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Big White Owl, Our Eastern Associate Editor — See Page 9

Eye-Witness Describes "Scrub" Sinking

THE incident occurred on September 21, 1950 in Queen Charlotte Island fishing area 2A. The members of the SCRUB are as follows: Peter Jackson, Captain of the SCRUB; Ralph Sandy, engineer and a member who is still missing; Edwin Hunt, your narrator; Clarence Martin, Charlie Hopkins and Lloyd Houstie, whose body we recovered the day of the accident. All members are from the village of Bella Bella, and during this summer were employed by the B.C. Packers at the Namu Plant.

Fishing had closed for the week on Wednesday, twelve midnight. The following day, it was decided that we should proceed to Skidegate along with several other seiners. Our reason for going along at this particular time was that a number of our crew members had wanted to purchase some clothing and of course, extra groceries for the boat.

We departed from Lockport Camp No. 2 for Skidegate on Thursday at exactly 11:30 a.m. Our destination then was Camp WS7, Queen Charlotte City, where seiners and the general fishing fleet usually tied up for the week end.

Waited for Tide

We made a stop along with nine other boats at Limestone Island at 2 p.m. and waited for the tide to change. The storm then was beginning to show a sign for the worse. The fleet of seiners left Limestone at three in the afternoon. Several boats stopped off at Cumshewa, the remainder of us continued on the way.

We got to the area between Copper Bay and Sandspit somewhere around 5:30 to 6:00 p.m. We were approximately four miles off shore. One noticeable factor at this time was that although the wind had increased and the sea had become more choppy and storm-like, the fog had settled more densely, so dense that we could barely make out the two seiners ahead of us.

The leading boat at the time was the "Chamiss Bay," skippered and owned by Dick Carpenter of Bella Bella; the next in line was the "Maple Leaf C," skippered by Dave White, also of Bella Bella. These two boats were approximately fifty to seventy-five yards ahead of the SCRUB and still they were nothing but blurred objects due to the fog.

Calm as Usual

I must say here that the crew members were as calm as usual, not expecting anything out of the ordinary, certainly not expecting an occurrence of this nature. Lloyd Houstie was about his business pumping water out of the boat. Ralph Sandy and Charlie Hopkins

Readers will remember the report in the September issue of THE NATIVE VOICE which told of the tragic sinking on the salmon seiner "Scrub" with the loss of two lives. One of the four survivors, Edwin Hunt, who tried desperately to save one of his buddies, gives an eye-witness account of the terrible accident.

were reading in the pilot house. Clarence Martin and I were aiding Peter Jackson with the captaining of the vessel on top of the pilot house.

Then, suddenly, the unexpected happening. Without warning and without the feel of any sudden boat jar, a huge wave just heaved the boat from under and rolled her on her starboard side. It seemed to me that inside of a minute, the mast of the SCRUB was horizontal with the sea. The vessel was completely capsized in about three minutes.

As the boat rolled over to starboard, Peter Clarence and I immediately scrambled on to the port side. This course of action was taken quite handily by the three of us as we were then on top of the pilot house. It also gave us those extra seconds to witness what the other crew members were doing for themselves on safety measures.

Lloyd, who was water-pumping near starboard side of the boat, apparently lost his balance when the seiner tipped to one side and fell into the choppy waters, for as I turned to take my first opportunity to see how the rest of our boys were doing, I noticed that Lloyd already was struggling in the waters, and he was one of the crew members who could not swim a stroke. Hopkins I saw to be fairly well secure on the side of the boat.

Ralph Sandy at this moment was freeing himself through the skylight. After freeing himself, to my estimation, Ralph either jumped or fell into the stormy sea.

As I knew Ralph to be a fairly good swimmer, my attention went back to Lloyd. I then noticed that each time he made attempts to approach the capsized boat, the waves would throw him off again.

Best Swimmer

When the boat capsized completely and Peter, Clarence Charlie and I were clinging to the keel of the SCRUB, it was then that Clarence hollered to me to jump in after Lloyd. Being the only good swimmer on board the capsized boat, I now stripped off my clothing and went in after him. By now, Ralph was swimming toward the nearest thing to him, the floating seine net. On my way to Lloyd I saw a floating rope from off the boat. Taking this with me my intention was to give him one end of this rope and then tow him over to the capsized seineboat skiff

which was the nearest to the both of us. Using perhaps the last of his strength, he managed to grasp hold of the end of the rope.

Still holding on to the one end of the rope, I swam to the skiff. I got on it and then pulled him toward me and the capsized skiff. As he neared the skiff, I noticed that he had practically played himself out struggling to stay on the surface of the seas.

As I got him on the capsized skiff, I felt him to be stiff from exposure, and he had indeed lost his strength. Several times the waves washed us from off the skiff and each time I managed to board the capsized skiff with Lloyd. At one instant, I made attempts at artificial respiration but to no avail. He may even have had a heart failure, because at one moment during our struggling on board the skiff, I felt his pulse and found no reaction or response, and there was no sign of breathing. I believed then that he was dead.

Struggle for Life

I took off my shirt and tied the sleeve end on to his wrist, the other end I tried vainly to attach on the edge of the skiff. At this attempt, my head was under water at most times due to the behaviour and the tossing about of the skiff. The force of the waves one time caused the

shirt to slip from the wrist. At this moment I felt I had lost the body.

As one to have known Lloyd very well, and with the crew members urging the safety of his body, I again went in after him. While taking him to the edge of the skiff a large wave suddenly lifted the skiff at its bow. Most fortunately I was at this very spot with the body. Taking the split second chance, I made a grab at the line that was attached to the bow of the skiff.

Boarding a capsized skiff is quite simple as its bottom is in level with the surface of the water, but with one played out as I was then, it is a different story. However, I managed to board the skiff with the rope, and still clinging to the body, somehow managed to tie the rope on to the wrist. With this I let the body go. The skiff was approximately seventy-five yards away from the seiner. I could barely make out the figures that were on it.

Crew Men Call

All I could hear from above the roar of the wind and waves were howling voices from remaining crew members. I thought I heard them to be calling me back to them. Then I noticed the seiner emergency light buoy about ten to fifteen feet from me. Once more I went in, and retrieved the buoy knowing that there was enough rope in it. Taking a hold of the rope, I swam back to the skiff. The rope I tied around my waist for the purpose that should I be unable to continue with my efforts, at least my body would

(Continued on Page 12)

Lift up your eyes to the heavens, and look upon the earth beneath for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manners but my salvation shall be forever, and my righteousness shall not be abolished.—Isaiah 51:6.

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"Totem-Land" Officer Reports Progress

By JOHN L. NOBLE
Executive Assistant to the President, Totem-Land Society

It is but a short time ago that our Society, "Totem-Land" was inaugurated, but much has been accomplished since then. If the interest which up to date has been evinced, continues, it augurs well for the future and continued success of our much needed organization.

At the outset of my few remarks, may it be mentioned that before our esteemed president, His Worship Mayor Charles E. Thompson — Hy-a-Peneulth — left for Ottawa on affairs of state, he requested me to extend hearty greetings and best wishes to all who are interested in our province-wide movement with its most worthy objects.

My message at this time is in the nature of a brief report of our activities. Through the medium of "The Native Voice," we are able to reach out to a large section of our citizens, persons who undoubtedly are friendly disposed toward us and our endeavors.

To those who are experienced in the work of organizing and directing quasi-public establishments, they well know that it requires plenty of patience and business acumen. These qualities are possessed to a marked degree by our genial and worthy Honorary Secretary Treasurer, Harry J. Duker. At this juncture, let us pay a tribute to the effort he has put into the work of the Society. Unquestionably, he will be a tower of strength in future activities.

At the last meeting of the Executive Committee, the outstanding event was the introduction of Chief William Scow, President of the Native Brotherhood of British Columbia and Honorary Vice-President of

Totem-Land. It was a pleasure to hear his remarks of congratulation on the formation of the Society, and his earnestness in offering assistance and co-operation for our success.

Now that the summer season has passed, the work of the various committees will be speeded up and as a result of their activities, the near future should see evidence of accomplishment regarding some of the objects we desire to obtain.

Of the various committees which have been set up, the important ones are: Finance: chairman is Dr. George Worthington, Honorary Vice-President. Research: Chairman is Mrs. Arthur H. Henderson. Also Publicity and Special Events, Totem Week, together with Automobile License Plates.

In regard to the last mentioned, overtures have been made to the Provincial Government to have an imprint made on next year's license plates with the inscription "Totem-Land" and perhaps a small replica of a totem pole. It is quite obvious what a tremendous advertising value this idea would have for our Province. It is to be hoped that 1951 will see the fruition of our ambitions in this respect.

From time to time, we will keep the readers of "The Native Voice" posted regarding our progress.

We are much indebted to Mrs. Armytage-Moore for her generous offer in allowing us to use her publication as a medium for publicity.

JOHN L. NOBLE,
Executive Assistant to the President,
Totem-Land Society.



JOHN L. NOBLE

UTES Win \$31,500,000 Claim From U.S.

