert Natkong, Sam Douglas, Jr., Norman Charles, Alt., Clara Natkong, Bertha Edenshaw, Nellie Barovich.

JUNEAU: Jake Cropley, William Jack, Marjorie Cropley, Bessie Visaya.

KAKE: Morris Grant, Ernest Williams, Charlie Jackson, Walter Williams, Jr., Alt., Martha James, Katherine Thomas, Elsie Austin.

KETCHIKAN: A N B (None), Mrs. Beatrice Anderson, Violet Hamilton, Sally Morrison.

KLAWACK: Samson Nickerson, Frank Peratrovich, Edward Peratrovich, Richard Carle, Alt., Dewey Skan, Alt., Matilda Lewis, Alice Charles, Hilda Peratrovich, Hilda McNeil, Alt., Regina Skan, Alt.

PETERSBURG: A N B (None), Margaret Charles, Mrs. Anna Coody.

SAXMAN: Philip Major, John T. Jackson, James Starrish, Mrs. Bessie Denny, E. Williams.

SITKA: Mark Jacobs, William Peters, Andrew Johnson, Mrs. Cyrus Williams, Mrs. Mark Jacobs, Mrs. Peter Nielsen.

WRANGELL: James Bradley, C. Don Miller, John Joseph, Mrs. Mae Dailey, Mrs. Edna Smith, Mrs. Edna Cabotutan.

YAKUTAT: John Ellis, Herbert Bremner; ANS, Herbert Bremner.

GRAND CAMP: Cyrus Peck, Patrick Paul, Lester Roberts, Peter C. Nielsen, Joe Williams, Amy Hollingstad, Andrew Hope, Ralph Young, Wm. L. Paul, Sr., Cyril Zuboff, Louis F. Paul, Frank Booth, Samuel G. Davis, Frank G. Johnson, Roy Peratrovich, Alfred Widmark.

Executive Committee, all A.N.B. Grand Officers; Cyrus Peck, Sitka; Patrick Paul, Vice-President, Angoon; Lester Roberts, Secretary, Juneau; Peter C. Nielsen, trea-

Detail with which Chief Paul Cooke, our Alaska Associate Editor, covered the thirty-sixth Brotherhood and Sisterhood Convention in Klawack, makes it impossible to publish the full report in this issue. It will be continued next month.

surer, Sitka; Joe Williams, Sergeant-at-Arms.

Grand Officers 1948-1949: A.N.S. Grand President, Amy Hollingstad, Petersburg.

Past A.N.B. Grand Presidents: Andrew Hope, Sitka; Ralph Young, Sitka; William L. Paul, Sr., Wrangell; Cyril Zuboff, Juneau; Louis F. Paul, Wrangell; Frank Booth, Sitka; Samuel G. Davis, Hydaburg; Frank G. Johnson, Kake; Roy Peratrovich, Juneau; Alfred Widmark, Klawack.

MORNING SESSION, NOV. 14

The 36th Annual Convention of the A.N.B.-A.N.S. was called to order at 10:22 a.m. by Grand President Cyrus Peck in the A.N.B. Hall at Klawack. The battle song, "Onward Christian Soldiers," was led by Grand Vice-President Patrick Paul, accompanied by Reverend Cleeland at the piano. (Rev. Cleeland is the Klawack Presbyterian Church Minister). Invocation was rendered by Andrew Johnson of Sitka. Capt. C. F. Stabberd read the Scripture according to Philippians 2:14-15—"Work out your own salvation for God's will is with you. Do all things without murmuring or disputing." Captain Stabberd said, "I charge you to conduct this convention that its light shall shine before all people throughout Alaska."

GREETINGS

President Peck introduced Mayor Peratrovich who welcomed the Convention and wished for its success.

President Peck introduced President of Klawack A.N.S., Mrs. James Brown, who greeted the

delegates warmly on behalf of the A.N.S.

Next greeting was from Klawack A.N.B. President, Alfred Widmark, who also extended a hearty welcome to the Klawack Convention.

President Peck introduced Bob Smith of Klawack, who said in part: "Our hearts have been heavy with sorrow at the loss of organizer James S. Johnson but we are happy now to see you all here."

Greetings were unanimously accepted.

AFTERNOON SESSION:

Grand Officers gave reports to the Convention.

Cyrus Peck, president, reported: "Grand officers have carried on although sometimes there were difficulties, multiplied by the passing on of our loved leaders—but we carried on in the spirit set by our leader, recently deceased, James S. Johnson, who was among the founders of our organization, and who fought against great odds. James Johnson, although of limited education, carried on this work from 1912 to the present day.

There were some bills which would have deprived us of our rights as American Indians if passed, but through united efforts they were blocked. The president continued and referred to the delegates who appeared before Judge Haas in the aboriginal rights case. He felt that also out of this Convention should come a definite stand against liquor among our people, education for our people, particularly our young people, feeling that this was the solution to remedy our problems."

GRAND TREASURER

Next report was that of Grand Treasurer Peter C. Nielsen who reported good response from all Locals whenever financial help was asked.

Grand Secretary Lester Roberts reported on A.N.B. activities during the past year. There were three executive committee meetings, three telegraphic meetings, fisheries committee actions. He reported action also taken on all resolutions passed by previous Convention.

Grand Sergeant-at-Arms Joe Williams reported a rough and tough trip encountered while enroute to Klawack to attend the Convention, but felt fit as a fiddle to attend his duties all during the Convention.

