

the NATIVE VOICE

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

VOL. VIII. No. 3.

VANCOUVER, B.C., MARCH, 1954

PRICE 10 CENTS

Old Religious Beliefs of the Crees

Canon Abenakew of Fort A'Corne, Saskatchewan, was among the dignitaries who attended the fiftieth anniversary of the Women's Auxiliary of the Church of England which was held at Victoria in March. On his return to Vancouver, we had the honor to meet this great Native Canadian Christian gentleman. Canon Abenakew kindly gave us the following article written by himself on the old beliefs of his people, the Crees.

Like all races of men, the Cree Indian, groping around in the dark, has found a Diety who is above all spiritual powers, is to him the one Almighty Being who rules over all on Earth and the heavens.

This diety whom he knows as "Munito" is the one supreme, who, before all powers above and on earth is incomparable.

The word "Munito" is a Cree word meaning "God" literally. Owing to Longfellow's influence, the word "Munito" has been translated as meaning the "Great Spirit" by writers and others.

The Cree Indians, apart from the teaching of Christianity, never refer to their diety as a "spirit" although perhaps they have a nebulous idea of Him as being some sort of a spirit. The Cree word for "Spirit" is "Achack." The word "Great-Spirit" would then be "Kiche Achack," which they never use, although some do say "Kiche Munito." This, however, as can be inferred from the above, means "The Great God" and differentiates the one Supreme from all other dieties that may be. The prefix "Kiche" is very seldom used, the prefix "Kissa" being used to make up the word "Kissa Munito."

This prefix "Kissa" is used because it closely explains the Cree Indian's idea of God. When a bird hovers over the nest of its young ones; when she courts death in order to draw away an intruder, when she spreads her wings and flutters lovingly and protectively, the Indians when describing this say "a-kissat," the verb form of the adjectival prefix "Kissa."

Thus the word "Kissa Munito," means he is loving, kind etc. The word "Kissayinew" is used for "an old man." One has to understand the position of the old men of the tribe to be able to see the significance of this term.

As a rule, they were the repositories of moral and spiritual values. They sought to foster love, kindness and peace amongst the members of the tribe. They were quite successful in this work. They were listened to by the young who were taught to respect the man with the gray hairs. The old men were, as a rule, loving, kind, good-natured and wise.

It was quite fitting that naturally they should be honored by the



INDIAN AGENT H. E. TAYLOR was guest of honor at a North Vancouver party in February, celebrating his retirement. He filled in on the tom toms and sang with the group. Helping out were Chief August Jack, Isaac Jacob, Daniel Baker, William Billy, Si Baker and Steve, Josie, Priscilla and Barb Charlie.

prefixing before the word "Egineew" (i.e., Indian man).

From the prefix used before the word "Munito," we can see at a glance the Cree Indian's idea of this God. He visualizes Him as one who hovers protectively over the members of the tribe who are his children, supplying their daily needs. He wants them to love each other and to treat one another as members of his family, etc.

The Cree is monotheistic in the

sense that there is only one God who rules over all and that He stands apart and infinitely above any other dieties which may be.

There are inferior Munitos, but they are not the Gods of the tribe but of individuals. They originate from the concept that every physical phenomenon in the universe has within it a spirit which has supernatural powers, only in qualities inherent in those things.

For instance, the Thunderbird has

power, the eiderdown has lightness, the sun has light and heat, the North has coldness, etc. The spirits residing in these have, each of them, a quality or qualities, which it can give to some one Indian, whom may chose "to be kind to" as their saying is.

Sometimes the spirit comes to an Indian unsolicited. It comes to him through a dream. An Indian is sleeping. He dreams. Someone in the shape of a human being appears — It tells him that he looks upon him with "Kindness" and would bestow on him (or her) such supernatural powers as it may have to give. It give certain directions and teaches him a song of S.O.S. In return the favored person would have to make a feast and dance in its honour, to which others would be invited and who would also receive whatever benefits would be vouchsafed; for at these functions not only is the spirit invoked but "Kissa Munito" is also prayed to for help and for other blessings. It would seem for this that these spirits were of an intermediary character.