Judgment in the amount of \$31,500,000 was rendered for the Confederated Bands of Ute Indians for the Colorado land claims by the U.S. Court of Claims in Washington, D.C., in July of this year.

This is the final accounting for various claims held by the Uncompahgres, Whiterivers, the Southern Utes of Ignacio, Colorado, and the Ute Mountain Utes of Towoac, Colorado, against the United States Government. It ends a history of 70 years during which the Utes have awaited this settlement.

The judgment is a court decision which acknowledges the legality of the claims and specifies the damages or the compensation therefor. It does not provide funds to pay for the claims. This function of providing the money is the sole responsibility of Congress.

The questions now posed are when will Congress appropriate

the money and when do the Utes get any of the money? There are several factors which must be taken into consideration in an attempt to answer these questions. During the short time Congress has yet to be in session it will be concerned with the Korean war and its international implications. The question is whether Congress will find time to consider the Ute judgment (at its present session) and appropriate the money therefor. If no action is taken during the present session, then the Utes must wait until Congress meets again to have their judgment considered. There is no doubt that Mr. Ernest L. Wilkinson, Tribal attorney, will do his utmost in trying to have an appropriation made this session.

The Ute Jurisdictional Act, which gave the Utes permission to sue the Government, provides that proceeds from the claims will be used in buying lands and

building homes, and that no per capita payment will be made unless further authorized by Congress. This is the only definite statement in regard to the use of the money. When the appropriation is made for the judgment Congress will probably further clarify the use to be made of the money by enactment of a "Distribution Bill." If past actions of Congress can be regarded as serving a precedent, the Utes may be given a sizeable per capita payment, enough to pay off their debts and get a decent standard of living, and the rest will probably be spent collectively for projects and community facilities in which all will share.

According to an agreement entered into by the several bands of the Utes, the Northern Utes, which includes all three bands on the Utah and Ourav reservation, will receive 60 per cent of the total judgment less approximately two million dollars for attorney

fees and other expenses.

In the general council meeting held in May the Uncompahgres and the Whiterivers agreed to share equally with the Uintahs in the use of the Colorado judgment money.

UTE REACTION

The Utes took the news of the settlement of their claims and prospect of getting rich rather calmly and in a philosophical vein of "wait and see."

The Ute Judgment was the largest ever awarded by the United States Court of Claims. It was in payment for the rich 11 million acres of land in Colorado from which the Utes were driven by the gold digging white pioneers who overran their country. Attorney for the Ute land claim was Ernest L. Wilkinson, who worked more than twelve years on the case. Indians all over the United States rejoice with the Utes in their victory.



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Chief White Cloud Speaks For Natives

THROUGHOUT his adult years, John Laurie has devoted all the time he could spare from the practice of his profession to the cause of the Indians in Canada. His devastating analysis, which we have the honor to publish, of Bill 267 of the last regular session of the Federal Parliament, is based upon comprehensive knowledge and a profound understanding of the problems faced by the Indian peoples, who through organization and the presentation of their case to the public are seeking to obtain fairer treatment and wider opportunities, educational and economic, than they have had in the past. They wish to use such opportunities to develop their own special talents and capacities in their own way, in friendly association with the rest of us.

Mr. Laurie shows conclusively, we think, that to enact the clauses of Bill 267 with which he deals would be to change the status of the Indians in a most undesirable way, and to violate historic treaties which they respect.

We believe that readers of his article will wish to assist, as they can, in building up a public opinion in respect to this matter that no Government and no Parliament will dare to ignore.

BORN in Scotland, Mr. Laurie spent much of his boyhood on the Six Nations Reserve in the Brantford district in Ontario. There he came to know Indians well, to admire them, to consider himself one of them, and to be regarded by them as one of themselves. He has since lived for many years in Alberta. He teaches English at Crescent Heights High School in Calgary.

Nine years ago Mr. Laurie, who is representative in Canada of the Pan American League of Indians, became Secretary of the Indian Association of Alberta, then being formed. He was the inspiration of early efforts in organization, and he has continued to serve the Association ever since. In 1947 he was made Chief White Cloud of the Stoneys. The awakening of Indians in other parts of Canada to the value of organization, and the increasingly effective constitutional methods which have been followed in educating the public and influencing the attitude of those in authority, owe much, we do not doubt, to the example set by the Indian Association of Alberta, whose leaders have shown ability and moderation.

GENUINE practical idealism—"disinterested" in the modern sense—possesses a power to move men and women to constructive action which it is easy to underestimate. Mr. Laurie's idealism is unobtrusive. Possibly for that reason it is the more persistently dynamic. It has influenced a steadily expanding circle of his fellow citizens, in his own Province and elsewhere, who have heard him lecture or who in conversation have been made aware of the passion for justice which his quiet manner fails to hide.

To hear Mr. Laurie describe the sheer neglect through which Canada, whose record in its relations with its Indian peoples has been the better until comparatively recent times, has come to lag, so that today the United States is carrying into practice far more advanced policies than ours—policies which are making it possible for Indians to raise their own status through self-reliant action—is to be led to hope that, before many more years have passed, the aims of our own associations of Indians may be realized, with the full assent and approval of all Canadians. —*The Western Farm Leader.*

Committee Recommendations Show Little Kin to Bill 267

Below are listed the recommendations of the Special Joint House and Senate Committee set up to study the Indian Act. Comments, in brackets, are those of the Civil Liberties Union. There appears to be little resemblance between Bill 267 and the recommendations.

1. "Many anachronisms, anomalies, contradictions and divergencies were found in the (Indian) Act. Your Committee deems it advisable that with few exceptions, all sections of the Act be either repealed or amended.

2. "All proposed revisions are designed to make possible the gradual transition of Indians from wardship to citizenship and to help them to advance themselves. In order to achieve these objectives, your Committee recommends, in addition to other recommendations, hereinafter set out.

3. "That the revised Act contain provisions to protect from injustice and exploitation such Indians as are not sufficiently advanced to manage their own affairs," (under a hypothetical advancement program that Bill 267 does not provide.)

4. "That greater responsibility and more progressive measures of self-government be granted to Band councils, to assume and carry out such responsibilities.

(Bill 267 purports to broaden the powers of Band Councils; but the broadening is slight, no provision is made for progressive increases in responsibility, and all decisions made by the Council are subject to cancellation under the Act.)

5. "That financial assistance be granted to Band Councils to enable them to undertake projects . . . for the physical and economic betterment of the Band members."

(The list of approved purposes for which loans can be made has been slightly increased; but the list is very rigid (Sec. 69) and still excludes many important purposes (e.g. Reserve projects) for which Indians should be able to borrow. Indians must depend entirely upon the Indian Affairs Branch for loans; because their property is exempted from legal process they are unable to give security, and hence to borrow money. This necessarily precludes the possibility of their undertaking large scale independent enterprises.)

6. "That it be the duty and responsibility of all officials dealing with Indians to assist them to attain the full rights and to assume the responsibilities of Canadian citizenship.

7. "That a claims Commission be set up, with the least possible delay, to enquire into the terms of all Indian treaties, and to determine, definitely and finally, such rights and obligations as are therein involved and, further, to assess

and settle finally in a just and equitable manner all claims or grievances which have arisen thereunder.

8. "The revised Act should contain provisions to clarify the present rules and regulations regarding enfranchisement."

("Enfranchisement" under the Indian Act is a technical term. To become enfranchised an Indian must give up all treaty and other rights that he has as an Indian, including that of continuing to own property in a reserve, or to live there. In exchange he gets the right to vote and the other rights of full citizenship. Enfranchisement may be withheld from the Indians, or forced upon them, individually or collectively, depending upon the decision of the Indian Superintendent or the Indian Affairs Branch.

(Some clarification of the rules and regulations has been effected. Since, however, the Committee has recommended the vote for all adult Indians (see Item 8 below), "clarify" seems to mean here, that an understandably and systematic procedure or formula should be worked out, leading by progressive steps from the present state of wardship to full citizenship.)

9. "As a part of the education and preparation of the Indian so assume his place in the Canadian body politic, your Committee recommended that voting privileges be granted to Indians" for Dominion elections; that enumerator's lists be published; and that they be allowed to vote without disturbing any of the existing rights they may have.

(The Committee was unanimous in making the above recommendation, and in insisting that "when the vote is given, it is given without reservation and without strings.")

"It is the opinion of your Committee that (the granting of the vote) would encourage Indians, particularly the younger ones to interest themselves in public affairs."

(Indians are now taxed without representation. They pay all taxes except tax on income earned within the reserve and land tax. Bill 267 has ignored this recommendation; and has gone counter to a part of it in the vague Sec. 86 (2). The meaning of this Section is made clear by an Indian Affairs Branch bulletin, and by the reported statement of the Minister. The vote is going to be offered to

(Continued on Page 12)

Give the Indians Justice This Time!

By JOHN LAURIE
(In The Western Farm Leader)

DO YOU believe in Justice? Should a government keep its pledged word? Let's not double-cross the Indians this time!

