

the **NATIVE VOICE**

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

VOL. IV. No. 4

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PRICE 10 CENTS

Native Brotherhood Delegates Conclude Successful Convention

— See Stories on Pages 3, 8, 9



—Courtesy International Fisherman and Allied Worker

Aged Indians Should Have Pension, Cannot Trap At 70, Says Friend of Crees

Magistrate E. R. Tucker of Cochrane had no sooner stepped into the Hudson Bay Post at James Bay than a young Indian lad arrived with a note. It was anonymous, but the magistrate knew enough to take it seriously. It directed him to a tent pitched in the snow.

In it he found two old Indian women, one totally blind. The temperature was 42 below. To keep them warm the women had only a couple of tattered rabbit-skin blankets and a small box stove. The little wood they had was still green.

"What are you going to have for supper?" he asked. "Bread," one told him. "We have little else."

Flying Chief

Magistrate Tucker has been a staunch friend of the Indians for 30 years and they have given him the honorary title of Bebamashi Ogima, or Flying Chief. He wired the Department of Indian Affairs at Ottawa and some relief was provided the women. But he is still far from satisfied at the way the Crees are being treated and on Saturday in a broadcast over CBL he gave his reasons.

"It is hard to understand why old age pensions were not granted to the Indians at the same time they were given to other people," he said. "While a white man may often carry on after he is 70, could you follow a trap line in the cold north and pull a toboggan at 70, as the Indian is supposed to do?"

Education Rapped

Critical of the way the white man educates the young Crees, he said: "At Moose Factory boarding schools are operated by religious orders. Pupils are received when quite young and may be kept until they are 16. As a result they have lost the training their fathers could have given them: how to set a snare or trap."

His solution calls for day schools at the trading posts in the spring and summer so that in the fall and winter the children can go with their families on the traplines.

"The Indians should be taught the three R's," he said. "With such subjects as manual training, and they should learn how to use modern materials in the building of canoes, snowshoes, toboggans and other articles they use in their work."

Retain Benefits

Discussing the possibility that Canada might grant the Indians the right to vote, the magistrate said: "I hope when Parliament gets through with the Indian Act there won't be much left of it. But if the present benefits the Indian receives are dropped, it will be like taking a young boy from a shel-

tered home and turning him out to make his own way in the world without the assistance and advice of his parents. You can't keep people fenced in for 200 years and expect them to take care of themselves when the fences are removed.

Certainly, the magistrate argued, some improvement should be made in the system of granting relief, "so that some of the cases I have witnessed would not be possible. I do know of improvements which would not only be helpful but might easily be effected."

Asked what he thought of the



TENT HOME OF TWO AGED INDIAN WOMEN

suggestion of giving the Indian the right to buy liquor, as well as the right to vote, the magistrate replied: "I recruited Indians in the First World War and met many of

them overseas where they could buy all the liquor they wanted. I saw very few cases of Indians being in trouble over liquor."

—Toronto Telegram, Mar. 20, 1950

... And They Called Us Savages

By **BIG WHITE OWL**

Eastern Associate Editor,
The Native Voice

MOST of the so-called "Indian massacres" that happened during the early Colonial period could be traced directly to the result of either French or English influence. It seems that neither one of those "civilized nations" were high minded enough to scorn availing themselves of Indian scouts and warriors to do the dirty work for them. . . . They would not dare to risk their "Christian reputation" by doing it themselves.

These cold and hard facts have been too long ignored by the white historians when they are spewing forth their habitual estimate of the barbarous ferocity of the early Red Indian. . . . The following are a few selected excerpts which I shall use to prove my point:

Whites Did Scalping

"There was a constant rivalry between the Governments of Great Britain, France, and the United States as to which of them should secure the services of the barbarians to SCALP their white enemies, while each in turn was the loudest to denounce the shocking barbarities of such tribes as they failed to secure in their own services; and the 'civilized world,' aghast at these horrid recitals, ignores the fact that nearly every important massacre in the history of North America was organized and directed by agents of some one of these Governments."

—Authority, Gale, Upper
Mississippi.

"In the wars between France and England and their colonies, their Indian allies were entitled to a premium for every scalp of an enemy. In the war preceding 1703 the Government of Massachusetts gave twelve pounds (£12) for every Indian scalp. In 1722 it was augmented to one hundred pounds (£100)—a sum sufficient to purchase a considerable extent of American land. On the 25th of February, 1745, an act was passed by the American colonial legislature, entitled: 'An Act for giving a reward for scalps.'"

Authority, Sketches of History, Manners, and Customs of the North American Indians, by James Buchanan, 1824.

Bounties Offered For Indian Scalps

"The reeking scalp and the wild war-whoop seem to belong to savage Indian tribes, and still, during the early years in New England, the colonists and soldiers took the scalps of the Indians, and the officers of justice in America, acting under the British Government, offered large bounties for Indian scalps.

"Governor Morris declared war against the Shawanese and Delawares, and offered large rewards for scalps and prisoners. Here is only one of the horrid deeds committed by the soldiers against the Red Man. On March 8th, 1782, the Militia under Colonel David Williamson attacked the Moravian (Delaware Indian) Mission at Gnadenhutten, Ohio, where the Indians were all members of the

Christian Church. The young men in the militia sported with the Indian youths, the men conversed with the Indians on religion, and for a few days they lived together as friends. The Indians and the militia slept side by side, when, at a given signal, the white men arose and slew those who had trusted in them for protection. They killed and scalped ninety of the Indians, and returned to the rendezvous with ninety-six scalps (in all). Is it any wonder that hatred of the white man has dwelt for years in the breasts of the Indians?

"Hannah Dustin, in 1698, took ten scalps with her own hand, and received a bounty for them. (And a certain) Captain Lovewell and his party surprised ten Indians, killed and scalped them, and was paid in Boston a thousand (£1000) pounds for them.

"Dr. Ellis states that William Penn declared the person of an Indian to be sacred, but his grandson, in 1764, offered one hundred and thirty-four dollars for the scalp of an Indian man, one hundred and thirty dollars for that of a boy under ten years of age, and fifty dollars for that of a woman or girl.

"The excitement and cruelty of the period of colonial warfare aroused the people to commit these horrible depredations, but allowing every reasonable excuse for the angry passions of those who had lost friends and relatives, the superior intelligence of the white race (?) should always be

(Continued on Page 15)

B.C.'s Indian Affairs Inquiry Act

Following is the exact wording of the B.C. Act "Authorizing an Inquiry Into the Status and Rights of Indians in the Province" . . .

BILL

HIS MAJESTY, by and with the advice and consent of the Legislative Assembly of the Province of British Columbia, enacts as follows:

1—This Act may be cited as the "Indian Inquiry Act."

2—In this Act, unless the context otherwise requires:

"Indian" means a person resident in this Province of the North American Indian race;

"Minister" means the Minister of Labor.

Indian MLA Reports To Brotherhood Convention

By Mildred Valley Thornton

For the first time in the history of the organization a convention of the Native Brotherhood of B.C. was addressed by one of their own number who came to them as a fully qualified member of the Government of the province, in the person of Mr. Frank Calder, M.L.A. for Atlin.

Mr. Calder received an ovation when he told of his experiences in Victoria, and efforts being made on behalf of his people. The Brotherhood felt that he was a symbol of their emancipation, and of a new day dawning when the natives would come into their own.

Rev. P. R. Kelly, D.D., chairman of the Legislative Committee, told his people, "The Indian is now standing squarely on his own feet, he has a right to be heard, and he is going to claim that right. The Indian is no longer a suppliant, but a citizen demanding his rights."