Of course, many people naturally desired to have "spirit help" to help them secure some prominence in the tribe — as these "spirits" came voluntarily to only a small percentage of the Indians it became necessary for those who so desired to seek contact with some power or others.

Sometimes a father had ambitions for a son. He would like to have him attain to some standing in the tribe. He would teach him how to hunt, he would tell him stories of heroic deeds but he realized how much advantage "spirit help" would be if the boy were able to secure it somehow.

There was a way which, often, was successful. The Crees called it Kee ko si mo win. There is really no English word which can interpret it satisfactorily but the following will give an idea as to its meaning.

The ambitious father talks to his son, a teen age boy. He tells him of his desire that he should make something of his life — he explains to him minutely as to the procedure he should take. The boy listens but answers not. The father having said all he had to say, feels he has done his part. The rest is now up to the boy.

A day comes when the boy is missing; Now one looks for him, for by now all have heard of the father's talk to him. Three or four days have to lapse before any alarm as to his safety.

What the boy has done, I will now explain. The father will have known, before talking to his son, that the camp was within a reasonable distance from a high hill. It is to this hill that the boy goes. He ascends and all is wild around him. He takes off his clothes and

(Continued on Page 8)

News From Northern B.C.

By CHIEF JIMMY ANTOINE
Western Associate Editor
SHELLEY, B.C.—12 miles east Prince George. — Newlyweds are Alexander Paul from Stoney Creek Band and Josephine Jones of Shelley, B.C. Mr. Alexander Paul is the youngest son and only son surviving of the late Johnny Paul and the late Mrs. Angel Paul who were both dead in 1934. And Josephine John the eldest daughter of Patrick John and Agnes John. The evening and most that night has been wonderful, which was attended by many friends, both Indians and whites. It was a good mixture, jolly good time. Now Mr. and Mrs. Alexander Paul are remaining with the bride's parents, until they make up their minds there to make a home.

The step father and mother of Jimmy Antoine and Antoine Antoine of Stoney Creek spent Christmas with Jimmy Antoine and New Year's with Antoine Antoine.

Mrs. Aphine George also spent the Yuletide season with her brother Joseph Antoine at Stoney Creek.

Shelley band had a wonderful crop of vegetables last summer, which they enjoyed during the cold spell, where the mercury dropped down to 52 below. They are expecting to know where they can sell their vegetables.

STONEY CREEK, B.C.—82 miles west of Prince George. — Largest bear was captured in snare overnight by Mike Ketlow near Kenney dam, during the construction of Kenney dam. Mike is now acting as councillor, elected on January 6, 1954. The story of the capture will be sent in next issue. Mike has been very active in riding broncos and shorthorns, played violin and guitar during his stampede days, and he was doing more on such sports as baseball and ice hockey. Mike is a guy for minding his own business but now the band elected him to mind their business, and wish him success.

Albert Williams is next newly elected Councillor who is learning his doings in a hard way, but straight forward, he is carrying his banjo which he learned to play by ear, and doing little carpenter and brick laying, by watching others' doings, which is now much help to him. He has not been to school but is quite ambitious and makes an honest living. Lack of educa-

tion don't matter as long as a guy is ambitious. Go ahead, Albert. Wish you luck and success—wind up your banjo and wake up the band.

The head Councillor elected is Chief Enock Alexeis. Alexeis once acted as a councillor and resigned a couple of months after he was elected, and has been a very active member in guiding sports as sport committee secretary and treasurer. He ran a little store but gave it up. Alexeis was once confined to bed for seven years blind, but his eyesight came back to him; could be a miracle. It is a thankless job, but plug your ears and sharpen your axe and blaze that trail—you'll get there. If you don't get there, you'll get somewhere anyway.

