

the NATIVE VOICE

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

VOL. IV. No. 11

VANCOUVER, B.C., NOVEMBER, 1950



PRICE 10 CENTS



Cree Indians in Beautiful Tribal Costumes

The lovely photograph reproduced above pictures two Cree Indians in their tribal costume and ceremonial cloth with its wonderful bead work, particularly in the case of the lady's shawl. The photo was sent to *The Native Voice* by Waldo Williams of Parksville, Vancouver island. Mr. Williams does not know the identity of the couple, saying that they are only known to him as "Louie and his wife." Mr. Williams adds that "I have not been able to get any further information as to their identity but I am fairly certain that they lived on or close

to the Obema Reservation close to Red Deer, Alberta." In order to obtain further information, a letter was written to Mr. Tom Gaetz of Red Deer, an old timer and prominent businessman, who kept the first retail store at the old River crossing at the time of the rebellion unrest. Mr. Gaetz states in reply that his memory of the picture is that it pictures two Crees present at the Fair which commemorated the Fiftieth Anniversary of Red Deer.

DEATH STOPS WEDDING

BELLA BELLA, Oct. 18.—Wedding plans of a young Indian couple were wiped out Monday when they died aboard the 43-foot seiner, White Creek, 25 miles west of Ocean Falls.

Dead are Sampson Young, Skidegate, engineer on the fish boat, and his fiancée, Martha Joseph, Hazelton. Both were in their early 20s.

Death is believed due to carbon monoxide poisoning.

An inquest opened at Ocean Falls Monday night, but was adjourned until Wednesday.

The couple planned to marry in about two weeks' time at the end of the salmon fishing season.

Miss Joseph accompanied her fiancé on the final trip before the marriage.

The boat had left Prince Rupert on Sunday morning and was coming into Bella Bella about 8 a.m. when a member of the crew discovered their bodies in separate bunks in the four-bunk fore-castle.

He summoned the skipper, Robert Brown.

Their bodies were brought to the deck and an attempt was made to revive them with artificial respiration.

The attempt failed and they were pronounced dead when the boat docked at Bella Bella.

"Tzinquaw" Great Success

By M. ARMYTAGE-MOORE

"Tzinquaw", a musical dramatization of the Cowichan Indian legend of the Thunderbird and the Killer Whale, was a great success when produced at Duncan, B.C., Nov. 22, 23, 24 and 25 to crowded houses. The setting was beautiful. The actors lived their parts, the audience was carried away with them in their portrayal of the past—the fight for survival against the cruelty of nature. Their joys, their sorrows, were shared by the audience.

All through it echoed the haunting music of their native songs, the beat of the drums, the wild beauty of their dances.

Mr. Frank Morrison, a great artist indeed, arranged the music. The hard work and creative minds of Mr. and Mrs. West working together with the wonderful Native actors made it one of the most outstanding productions it has been my privilege to see.

Next month we will print an illustrated article by Mrs. Mildred Valley Thornton on "Tzinquaw." There is a possibility that the troupe may tour Canada in the near future sponsored by the Kiwanis Club of Duncan, B.C.

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Native Advance Great During Past 75 Years

The Native Voice,
Dear Editor:

It is only quite recently that I came across your truly American newspaper which I found very interesting as I read through the various articles. No doubt, as time goes on, it will be the means of carrying across to the people living in Canada that our country is composed, not only of white people, but also of another race which is in a state of flux towards the new and near-enveloping.

One can say that their stride towards progress has been tremendous, considering that in a period of 75 years they have learned to adjust themselves from the semi-neolithic to the present atomic age. One thing is certain that, despite the policies of restriction that have been imposed throughout the last 10 decades on the social and economic life of the Indians of North America, they have proven themselves to be quite capable of withstanding such prolonged attacks and coming through it all with their ever-existing will to live a certain pattern of religious adherence, which may not sometimes come within the comprehension of our common neighbor, unless he is versed perhaps in the principles of sociology. This, of course, has been more apparent in the case of our brothers in the south. Nevertheless, the Can-Indians (Canadian Indians) have received a new way of life and it is certain that they will succeed in adapting themselves to its intricacies as apart from the old mode of existence.