In 1946 the Federal Government set up a Joint Committee of the Senate and the House of Commons to revise the Indian Act of 1878. In 1947, Indians from all over Canada presented briefs or direct evidence to this Committee. A year later, the Committee made its recommendations which were approved by both Houses. The Indians were assured by the Prime Minister himself last May that they would be consulted on the terms of the revision and that their representations would be sympathetically considered.

HASTY AND ILL CONCEIVED

However, late in June, a hasty and ill-conceived Bill was introduced into the Commons and immediate action was requested. The organized Indians of Alberta received for distribution 50 copies of Bill 267, exactly ten minutes before a telegram asking for their reaction by immediate wire. Probably the same thing happened all over Canada. Protests poured into Ottawa and, in spite of a docile government following, which voted to proceed with the Bill, the Minister very wisely withdrew it.

WOULD VIOLATE EVERY TREATY

A glance at Bill 267, through the eyes of the Indian, shows why this almost indecent haste had been considered. We doubt that any Indians in Canada approve very much of it or see in it anything but a long-range plan to break up the reserves, to destroy Indian status and, worst of all, to violate every treaty and agreement ever made by the Crown with the Indians.

Discretionary, that is arbitrary, powers are entirely vested in the Minister or in the Governor-in-Council. There is no appeal to the law courts; if enforced, Clause 100 forbids the Indians to raise funds to advance any claim they may have. Thus, to British subjects, to the "Queen's children," the basic right to appeal to the courts is denied. The cause may be just or unjust but the Indian cannot carry it into the courts.

ALMOST IMPOSSIBLE DEFINITION

Clauses 11 and 12 give an almost impossible definition of an Indian. Clause 12, in fact, regulates the status of children who will not be born for two generations. If the mother and the grandmother of such children are of non-Indian

status these children must leave the reserve at age 21. Nor may they share in their father's or grandfather's common interest in any moneys or lands belonging to that particular band. Such persons, instead of being one-quarter Indian, as the administration seems to think, are much more likely to be three-quarters Indian. There is, therefore, no security whatever. Canada, subscribing to the principles of the United Nations and the Atlantic Charter, refuses to recognize the precept, "freedom from fear."

REPORT SUPPRESSED

We have seen enough people expelled from Indian status in northern Alberta. In spite of the report of Mr. Justice W. A. MacDonald, although his report was concurred in by counsel representing the Government and the Indians, few were restored to Indian status. Instead, the report was suppressed.

Clause 113 gives the Minister power to appoint a committee — two white, one Indian—to "enquire into and report upon the desirability of enfranchising within the meaning of this Act an Indian or a band whether or not the Indian or the Band has applied for enfranchisement." Subsection (b) provides that the decision of such a committee shall be considered an application for enfranchisement. In other words, a progressive Indian who is a good example to his fellows may be summarily expelled, almost without reimbursement, from his reserves. He is then a citizen, and it is his inherent right to starve on the roadside as a citizen.

MEANS BREAKING UP RESERVES

Clause 111 (2) provides that any Indian, voluntarily taking the franchise, may be authorized by the Minister to purchase "any lands within the reserve of which the enfranchised Indian had formerly been in lawful possession, or over which he exercised rights of ownership." This definitely means that the reserves will be broken up into disconnected plots of land out of Indian jurisdiction.

Clause 57 gives the Federal Cabinet power to make regulations "authorizing the Minister to grant licenses to cut timber on reserve or surrendered lands." Clause 58 empowers the Minister, without the consent of the Indians, to dispose of "wild grass, dead or fallen timber, or sand or gravel, clay and other non-metallic substances upon or under lands in a reserve."

Clause 19 allows the Minister to authorize the internal survey of a

reserve and to subdivide the reserve into lots or other subdivisions, while Section 20 provides that individual Indians may be issued certificates of occupancy.

Another clause permits the Minister to lease unoccupied lands in any reserve to anyone at all who may wish to exploit these lands. "AS LONG AS SUN SHINES"

Yet in 1873, Lieut.-Governor Morris told the Indians: "We wish to give each band who will accept of it a place where they may live; we wish to send a man that surveys the land to mark it off so that you will know it is your own and no one will interfere with you." In 1874, the Indians were assured by the same man that Indian lands might be sold, leased or otherwise disposed of "with the consent of the Indians entitled thereto first had and obtained." In 1877, Lieut.-Governor David Laird stated at Blackfoot Crossing: "A reserve of land will be set apart for yourselves and your cattle upon which none others will be permitted to encroach." Mr. Laird also stated: "When your reserve will be allotted to you, no wood can be cut or be permitted to be taken away from them without your consent." And we quote again from the words of the Treaties: "Therefore the promises we have to make to you are not for today only but for tomorrow, not only for you but for your children born and unborn and the promises we make will be carried out as long as the sun shines and the water flows into the ocean."

PLANNED TO BREAK EVERY PROMISE

Bill 267, it appears, is designed to break every one of these promises and to throw the Indian into a competitive world for which the Federal Government has, for a century, done little to prepare him. But the point is this: Were the representatives of the Crown merely trying to induce the Indians with soft words to part with the lands

they had used for centuries? The Indian today is asking himself: "What is the value of the pledged word of the Government?"

We have seen hunting and fishing rights go by the board. Are the treaties and the right of an Indian to be an Indian also to go by the board? Bill 267 should be protested by every decent man and woman in Canada. We have had no vicious Indian wars. The Indian has been docile and once he signed the treaty, has kept his honorable word. Should the Government not set the example and keep its word?

WAS TRIED AND ABANDONED

In the United States this plan of breaking up the reserves was tried and it was abandoned. Between the years 1937 and 1939, the U.S. administration spent nearly \$2¼ millions to recover title for the Indians to 170,000 acres. Louis Balsam admitted at the University of Toronto that hardly 1 per cent of alienated Indian lands had then been recovered for Indian use.

TWO ESSENTIAL THINGS

Two things must be done: First, the Indian or band of Indians must be given the right to carry any disputed decision of the Minister or the Governor-in-Council to the Supreme Court of the Province where the Indian or band is located. (THAT's British Justice!) Second, the Minister or the Governor-in-Council must NOT be allowed to exercise discretionary (arbitrary) powers concerning Indian status, Indian reserves, or Indian funds.

When it wished to extinguish Indian title and right to almost all Canada, the Crown was careful to secure the consent of the Indians. In this day of supposed enlightenment, the Government should get the consent of the Indian first in any or all matters which concern him or his descendants until the sun stops shining and the water no longer flows into the sea.

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Judge Raps Indian Branch In Prince George Court Case

Canada's Indian Affairs Department took a severe rap in County Court in Prince George recently, when Judge E. D. Woodburn publicly regretted that the department had failed to be present for the trial of a 35-year-old Indian woman, Margaret Isaacs, sentenced to two years in Kingston Penitentiary on conviction of arson.

The case was the result of a fire which totally destroyed the St. George Street home of Stan-

ley Jewison, 40-year-old Forest Department worker on September 6.

Upon the opening of proceedings Judge Woodburn asked Crown Counsel F. S. Perry if the Indian Department had been informed of the impending trial and at Mr. Perry's reply that they had been but had replied that they were unable to attend, the Judge said, "It is a bad thing when a ward of the government faces such a serious charge as this and fails to attract the interest of the Indian Department."

Judge Woodburn arranged for the woman to be supplied with an interpreter due to her slight knowledge of the English tongue.

At another point in the proceedings the Judge said "I am very sorry, Margaret, that you have not got a lawyer to help you in your defence and I am very sorry that you are not represented by a member of the Indian Department who were informed of your plight."

Later in the trial when it became apparent that accused would not take the stand in her own defense, the Judge again lamented the lack of adequate representation.

Witnesses in the case, which included two R.C.M.P. constables, Stan Jewison, owner of the destroyed house, and neighbors, brought forth a story which left little room for judicial doubt as to her guilt.

One witness testified to having seen the woman throw lighted matches into an open doorway of the building after another witness had said accused had sprinkled the rooms with gasoline.

Stanley Jewison then told the court that her action in burning the house followed an altercation between them in which accused had shouted "I will burn your house down."

Crown counsel submitted the woman's past record which included a one year sentence on

Just Another Misfortune

It wasn't a particularly severe crime that brought the fisherman before the magistrate. In fact it was a very ordinary case—just plain drunk.

But for some reason the youngster was worried, and he asked veteran barrister (Thomas Hurley), to put in a few words for him. The lawyer agreed.

In court shortly afterward the young fisherman pleaded guilty, and the lawyer proceeded to say his few words. He submitted gently that the young chap hadn't really been very drunk, and anyway you could hardly say it was his fault. Why? Well, it was just the story of an innocent Indian lad who'd worked on his nets all summer and come to town for a few days' holiday. What happened after that was just his bad luck.

"He had the misfortune," said the lawyer gravely, "to fall among white people."
—John Graham in the Province.

an assault charge and a number of lesser sentences on breaches of the Indian Act.

Margaret Isaacs broke into sobs at the Judge's verdict of guilty and his sentence of two years in penitentiary.