The new slate of officers was elected for the Busy Beaver Homemakers' Club: Mrs. Maurice Thomas, President; Mrs. Jasper Thomas, Vice-President; Mrs. Lazarre Peters, Secretary; Conveners: Mrs. Felice Peters, Entertainment Committee; Mrs. Rose Rapheal, Sick Visiting Committee; Mrs. Johnas Thomas, Community Improvement Committee.

A wool rug was made by Mrs. Monica Paul and she donated that to the Women's Homemakers' Club and it was put up for raffle and was won by Mrs. Myrtle Taylor, Vanderhoof, B.C. Much credit and congratulations from many astonished people, for a wonderful work and art done patiently by this little woman. She has now had a few orders from town. The Northern Editor and The Native Voice wish this trying little woman more success.

Mrs. Mary Peters is a wonderful artist in beading, moccasins, gaunt-

lets, jackets. Mrs. Sophie Thomas made beaded dolls and brooches. Mrs. Agatha Thomas made all designs of birch bark baskets. Mrs. Celina Peters made raw wool trappers' socks and mitts and breathtaking wool jackets made to order in color and size and weight.

After the election of Chief and Councillors, Mr. Robert Howe, the Indian Agent, had the honor of presenting a Coronation medal to Jimmy Antoine for his outstanding service during his term as Chief of Stoney Creek Band in Stuart Lake Agency.

FORT ST. JAMES — 114 miles from Prince George Northwest.— Cigar Bird, 80 years young, and Mrs. Madeline Anatole, 52 years old were united in marriage in the R.C. new Church of Fort St. James.

TAKLA LANDING — 268 miles northwest of Prince George.—Mrs. Christine John mother-in-law of Moise Johnny and Antoine Teegee, passed away last fall.

Old Bear Lake George—age between 90 and 100, last heard of him was very sick.

News hard to get from those points and transportation by aeroplane and helicopter in winter, and in summer boat by way of Stuart Lake, Dachi River, Trembler Lake, Middle River and Takla Lake.

MCLEOD — 90 miles North of Prince George.—Since the last two years the McLeod natives have had the advantage of using better transportation from McLeod Lake to civilization. For a good many years, McLeod was an isolated country, which has made obtaining food supplies and transportation difficult. But since the government put through the Hart Highway, everything got to be quite passable.



CHIEF ANTOINE

Anyone who wants to spend weekend at Prince George catches a Greyhound bus which took place of snow shoes and toboggan.

Harrison Cyalle has been to St. John's Hospital at Vanderhoof and for the first time in his life, seen civilization. Hospital was heaven; beautiful nurses and helpers are angels and doctors are saints to him. Harrison does not say much and hardly expresses how he feels but he showed some expression in his action, how thankful he was to be in such a beautiful place and with such sympathizing people.

McLeod has two stores, R.C. Church and R.C. Day School. Most young McLeod Natives are employed at sawmills near Prince George and few are still trapping. Trapping and hunting has been the only livelihood but since fur price hit the bottom, not much trapping is done.

Indian MLA Angrily Attacks Government on Hospital Tax

CCFer Frank Calder, a native Indian, angrily told the Legislature March 25 he had "no faith in the government in its dealing with Indians."

He was convinced, from reading the new Hospital Insurance Act that the government intended to exclude Indians from full hospital

benefits even though they pay the 5 percent tax like anyone else. And he called the new plan, as it applied to Indians, "a dirty low-down trick."

Later Health Minister Martin said the government is "very concerned" about the Indians and any changes in the hospital plan would not hurt them.

Mr. Calder said the government's lack of interest in Indians showed in the estimates. It was showing no co-operation in maintaining the health of 28,000 Indians who were citizens and voters.

He pointed out that Ottawa formerly paid BCHIS for hospitalization of Indians. Now if the government tried to get Ottawa to continue it would mean "double payment."

The sales tax was about the only tax paid on reservations, he said. They didn't get a share of it like municipalities and it would now be used to provide hospital care that was provided anyhow.