The recognition that has been given to the Indians in British Columbia is evidenced by their re-

cent enfranchisement and the success which will arise from this can only be ascertained with the passage of time.

As for the mid-western and eastern groups who have declined the franchise, their stand appears to stem from a reluctance of gradual assimilation of their other basic rights which arose from the treaties their forefathers made with the "Great White Mother". No doubt, the stand is justified in certain instances and one of the solutions which would be sure to achieve success is a better system of education.

Improvement in this field would provide a firmer basis for future development of Indian tribes and better understanding between the Indians of Canada and the citizens of Canada. This understanding is being brought about more quickly by the role of The Native Voice which enables both Indians and the people of Canada to discuss and understand the opinions and beliefs of the other, thus ensuring closer harmony.

WILLIAM WUTTUNEE.
Cre Indian,
(23-year-old student).

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St. Mark 12:30, 31

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Brotherhood Demands Federal Vote

ALERT BAY, Nov. 13 — The right of Indians to vote in dominion elections was demanded in a resolution unanimously passed at the special meeting of the Native Brotherhood of British Columbia Friday, November 10 at Alert Bay.

The sessions, which opened Friday, dealt principally with

the Indian Act and proposed amendments.

The convention condemned the revised Indian Act presented at the last session of Parliament, contending that it was merely a repetition of the previous act and failed to deal with matters pressed before and recommended by the Parliamentary committees.

It was urged that ownership

of Indian land be more clearly defined. The section of the act concerning compulsory removal of Indians from reserves should be abolished.

In its place delegates suggested that no lands should be arbitrarily taken except by negotiation and with the consent of the Indians.

Chief William Scow of Gifford Island, presided over the

deliberations. Frank Calder (MLA-Atlin) acted as secretary.

Several delegates protested against a circular put out by the Indian Affairs Department calling in Indians to waive their right to vote at Dominion elections if they ceased to be Indians as defined in the act. The delegates said that under the waiver they would lose all privileges they now enjoy.

The convention unanimously urged increasing the proposed assistance grant of \$300,000 to \$1,000,000, "placing Canadian Indians on an equal basis with those of the United States."

Saskatchewan Chiefs Criticize Bill 267

Prince Albert. — Saskatchewan Indian chiefs meeting here recently, criticized the proposed Federal Indian Act as further restricting Indian life.

About 45 chiefs attended.

Henry Johns of the Qu'apelle Agency said Indian Affairs Department officials have too much authority.

"There is no self-government

for Indians on the reserves," he complained.

Chief J. Dreaver of the Mistawasis reserve, said the new act gives the government "more authority to tie down the Indians on the reserves."

Another chief, Abel McLeod, from the John Smith reserve near Fort a la Corne, criticized the section of the act calling for the registration of Indians on reserves. He said the plan would eventually force all quarterbloods to leave.

Indians from northern Saskatchewan attacked the terms by which the Dominion government transfer-

red game supervision to the provincial government.

They maintained that when they surrendered their land rights to the Federal government they had not surrendered trapping, fishing and other game rights.

The system of education for Indians is inadequate, said Chief William Charles of Sturgeon Lake. He had farmed in the Red Deer Hill district for 40 years and had nothing to show for his efforts. Yet white men farming in the same area had prospered. He placed the blame for his failure on lack of education facilities.

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An Open Letter To Hon. Walter E. Harris

THIS morning I went to my office late, as usual—casually picked up the list of phone messages to see what was on for the day—Mrs. Moore phone so-and-so and so-and-so, etc. Then like a punch between the eyes, I read, "Mrs. Moore—David Benoit phones—sorry he missed you—but to tell you good bye, the train is leaving, HE IS GOING TO KOREA" . . . David Benoit of the Seaforths, Bambie.

Back in 1947, I wrote a few words about Bambie in The Native Voice.