The Committee had pressed for the granting of old age pensions

for indigent Indians on the same basis as whites. Since Indians pay the social security tax in British Columbia they are entitled to the benefits it confers in perfect equality with other citizens.

Dr. Kelly charged race discrimination at Squamish where Indian children are not admitted to the white school despite offer of the Indian Department to pay their full share of the costs of education.

On the other hand delegates lauded the action of the people of Nanaimo where a large new school is being built to accommodate both whites and Indians, with the Indian Department bearing its share of cost and maintenance.

Dr. Kelly claimed the right of Indians to pre-empt land the same as white people if they complied with conditions involved. Indian traplines which had been unjustly alienated should be restored. Equality of opportunity in every line of work for which he is fitted should be granted in this democratic country.

3—For the purpose of assisting in the administration and carrying out of the provisions of this Act, there shall be in the Department of Labor an officer called the "Secretary of the Provincial Advisory Committee on Indian Affairs" who shall be responsible to the Minister and shall be appointed in accordance with the provisions of the "Civil Service Act."

4—(1) The Lieutenant-Governor in Council shall have power to appoint a committee to be known as the "Provincial Advisory Committee on Indian Affairs."

(2) The Committee shall consist of not more than six members.

(3) The members of the Committee shall not receive any remuneration for their services but shall be paid the amount of the travelling and other personal expenses necessarily incurred in the discharge of their official duties.

(4) The person appointed pursuant to section 3 shall be the Secretary of the Provincial Advisory Committee on Indian Affairs.

(5) It shall be the duty of the Provincial Advisory Committee on Indian Affairs:

(a) To collect and correlate information relating to Indians resident in the Province;

(b) To collaborate with all other departments of the Government of the Province and of Canada in the compilation of information relating to Indians;

(c) To study, investigate, and inquire into such questions relating to the civil rights of Indians and other matters affecting Indians as may be designated from time to time by the Lieutenant-Governor in Council;

(d) To submit from time to time to the Lieutenant-Governor in Council reports of the investigations, studies, and inquiries made by the Committee, together with such recommendations as to the Committee seem proper;

(e) To report their findings and recommendations to the Legislature.

5—The Provincial Advisory Committee on Indian Affairs shall have the same power to require the attendance of witnesses and to require any person to bring and produce before the Committee all documents, writings, books, deeds, and papers, in his possession, custody, or power, touching or in anywise relating to or concerning the subject-matter of any inquiry before the Committee as is conferred by the "Public Inquiries Act" upon Commissioners appointed under that Act.

6—All moneys required to carry out the purposes of this Act shall be paid out of the Consolidated Revenue Fund.

For since by man came death, by man came also the resurrection from the dead. For as in Adam all die, even so in Christ shall all be made alive.

1 Cor. 15: 21, 22.

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Equality For Our Women

WHEN members of the Native Sisterhood of British Columbia reaffirmed their determination to be granted a vote in the affairs of the Brotherhood and equal rights with Brotherhood members, they meant business.

Unfortunately, however, the Brotherhood saw fit to refer this important matter, which should have been acted on immediately and favorably, to the incoming officers (as usual).

When sympathetic remarks were made by members of the Brotherhood, Sisterhood Secretary Brenda Campbell then announced to the Brotherhood, "WE WOMEN DO NOT WANT SYMPATHY, WE WANT VOTES."

Both Sisterhood President Kitty Green and Mrs. Campbell impressed on the Brotherhood that all other organizations respect the rights of women to handle their own affairs with regard to working conditions and firmly impressed upon the Brotherhood that the Sisterhood was determined to get action on this matter which has been pending for several years. They intend notifying all Sisterhood branches to join them in the fight against this unjust discrimination by the male natives of British Columbia.

The cry now is, "No votes, no Brotherhood banquets." For years, these Sisters have worked in the background as an auxiliary force, supporting the Brotherhood in their fight for freedom. At every convention, they supply all the banquets . . . beautiful table decorations, excellent cooking and they work long and weary hours to make the convention a success for the Brotherhood and their guests. It is their money that makes these excellent affairs possible.

Through their hard work, they have collected funds to build halls, to send Brotherhood members as delegates to conventions, and to finance the Brotherhood on many of their expeditions. This outrageous discrimination by the male sex must be stopped.

"HALO VOTES HALO MUCKAMUCK"

Brothers, quit passing the buck and remember that the female of the species is more deadly than the male.

The publisher of this paper wishes to thank the Chief, the Brotherhood and Sisterhood of Bella Bella for the wonderful hospitality extended to all of us.

Who do you think walked in the door boys? Our first publicity agent, Laree Spray, and what's more, boys, she is living in Vancouver!

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Please send me THE NATIVE VOICE for one year. Enclosed is the sum of \$1.50.

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HISTORIC CEREMONY

A CEREMONY of historic interest took place one evening at the Native Brotherhood Convention when our host, Charlie Moody Hunchitt of Bella Bella, was officially declared hereditary Chief of the Village by Chief William Scow to succeed his father, who passed away last fall.

The late Chief was loved and honoured by every tribe along the coast. He had made a will just before his death and had said that he wished his only son to succeed him. A beautiful tribal blanket was put on the new Chief's shoulders by Commissioner Arneil as he assumed his father's position.

—MILDRED VALLEY THORNTON.

Thanks and Appreciation

THE attending guests of the Convention wish to extend their thanks for the wonderful hospitality of the Bella Bella Sisterhood for the banquets and entertainment. The lovely decorations and artistically arranged tables and the attendance of so many beautiful Sisters to wait on them were greatly appreciated by everyone. The Bella Bella Band gave excellent music and altogether combined to make the Convention something to be remembered with pleasure for years to come.

ATTENTION

Please note that the address of the Native Voice Publishing Company is 429 Standard Building, 510 West Hastings Street, Vancouver, B.C.

Why Educate Them?

SISTER A. BRADY

In La Loche Newsletter

WHY bother about sending the children of the North to school? What does the future hold for them? No one can foretell with certainty what is going to happen, but one thing is sure, the old days of the North are gone forever.

Will these school days be lost time since there are few professions, few or no industries and few arts open to our Northern youth? Still we know that *everyone* has some gift to develop and *something* to give to the world.

Education isn't just so much subject matter to be mastered; it is a tool given to develop the mind, the body and the soul of the children.

It isn't important to know all the names of History, but it is important that the children acquire some of the spirit that made historic men do and dare.

Arithmetic is valuable for the truth and accuracy it conveys to the human mind.

Art is perhaps one of the greatest gifts the Northern children have. It can be used to inculcate beauty, it gives sureness to the hand and eye. Sometimes we hear that the Indians' sense of color is not correct. It is a big mistake to try to change what years of tradition have made sacred. Indian Art as it is in the original should be fostered and encouraged. If the white man tries to touch the beauty of the original he will only spoil it.

In the North like elsewhere, we send children to school to develop their characters, minds and souls. The spirit comes first. Society without a soul is doomed to failure. The one flame on earth that cannot be extinguished is the human spirit. It is to liberate and educate the spirit that teachers are teachers.

We do not educate children to get praise and good reports, but to prepare them to take their places in the world. For the Northern Child what will that place be? . . . This is the \$64.00 question no one seems able to answer, but it must be solved if our Northern population is to survive.

Report From Massett

The Native Voice,
Dear Editor:

There were two deaths in Massett in the month of March. Guy Edgars died on March 3. Funeral was held March 5.

On March 4, Mrs. Elija Jones (Lydia Jones) died also and funeral was held on March 6.