Mr. Calder said he was "heated up" and added bitterly that "governments of the past have blackened the history of this country in treatment of the Indians."

"I don't know what more the people of this Canada want from

the Indians. They have previously stripped them of their heritage.

Now, he said, a new tax was being imposed on them to finance health for others.

Mr. Martin insisted Indians would get full protection under the act. That he was trying to find a nurse, whom the government would subsidize, to go into the northern areas.

The difficulty was in getting the people.

In addition, he said, the government was trying to get the Red Cross to establish at Atlin and Masset, in the Queen Charlotte Islands.

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All-Indian Jury Hears Tragic Story of Accidental Shooting

A cartridge which may have been in the chamber of a .22 calibre rifle for three years and the curiosity of a small boy were the combination which brought death into an Indian home at Green Point, Cowichan Bay on a recent Saturday morning.

Nervously gripping his chair and on the verge of tears, tousel-haired James Johnnie, told an all-Indian coroner's jury — believed to be the first in the history of B.C. — of the circumstances which led to the death of his 14-year-old sister, Verna.

PUT GUN TOGETHER

The small boy told Mr. A. E. Green, coroner, that the accident occurred in his mother's house, "when I went upstairs and took the gun and put it together."

The coroner asked if the gun was apart? The boy said it was and that he assembled it and was playing with it.

"Did you put a cartridge in it?" questioned the coroner. The boy looked puzzled and Mr. Green substituted "cartridge" for "bullet" and the boy said "No."

He was asked by the coroner if he knew if there was a bullet in the rifle and the boy replied that he did not.

"What did you do after you put the gun together?" asked Mr. Green. James answered, "I cocked it and it went off." "Did you put your finger on the trigger?" "No," the boy replied.

DID NOT POINT THE GUN

Little James then told how his sister was lying on the bed at the time the gun went off and that he had not pointed the weapon at her. While telling this, his head was bowed, his eyes staring at the floor

Indian Beadwork At U.S. Art Centre

SHELBURNE FALLS, Mass. — A varied collection of Indian beadwork, the work of James Perkins of North Street, an authority on Indian lore, is on display in the Art Centre window this week.

Articles exhibited include two full-beaded vests, representing plains and woodlands Indians, a partly beaded vest, two belts, one with the beadwork on leather and the other on cloth, a Sioux type pipe bag, porcupine quill breech cloth flaps, a pair of woodland cuffs, a brow band, rosette and leggings, one pair of deerskin and the other of flannel.

Designs on the articles are typical of Indian tribes and represent parts of tribal life and activities.

Highlighting the display are two war bonnets made by Perkins, each containing 30 feathers and with a beaded brow band. Also shown is a recent photograph of Perkins in his Indian regalia, taken by Stanford Perry of Halligan Avenue.

Beadwork in the window represents many hours' work over a long period of years by Perkins, who began his study of Indian lore as a child and through his study has gained a wealth of knowledge about the native Indians, their customs and costumes.

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and his voice reduced to a faint whisper.

Const. M. G. Low, RCMP, produced a .22 rifle in pieces, asking the boy if that was the weapon he had been playing with. James said it was. The police officer requested the boy to put it together. Within 30 seconds the boy had assembled the weapon.

"Have you played with this before?" questioned the police constable. "No," was the reply. "How did you know how to put it together?" "I saw my dad do that." "Was that very long ago?" "Three years ago."

SAW SISTER DEAD

An elder brother of James, Raphael Johnnie, said that he was lying on a couch in his mother's house when "I thought I heard a shot." He said that he heard James crying and found his sister lying dead on her bed. "There was a .22 rifle at the end of the stairs."

He was asked when the rifle was last used and replied about three or four years ago and that it belonged to the family. Mr. James said that the rifle was kept "upstairs in a hole between the floor and the ceiling."

Mrs. Rose Johnnie, mother of the deceased, said that the first thing she heard "was the little boy howling. I started to run into the bedroom and I asked him what had happened, and I saw his sister lying on the bed."