A.N.S. Grand President Amy Hollingstad reported that she wrote many letters to various government offices on behalf of the A.N.B.-A.N.S. She stressed unity "so we can accomplish a lot."

EVENING SESSION

Grand Vice-President Patrick Paul reported: "We followed all duties and fulfilled requirements of officers as best we can. We met with success and certain set-backs at various camps. It seems some delegates did not continue their work after the convention. However, they are a minority group. We must not be delinquent in payment of our dues as our fight cannot be carried on without funds. In some places the young people are not active in the A.N.B. They should be encouraged."

Grand President Amy Hollingstad appointed Edith Smith for duration of Convention as Secretary of A.N.S.

Motion made by C. Don Miller, Wrangell, that doubling of dues be considered at this Convention. Motion seconded by Joe Kakhlen of Angoon.

Chairman Peck ruled to refer matter to Ways and Means Committee.

Motion made by Lester Roberts, seconded by Mark Jacobs, to favor building of a senior college in South Eastern Alaska. The motion was referred to Educational Committee.

(Continued in our next issue)

Election of Officers

Election of officers at the thirty-sixth annual convention of the Alaska Native Brotherhood and Sisterhood resulted in Frank Peratrovich of Klawack being named Grand President of the Brotherhood.

Other Brotherhood officers chosen were Embert Demmert, Craig, vice-president; Lester Roberts, Juneau, secretary; Peter Nielsen, Sitka, treasurer; and Joe Williams, Saxman, sergeant-at-arms.

Clara Natkong of Hydaburg was elected Grand President of the Alaska Native Sisterhood

Other grand officers named were Ruby Peratrovich, Klawack, vice-president; Edith Smith, Wrangell, secretary; Mildred Sparks, Kluckwan, treasurer; Elizabeth Williams, Saxman, sergeant-at-arms.

Those defeated in the elections came over to congratulate winners on the convention floor, which became alive again. Gone were the thoughts of arguments—instead, good-natured kidding took place—laughter, mingling of white Americans and Native Americans—all God's children.

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Native Indian Art

urine was used for the same purpose. Some of the women nowadays apply their skill to modern uses. Instead of making berry baskets and food containers, they are weaving shopping baskets, knitting bags, suitcases, jardinières and umbrella stands.

BLACK SLATE CARVINGS

OVER in the Queen Charlotte Islands a few expert craftsmen still carve the handsome black slate articles which are such prized possessions to those fortu-

REA OF SUNSHINE



Bill Rea of "NW" brightens B.C. homes three times daily. Hear Rea's "Roving Mike" at 8:45 a.m. the "Jack Pot" at 9:10 a.m. and "Bill Rea's Roundup" from 12:15 till 3 p.m. on CKNW.

nate enough to have secured them. There are a few old men among the Haidas and the Kwakiutl who still do exquisite engraving on silver. At Bella Coola one of the younger men is taking it up, and bids fair to excel in time.

On Vancouver Island, and especially on the Reserve at Duncan, old designs live again on the famous Cowichan sweaters which are in constantly increasing demand. It is a great pity that the present generation of Indians know nothing of the meaning of these ancient designs.

In the interior of the province are other Indians, especially in the north, who are expert workers on moose hide and deer skins. Around Fort St. James in particular, this socialized craft has become a regular business of recognized value. Jackets, moccasins, gloves and many other articles find a ready sale to tourists, hunters and gift shops. Up at Fort Babine, far from the white man's influence, Indians stretch and cure hides of the moose just as their forbears did long ago. The finished hide is wonderfully soft and colorful and feels like a heavy chamcis skin. I have seen adult moose hides so treated which were large enough to cover a double bed.

On reserves in the Okanagan there are still some women who do the most exquisite work with corn husks, making intricate designs in careful detail and lovely coloring which are true works of art.

Many, very many of the old arts and crafts are gone forever, but some still remain, and these con-

stitute a very real part of our natural wealth. We should regard Indian art as a national asset. It could be made the means and the instrument through which regeneration of the mind and soul of an intelligent and highly resourceful people might be achieved, much to their own great joy and gain, and to the glory of our land.

North Shore Pioneer Dies

The last link with colonial days was severed January 28 with the death of Joseph Thomas, Indian, at his home on No. 3 Burrard Reserve of the Squamish Tribe. He is believed to have passed the century mark, although his exact age is unknown.

Records show he was present at New Westminster when Governor Seymour met with Indian chiefs to discuss the disposition of land in 1858.

News From Sechelt

January 14 last was a day for the Sechelt Indian boys to discuss their future progress materially.

First on the list was the election of officers of the Native Brotherhood here at Sechelt, Branch 23. Elected were as follows: Vice President, Kristian Julian; Secretary, Clarence Joe; Treasurer, Joe Jeffries; Executives, Ernie Joe, Alfred August, Solomon Joe, Arthur Jeffries, Charles Craigon.

This new election has been a long awaited affair here due to the absence of some of the former officers who seem to operate their fishing boats steadily all year around and were unable to attend their meetings regularly. We sincerely hope in future the Sechelt Branch will be 100 percent Brotherhood.

Carry on Native Brotherhood.

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*He that believeth on him is not condemned;
but he that believeth not is condemned already
because he hath not believed in the name of the
only begotten Son of God.—St. John 3:18.*

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