The home of Mr. and Mrs. Albert Edwards burned down on the morning of March 13. The house burned to the ground and very few of their belongings were saved. However, no one was hurt.

This is all the news I have so far.

MISS MURIEL COLLISON,
News Reporter, Massett, B.C.

Wonderful Day School

The Native Voice,
Dear Editor:

Just a line which should have been written a month ago but events moved too fast for me.

Feeling that my work was not helping very many students at Nanaimo Indian Hospital and having to stay there such long hours in order to teach the children at hours suitable to the health and welfare of the children, it was not satisfying work and I asked Col. Neary to transfer me to a day school where one can see results of one's labor. I was transferred here to Louis Bull Indian School some five miles off the road from Hobbema. The school is new—a tremendous room, much larger than any schoolroom I ever saw. There is a three room apartment in the building—three rooms and bath and pump and water so alkaline it won't make tea. There had not been a school here for 29 years and the children all speak Cree (no English).

The first two days, the Indians sent an interpreter but it was no use. I started talking Cree and they didn't know a word of English. The memory took me back to the old days in Settlement House in New York City where the University (Columbia) had sent me to teach English to foreigners from Europe, so with chalk and blackboard we started lessons.

At the drop of a hat they would all burst forth into song—usually Jesus Loves Me and Hallelujah and My Cup is Full and Running Over. These were all sung in Cree. The first two recognizable by the music, the next by the antics the group went through. My buddy, Mrs. Castlemore at Nanaimo had illustrated the way they sang, "My Cup is Full and Running Over" up at Port Simpson, that not knowing either the words or music, I could easily recognize the song.

We opened the school with nothing but a register. I borrowed chalk from the poolroom and cut the pencils in several bits and used every available piece of paper

from my own stationery down to backs of can wrappers.

Give me a day school any time. The girls like hard work. They all wear lovely moccasins wrapped high above their ankles and beautifully beaded. The boys wear the same and three of my lads have their hair parted in centre and long black braids, worn to the front and tied with leather thong. The little girls wear braids down their backs, some tied with thong on which large beads are tied to give color. They also wear odd bows of ribbon anywhere on their clothes for color.

Am trying to find key to designs they use, but so far find only the prairie rose, flying geese and sunburst. The colors used are showing the Russian influence.

I long for the day when we can really understand each other better. In the meantime, they are learning a little English and we practice the sign language on each other.

My young daughter is with me and thoroughly enjoying everything. It seems funny to have Indians arrive at the door with a shot gun. It worried me until they told me the evening is best for rabbits and wolves.

A number of the Indians have read Native Voice and borrowed my two copies. One article to be read by the Indian Society here. The Chief understands English but cannot read so I have read the December issue to him until we both know it by heart. Will you please see that January and February issues and the rest come to me at Louis Bull Indian School, c/o Hobbema Indian Agency, Hobbema, Alta. If you like I could take subscriptions for you.

There is to be a big Pow Wow to officially open Louis Bull School so I will send account to you when it happens.

Could you give me names of any friends of Indians who might help in organizing our group. They are a fine lot of Indians. I miss my friends at Nanaimo Hospital. Such nice boys and girls and men and

An Indian On Education

The Native Voice,
Dear Editor:

I enclose \$1.50 for sub to the "Native Voice," it's needful for me, it makes part to know about all races. I began to talk, I believe the Indian kids to learn in two ways of education—one is Indian education and white man education, to bring better understanding between red race and white race. The day schools are best for red race, but today these day schools just are fairies rooms, teachers are not use any the romantic gradebooks. They are funny books, four funny books sizes in one grade book; eight funny book sizes two grade book. There are ten books that only Grade 2, the Indian kid can finish them in eight years or nine years or ten years. There not fit to college and help them out. The Indian parents they don't trust them, always getting poor because white man never help to Indian to help himself—just like a horse tied em to stump post with a long rope then horse eats around desert grass—very soon eat them all, starve and then sick—that's why Indian parents take them away their kids from schooling go with them to trapping and go to work. Many Indian men went out to work from re-

women. The only nice thing I can think for them is that some day if they will just help themselves by eating all their food and resting they will be free to have fun again.

PEGGY MAXWELL,
Hobbema Indian Agency,
Hobbema, Alberta.

serves and when earn money enough this come back brought groceries for their family then out again going to work again always doing like that never show the job on his own place.

If white man help to Indian then the Indian can show the job in ten days after on best ground where he like it. But snobs keep Indians broken. It's too far and hard fight. It scare them. And this once I want to say the Queen Victoria she come buy four things. The ground, the grass, sticks, and water and these beast any kind wild animals and all fliers under the sky it's yours, your living conditions Red Brothers. There's beginning Book of Indian Act; this book is promise problems in the Sun near by river runs and on the green grass grows. Those who kindly promises on the world it tells free when white act, comely high wave stormy covered to Indians act, can hear see read the Indian Act from government then we free. The leaders getting tired all time going to wake up the Kings in Ottawa. We want does and help free we finished reading the Bible in every church house. We living in peace and love one another. God bless you and your family, Goodbye.

Yours truly,

I am lay man, Cree Indian,
Age 36.
JOHN NOON (7033FTC)
Thunderchild Reserve,
Turtleford, P.O., Sask.
Member to the Indian Association of America Inc.

Lake O-kan-a-gan (Okanagan)

By HARRY BURTON, Enderby, B.C.

I wandered today on the lake-shore and thought of the days of old, And I visioned the Indian war canoes, with their warriors brave and bold.

The Shushwaps who came from the North country and fought O-kan-a-gan men.

They hunted and fought when they wanted to, for they made their own laws then.

They were as free as the waves that washed the sand, for wherever they roamed it was Indian land.

But now they are shoved on a little Reserve, and live in a tumble down shack

And they think of the days of their Fathers, and some wish those days could come back.

When they wandered at will over the land or the lake, and made camp 'neath a shady tree,

And they fought, or they loved, when they wanted to, for the Indians then were free.

But the Whitemen came to their country, and made many laws and rules, And brought with them a Whiteman's drink that makes many persons fools.

Then the Whiteman takes the Indian to a far-off foreign land, And hires him to kill his fellowmen, who belong to another band.

He lets him drink, and smoke, and cuss, and become the equal of any of us,

But when he returns to his Native Land, he's only an Indian, and must join his band.

He fought and he died to keep this land free, and for a reward loses liberty.

Equal rights for Indians!

Mayor Thompson Now Honorary Shesah Chief

On a June afternoon in 1792 Captain George Vancouver stepped from a yawl to the rocky shore of what is now Stanley Park to exchange gifts and make friends with the Indians.

On April 12, 158 years later, the descendants of those Indians gathered at a spot not more than a quick pony ride from Stanley Park to bestow a great honor on the chief official of the city named after Captain Vancouver.

Charles Thompson, Vancouver's

mayor, was named "Hyapeneulth," Honorary Chief of the Shesah Tribe on the West Coast of Vancouver Island, by members of the Native Brotherhood of B.C. in his modern office at City Hall.

The solemn ceremony, attended by chiefs of several B.C. tribes and officers of the Brotherhood, was enacted to give Mayor Thompson power to carry B.C. Indian tradition to Australia where he will attend the Pan-Pacific Conference of Mayors later this month.

As chief, he will bestow the same honor he received on Lord Mayor O'Dea of Sydney, where the conference will be held.

As a symbol of his new office, His Worship was presented with a 5½-foot totem pole, Indian equivalent of the civic mace.