Fort St. James News Jottings

(From our Northern correspondent, Adona Antoine)

"SHIPS THAT PASS IN THE NIGHT"

FORT ST. JAMES—I am sending you the latest item to put in the paper about our Home-Brew Wonder (the one who celebrated his 50th anniversary conviction some month ago.) I was telling you about.

Well, he did get in again for two months after his wife did six months. Then his wife came home—four days before he came back—but he did not get a chance to see her because she went right back to jail, this time for two months.

When she comes back, we are sure he will go back to take her place.

We finished the Indian Community Hall and for the time being, the children are going to school there until the school is finished. My brother, Chief Felix Antoine, is very sick with pneumonia and we are very worried about him.

(The Native Voice hopes that Chief Felix Antoine has a quick recovery. We are great admirers of the Chief and his splendid work as Chief of Fort St. James has won the respect and friendship of all).

Indians of Fort Nelson have sent in a petition turning down Bill 267. This adds many voices to the growing number of British Columbia natives who have expressed opposition to the Bill.

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Thanksgiving Prayer Of Delaware Indians

By BIG WHITE OWL

O, Thou Great and Good Spirit, Thou Supreme and Infinite One, in whom the Earth and all things in it, may be seen. A Great and Mighty KITCHÉ MANITOU art Thou, clothed with the day, yea, with the brightest day, a day of many winters and summers, yea, a day of everlasting and eternal continuance.

We give thanks to Thee on this day, October 9th, 1950, for all NATURE and its wonderful processes of life development.

We give thanks for being able to hear and to understand the sweet music emanating from the

trees, swaying and singing in the breeze.

We give thanks for the winds, the fleecy clouds, the rain and snow.

We give thanks for being able to appreciate, love and admire, the little rippling streams, so clear and cool, gurgling through the shady nooks.

We give thanks for having learned how to stand in silent salute as "Wild-Geese" pass overhead in wondrous formation and majestic flight.

We give thanks for the awe inspiring, deep blue waters, the great lakes and the seas, and all the life therein.

We give thanks to Our Creator, for abundantly supplying us with corn, beans, tobacco, pumpkins, squashes, potatoes, tomatoes, nuts and berries, for the beavers and fishes in our rivers, for the deer and elk in our forests.

We give thanks for our good health. We are indeed happy to see the lovely leaves, crimson, yellow and brown, falling, gliding, drifting, down to Earth again.

We give thanks for having lived another year, for being able to again enjoy the seasons of spring, summer, autumn and winter.

We give thanks for the great shining sun, the pale moon, the countless stars, for Our Great Mother (EARTH) whom we claim as our mother because the good earth carries all the people of the world and everything they need. Indeed, when we look around, we cannot help but realize that "Kitché Manitou" (GREAT SPIRIT) provides all of the important necessities of life for us—For all of these, and countless other blessings, we thank Thee from our hearts!

O, Thou Great and Good Spirit, hear us.

A Leni Lenape Has Spoken

Indian Education Problem Discussed

The problem of free education for Indians was discussed at the executive meeting of the B.C. Indian Arts and Welfare Society Friday evening.

According to the old Indian Act native Indian children must go only to schools of their own denomination. As it now stands Indian children have been attending non-sectarian schools and then been withdrawn at the demands of their church.

Next general meeting will be held at the Arts Centre at 8 in the evening, Oct. 20.

VISITOR 'VOICE' IS VALUED

The following remarks on THE NATIVE VOICE were written by the editor and manager of COUNTRY LIFE, Mr. Charles A. Hayden and appeared under the title "Valued Visitor is The Native Voice". They appeared in the September issue of COUNTRY LIFE, which is a magazine speaking for the primary producers of B. C. in the field of agriculture and published in Vernon.

ONE of the most valued publications that reach Country Life's desk is The Native Voice. It is the official organ of The Native Brotherhood of British Columbia Inc., and it carries at the masthead of its editorial page, the inscription "The Voice of the Native Canadian". The publisher and director is Mrs. Maisie Armytage-Moore, who has done and is doing a thoroughly sound job in organizing this useful "voice" of the native folk of British Columbia and, it may be said fairly, of a large part of Canada.

The news material is timely, interesting and valuable and is presented effectively, with illustrations and editorials to match. Issues of the day, such as "Bill 267", are treated with force and with logic.

There is no doubt but that The Native Voice played an important part in inducing the federal government to withdraw that proposed legislation, which among other things, set up a sort of barter system for the votes of Indians on reservations—a condition that was out of line with the spirit of Canadian citizenship and Canadian democracy.

The Indian people needed a stalwart, outspoken champion and they now have it in The Native Voice for which is bespoken an unbroken continuance of its courageous and constructive service.

—C. A. HAYDEN.

THANKSGIVING

The first Thanksgiving day on this continent was that of the Pilgrim Fathers at Plymouth, New England, for their first harvest in 1621. In the United States, the day has been proclaimed annually by the president since 1863.

In Canada a Thanksgiving day was solemnized on Sept. 28, 1763, at Halifax, N.S., to celebrate the peace between Britain and France.

The first Thanksgiving celebrated by proclamation in Lower Canada was that of Jan. 10, 1799, for "signal victory over our enemy and for the manifold and inestimable blessings which our kingdom and province have received and daily continue to receive."

The first Thanksgiving celebrated by proclamation in Upper Canada was that of June 18, 1816, for the end of war between Britain and France.

The first Thanksgiving proclaimed in the "Province of Canada" was celebrated on Jan. 3, 1850, "in acknowledgment of mercies received and the cessation of grievous diseases."

The first after Confederation was that of April 15, 1872, for the restoration to health of the Prince of Wales.

The first of the annual Thanksgivings by act of parliament or proclamation was celebrated Nov. 6, 1879—a day of thanksgiving for the harvest and other blessings.

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Redmen Have \$19,000,000 Sure! But Who Holds It?

OTTAWA.—If you find it hard to save money, learn a lesson from the red man. He's got a cool \$19,000,000 tucked away, the white man's government said some time ago.

The federal government acts as banker to Canadian Indians living on reservations, and pays much better interest than you can get at any chartered bank.

When an Indian tribe sells any of its assets, such as land, timber or gravel, the money is deposited with the federal government and goes into a capital account. The government pays five per cent interest on the capital and puts the interest in a special account.

The individual Indian cannot draw on the savings, Indian affairs officials said. The money can only be spent by the tribal council on purchases, that will benefit the whole band. The Indian department has to agree to withdrawals from the interest account, but the federal cabinet must approve spending from the capital account.

Just like white men, some of the nation's 130,000 Indians are a lot better off than others. Some tribes haven't a red cent in the bank, while others, like the Blackfeet in Alberta, have between \$2,000,000 and \$3,000,000 saved.

The Squamish tribe of North Vancouver is another well-to-do group. Their bank balance is nudging the \$750,000 mark.

A member of any tribe with a healthy bank account can borrow from the interest account—and the tribal council makes sure he pays it back.

When an Indian decides to abandon the reservation and live among the white population, the Indian department pays him his share of the tribe's savings. In the fiscal year ended March 31, 124 families, totaling 310 Indians, were enfranchised. They received \$66,774. in cash.

The payments ranged from a few dollars for a family of seven to a Dokis Indian and his wife, who received \$8917.50.

The money provides a valuable nest egg for an Indian family which abandons the social security of one of Canada's 220 reservations to take on the privileges and responsibilities of a full citizen.

ISLAND INDIAN CHIEF PASSES

NANAIMO, Oct. 5—Paul White, chief of the Nanaimo Indian band since 1920, died in hospital here October 3.

Born on the No. 1 Reserve 85 years ago, Chief White lived there until 1910 when he moved to his present farm on No. 2 Reserve.

He was appointed acting chief of the band in 1916 by the Department of Indian Affairs following the death of Chief Louis Good. His election by the band followed four years later.

An Autobiography

Rev. George F. Hopkins: Missionary

(George Franklin Hopkins was born in Chicago, Illinois, July 20, 1862, the son of Henry R. Hopkins, who was born in Oxford, England, but in early life came to United States with his father's family; and Jane Tuttle Hopkins, who was born in Salem, Mercer County, Pennsylvania.)

I was educated in Chicago Public and High Schools, graduating from both. Was a student at Northwestern University, Evanston, Illinois, for about two years. On account of doing outside work together with my studies, as I was putting myself through school, my health suddenly failed.

Later on, after spending ten and a half years in the pastorate, I completed my Arts course and received the degree of Bachelor of Arts from the University of South Dakota. I had meantime carried studies in extension also. In 1900, I took my degree from the Dakota Wesleyan University. In 1916, The Kimball College of Theology honored me with the degree of Doctor of Divinity.

For sixteen years I was a member of the examining board of three different conferences of the Methodist Episcopal Church, most of which time I was Vice-Chairman or Chairman of the Board. On account of my failure in health early in 1882, I was compelled to cease my studies.

I had at other times, for a year, and during vacation times, twice, found work with the Illinois Central Railroad, as outside or South Branch Creek clerk.