"David Benoit is the name of the only Indian policeman on a city police force in Canada, or anywhere else as far as we know. David Benoit, or Bambi as he was nicknamed in the Army, is a big handsome six-footer, about 31 years of age, and a member of the Native Brotherhood of British Columbia. He comes from the Stuart Lake Band, Carrier Indians, being the great-great-grandson of that famous old Chief Kwah written about in the History of Northern British Columbia by the Rev. Father A. G. Morice, O.M.I. The Rev. Father Morice was one of the most beloved and well known pioneer priests of British Columbia, and devoted his life to teaching and helping the Indians of Northern British Columbia. Benoit was christened by Father Morice, and when he was left an orphan at the early age of three, he was sent to Lejac Indian School.

"Like his father before him, Benoit was a trapper and cowboy, has also been a logger and miner. He enlisted in 1942 with the Armored Corps, Seaforths, and was with them in Italy, then Auxiliary Forces in Holland, France, Germany, returning to Canada in the Spring of 1946, and later joining the Vancouver Police Force. I happened to mention his name to two Seaforths the other day, and they said, 'Oh, Bambie, that's the big Indian who used to put us Seaforths to bed after a wild night in Italy.' It seems that some of the boys used to celebrate not wisely but too well behind the lines after some tough fighting (now, I'm only quoting a couple of Seaforths, so don't blame me if I mix my information), and it seems that there were a couple of Crees, and a few other B.C. "Bows and Arrows" besides Bambie who could take sip for sip with their white brothers and still be able to take them home. Home, I presume, being their tents or army quarters.

"There was a custom prevalent, I'm told, that when a cash emergency arose, blankets or anything handy were sold to inhabitants of Sunny Italy. Well, a very close friend of mine tells me he felt the pressure of poverty, so sallied forth to barter his blankets, but before doing so he took the precaution to hide two for his own use. Unfortunately, on his return, attired in summer uniform in zero weather and with a good supply of cognac, he found his blankets had been stolen as well as everything else, so he was forced to spend the night with his mattress wrapped around him, drinking the brandy to help keep himself warm. He was found and rescued by Bambie in the early hours of the morning, sneezing and spluttering from the cold. Bambie promptly sent him off to the hospital as he said he detected a slight fever. Afterwards the unfortunate soldier was given a new outfit with this excuse, 'we was robbed'."

BAMBIE left the Police Force—didn't like arresting people. He went up North but there didn't seem to be much for him there back on the reserve. The North is cruel to those who have no money and who are wards of the Government. The price of fur was low and trapping was cold and wet—he landed in the hospital—bad chest.

I met him again last year (he looks on me as Mother) all the fire and hope seemed to have oozed out of him. He had forgotten how to laugh and Bambie's laugh did things to you, it was so merry when he came back. He was an Indian again—ward of the Government. He was out on his trapline the first time I went to see him at Fort St. James, so I went further on. Then he wired me at Hazelton so I returned to Vanderhoof. He came 75 miles to see me.

I tried to get him a place to sleep in the hotels but none would have him, there was a Jim Crow law, so we drove out to Stoney Creek Reserve, to the home of my fine friend Chief

Pay Their Fare Home!

THE other day in Vancouver Police Court, a young Native girl came up for sentence. On sentencing her, Magistrate Oscar Orr, K.C., said, "I will sentence you to two months imprisonment commencing from today. I also would like, in this case, if possible, some way to implement the recommendation of the president of the Indian Brotherhood, that she may be sent home after serving her sentence, instead of being dumped at the door of Oakalla to find her way home any way she can."

With regard to the above, The Native Voice has been fighting for months to get the Government to pay prisoners' fare home. The Federal Government pays the fare of all prisoners from the place of arrest, but the Provincial Government "dumps" them on the street to starve or get home the best way they can. Many return to Oakalla.

Mr. Arneill, the Commissioner, is doing all in his power to get the Provincial Government to provide fares for prisoners. The Native Voice has helped many prisoners to go home with the help of that beloved man, Reverend Father Carlyle who helps hundreds of men who come out of prison, sheltering them until they can find a way to get home. He helps as many Protestants as he does Catholics. The Chief Justice of British Columbia spoke highly of the great work of Father Carlyle at the closing of the Assizes.

Jimmie Antoine, associate Editor for the North. Jimmie was glad to receive him.