Thomas Shewish, brother of the Chief of the Shesahs, said the meaning of the name "Hyapeneulth" is that the person bearing the name must be one who "helps his fellowman, regardless of race, color or creed, with a willing hand."

The totem pole was made by Mrs. Ellen Neel, a native Indian who operates the Indian Art Display at Ferguson Point in Stanley Park.

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Baby Has Gained 6 Pounds Since Milk Supply Granted

Maisie Armytage-Moore,
Dear Friend:

It gives me a great deal of pleasure to write to you, for your answers are always so pleasant.

I am willing to make the two coats you wanted but will wait for the measurements. The prices are \$10 and \$12. I have the buckskin ready. I have made a few slippers which I am sending to Prince Rupert.

Most of our villagers are getting to be interested in the Native Brotherhood, especially when they realize what you have done for me. I sure thank you again for it. My little boy has gained about six pounds since he started getting milk and he doesn't look sick any more.

The weather has been terrible these last three days . . . blizzard, but today seems to give promise of a very sunshiny day.

Hope all is well with you. Happy Easter and many blessings from above.

Sincerely yours,
MRS. F. ADONA ANTOINE

Fort St. James, B.C.

PUBLISHER'S NOTE: When the plight of Mrs. Antoine and her family, as reported in the March issue of the Native Voice was brought to the attention of Commissioner Arneil, immediate relief was provided. We wish to thank Mr. Arneil for his speedy and effective co-operation in meeting this emergency situation.

Literal meaning of Mayor Thompson's new name is "one who has the ability to carry 10 men on his back," a feat which the Mayor confesses not being quite able to carry out. "I think eight aldermen is close enough," he quipped.

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Salmon



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**Good Wishes
To Native Voice**

The Native Voice,

Dear Editor:—I am very happy to renew my subscription to "The Native Voice," a magazine so full of interesting and helpful information about our Indian friends.

Good wishes for further success.

Sincerely yours,

PAULA R. WERNER

19 Ridgefield Ave.,
Staten Island 4, N.Y.

**Bella Bella
Choir Meets**

The Native Voice,

Dear Editor:—Would you kindly put this in the Native Voice.

The Bella Bella choir meeting was held on Friday, January 26, 1950, with 21 members present. Mr. George Wilson was elected as chairman for the meeting and Brenda Campbell as secretary. The retiring president, Chief Charlie Moody, gave an encouraging speech. The meeting opened for nominations. Former president Chief Charlie Moody, was made an Honorary President. Officers Committee same as 1949. Choir Master, Gordon Reid, Sr.; Assistant Choir Leader, Adam Dixon; Organist, Mrs. Basil Carpenter; Assistant Organist, Mrs. Mary Hall.

The new Officers' Committee for the year 1950 are: President, Mr. David Campbell; Advisor, Mr. Henry McKay; Chairman, Mr. Henry Jackson; Treasurer, Mrs. Margaret Hunt; Secretary, Mrs. Mary Hall; Messenger, Philip McKay.

After the election, refreshments were served by Mrs. Philip Windsor and Mrs. Henry McKay.

The choir sang some hymns and David Campbell closed with prayer. The meeting adjourned.

Yours truly,

MRS. MARY HALL

Secretary Bella Bella Choir.

Hunting Moon in B.C.

By KATHLEEN CASLER

Chief Jack Joseph, Mighty hunter,
Shot two big Bull Moose this week,
And returning to the camp well laden,
To his tribesmen thus did speak . .

"Who need meat, just go and get it,"

So the Red Man shares his spoil,
Giving freely to his brothers
Fruits of hours of patient toil.

Men and women, dogs and horses,
Gaily through the bush they go
Packing sacks or knives or axes,

Through the fallen leaves and snow.

Round the windfalls, over muskeg,
To the place where Moose were slain,

Each one packing home some portion,

That nowastemaythereremain.
That no waste may there remain.

Heavy horns and hides are prizes,
Tender steaks are cut from shanks,
As they feast the hills re-echo
To the sound of Red Men's thanks.

Fable of the Coyote

By JIMMY STELKIA
Inkameep Indian Reserve, Oliver

Once upon a time there was a coyote who was out of food. So he started off to look for food. Two days later he came to a small cabin. He went over to the cabin and was about to knock when he saw that the door was open. He went in and saw four pots of grease on the stove so he started to drink the grease that was on the stove. He drank all of the grease, then started off again.

He came to a river. He was thirsty so he went down to the river and took a drink. He went down to the river to drink about four or five times. He said to himself I am tired of going down to drink and then going up again. So he went to the river and dove into the river. He got up and walked neck deep. He went neckdeep about three miles.

All of a sudden he fell in the swift part of the river. He can't swim or do anything so he changed himself into a basket. The basket floated about a mile or two. Two girls were working on the bank of the river. One of them saw the basket got stuck on the river bank where the two girls were working. The girl who saw this told her sister who was with her. She wanted to get it but her elder sister told her not to but she never paid attention to her. She went and got it and took it home with her.

But every time they put the fish in the basket the fish would disappear. Do you know why? Because the coyote was the basket. He ate the fish for six days and the girls grew suspicious so they decided to throw it in the fire.

The basket (coyote) heard them say that they were about to throw him in the fire so he turned himself into a baby. The two girls saw the baby (coyote). They took good care of him. Every time they go to work they tie a long buckskin around his waist so he won't go to the creek. But every time they go to work, he changes himself to a coyote again.

The girls got the fish dammed in a pond so there won't be any fish in the river. But coyote is starting to dig down day after day and

every time the girls are about to get back he changes himself into a baby. One day when the girls left, he changed himself into a coyote; he started to dig the dam. He put on the old Indian bowl—it was made of iron. At last he made a little hole in the dam.

Just then the two girls got back. They saw him digging in the dam. They got sticks and hit him on the head with it but he did not feel it because the iron bowl was on his head. The hole in the dam got bigger and bigger and at last the fish and the water went into the river.

**Looked On
As Example**

The Native Voice,

Dear Editor—I have been receiving three copies of the "Native Voice" much to my joy as we do appreciate them. I give one copy to the Chief and another to the Councillor. Apparently they have been passing them around.

We do admire your progress in the affairs of your Native Brotherhood. It should inspire us in other provinces to strive for that Unity and Brotherhood that makes it possible for a strong support in your endeavors.

We are all watching you as you are setting us an example. So a wise leadership is very important. May every guidance be yours.

Yours very truly,

Hines Mission, S. CUTHARD.
Mont Nebo, Sask.

**Canyon City Salvation Army
Takes Trip to Greenville**

During the years of 1949 and 1950 of our Lord, there has been a good service in Canyon City Corps. In the month of February, 1950, Senior Captain Mr. and Mrs. William Moore with other local officers, who were Captain Grace Burrkett, Envoy Eli Gosnell, Sergeant Major Ernest Azak, Band Master Henry Azak, Quartermaster Mr. and Mrs. Edward Azak and nine other Salvationists left their village on a 25-mile trip on foot to Greenville.

It took two days of travelling using snowshoes with a sleigh down the frozen Naas River. After nine hours of travelling the first day, they made a camp a few yards within the river banks. As you all know, it takes quite a time to put up a camp and by the time they were all set up, it was past midnight and before they went to bed they put on an open air service. The next day, they were met by three horsemen about five miles from Greenville and at the village, the Chief Constable and his assistant waited for them—to lead them through the village to their church army hall.

After a short meeting, a welcome party was given by the Women's Auxiliary in their Village Hall. A welcome speech was given by the Chief Councillor, Mr. Johnson Russ and other chiefs of the village. A gospel meeting was held in the church army hall, which Envoy Eli Gosnell conducted.