ONE SPENT CARTRIDGE

Asked by Coroner Green "who is the little boy?" witness replied "my son." She was then asked if she knew where the rifle was kept? Mrs. Johnnie answered "Yes."

Const. Low, giving evidence said that at approximately 11 a.m., on Saturday he went to the Johnnie house at Green Point and "found the Indian girl dead, lying on her right side on a bed."

Continuing, the witness said, "I spoke to James Johnnie and he described to me where he was sitting when the shot was fired. The gun was at that time some 11 feet from the head of the deceased."

He said that he found one spent cartridge in the rifle and this was jammed in the barrel of the gun and was probably a faulty shell. Const. Low said that he had to use a knife to remove it. The cartridge case seemed to be a .22 long shell.

POST-MORTEM EXAMINATION

Dr. C. H. Beevor-Potts said that he was called to attend the deceased at 10:15 a.m., on Saturday and arrived at the Johnnie home about 10:35 a.m. "There I found the Indian girl, Verna Johnnie lying in bed. There was a jagged wound over the left eye and she was dead."

The witness said that he carried out a postmortem examination and that the bullet wound in her head measured a quarter of an inch by one and a half inches in diameter.

"Death was due to a gunshot wound and laceration and haemorrhage to the brain," the doctor said.

The jury returned the verdict, after deliberating 15 minutes, that death was the result of a gunshot fired by her younger brother and that Verna Johnnie "came to her death accidentally."

Members of the jury were Messrs. Edward Elliott (foreman); Mike Underwood, Charles Thorne, Joe Elliott, Henry Williams and Abel Joe.

—COWICHAN LEADER



HONORED with two Coronation medals in his lifetime is Chief Billy Assu of Cape Mudge Indian tribe. The 84-year-old chief has received medals from the Coronations of King George VI and Queen Elizabeth II.

Indian Burial Ground Staked

GERALDTON, Ont., March 17.— Indian burial and battle grounds became the scene of a prospecting rush today as geologists began staking copper country around Killala Lake, 25 miles south of here.

With most of the ground around the lake already taken, some prospectors were beginning to stake out the lake itself, hoping to find the free copper from which ancient Indians beat out their arrowheads.

Killala was a common stopping-place for Indian tribesmen on the cross-country journey before the arrival of railways. From uncovered skeletons and muskets, it is assumed that when two tribes met there battles were fought.

The best-preserved skeletons found near the beach are dated by historians by the muzzle-loading muskets found beside them, but arrowheads with which the shore abounds go back through the copper age to the flint era.

TB CONTROL CUTS DEATHS

Stepped up program of tuberculosis control among B.C. Indians has cut the annual death toll from 203 to 19 in the past eight years.

Dr. W. S. Barclay, Pacific Regional superintendent of Indian Health Services, said Wednesday "there is no lack of treatment today for TB among the Indian population."

There were 3600 diagnosed cases of TB among B.C.'s 29,500 Indian population.

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The Voice of the Native Canadian
 Official Organ of The Native Brotherhood of British Columbia, Inc.
 Published once a month by: The Native Voice Publishing Co., Ltd.
 325 Standard Bldg., Vancouver 2, B.C. Telephone MARINE 7434.
 Printed by Broadway Printers Ltd., 115 East 8th Ave., Vancouver.

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The Past Must Remain Matter For Pride

AS A full-blooded Indian, I cannot refrain from responding to Mr. Thomas Tommaney's article, "Looking Ahead for the Indian People" in the February issue of NATIVE VOICE.

He says he is proud to identify himself with the 400,000 Indians in the United States. Then, in another paragraph continues with the words: "I have walked into situations where for short periods I felt uncomfortable." Rather than remain an Indian, he became an individual.

A dictionary can well define the meaning of an individual. But, does it define the meaning of an Indian. Does Mr. Tommaney even know the meaning of being an Indian the way our forefathers were?