Well, to cut it short I wrote, "Discrimination" meaning, Benoit—Gunner Dick Patricks, Jimmie Antoine, and many other brave Native boys who had served their country and also all the decent fine Natives I know, more Christian than their white brothers.

*The Strangers came and tried to teach us their ways
And scorned us just for being what we are;
But they might as well be chasing after moonbeams
On trying to light a penny candle from a Star.*

"In the little town of Vanderhoof, B.C., they have a Jim Crow law, in this case it applies to our native Canadians who have no decent place to eat or sleep when they come to Vanderhoof.

"K4517, Gunner Dick Patrick of Vanderhoof, one of the many heroes of the war who was decorated by His Majesty for saving the lives of hundreds of Canadian soldiers, was good enough to risk his life for these hotel and restaurant owners, as did many other Indian boys from that district, but they are not good enough to eat or sleep in their little hotels.

"It reminds me of a little place in Ireland called Bandon. A notice was placed on the town gates saying, "No Papists can enter here." An Irishman came along and wrote underneath, "Whoever wrote this, wrote it well, for the same is written on the Gates of Hell." There were no JIM CROW LAWS ON THE FRONT LINE, and they told us that they were fighting for the Four Freedoms. We believed them; we did not think that they were talking with tongue in cheek.

"Brothers and Sisters, do not expect a hundred percent win all at once. We are not telling you this or fooling ourselves. This fight for freedom is only started. We have won the first round. Doggedly we will fight on until justice is won—but there must be unity, cohesion of purpose, and determination.

"The door is open for us to go through as one United Brotherhood and Sisterhood and there shall be no "divide and conquer" method to prevent us fighting to the end, for we are ONE."

MR. Harris, I can't seem to make you understand. You told me you were a 'practical politician'—I believe you now. . . . Sitting here thinking and, yes, weeping a bit, thinking of my own boy who can't go with him this time, I felt a fierce burning sense of injustice. Why, why, should dear, kind, gentle Bambie fight for us if he is not good enough to share our freedoms and benefits? Why should Bambie and others like him have to sign waivers to get citizenship? Why should he and others have to fight to live, being only eligible to die for his country without signing a waiver.

May God have mercy on your Soul, Mr. Harris, and send Bambie back safe to us who love him and respect him. We need more Bambies in this World, today, and less practical politicians. The Dominion knows its duty. Let that duty be done and an end put to bartering with the Natives or the blood of these boys shall be on the head of our government.

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Alberni Native Branch Takes Issue With 267

The following comments are the opinions of the Alberni Branch of the Native Brotherhood regarding Bill 267, prepared by Thomas Shewish and forwarded to the recent meeting called by the Brotherhood at Alert Bay and reported on Page 3 of this issue.

First of all we like to say we do not think the majority of us have been able to give a sufficient study to the bill 267 to be in position to consider it properly but we should like to say something about what is contained in the bill and to indicate some of the things which we think are wrong with it.

Sections 5 to 16 deal with the definition of "Indian" and provide for the registration of Indians. These sections will prove

particularly troublesome as they appear to indicate an arbitrary determination by legislation of the question of who are Indians or who will be Indians in the future. It would exclude a considerable number of persons who have considered as Indians and who were considered by the band to be Indians.

Another provision is that the illegitimate children of male Indians will be excluded from band membership and denied Indian status. This seems to bring up the question of what is illegitimacy?

In the days of our fathers who have now gone to the happy hunting grounds, they did not consider it necessary to get a marriage certificate and go through a marriage ceremony, according to the white man's custom and law. There has always been a large number of Indians who have married according to the Indian custom, and in my opinion, those marriages should be looked upon as just as legitimate as any other. It is not realistic to expect an Indian to secure a marriage certificate and go through a marriage ceremony, and his children should not be considered illegitimate. Certainly this provision will cause a great deal of hardship among the Indians and Indian children of the West Coast.

There is also a provision concerning liquor in which the majority of our Indians are interested. We all know that liquor

has been completely prohibited as far as Indians are concerned, but are sorry to say that the bootleggers do not think so.

The bill prohibits the possession or consumption of liquor on a Reserve. Any Indian found in an intoxicated condition on a reserve is subject to a fine or imprisonment.