Next day being Sunday, Divine Service was held as usual in the morning and at noon the Salvation Army took charge of the service which Sergeant Major Ernest Azak conducted. At 7 p.m., Evening Divine Service was held again. During the service, the Greenville Choir sang an anthem and before I forget the wonderful service was conducted by Deacon Mr. Henry McKay. After Divine Service, Sen-

ior Captain William Moore and Captain Burkett with soldiers visited all those who were sick.

On Monday at 11 o'clock in the morning, the Salvation Army marched from the Church Army Hall to the new church and held a short service before the public work began.

At 7 o'clock in the evening, the Salvation Army had their farewell meeting which Captain William Moore conducted. It ended at 11 o'clock that night and was a very long service, but a good meeting. After the farewell meeting on Monday evening, the Salvation Army visitors were invited to the Community Hall. The whole Greenville Village people gave their farewell entertainment and short address and it was 5 o'clock in the morning.

The Army arrived in Canyon City at 6 o'clock on Wednesday evening. It took two days traveling from Greenville to Canyon City. In closing, I want to leave a word with the Brotherhood of the branches. My message is "keep up your good work, don't be afraid, trim your lamps and go forward." Let your hope and faith dispel the fear of guilt and woe. God almighty is a friend who can prove a foe. The Grace of our Lord Jesus Christ be with you all.

Sincerely yours,

CORA AZAK
Canyon City, Naas River, B.C.

Brotherhood Meeting Hears Many Speakers

By
MILDRED VALLEY THORNTON

Twentieth Annual Convention of the Native Brotherhood of British Columbia got off to a rousing start in this beautiful and prosperous Indian village when Chief William Scow, on April 14, welcomed a large gathering of delegates and distinguished guests from all parts of the province.

A solemn note was struck in the beginning with the singing of Onward Christian Soldiers, followed

by a short address by Rev. W. R. Cantelon, resident missionary of the United Church, who invoked wisdom and unity for the ensuing deliberations.

Mr. S. Arneil, Indian Commissioner for B.C., who officially opened the convention, spoke of the phenomenal progress of the native people in this province and said that the influence of the Native Brotherhood was felt all across the Dominion. He stressed four points in the favor; their willing-

ness to co-operate with the Indian Dept., the fact that they were "bang-up" business men capable of holding their own, that they were willing to go any length to battle for their cause, and that they possessed that deep sense of unity so essential to success.

Building program of the department had been crippled by the war and it has only been possible during the last two years to begin on long deferred plans for improvement. Last year, 13 one-room schools had been built. This year, they expect to double this effort. The department had been handicapped by contractors' refusal to go into remote areas to do the work, and only solution in such cases was putting up prefabricat-

ed schools which has been done in several instances.

While 1200 children from nomadic tribes are not getting education of any kind, there are 5000 native children in the province being educated today. Of this number over 2000 are in residential schools, the rest in day schools. There are 150 in high schools and nine at university level. There is no native child in B.C. who will be denied higher education, said Mr. Arneil. The great need is for native people to fill teaching positions.

Hon. John Cates, who officially represented the Government, brought personal greetings from Premier Johnson. Mr. Cates said he had associated with Indian people from childhood and had high praise for what he termed their outstanding qualities of generosity, kindness, and dignity. He referred to the recent legislation which entails forming a special committee to enquire into the rights and status of B.C. Indians with a view to close co-operation with the Federal Government when the revised Indian Act comes into being.

Mr. H. J. Welch, member for Comox, congratulated the Brotherhood on their progressive outlook. He brought good wishes for the success of the convention from Hon. Mr. Straith, minister of education, and also from Mrs. Nancy Hodges, Speaker of the House.

Other speakers were Mr. G. S. Reid, Supervisor of Fisheries at Prince Rupert; Mr. Homer Stevens for the United Fishermen and Allied Workers Union, who praised the co-operation which has existed between the two organizations; Mr. Colin McKea, delegate from the Fishermen's Co-operative Federation, and Mr. Oscar Bainbridge of B.C. Packers.

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NATIVE BROTHERHOOD OF B. C.

ON THEIR

TWENTIETH ANNUAL CONVENTION



VANCOUVER LABOR COUNCIL

C C L

Coqualeetza Indian Hospital

By LESTER WILLIAMS

Coqualeetza Indian Hospital is located near Sardis, B.C., and is situated approximately two miles west of Chilliwack. The hospital is a modern 75-bed structure.

The doctors, nurses and staff do a great part in filling the bill as guardians and superiors. They instruct the patients physically and mentally. Most of the patients are skilled in art, leather-work, wood-carving and many such handicraft work.

The treatments vary with patients in sickness. The hospital has agreeable surroundings, it is considered so home-like, so friendly and interesting.

Much interest is taken in each patient, showing their gratefulness to the kind people who patiently regard the young Indian boys and girls as great leaders of their people in the future.

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Chief Scow Re-elected President

By MILDRED VALLEY THORNTON

Delegates to the twentieth annual convention of the Native Brotherhood of British Columbia signified their confidence in Chief William Scow by unanimously re-electing him president.

Chief Scow succeeded the late Alfred Adams, one of the founders and first president of the organization, and has guided it through one of its most trying and important years.

Born at Gilford Island, he lives at Alert Bay where he is active in the clam industry. He has one son, Alfred, a law student at U.B.C., and a large family at home.

Newly elected executive consists of Frank Calder, secretary; Ed Bolton, northern vice-president; Johnson Russ, Naas district, vice-president; Harold Sinclair, northern interior vice-president, Godfrey Kelly, Queen Charlotte Islands vice-president; Caleb Williams, Central District vice-president; Alfred Dawson, Alert Bay district vice-president; Dan Assu, Southern district vice-president; Earl George, Southwest Coast district vice-president; Moses Smith, Northwest Coast vice-president;

Oscar Peters, Fraser Valley vice-president; Laurence R. Tom, Burns Lake district vice-president; William Pascal, Lillooet-Pemberton vice-president; Vincent Wells, Northern district business agent; Ed Nahaney, treasurer and southern district business agent; and Dr. P. P. R. Kelly, chairman of the Legislative Committee.

SISTERHOOD

At the annual meeting of the Native Sisterhood, Mrs. Kitty Green was elected president for the ensuing year with Mrs. Brenda Campbell as secretary. Mrs. Mildred Valley Thornton was made an honorary life member of the Sisterhood.



CHIEF WILLIAM SCOW

Alaskan Editor Praises Letter

Chief Paul Cooke thanks Henry J. Duncan of Metlakatla, Alaska, for the encouraging letter he wrote the Editor of the Native Voice and for asking for more news from Alaska by the Alaskan Associate Editor. "That shall be done," Chief Cooke declares in a letter to the Native Voice.

Veteran Anglican missionary, Rev. H. H. R. Green, conveyed the best wishes of the Anglican Church.

Between two and three hundred delegates and guests were billeted in homes of the village for duration of the convention.