Besides the checking in and some of out freight, I had to collect numerous bills and other work. After dropping out of my student work, I found work with the Monon Railroad, assisting in outside collections and yard work.

DURING the summer of 1882, I formed the acquaintance of two Presbyterian laymen, a Mr. Hall and a Mr. Willen. These men had been in Southern British Columbia a short time before. They had learned of the work under the Methodist Church there, amongst the Northern Indians. They had formed the acquaintance of Rev.

THE NATIVE VOICE is proud to present in this issue the first installment of an autobiography written by the late Rev. George F. Hopkins, M.A., M.D., who passed away early this year, a few months before his eighty-eighth birthday. The late Reverend Hopkins was a missionary well-known to Natives of B. C., for much of his full life was spent in that part of the country. His wife, who will be eighty-eight years of age next February, and now resides in Tacoma, Washington, sent the "auto-sketch" written by her husband to THE NATIVE VOICE. We are certain that our readers will be keenly interested in this most interesting and valuable review of Rev. Hopkins' life and work.

Thos. Crosby and Rev. A. E. Green, and had met also Rev. C. M. Tate. These two laymen so impressed me with the need of workers with the British Columbia Indians that I finally heeded their requests and prepared to go there. No overtures had been made either to Rev. T. Crosby, Chairman of the Port Simpson District, or to the Missionary Society in Toronto. These two brethren arranged for my transportation to this work.

I took the train via the Union Pacific and Central Pacific, from Omaha, Nebraska. From Chicago

to Omaha I had transportation through my father, an official of the Illinois Central R.R. I arrived in San Francisco, California, just a little too late to catch a steamer for Victoria, B.C. Thus had a chance to see San Francisco. The steamer company had recently changed sailing dates. There was no railroad north of San Francisco at that time.

Early in November, 1882, I found myself ashore in Victoria, B.C., then claiming about 5,000 population. I knew no one, but had a letter of introduction to Rev. Wm.

Pollard, retired, but living in Victoria, and holding some services with the Indians, and a few small preaching appointments around Victoria.

AS I was leaving the wharf after the customs had been passed, an elderly gentleman, with a very kindly face, accosted me and asked if I had any acquaintances in Victoria. I replied no, sir. But, I added, I am looking for Rev. Wm. Pollard, a superannuated Methodist preacher. I was told he was a friend of this old man, but it would be hard to find him.

I was asked if I would be willing to tell who I was and where from. After complying, Father McKay, as he was known to me, and all others from that time for me, said we will go to young Mr. Pollard, a Barrister at Law. When we went there, the case was explained and it was arranged to have me go to the Parsonage of the old Pandora Street Church, the home of Rev. Coverdale Watson and family. Here, through the great kindness of Brother Watson and his estimable wife, I was entertained for a few days, when Rev. Crosby came down from Port Simpson. We returned together on the steamer Otter, of the Hudson's Bay Company.

My first real sermon was preached at one of the small appointments under the leadership of Rev. Pollard, at Royal Oaks at the edge of Victoria. However, since I was about fourteen I had been aiding in open air meetings on street corners in Chicago, and in Mission work near our home with my brother. I will add here that my mother and father from my earliest recollection, were engaged in city mission work in Chicago, till with another family in our then neighborhood, a mission church was established in our vicinity. Thus I had always a christian home, and always attended Sunday School and Church services.

(Continued Next Month)

BC Indians Aroused Over School Ban On Children

VICTORIA, B.C.—Indians are banding together to demand revision of a section of the Indian Act which compels native children to attend designated schools regardless of the wishes of their parents.

Vancouver Island tribes men were reported this month seething with unrest and discontent following exclusion of 12 Songhee Reserve children from the Craigflower School in Esquimalt.

UNFAIR LAWS

Tribes along the Fraser Valley, along the Thompson and in far northern B.C. are being told to call their braves together to protest jointly to the federal Indian Affairs department against the "unfair white man's laws."

"We are working on the recommendations now," said Chief Percy Ross of the Songhee Indian reserve.

"We are going to send them to Ottawa. If nothing is done about them there is going to be a blow-up."

Trouble began brewing when the Indian department refused to pay the tuition fees of native children at Craigflower School because they were not attending a school of their religious faith.

The Indian department's action was based on a provision in the act which states:

"No Protestant child shall be assigned to a Roman Catholic school or a school conducted under Roman Catholic auspices, and no Roman Catholic child shall be assigned to a Protestant school or school conducted under Protestant auspices."

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PERFECTION IN SEAFOODS

Chief Tecumseh... The Shooting Star

By BIG WHITE OWL

In the year of 1811 when Tecumseh, "the shooting star" and great Shawanee Chief, was trying to form his Algonquin Indian Confederacy, he paid a visit to Alabama and there his ultra-liberal aims and views were strongly opposed by one Chief Big Warrior of the Cree Nation.

Before leaving the great council, Tecumseh suddenly sprang to his feet and demanded silence. He stood as a statue before them. And his magnetic personality covered all who dared to face him. Soon he was the master of the situation and only the crackling of the fire could be heard.

Then he raised his arm to point a derisive finger at his big opponent and looking at him with burning scorn, he said: "Your blood is white. Your braves are too fat and lazy. You do not believe the GREAT SPIRIT sent me on this mission, but you shall know and you will be sorry! I am now leaving here directly. I go straight to Detroit. When I arrive there, I shall sing my war-song and stamp my foot upon the ground to shake down all the lodges of the slothful Creeks."

A few suns (days) after Tecumseh's departure, a great and terrible trembling of the Earth took place in Alabama which caused a mighty havoc. TECUMSEH, leader of twelve tribes, the greatest Indian Chief of all times had accomplished his vengeance.

More than one century and a quarter has slipped silently into the past since that fierce battle was fought at Moraviantown, Ontario, Canada. And in the bloody contest that ensued between the Indians and the "W'kqonzi kon'uk" (Big Knives or Americans), TE-

CUMSEH, the shooting star, was killed in action there, fighting for the preservation of his wonderful ideals, for his people, and for his country. He died with a smoking musket in his hand—HE DIED FOR CANADA!

It was during the darkness of a cool and damp October night, after the smoke of battle had cleared away, a few faithful warriors carried the body of their dead leader deep into the silent recesses of the enshrouding forest. Down the aisles of whispering pines, stately maples, strong hickorys, mighty elms, beautiful walnut, majestic chestnut, and graceful birches; they bore him to his last resting place, to a grave so wide, so soft, so deep, and buried him where white men should never find his secret burial place.

To this very day, somewhere on the banks of the sandy and historic River Thames, in a quiet and secluded spot, the exact point known only to a few of the direct descendants of his last bodyguard, lie the sacred bones of the renowned and famous Shawanee Chief Tecumseh, guarded zealously and jealously, and faithfully, for more than one hundred and thirty-seven years by the loving and ever watchful eyes of a few old "A'sinn-amein-schi'uk."

Brave soldier and perfect scout, mighty hunter and great warrior, the inspired leader of a persecuted people. He has paddled down the river of lost dreams to vanish from this vain world of neglected forever. Truly, he was like "the shooting star" flaming across the sky, only to disappear again into the arms of the infinite.

But to this very day, the great Tecumseh occupies a sacred place in the heart of every true Algonquin Indian, while the proud British Canada for which he gave his life has raised no decent white man's monument in his memory!
I Have Spoken.

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Big White Owl Has Done Much For 'Voice'

This month marks the end of the third year that Big White Owl (Jasper Hill), has been Eastern Associate Editor of THE NATIVE VOICE. We call this event to mind, not because it marks the end of an era, but because it marks a milestone in a relationship which we hope will continue for many more years.

In the three years that Big White Owl has contributed to THE NATIVE VOICE, his great work for the Native people as expressed in the contributions he has made to the paper have done much to make the "VOICE" what it is today. Yes, with no financial reward to himself, Big White Owl has indeed been one of the most solid pillars on which THE NATIVE VOICE has had to rely.

We are reminded of the words with which Rev. E. M. Joblin first introduced Jasper Hill to readers of THE NATIVE VOICE in our November, 1947, issue.

"Mr. Hill has taken a keen interest in the welfare of the Indian people for many years, devoting a great deal of time to research into their history, traditions and religious beliefs.

"To this work he has added the sensitivity, the awareness of the poet, so frequently found in people of his race. He has developed a fine gift of expression and is not afraid to work.

"It is not surprising, therefore, that for several years his writings have been found in many papers and periodicals devoted to the cause of the Indian people in both the United States and Canada. His pen name, at least, is known to a wide circle of readers in two countries."

THE NATIVE VOICE has had many a stormy passage to weather in a type of undertaking which is fraught with disaster. We have leaned heavily on Big White Owl and he has never failed us. He has helped establish THE NATIVE VOICE to the point that it is known the world over.

Let us just say, thank you, Big White Owl, and may you long be with us in our efforts to present the true facts about the Native people and to win for them the justice they have so long been denied.