I was taught by my mother to see the goodness in God's creations. This goodness, I should find in myself, as well as others, regardless of color, race or creed. I should know love and the simpleness of my own heart. She said that is not what she had learned from the white man but from her forefathers. They were his ways. Despite the treaties that the white men broke with my people, she still taught me the meaning of the heart. Being an Indian is not the color of your skin nor the features upon your face. It is in your heart.

My great uncle, who was a well known chief, told me that you can wear the clothes of the white man, you can speak as the white man, but you are still an Indian in your heart. That is the way the Great One intended it to be.

I have been a part of the white man's society . . . all classes. I have been with the yellow, black and brown races. Yet, I have never felt uncomfortable for any period of time. I remained an Indian as well as an individual.

I am thankful to the government of the United States for the education it has given to me. True, the Indian needs education today if he is to compete with the white man in his ways. Without an education, an Indian is not accepted in society. He seldom attains high position in society. But what good is all the education and acceptance by white society, if he cannot look at life through the eyes of his forefathers?

Because of my forefathers, I am able to see the beauty of a dawn and know the quiet of an evening. The beauty of the day is in my heart. It is not the heat, the rain or the snow. The beauty is there because I am alive to see it. I see it because it is my forefather's ways . . . the Indians.

I have been asked by Indians and the white man: "Are you going to be an Indian all your life?" My answer is: "I was born an Indian, I will die an Indian."

Yes, the government helps younger Indians. However, there are still many older Indians on reservations who need work, not charity and the sympathy of words.

Mr. Thomas Tommaney is what my great uncle would call a "white Indian." An Indian, who is Indian because of the color of his skin, his features and the blood that flows in his veins. It cannot be helped. He thinks as the white man . . . an individual only. He has lost the meaning of being an Indian of the heart!

CHA-LA-NUNG.

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Obsolete and Wrong

When an Archbishop of the Church of England in Canada, with many years' experience in the Far North, and a highly respected magistrate of Indian birth, who was a brigadier in the last war, unite to recommend to a legislature committee that the Indians of Ontario be given the rights of ordinary citizenship, it is plainly time for a complete examination of the historic policy of Canada toward the aboriginal races.

That policy was originated in an era when the 20th-century concept of the educability of all human beings without regard to their racial origin was unknown. It was assumed that if any member of these races was ever to amount to anything it could only be by the complete adoption of the manners and mores of the white man. That such races had a valuable culture of their own was held to be the preposterous theory of a few sentimentalists. The neighboring republic indeed was still under the spell of the dogma "No good Indian but a dead one."

We have abandoned one by one all of these errors, but we have never thought out a new policy, a way of making use of the best that the native races can contribute to the life of Canada.

There is much to be done besides merely granting franchise and the right to acquire alcoholic beverages. But one of the great hypotheses of liberty is that which was stated recently by Professor G. B. Watson of Columbia: "People treated as if they were able to decide wisely for themselves become so."
 —Financial Post.

Kincolith Elections Held

KINCOLITH, Naas River, B.C.—Election held in Pioneer Hall, Jan. 4, 1954. Forty-two members present, with Mr. Ralph N. Clayton, Chairman. Officers elected are as follows:

Honorary President, Mr. W. G. Barton; President, Mr. Chas S. Barton; Vice-President, Mr. Paul Clayton; General Manager, Mr. Howard Lincoln, Mr. Sam Doolan; Secretary Mr. R. Bennett Clayton, Sr.; Recording Sec., Mr. William Angus; Treasurer, Mr. C. J. Barton.

Musical Directors, Mr. William Lincoln, Mr. Sid Alexander; Stage Manager, Mr. Percy Barton, Mr. Moses Stewart; Design Painter, Mr. Percy Barton; Hall Keepers, Mr. Chas Lincoln, manager, Mr. Paul Stewart, Mr. Herbert Clayton,

Mr. Albert Barton.