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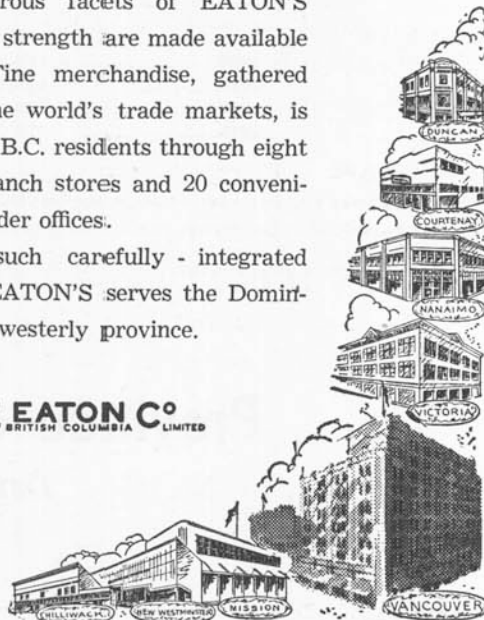
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Development on the scale envisioned can be attained only in proportion to the extent that we show our belief in our destiny. And with this in view the economic and social growth of your Province is being encouraged by the efforts of your Government. The provincially-owned Pacific Great Eastern Railway is being pushed Northward; the already vast highway system is being extended and improved; new and greater electric power developments are being constructed throughout the Province; agricultural development, land settlement, industrial research are being pressed, and in many other ways the economic advance is being encouraged. Social changes, too, are being carried on through health and educational developments and in a variety of other ways too numerous to relate. While their part in the increased productivity of British Columbia is more difficult to evaluate, nevertheless without them economic development alone is of little value.

All of this cannot be done without the expenditure of large capital sums, and it is in the provision of such moneys that the investor, large and small, can contribute not only to his own financial advantage, but to the future of British Columbia.

Through sound financial management, all this has been done without too great a burden on the country. This burden of debt has on a per capita basis been sharply reduced over the past few years as is well illustrated by the following data:

Year	Net Debt	Population	Per Capita Net Debt	Per Capita Interest Charges
1933.....	\$ 136,818,000	719,000	\$ 190.30	\$ 11.01
1941.....	145,363,000	818,000	177.74	8.42
1945.....	132,160,000	960,000	137.67	6.27
1949.....	129,700,000	1,114,000	116.43	5.44



Province of British Columbia

Department of Finance

Herbert Anscomb,
MINISTER.

Indian Treaties . . . Inviolable Pacts?

By CHIEF JOHN CALLIHO

FIRST of all, we should understand that there is always present in every country, the inclination of those who have power to dominate those who do not have power.

On August 18, 1876, upon starting the negotiation for treaties between the representatives of the Queen, and the representatives of the Indians, Lieut. Governor Morris, said "My Indian brothers, Indians of the Plains, I have shaken hands with a few of you, I shake hands with all of you in my heart. God has given us a good day. I trust his eye is upon us, and that what we do will be for the benefit of his children." Now the Indians, right to this very day, and forever and ever, trust that our Lord, the God Almighty's eye is still upon us.

Lieut.-Governor Morris on the same day again said, "What I say and what you say, and what we do, is done openly before the whole people. You are, like me and my friends who are with me, Children of the Queen. We are of the same blood, the same God made us and the same Queen rules over us."

Now the Indians feel, that what was said by the representatives of the Queen, on August 18, 1876, was not all fulfilled, and was never open to the whole people. The Indians feel that it has been hidden to this very day. If we, the Indians, were of the same blood, and, if the same God made us, and the same Queen ruled over us, then why are the Indians treated so much differently.

Hunting, Fishing Rights

Again, Lieut.-Gov. Morris, the second day said, "I do not want to interfere with your hunting and

fishing, I want you to pursue it through the country, as you have heretofore done." But the Indians feel that this we have not been allowed to do without interference.

And again, Lieut.-Gov. Morris said, "Now what I and my brother commissioners would like to do is this: We wish to give each band who will accept of it, a place where they may live. We wish to give you as much or more land than you need and to mark it off, so you will know it is your own, and no one will interfere with you."

Now, what does the Indian Act provide for all this? It appears, the Indian Act is strictly against all the promises made during the negotiation and it is gradually taking away all the Indian rights. It has taken unto itself dictatorial powers.

Indians Betrayed

When it came time for the Indians to sign the treaties, trusting the Government, having confidence in the Government, and having respect for the Government, thinking that they were signing what was said during the negotiation, they just simply made their mark "X" wherever they were told to sign.

The Indians had no education, no experience of any kind. The treaties that they signed were altogether different from the negotiation. The treaties that they signed were already written down at the headquarters, before making negotiation with the Indians for treaty. So there it is, the Government it appears got the Indians to sign a treaty, which you might say was never spoken of during the negotiation for the treaty. This I will leave to your own judgment, but to me it appears, there was not

THE AUTHOR



JOHN CALLIHO

The article on this page is a talk recently delivered to a meeting of the Committee of the Friends of the Indians in Edmonton, by Chief John Callihoo. This talk was also broadcast over radio station CFRN of Edmonton.

Mr. Callihoo is the Chief of the Cree Indians, and was one of the organizers of the Alberta Indian Association, being its first president for 12 years, and is now the Honorary president.

very much justice used. Do you not think that it would be better to help the poor instead of coveting what little they have?

Education Not Given

Education was also promised. The Indians are mentally and physically incapable of behaving in the world of white man's affairs, because of lack of Education. Therefore, they suffer miserably. However, there is today an increasing emphasis among the Indians on the need for discipline in the life of the Indians. The Indian should develop into a human being, who throughout life will be capable of disciplining and directing himself.

The Indian has never been trusted to plan at least some of his own activities, therefore by that the Government has miserably failed to help the Indians gain the ability to direct themselves.

Indians need the importance of education, importance of improving the social, economic and health condition of the Indians. All four of these conditions are in grave need of radical improvement. The Indians are so depressed and backward that they cannot improve the physical condition of their own lives, they are not accessible to the ideas that would lead them to a better existence, therefore, any failure or regression in one of the four grave conditions will have an adverse effect on all the others, therefore these four grave conditions should be put to work together as soon as possible. Without education, there is no trained

mind, the Indians cannot escape their extremely difficult conditions unless they have good education.

Indians Handicapped

The Indians of today think that the framers of the Indian Act did not wish to handicap the Indians, but so far, the Indians have been handicapped, and very little progress has been made. The Indians believe that the treaties signed at various times between their ancestral chiefs, and the representatives of His Majesty are in all respects, binding upon His Majesty, the King, in the right of the Dominion of Canada, and all the Provincial governments included. The Indians did not make treaties with the Provincial Government, so why should the Indians' rights be taken away by the Provincial Government.

It appears that the provincial governments are using too much stratagem, artifice and contrivance. The provincial governments seem to infringe too much on treaties signed between the Dominion Government and the Indians of the Dominion of Canada.

Inviolable But Violated

It appears, according to international laws, these treaties are infrangible, yet we see infractions in all provinces in Canada. The rights given by treaties stand inviolable and above all other relationships between the Crown and Indian people. Although their precedence over any other enactment was understood between the parties when the treaties were signed, legislation passed by the Parliament of Canada without the concurrence of the Indians has, in practice, taken precedence.

The Indian Act was passed without consulting the representatives of the Indian people of Canada and, in some cases, treaty rights have been abrogated. The Indian people object to any enactment by legislation having the effect of decreasing their treaty rights.

Furthermore, the Indian people believe that any change in legislation affecting their status, directly or indirectly, should be made only after proper representation of their interest.

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Indian Guide Aids Airmen's Rescue

By HUGH DEMPSEY

EDMONTON, Alta.—Valuable assistance was given by Dave Hume, Indian guide from Whitehorse district, in the rescue of ten airforce and army men, who crashed on a 7,300 foot mountain top while searching for a missing American C54.

Officials report that the native guide led the rescue group, made up of four army-type "weasels". With the mercury hovering as low as 60 below, the guide and an American officer walked ahead of the mechanized party, seeking the paths and trails. During the 29-mile trip into the wilderness, the two men walked at least 20 of those miles.