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Amalgamated Indian Tribes of Ontario

By **BIG WHITE OWL**

Your Associate Eastern Editor received the following report from the "Flying Magistrate," E. R. Tucker of Cochrane, Ontario. He said:

"In reference to the recent convention of the Amalgamated Indians of Ontario, held at Bear Island, Lake Timagami, a number of things were impressed very forcibly on me, that must be done if the cause of the Indians is ever going to advance. The first thing is that some proper organization should be gotten under way at the earliest possible moment.

"The present organization is so loosely conducted it is very difficult to get anywhere, and one reason why the present organization is not functioning properly is that neither the President nor Secretary have answered their correspondence.

"A very urgent need is for the Indians to rid themselves of their inferiority complexes. Many of them feel that they are not ready for a franchise and they are not sufficiently intelligent to acquire the knowledge for its successful exercise. To me this is very wrong and as long as the Indians feel that way the cause of the Indians will never really advance. . . . I told them at the convention that with an even break, they were just as good as a white man."

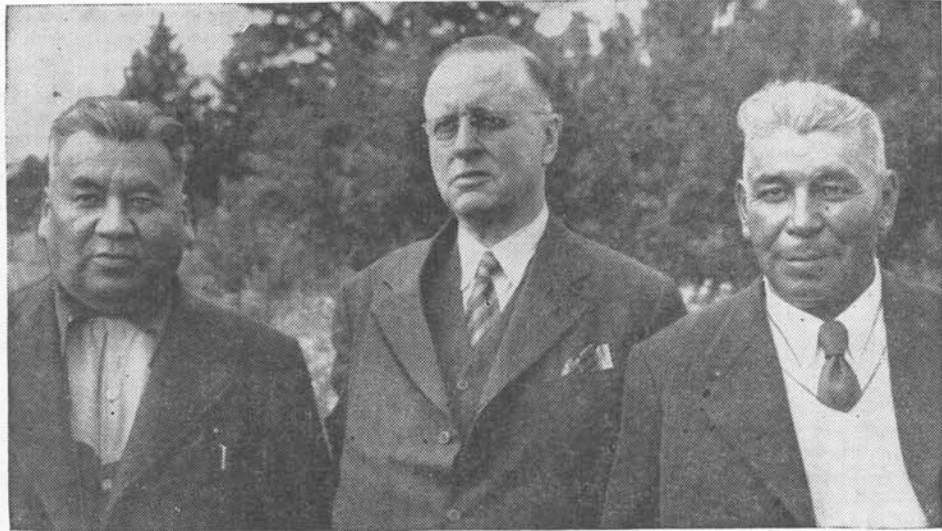
THE FOLLOWING IS a report on the convention as offered by "The Northland Post" of Cochrane, Ontario (Sept. 7, 1950):

Organization to obtain the right to vote, like any citizen of Canada, while retaining for the present at least their treaty rights, was urged upon Ontario Indians last week by magistrate E. R. Tucker. An honorary chief and life member of the Amalgamated Indian Tribes of Ontario, the magistrate was a speaker at the second annual convention of the tribes, held on Bear Island, Lake Tamigami.

Before the meeting closed a resolution along these lines was adopted.

"The franchise alone is of no use to you," the magistrate said. "You can obtain it now simply by forfeiting your rights as Indians. You must retain these rights, your rights to treaty payments and your rights to medical and dental care."

HE SAID ALL OTHER Indian problems were secondary to obtaining the franchise. "The franchise will give you a political voice and all other things will follow. Men will come to your reserves seeking votes. Then you will get action on your other problems," he declared. Adoption of such a plan would not require the expenditure of any additional public funds. In fact, as the economic status of the



ON LEFT, CHIEF JOHN TWAIN of Bear Island, Timagami, Ontario. Centre, Magistrate E. R. Tucker, "Flying Chief" to Ontario Indians. Extreme right, Chief Alfred Tabobondung of Parry Island, Georgian Bay, Ontario. All three attended the recent convention of the Amalgamated Indian Tribes of Ontario, where a resolution asking for franchise while retaining full treaty rights, and judicial inquiry into the status of the Robinson Treaty of 1850, was passed.

Indian bands improves, they might forego their rights to treaty money, medical care, etc., although in the case of some groups such as the James Bay Indians there is no likelihood of their being able to get along for many years without such benefits.

MAGISTRATE TUCKER dealt particularly with the problems of the James Bay Indians, quoting the Vivian-Tisdale report as to their living standards and dietary needs (reviewed Northland Post, August 11, 1949). "Recently false reports have been coming out of the James Bay area. The Indians are said to be healthy and prosperous. These reports seem to me to be deliberate propaganda to deceive the public into thinking all is well. If the public was aware of the terrible conditions that actually exist they wouldn't be tolerated for a moment," he said.

HE QUOTED A RECENT report by a trapline supervisor of the Ontario Department of Lands and Forests that fur was plentiful at James Bay and Indians were getting from \$30 to \$70 for beaver skins. "This is an untruth, and the man to whom the statement was attributed has since written me to say he was misquoted." (Statement was made in a Department of Lands and Forests press release—see Northland Post, Aug. 3, 1950). "Yet his statement was circulated across Canada, probably believed by the great mass of the public. Actually, the Indians are getting from \$5 to \$30 for their beaver pelts and are in a state of near-starvation," the magistrate said.

The speaker told of entering a tent on the Bay last winter and finding one old woman sick and

starving. A little bread and tea was her only food. Though the temperature was 42 degrees below zero there was no fire in the tent, and she was without wood. "These are the conditions which actually existed there and the Indian agent didn't seem worried about her plight."

CHIEF JOHN TWAIN said the reason Indian problems have been kicked from pillar to post was that no one represented them in Parliament. Councillor Joseph Friday said the 135,000 Indians of Canada should pick a single political party when they obtain the franchise. "If we all voted the one way we could become a force in the land," he said.

In addition to a resolution asking for the franchise while treaty rights are maintained, the convention adopted another asking the Minister of Justice to submit a stated case to the Supreme Court in order

to obtain an authoritative interpretation of the Robinson Treaty of 1850. This treaty granted all Indians from Parry Sound to Sault Ste. Marie and north to the height of land the right to fish and hunt in perpetuity anywhere in the area at any season. It is claimed that provincial game laws cannot supersede the rights granted by treaty, although the need for such laws is recognized by some.

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Eye Witness Story

(Continued from Page 2)

be recovered by anyone sighting the buoy. While tying and making firm the rope around me, a really huge wave almost knocked me off the skiff when it pushed the skiff at say an angle of eighty degrees.

This happened several more times, and then it occurred to me that with my weight I may be able to aid in setting the skiff upright. It was not long before I observed a wave large enough to serve the purpose. As the wave hit and the skiff angled to almost ninety degrees, with my hands firmly on the edge of the boat I applied my weight the best I knew how. This to me was just a chance or a blind effort to do something in order that I might be able to reach those on board the capsized seiner.

Nothing Impossible

I guess when one is in "no man's land," and there is a certain fear of death, nothing is impossible. I knew one thing: I was quite cool but damn tired. Anyway, my efforts paid off. The skiff was at its right side up but plumb full of water. The sea was getting worse. I then pulled Lloyd's body aboard.

The oars, I noticed, were strapped onto the seats of the skiff. Untying these, I took the supreme chance of rowing back to the capsized seiner. Prior to this, I had released myself of the rope from the buoy and tied it to the skiff. From here on it was a matter of chance. How the oars remained on rowlocks or the rowlocks in sockets, I don't know.

About half way to the "Scrub" I saw the boat's fire-stand with just one fire pail remaining on it. Once more I went in, but the twenty or so yard swim to the floating firestand and pail, and back to the skiff seemed like a hundred yard swim.

My attempt to bail out the water was a useless effort. There was just no stopping the overwash of the waves. There was only one thing left and that was to continue the impossible chance of rowing to the seiner. How I fin-

ally made my destination is anyone's guess. Perhaps the two boats floated toward one another; who knows? Anyway, the boys were certainly pleased, and with the skiff on hand we all had some hopes.

Emptying Skiff

Our first effort then was to empty the skiff. Banging it against the sheltered side of the stern we forced several inches of water from off the top. Continuing this with the aid of a rope, we would shove the skiff out, then pull her hard against the "Scrub" stern; by this try we soon had about six inches of water gone. Peter Jackson then boarded the skiff, and using the pail I had attached to the skiff seat, emptied the skiff to our great relief and joy.

The two leading seiners, Maple Leaf C and the Chamiss Bay, who had not witnessed the accident, had long since disappeared out of sight. The seine net, too, and on which Ralph had rested, had drifted away and was nowhere to be seen. After we boarded the skiff our next concern was to locate the seine and Ralph. We must have searched for at least four hours before giving him up for lost. By this time it was really dark.

Following the flow of waves which we knew to be shoreward, we headed for land and safety. On sighting a bar light off Sandspit, we proceeded toward it. On nearing it, we sighted another light west of it. It turned out to be a farm-house light. We landed on the beach approximately at midnight.

Placing the boat and body of Lloyd in a safe place, we headed for the farm-house, and here Mr. and Mrs. Mathers received us kindly and gave us food and warmth.