On the other hand, where bars and beverage rooms exist, Indians are allowed to enter and drink liquor. Nothing but trouble will arise from it. It seems to me that you must have one thing or the other—there must be complete prohibition, or Indians must be put on the same basis as the white people and made subject to the same laws and same penalties involved in the use of liquor.

If that is done, then there should be a provision in the bill to enable Reserves to hold local option votes if they so desire. If a majority of Indians on a particular

reserve want it to be a dry reserve, the opportunity should be given to them to say so. I do know that the majority of the mothers on the reserves are against the removal of prohibition.

There is a great deal to be said about this Bill 267 but will not take too much of your time, but let me say this in closing, if the Government is to open up the beer parlors to the Indians, they must first enlarge the Indian cemeteries.

—THE PUBLISHER.

A Note To Our Readers

In order to make certain that the December issue of The Native Voice will be mailed in time to reach our readers by Christmas, we were forced to cut down the size of the paper for November. Articles left out, including those continued from our issue of October, will all appear in December. With special greeting and other material planned, we expect our Christmas issue to be much larger than usual.

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A Real Native Indian Paper

Julian, Calif.,
October 16, 1950.
The Native Voice Pub. Co. Ltd.,
Vancouver, B. C.

Enclosed is \$2.00 for renewal of
The Native Voice.
Our subscription ran out quite
some time ago.

We like The Native Voice very
much. It is a real little Indian
paper—everything is of so much
interest—not one thing first, some-
thing else second, etc.—but every-
thing. My husband and I read ads
and all.

My husband is half Indian—

mother was a full-blood Cherokee,
father Irish. Combination, eh?

Thank you for a wonderful little
paper, again.

Yours truly,

MRS. E. R. CUMMINGS,
Star Route,
Julian, California.



Mrs. Ellen Neel Wins New Honor

A new honor has been accorded Mrs. Ellen Neel, known far and wide for her exceptional mastery of Native Indian totem art. A few weeks ago, she became the first Native woman in B.C. to hold office in a political organization in B.C. when she was elected to the executive of Vancouver Centre Liberal Association, Division Three.

Mrs. Neel will be one of the three executive members from the Division who will be represented on the Vancouver Centre Liberal Association.

Readers of The Native Voice are well acquainted with Mrs. Neel and her artistic accomplishments.

T. R. Kelly Holds New B.C. Post

Announcement has been made by the provincial government that T. R. (Reggie) Kelly has been appointed secretary of the Indian Affairs Committee established at the last session of the B.C. Legislature.

Mr. Kelly, who was formerly with the provincial department of labor, is the son of Rev. P. R. Kelly, chairman of the Legislative Committee of the Native Brotherhood.

T. R. Kelly is a resident of Victoria and was a school teacher prior to joining the labor department some years ago.

IODE Gives Beads, Thanks Expressed

Mrs. Francis Antoine of Fort St. James has written to the Native Voice publisher, thanking her for a gift of beads. The beads were from the Imperial Order of the Daughters of the Empire.

The note from Mrs. Antoine says: "Thank you with all my heart for the lovely beads you sent me. I got them yesterday. Now I can start sewing the buckskin I have had for a long time, but I had no beads."

We wish to extend our thanks to the I.O.D.E. for the very kind act in making these beads available for distribution.