When the group reached the river leading towards the mountain, Mr. Hume was plunged into four feet of frigid water when he attempted to test the thickness of the ice. Only his quick thinking and the help of the soldiers saved him from freezing to death.

During the whole grueling journey, from Wednesday afternoon until Saturday, the men ate only

when necessary, and under Dave Hume's directions, followed a torturous path up the mountain.

They reached the survivors at

2:30 p.m., Friday, and after a helicopter rescued nine of the men, they refuelled the only "weasel" that hadn't been wrecked during the 29-mile journey.

The group was later joined by six support "weasels", that had followed the broken trail, and assisted in removing the last survivor and five para-rescue men.

The unerring line in which Dave Hume led the party through the rugged terrain is a fitting tribute to the wisdom and knowledge of the Indian guide.

Delegate Fears Japanese Return

BELLA BELLA, April 19.—Return of Japanese fishermen to coastal waters is a threat to the livelihood of Indians, the Native Brotherhood convention was told here by Harold Sinclair, Skeena delegate.

As a result of Sinclair's allegation, the Brotherhood will set up a group to investigate the situation and take what action may be necessary.

Sinclair said that with the short fishing season on the Skeena the livelihood of Indians is imperilled by the influx of Japanese.

He also charged companies are recruiting Japanese and said more than 120 new fishing licenses have been issued this year in addition to 118 last year.

Appreciation, Thanks Given

Mr. Oscar D. Peters and Ed. Nahaney jointly take great pleasure in extending their hearty and sincere gratitude for the Fraternal hospitality accorded them by their hosts, Mr. Paul Brown and family during their stay as their guests.

On behalf of the delegates, we extend sincere gratitude for the hospitality and generosity accorded us by our hosts, the Bella Bella Sisterhood and Brotherhood; the nice entertainments by their splendid Band and Orchestra shall long linger in our minds with warm appreciation as also will the banquet sponsored by the Bella Bella people.

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The Dso-no-gwa (or)

Wild Woman of the Woods

By **TED NEEL**
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ACCORDING to Northwest Coast Native legend, the Dso-no-gwa were a race of people living contemporaneously with the Native people and in the same general area. They were about the same size as humans, but had the power to increase their size to about eight feet tall when raiding or at War. Their bodies were covered with a short black mat of hair. Their eyes were small and deepset, and they saw better in the night. In the daytime they squinted and appeared to be partly blind. They had outsize hands and feet, with claws rather than finger and toe nails.

Their habitations were caves, when they lived either singly or in small family groups. They lived off the land, and raided the the Native Villages for stored and prepared foods; also stealing young women and children, and enslaving them as servants. They were thought to be cannibalistic by some, but other native people deny this.

Among the supernatural powers they had, was a "life giving water", which, when sprinkled on dead people, gave them life again.

They were supposed to be slightly knock-kneed, with horny protuberances on the knees; pigeon-toed and walked with a shambling gait. Their language sounded more like whistling to the native, and when raiding, they made a sort of booming sound under the stress of excitement, and

were so easily recognized at a distance by this sound.

IN THE DAYS of our ancestors it was the custom, then as now, to go each fall to the creeks and streams for the catching and drying of Salmon. Since this food was the staple in our diet, huge quantities were obtained each year, necessitating long and arduous labor that the people might be fortified against the coming winter.

In one such season, two brothers of our people arrived at the usual gathering of salmon on

the banks of a small river and set about the usual task. The rivers teemed with the huge fish, and in time the rafters of the smoking lodge and the drying racks were hung heavily with the choicest of salmon, dried, ready to eat.

Then, so that the fish would keep well during the following year, they piled it high in the rafter tops so that the heat would dry it to bone dryness.

One night, after they had sought their sleeping mats, they heard strange voices in the smoke house, but when they finally got there they found all the fish gone. Some-

thing had reached in through the smoke hole and taken every bit of the fish.

WHEN THEY had obtained enough, for the second time, they decided that they would take turns watching, so that they would not lose their fish again. On the evening before they were leaving for their village, the older brother took the first watching time. Taking his bow and arrow he settled himself inside the smokehouse, in a dark corner, but when he could watch the smoke hole, a small fire burned in the centre of the floor, throwing sufficient light for his purpose. Eventually he dozed.

He came awake suddenly, and looking at once to the smoke-hole, he saw a large hairy arm just going backwards and holding some of their precious fish in a huge clawed hand.

Rapidly he prepared his bow, fitting it with his best arrow, and waited. As Dso-no-gwa reached a second time, he waited until her breast showed through the hole, then "twang" the arrow sped straight and fast, and with a hoarse scream of pain Dso-no-gwa tumbled off the roof, and crashed away through the woods.

As soon as dawn showed the blood upon the leaves, the brother

(Continued on Page 14)

Alert Bay News Notes

By **BEATRICE SCOW**

First, second and third prizes were won by the Alert Bay Indian Day School in a tuberculosis poster contest sponsored by the B.C. Tuberculosis Society. First prize was won by Nelson Bruce, second prize by Henry Beans, and third prize by Bobby Whonnock.

Out of the seventeen Indian Day Schools of B.C. which submitted eight posters dealing with tuberculosis, Nelson Bruce's poster was picked out as the best. Nelson Bruce will be sent a miniature cup by the Tuberculosis Society and the Challenge Cup will be sent to the school to be held for one year.

NATIVE SISTERHOOD of Alert Bay district held two home cooking sales to raise funds for the delegates to the Twentieth Annual Convention of the Native Brother-

hood at Bella Bella, B.C.

CANDIDATE for May Queen is Dorothy Mountain of Alert Bay Indian Day School. She was voted by her fellow students. She will be one of the four candidate for May Queen. There will be one from Alert Bay Public School, Sointula, Englewood, and Pioneer.

The one who has the most tickets sold will be the May Queen. Each ticket is 50 cents and the fund will go toward the hospital. The May Queen will be crowned on May 24th.

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Wild Woman of the Woods

THE GREATEST BONUS SYSTEM EVER DEVELOPED

In 1910, forty years ago, Monday morning meant the beginning of a 58-hour work week for every working man.

But over the years—as workers, business and manufacturing methods became more efficient it took less and less working time to produce goods of all kinds.

The result is that today the average work week has been cut to 40 hours in B.C. The saving—18 hours, or better than two working days, has been passed on to the man himself to use for leisure time.

But that's not the whole story. Back in 1910 the average household earned about \$950 (in 1950 dollars) for its year's work. Today, for a lot less work, it earns \$2,100. That's just the same as being paid to stay away from work for over 2 days per week.

THAT'S OUR ECONOMIC SYSTEM AT WORK. This system has some faults—such as ups and downs in prices and jobs. And everybody in this country, except a small group of would-be reformers, is working to correct them.

But just remember this: If we want to earn still more money—if we want to work still shorter hours—the only way to do it is to make this system, which has already proved itself, work even BETTER. And that means that every man, every business, every machine has got to produce more and more for every hour they work—just as they have been doing since 1910. And if they do, the gains can be shared by everyone.

All of us in this country WANT the system to work better. And if all of us work together—you can be sure it will.

**THE BETTER WE PRODUCE
THE BETTER WE LIVE.**

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followed the plainly marked trail of Dso-no-gwa. Mile after mile he trailed her, until almost at nightfall, Dso-no-gwa came to her cave.

The man waited outside, hiding himself close to the entrance. The arrow tip was precious, he wanted it back, and also he might perchance destroy the Dso-no-gwa and so protect his store of food in the future.