Mr. Mathers took us to a logging camp where we lodged that night. We were picked up the following morning by the Maple Leaf C and the Chamiss Bay, who by then had heard the news.

Recommendations

(Continued from Page 4)

Indians at a price—that of renouncing their income tax exemption for income earned within the reserve.)

10. "Your Committee recommends the revision of those sections of the Act which pertain to education, in order to prepare Indian children to take their place as citizens. Your Committee, therefore, recommends that wherever and whenever possible, Indian children should be educated in association with other children."

(These two recommendations, though stated too briefly and generally, contain the key to the whole problem of Indian advancement. They should have led to the inclusion in Bill 267 of numerous regulations relating to the improvement of Indian education. They resulted, however, in only one innovation — the ruling that the Indian Affairs Branch "may" make agreements with the provinces in regard to education. (There is a second one regarding off-the-reserve schools, which may be very good, though it does not spring directly from these recommendations.)

There should be Regulations regarding mixed schools, conformity between Indian and provincial schools, provincial supervision of schools, special non-academic training to fill gaps in Indian children's backgrounds, technical schools, adult education, bursary and scholarship programs for secondary schools and institutions of higher learning, etc.)

11. "That some statutory provision be made for the adequate care of aged, infirm and blind Indians", and that the Government consider granting a pension to them in addition.

(Indians are not eligible for the social services granted to others.)

12. "That the Director of the Indian Affairs Branch . . . should be named a Commissioner who shall have the rank of a Deputy Minister and shall have at least two Assistant Commissioners of whom one should be a Canadian of Indian descent."

13. "Your Committee recommends . . . the appointment of a Select Standing Committee on Indian Affairs. . . . Such a committee will be necessary for a few sessions at least, to consider and report upon the working out of any Indian Act and regulations framed thereunder.

"Your Committee considers a lapse of more than 20 years without parliamentary investigation too long to permit of the good administration of a Branch or Department of Government which deals with such human problems as Indian Affairs.

14. "That the Federal Government and the provinces come to understanding about co-operation on such matters as education, health and social services, fur conservation and development and Indian traplines, provincial fish and game laws, provincial liquor legislation, and validity of marriage solemnized by Indians, on Indian reserves, according to tribal custom and ritual."

(Since this recommendation was made there has been a Dominion-Provincial Conference. If such understandings have been reached, they have not been publicized; and there is no evidence of them in Bill 267—with the exception of the regulation permitting agreements in regard to education to be made with provinces.)

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Skeena Natives Condemn Bill 267

KITWANGA, B.C. — At a meeting here early in October, Bill 267 came in for considerable discussion and was criticized by members present, and particularly by Chief Harold Sinclair.

The Bill, proposed by Citizenship Minister Walter Harris, was read and interpreted by Mr. Harold Sinclair, District Vice-President of the Native Brotherhood of B.C. for the Skeena area. Chief Albert Douse, Local Branch President of the Kitwancool Band, was chairman of the meeting.

After a lengthy discussion of the new Bill, Chief Councillor Mr. Walter Douse and all leading Chiefs of the Kitwancool Branch, together with Local Branch President of the Kitwanga Branch, Chief Fred Johnson Lelt, Chiefs from Kitzsegukla Branch Chief Bert Russell, Chief Joe Brown, Chief Cooksen, Chief Moses Jones, Chief Jeffery Johnson, and Chief Councillor Sam Wesley, and all members of each Local Branch, expressed a strong protest against the new Bill, seriously considering it worse than the old Indian Act.

In the old Indian Act, in some sections, protection was provided for the Native people, whilst in the new Bill it is learned that quarter bloods and half bloods will be separated from the Native people, and denied the Native rights; and that every administration over the Natives will be under the control of the Department's decision.

Chief George H. Moore of the Kitwanga Branch asked the meeting a question: "Was there anyone from our own Native people present with Minister Harris at the time the new Bill was drafted?" The answer was: "Not one from the Skeena District."

Chief George H. Moore then recalled to the years back when the Royal Commissioners came from Ottawa. "I am now about 81 years old," he declared. "I was appointed spokesman at time of the Royal Commissioner's arrival, for our Native people. I am happy to be still alive, to witness and repeat the assurance of the Royal Commissioners given to our Native people in full understanding," he continued. "That no settlement of the Native affairs will be made without the consent of the Native Chiefs and people. And that no one shall cut off one inch of the Indian property if the Indians were not satisfied. Which means that when a settlement of any agreement is to be proposed or reached the Indians must first be consulted."

Mr. Harold Sinclair, District Vice-President for Skeena recalled according to the records duration of the land question, between the Native people of British Columbia and the Government.

"I shall be very brief," Mr. Sinclair continued. "Duration of the land question, when final conclusion and assurance were reached, the government made large promises and large sum of monies to the Native people for the lands

which they had taken away. At that time the Indian Department was established with administrators appointed over the Natives, because they claimed that owing to lack of education and of non-civilization amongst the Native people, they were not capable to administer their own affairs, and that when an Indian has a large sum of money he goes potlatching. At that time it was said that the Administrators were to have the control of the Indian Department affairs and the monies until the Indians became of age and were able to be on their feet through education and civilization. That proves that if there were no Indians and the lands taken away from them, there would be no Indian Department establishment and no Indian administration today. And today the world can see the true picture that our Indian people are still in bondage and are still denied the privileges to have a say in their own Indian affairs.

"Right now a good many of our Indian people," Mr. Sinclair said, "have sufficient education and civilization and are able to work along with the administrators as assistants on the fields amongst our Native people.

"It is now high time," he continued, "that we should have assistant Game Wardens, Fish Patrolmen, who will be in an honest position to protect our Native people's aboriginal and inherited claims, and to have the say with regards to the monies which are now in the Indian Department funds.

"To prove my statement," Mr. Sinclair declared, "take the cannery company firms. For the past great number of years they have furnished our Indian fishermen with thousands of dollars worth of fishing equipment. At each fishing season our Indian people occupied in fishing, produce great salmon catches, whilst the Indian women carry out the work in the canneries. And in so doing, the Companies successfully gained great profits each year and also the timber companies.

"After all these years of experience and education exists amongst our Indian people, why does not the Indian Department establish a large cannery for the Native people on the Skeena coastal areas and build fishing boats and fishing equipment out of our own Indian funds?" he asked. "This will result in great benefits for our In-

ALERT BAY NATIVE MEET WILL DISCUSS BILL 267

A mass meeting of Natives from all over British Columbia has been called for November 10 at Alert Bay, according to officials of the Native Brotherhood of British Columbia. The meeting place was announced as Vancouver in a number of newspapers, but this has definitely been changed to Alert Bay.

Chief William Scow and the executive of the Brotherhood have sent out an invitation to all Natives in the Province to attend the gathering which has been arranged for the purpose of discussing Bill 267.

Remember: November 10 at Alert Bay!

They Got Some Money

301 Moss Street,
Victoria, B.C.,
Oct. 11, 1950.

The Native Voice.

Dear Mrs. Armytage-Moore:

Re The Native Voice, September issue, page 4, footnote below "James Douglas" signature. See Statutes of Canada, 11th Parliament, 1-2nd Geo. V, Vols. No. 1, 1911, Chapt. 24, page 225, "\$10,000 to the credit and name of each head of family. See census, Nov. 21 to 25, 1910". I am told by one

Indian people in the line of business affairs, and profits will be circulated into our own Indian funds instead of the most part of our Indian funds taken up in full wages to administrators. It is felt that it is now high time for the fulfillment of the assurances and various promises made to our Indian people be accomplished, and furthermore, we have paid income taxes and concealed taxes daily. Many of our best young men have lost their lives overseas to fight for freedom," Mr. Sinclair declared.

"So why should we be required to surrender our aboriginal rights in order to become worthy of full citizenship and the privileges enjoyed by Canadian citizens?

"May we tell the wide world

of the heads of family that he was given a bankbook with that sum to his credit. Most of the Band had large houses built and this was during the boom when houses were expensive to build.

Re August number, The Native Voice. I am instructed by the B.C. Indian Acts and Welfare Society to acknowledge the publication of the legends and names of youthful artists. This should encourage the schools for next year's Native Indian School Exhibit.

Am chasing up the B.N.A. Act to see if there is anything re Reserves there. Got two leads. One being that the B.N.A. Act merely continues the Province's policy. However, there is a recent Governor-General - in - Council clause (Feb. 3, 1930), which it refers to.

Yours sincerely,
BETTY NEWTON.

freely that we have shared our every ability in a true brotherly way and have been loyal to all our Canadian fellow citizens and country. And now is the time for the restoration of our legal rights and freedom and not to fall back in bondage under the new Bill 267," Mr. Sinclair concluded.

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Dekanaweda's Greatness Acclaimed

Maisie Armytage-Moore,
 Publisher, The Native Voice,
 Dear Maisie Armytage-Moore:

Many thanks for publishing my poem "The Missing Wampum" together with my explanatory and background material re Dekanaweda! That this should be published in a "native" magazine, just prior to "United Nations Week", Oct. 16 to 24th is significant indeed! (Especially in the light of the fact that Dekanaweda was the originator and creator of the first League of Nations for Peace!)