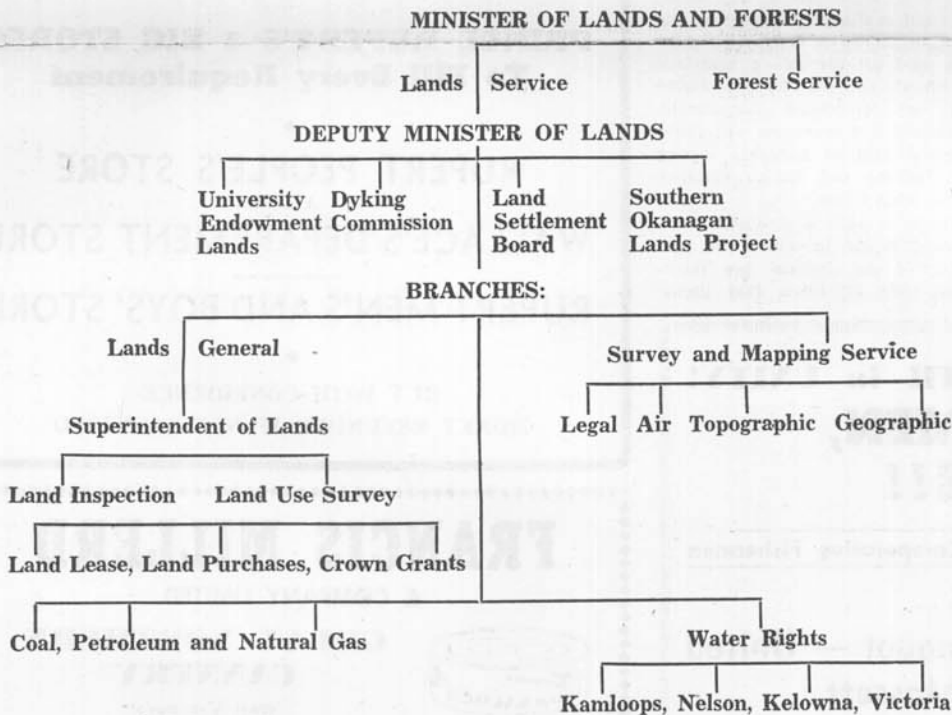


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Deputy Minister of Lands.

Honourable E. T. Kenney,
Minister.

Ontario Indians Lose Noted Leader

By **BIG WHITE OWL**

Chief Henry Jackson passed away in the Toronto General Hospital on Sunday morning, October 1, 1950, in the 66th year of his life.

Henry Jackson was a noted figure in Indian Affairs for many years and a former marathon runner. In his youth he travelled extensively like the world famous Tom Longboat of the Six Nations Iroquois Confederacy.



Henry Jackson

In a 12 mile race in 1908, Tom Longboat beat Henry Jackson by mere seconds. During his life he lived on Christian Island in Georgian Bay for many years, and was a member of the Ojibway Tribe. He had been for many years acting secretary of "The North American Indian Brotherhood", also he was secretary of "The Union of Ontario Indians". Chief Jackson had been actively concerned in the hearings on the proposed "New Indian Act" and had sponsored a resolution, following the publication of the terms of the New Indian Act, criticizing its numerous proposals, claiming it would be determined to give the natives the right to vote, etc.

A genuine Red Man, strong and lithe and sinewy, was this mink hunter, weather prophet, explorer of the lonely regions of Georgian Bay, and teller of Indian tales. He was better known among his people as "Phnsquit" (Red Hawk). The following are a few of his famous weather prognostications:

1—"When the bees make their nests in the ground, it will be a long, cold winter with plenty of snow."

2—"When you are out hunting in the fall of the year and you notice how the deer have 'barked the trees' up to a height of about three feet or so. That is a good indication of the depth of snow which will fall during the winter season—and three feet of snow on the level means a pretty severe winter."

3—"When the Owls hoot at night, mournful and slow-like, according to Ojibway folklore, there will follow a spell of very bad weather, and the wolves will howl their ominous wail, only when there's a severe storm coming up."

4—"Another way, and a good way it is, of predicting a severe winter, is to examine the corn-husks, and the acorns on the oak tree; invariably, they will be heavier than usual if a cold and hard winter is on its way."

5—"When an Ojibway Indian Brave is hunting along the edge of a bay or lake or fishing some distance off shore, and he hears the eerie and reverberating screech of a loon's cry, a long and piercing one, come floating crazily across the calm water; he is forewarned that a sudden wild squall is likely to come up, and if he happens to be too far away from shore, he immediately heads his canoe for shelter in the nearest cove."

6—"Then, too, we Ojibways know its going to be a dry and hot summer if our little brothers, the muskrats, build their houses on low ground in the spring. But if we're in for a wet and rainy season the muskrats will build their houses on a higher elevation, safely beyond any future water line — and another thing I should like to bring to the attention of the people is this: Whenever you walk through snow in the winter time, and you hear it creak and crackle beneath your half frozen feet at every step, that is, indeed, a sure sign of an approaching storm or blizzard—and sometimes when you get up in the morning and you look out of your cabin window and see the trees all white with hoary frost, glittering like thousands of the white man's diamonds in the bright sunlight, that is a sure and definite sign of more snow before sundown."