Inside the cave, he could hear the great beast whimpering with pain, and at last he got his chance. As the daughter of Dso-no-gwa went to a stream for water, carrying the usual kelp container, he accosted her, saying, "I am a great witch-doctor in my own village. Maybe I could help your mother."

The girl believed him and took him into the cave. There he found the huge wild woman almost dead from loss of blood, so he removed his precious arrow head and dropped it into his pouch, then bathed the wound while he watched for a chance to kill her. Perceptive powers had great recuperative powers, and healed almost at once. Then she took her human shape again.

Her gratitude knew no bounds, and nothing would do but what the brother should marry her daughter and stay with them. This he did, but yet he worried about the brother he had left to watch the food, and he was homesick for his own kind.

NOW HIS WIFE, daughter of the Dso-no-gwa gave birth to a baby girl, and in so doing, died. At this, he told the Dso-no-gwa that he must take his child to his own village for naming, and so got away. Dso-no-gwa gave him her blessing and conferred upon him the rights of powers of the Dso-no-gwa, also, he received a container of "the water-which-gives-life" to take with him.

When he came to the camp he found the roofboards ripped from the ridge poles, the buildings in utter disrepair, the fish gone, and the only sign of his brother a pile of human bones laying where his brother had been.

He knew then that, owing to the powers of the Dso-no-gwa, the seemingly short period he had spent at the cave had actually been years and that his brother, faithful to his trust, had remained at the camp until he starved.

Now, he remembered the container of "the-water-which-gives-life", and fetching it, he sprinkled some upon the bones, and his brother came to life again.

Then they returned to their village where they had long been given up for dead, and told the wonderful tale of the Dso-no-gwa.

Ontario Premier Meets Indian Girl



Wanda Lee Greene, five years of age, visiting with her parents and several other members of the Mohawk and Cayuga tribes from the Six Nations Reserve near Brantford, Ontario, is here greeted by Premier Leslie M. Frost at the official opening of the Canadian National Sportsmen's Show, at the C.N.E., Coliseum in Toronto, Canada. Recently in the Ontario legislature Premier Frost said: "I am most happy that the days of my political life have been devoted to the service of my native province, (Ontario). Still, as is the case with all of us, my chief pride is the fact that I AM A CANADIAN —So let us, as good Canadians, dedicate ourselves to the task of, through service to our province, carrying out our duty to our country. Let us keep our province worthy of her place as the keystone in the Arch of Confederation, accepting her full duty to CANADA."

The little daughter was adopted into the tribe, and they gave a great potlatch at which the power of the Dso-no-gwa was accepted as their own.

The little daughter finally grew to womanhood and married in the tribe, and to this day certain people on the Coast claim her as their ancestor, use the powers she brought with her, and carve upon their totems Dso-no-gwa, wild woman of the woods, her maternal grandmother.

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Continued from Page 2

And They Called Us Savages

sufficient guarantee for the prohibition of cruel and savage rites."

Authority, *The Indians—Their Manners and Customs*, by John (Robin Rustler) McLean, M.A., Ph.D., Published by Toronto Methodist Mission House—1889.

Noted Beothuk Tribe And Their Cruel Fate

"In Newfoundland a great crime was perpetrated. Between the middle of the seventeenth and the beginning of the nineteenth centuries the British fishermen and settlers on the coasts of Newfoundland had destroyed the native population of Beothuk Indians.

"The Beothuk's were a tall, good-looking people, with large black eyes and a light colored skin. The early French and Biscayan seamen, who resorted to the coasts of Newfoundland for the whale fisheries, reported these "Red Indians" to be "an ingenious and tractable people, if well used, who were ready to help the white men with great labor and patience in the killing, cutting-up, and boiling of whales, and the making of train oil, without other expectation of reward than a little bread or some such small hire.

Horrible Treatment

"Yet from the beginning of the seventeenth century, the Beothuk's—then about four thousand in number—were ill treated by the European fishermen who frequented the Newfoundland coasts. They soon greatly decreased in numbers, and became very shy of white men. The French, when they occupied the south coast of Newfoundland, brought over Mikmak (Micmac) Indians to chase and kill the Beothuk's or "Red Indians." The Eskimo attacked them from Labrador. Finally, when Newfoundland became British in the eighteenth century, the English fishermen, settlers, and fur hunters, attacked and slew the harmless Beothuk's with a wanton ferocity (described by horror-struck officers of the British navy) which is as bad as anything attributed to the Spaniards in Cuba and Hispaniola.

BY ABOUT 1830 THEY WERE ALL EXTINCT. As late as 1823 the following anecdote is recorded of two English settlers whose names are hidden behind the initials C and A. "When near Badger Bay they fell in with an Indian man and woman, who approached, apparently soliciting food. The man was first killed, and the woman, who was afterwards found to be his daughter, in despair remained calmly to be fired at, when she was shot through the chest and immediately expired. This was told to Mr. Cormack by the man

who did the deed." Even English women in the late eighteenth century were celebrated for their skill "in shooting Red Indians and Seals." For a period of nearly two hundred years this barbarity had continued, and it was considered meritorious to shoot a Red Indian. "To go to look for Indians" came to be as much a phrase as to look for partridges (Ptarmigan). They were harassed from post to post, from island to island; their hunting and fishing stations were unscrupulously seized by the invading English (Men). They were shot down without the least provocation, or captured to be exposed as curiosities to the rabble at the fairs of the western towns of Christian England at twopence a piece."

Merciful, Indeed

"Too late—when the worry and anxiety of the Napoleonic wars were over—the British Government sent a commission of naval officers to enquire into the treatment of the Beothuk's by the settlers. One woman alone remained, as a frightened semi-captive, to be consoled and soothed. There are Indians in the south of Newfound-

land at the present day (1912) but they are Mikmaks (Micmaes) who came over from the adjoining regions of Cape Breton and Nova Scotia. So tender, indeed, is the modern government of the island towards these (out of compunction for the past) that they are allowed to kill the reindeer and other wild animals without license which is extracted from the white people, and so are actually injuring Newfoundland's resources."

Authority, "Pioneers in Canada," by Sir Harry Johnston, G.C.M.G., K.C.B. Published by Blackie and Sons Ltd., London, England, 1912.

Books Distort Truth Of Native Americans

"Irreparable damage has been done by white writers who discredit the Indian. Books have been written of the native American, so distorting his true nature that he scarcely resembles the real man; his faults have been magnified and his virtues minimized; his wars, and his battles, which, if successful, the white man chooses to call 'massacres,' have been told and retold, but little attention has been given to his philosophy and ideals. Books, paintings, and pictures have all joined in glorifying the pioneer—the hunter, trapper, woodsman, cowboy, and soldiery—

in their course of conquest across the country, a conquest that could only have been realized by committing untold offenses against the aboriginal people. But who proclaims that every battle by the American Indian was a holy fight for the protection of wives, little children, and homeland; that every 'massacre' was the frenzied expression of the right to exist? Lurid fiction, cheap magazines, motion pictures, and newspapers help to impart the wrong idea that a scalp and a war dance are counterparts of native American life, while the truth is—but not recorded—that the white man was always first met with friendliness on the part of the native; that whole tribes of people were sedentary and agricultural in occupation engaging only in defensive warfare, that according to Caucasian records, it was the white man who made scalping a part of organized military operations and also turned into a business for profit, and that the finest war-whoops are produced under the influence of 'firewater'."

Authority, "Land of the Spotted Eagle," by Chief Standing Bear, published by Houghton Mifflin Co., New York City, U.S.A.

No further comment necessary.

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