That my poem, acclaiming Dekanaweda's achievement, entitled "The Stone Canoe" should be published in the magazine "North

Country Life" from Ogdensburg, N.Y., at the same time I received the September issue of "The Native Voice" is striking, but, it is also strange that it was in New York state territory that Dekanaweda first planted the Tree of Peace, and, 'tis there too, that my poem hails and acclaims his greatness five centuries and eighty years later!

I am sending for extra copies of New York State's regional magazine containing, "The Stone Canoe", in meantime I'm enclosing a carbon copy of the poem to you, and will send a complimentary copy of N.C.L. thru to you as soon as possible.

Sincerely yours,

CHARLES ANDREW TUPPER.

"The Stone Canoe"

("Dekanaweda", name of the Mohawk Prophet of Peace, born about the year 1370, near Eagle Hill, Deseranto, Ont., who foretold and who in 1390 planted "The Tree of Peace", in New York State, and founded the Iroquois "League of the Five Nations".)

This Mohawk prophet's name has slept
 Five centuries and eighty years,
 Reposed in silence till there leapt
 His vision bright to calm man's fears!

Dekanaweda, poet, friend
 Of all the world and Heaven too!—
 Visioned the strife of man to end
 And fashioned the miracle "stone-canoe"!

As sign and portent of God's will
 He hollowed out a white-rock-boat . . .
 Long hours of ardent toil . . . until
 He could and did make stone to float!

He journeyed far with his Stone Canoe
 To bid the tribes their wars to cease,
 To work together as brothers do,
 In a great "Confederacy of Peace"!

He planted, "The Tree of Peace" and bade
 "The Eagle guard the Peace!"—this sign,
 A "Spiritual Tree" to grow and made
 By Revelation's Power Divine!

Dekanaweda, and The Stone Canoe,
 In thirteen-ninety floated far—
 But in nineteen-fifty, from heaven's blue,
 It soared to rest like a star!

ONE FALLING STAR! at dream on the sea,
 Free-riding the crests of the Dawn,
 Enchantment of Light! for you and me,
 From the Great Creator drawn!

A star of Heaven! Stone-Canoe!
 A galleon of Hope from the sod,
 From the hard, white-rock of you and you!
 To carry us home to—God!

CHARLES ANDREW TUPPER

(Published in the October, 1950, issue of the magazine "North Country Life," Ogdensburg, New York, U.S.A.)

TOWARD THE RIGHT GOAL

Native Voice Publishing Co. Ltd.
 429 Standard Bank Building
 Vancouver, B. C.

Dear Sirs:—

Please accept my apologies in delaying my subscription renewal to The Native Voice; likewise my thanks in not having missed any of the issues since February last when my subscription expired.

I live close to the Shalalth Native reservation, count many of the Native people as friends, and my sincerest wishes are, that all your efforts towards improving the lot of our Native Redmen may be crowned with success, thus improving their living conditions. May they eventually gain the same Living Standards towards which goal they will have to make an individual active effort, as enjoyed by a percentage of the Pale Race within our Canadian borders.

In closing I would say that your publication gives me much enjoyable reading; unfortunately, though, many items make one wonder at the mentality of the Pale race in past treatments accorded the Native people.

Yours very sincerely,
 W. J. GERBRACHT,
 P.O. Box 166,
 Shalalth, B. C.

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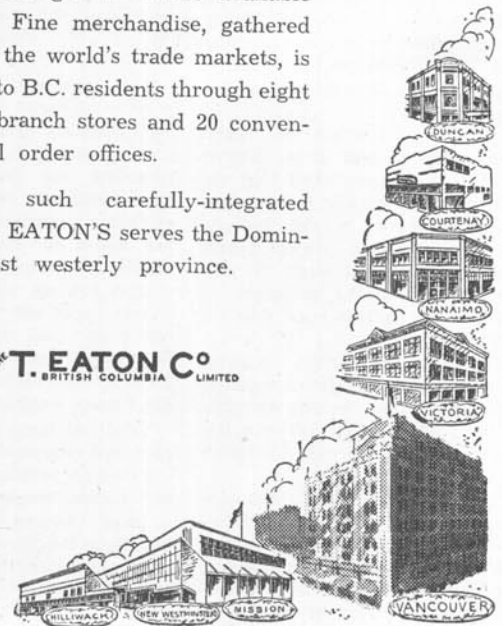
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The History of Sarnia Chippewa Reserve

By CHIEF NICHOLAS PLAIN

IN the year 1827, at the con- summation of the Treaty which began in April, 1825, a survey of the territory as made prior to the Treaty, and on the basis of this survey the boundaries were defined. The boundaries of the Reserve were likewise defined with great exactness. The north boundary of Sarnia Reserve was where Davis Street now is, running east from the St. Clair River approximately four miles, thence south four miles to the north boundary of Moore Township and thence west to the banks of the St. Clair River, comprising 10,000 acres of very fertile land rich in forest of virgin timber where abounded game of every description on which the Red man depended for food and clothing. The St. Clair River teemed with fish. Happy then and free was the Red Man.

The Dwelling Place of The Red Indians

The Wigwam was designed to be more permanent than the Teepee. It was called by the natives a bark-shack. In its construction the material mostly used was obtained from the basswood tree. The bark was stripped from the main body of the tree into strips of seven or eight inches in width which were used on the roof of the shack. The log was split into slabs of two or three inches in thickness. These slabs were used for the side walls laid horizontally one on top of the other and in the end walls the slabs were stood up one against the other. The opening for the doorway was always toward the east. The dimensions of the Wigwam were governed by the number of persons who were to occupy it. The experienced architects who designed these crude dwellings knew exactly at what slant the roof should be in order to create a perfect draft for the smoke to be drawn out at the opening in

A PREAMBLE

By BIG WHITE OWL
Eastern Associate Editor, Native Voice

Your Associate Eastern Editor recently had another pleasant interview with Chief Nicholas Plain of the Chippewa Nation, a man who needs no further introduction to our readers. He offered the following as a preamble to the article which he wrote:

"In a country famous for her vast waterways and extensive highways and whose chief industry is timber and agriculture, and whose teeming cities, in recent years, have been bustling with ever increasing industrial activity—the City of Sarnia is one of those thriving industrial and rapidly expanding centres, located in the heart of Lambton County in Southern Ontario.

"What is left of the Sarnia Chippewa Reserve is now situated just outside of the metropolitan area of 'The Imperial Oil City of Canada'. And now it seems the time has arrived when the need of someone to speak or write concisely and accurately on the history of the Sarnia Chippewa Reserve is apparent . . . A man who has spent his life on this Reserve finds himself in the midst of these varied surroundings which are conducive to the development of all that is best in our democratic way of life. And of the few who can speak or write with a practical knowledge of self-rule enjoyed by the natives both in spiritual and material aspect of the community, I find myself delegated to write 'the history of Sarnia Chippewa Reserve'.

"After having enjoyed the many practical experiences of being at the head of every phase of activity of the Chippewa community on the Sarnia Reserve, and being blessed with extra long life, I agreed rather reluctantly to try or attempt to undertake the work of writing the history of Sarnia Reserve, knowing full and well that I do not possess the education which is the essential and important equipment for a writer. . . . My one request is that my errors in construction and phraseology be overlooked so that the work I offer for publication in that wonderful paper, THE NATIVE VOICE, may be interesting and useful to students of contemporary Red Indian history."

(Editor's Note: Chief Plain's interesting history will appear in three installments.)

the centre of the roof. The fire was kept in the centre of the Wigwam.

These Wigwams were scattered throughout and within the boundaries of the 10,000 acres of the

Sarnia Reserve and usually the spot selected was where water was available and the bush thick for protection from the winds. When the wandering habits of the Red Man changed to the more desirable settlement in locality for permanent homes they were, it may be said, treated liberally, humanly and prudently, by the fostering hand of the Federal Government. The fertile lands reserved for them were supplemented by log and frame houses, School House,

Mission House and Council House. Along with the erection of the Council House on Lot No. 26, River Aange, the natives built for themselves a frame church which was dedicated to the worship of God. The Methodist Missionary Society had charge of the mission which was called the "St. Clair Mission." They carried on their services and Sunday School in the newly-erected church. The Church of England also had a mission and built a brick church and also a mission house on Lot No. 20, River Range. They carried on services and Sunday School and through the ministrations of these two noble Christian bodies the natives were gradually weaned from their wandering and unsettled habits to a desire to have homes for their families.

Native Industry

The Chippewas excelled in woodcraft. Dugout canoes were common in the early days of the Reserve. They were experts in making axe handles, paddles, bows and arrows, birch bark canoes, birch bark baskets trimmed with sweet grass and porcupine quills, baskets made of black ash splints, rush mats, willow baskets and corn husk door mats. These articles found a ready sale in Sarnia, Port Huron and the surrounding country.

(Continued Next Month)

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