7—"The animals of the forests certainly seem to know in advance just what kind of winter it's going to be . . . I suppose—in fact, I am sure—that 'Kitche Manitou' (Great Spirit), 'The Creator of All Things' lets them know in some mysterious and unexplainable way, about these things, so they'll be able to amply provide for themselves for the bleak days ahead. It is by paying attention to these simple things that we Red Indians, are able to ascertain what Nature has in store for us."

Such are the weather prognostications that Chief Henry Jackson

left behind him for future generations to ponder about!

Chief Jackson leaves behind him his wife, three sons and a daughter. One son, Lloyd, is with the Special United Nations Korean Force. And Louis, another son, lives at Oakville, Ontario, and Peter and Henrietta live on Christian Island Reserve, where his burial and last rites took place on October 3rd, 1950.

The Native Voice extends deepest sympathy to the sorrowing family and friends of the late Chief Henry Jackson.

I Have Spoken!

Victimized? Take Note

MANY Natives have been the victims of thefts from their hotel rooms. The other day a prominent Native lady and her family were robbed of \$260 and an \$18 camera from their hotel room.

We have had many other complaints and The Native Voice would like to hear from any other victims so that the names of the rooming houses and hotels can be published in The Native Voice.

We know that prowlers can break in to an hotel or rooming house from the outside but if this happens more than once to more than one person, the rooming house or hotel keeper or their assistants should be questioned. We would like to hear from victims so that we can publish the names of the rooming houses or hotels as they would be good places to keep away from.

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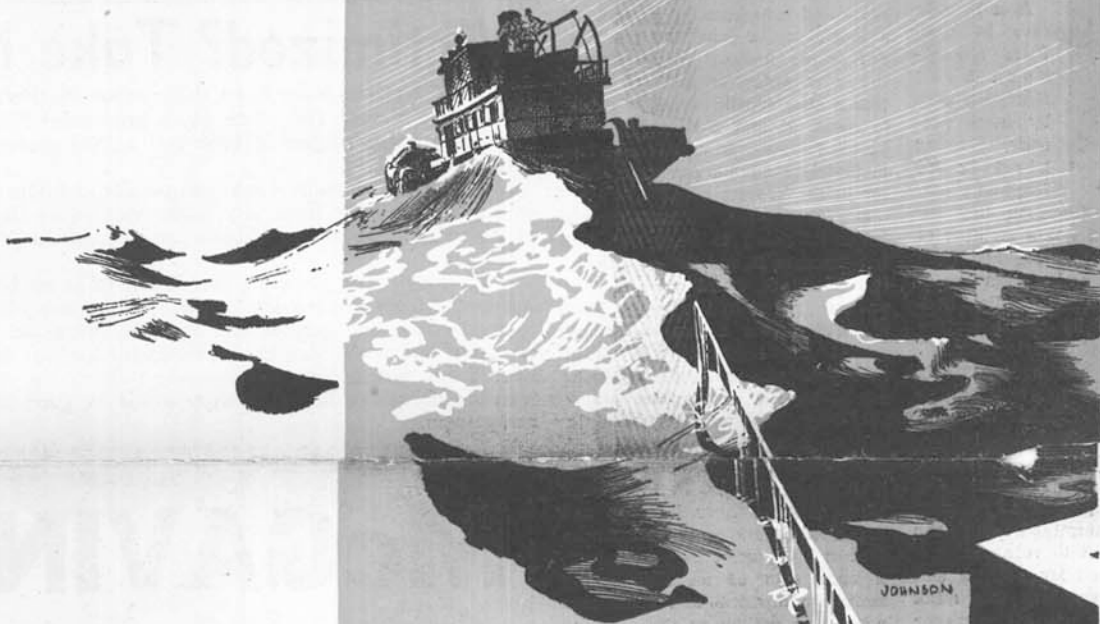
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