Building Directors, Mr. Hubert Barton, Mr. Arthur Smythe, Mr. Solomon Doolan, Mr. Percy Stanley, Mr. Rueben Morgan; Benefit Inspectors, Mr. Sid Alexander, Mr. Louis Stewart; Social Department, Mr. Clarence Barton, manager, Mr. Freddie Lincoln, Mr. Herbert Watts, Mr. Harold Barton, Mr. Percy Barton, Mr. James Smythe, Mr. George Morgan, Mr. John West Doolan.

Committee, Mr. Ralph Clayton, Mr. Herbert S. Doolan, Mr. Chas E. Morrison, Mr. C. J. Barton, Mr. Johna Haldane, Mr. Mathew Adams, Mr. Percy Stanley, Mr. William Barton, Mr. Moses Stewart, Mr. Albert Stewart; Messengers, Mr. M. Barton, Mr. Peter Stevens.

Favors Printing All Native News

The Native Voice:

Dear Sirs:

You have been so kind, keeping my name on the mailing list of The Native Voice, when actually my subscription ran out a while back.

The enclosed three dollars (\$3.00) is to correct that situation immediately. I have most sincerely appreciated receiving the 'Voice,' since it is such a unique paper, being for and about Indians. Have been receiving it for some time now, and not only read it from cover to cover myself, but always pass it on to others who enjoy it also.

In addition to feeling obligated to repaying you for your kindness in continuing to send me the 'Voice,' this is also a vote of confidence in your continuing policy of printing all the news you receive, regardless of its source, so long as it is about Indians. Getting the 'Voice' each month is like receiving a newsy letter from an old friend.

A million thanks to you for your kindness, and keep up your very excellent work. God bless you.

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News from the Queen Charlotte Islands

By PHYLLIS BEDARD

Masset Cannery

Queen Charlotte Cannery is once more in full swing. Employed are about seventy-five women from Old Masset and New Masset. Shrimp season opened early part of February and closed first week March. Digging for razor clams started on March 1st. Clams are dug on the beaches thirty miles from Masset. Crabs were accepted at the cannery starting March 8th, so if it's not shrimps it's clams, if not clams it's scrabs.

All the women enjoy very much working under the forelady, Mrs. S. L. Simpson.

* * *

New Counselors Elected

Mr. William Matthews was elected Chief Counselor for the years 1954 and 1955. Other counselors are Mrs. Hester Marks, Victor Adams, Albert Edwards, Elijah Jones, Thomas Smith and Amos Williams.

Sylvester Parnell and Stanley Adams were elected as village Constables. Congratulations and good luck to each and every one of the counselors and also to Sgt. Parnell and Corporal Adams.

* * *

Masset Sisterhood

The Masset Sisterhood held their annual meeting in the residence of Mrs. Emily Swanson on February 22, 1954. Mrs. Emily Swanson was re-elected President for the year 1954. Mrs. Amy Abrahams elected vice-president and Mrs. Emma Matthews 2nd vice-president.

Miss Muriel Collinson was re-elected secretary and Mrs. Phyllis Bedard was also re-elected recording secretary. Mrs. Amanda Edgars was elected treasurer.

The Labour Committees are Mrs. Mamie Calder, Miss Madeline Jones, Mrs. Ida Smith, Mrs. Emma Matthews, Mrs. Rose Davidson and Mrs. Carrie Wier.

The Social Committee are Mrs. Lena Edgars, Miss Madeline Jones, Mrs. Mamie Calder, Mrs. Betty Thompson, Mrs. May Parnell and Mrs. Rose Davidson.

Mrs. Emily Swanson, Mrs. Mary Stanley and Mrs. Emma Matthews all gave very nice encouraging speeches. Mrs. Amanda Edgars also gave a very nice speech. Refreshments were served by the social committee and enjoyed by all. The meeting was closed by a prayer by Mrs. Mary Stanley.

Brotherhood Officers

Annual meeting of the Native Brotherhood, Masset Branch, held in Masset Community Hall, February 11, 1954 the following officials were elected:

President, Peter Hill; Vice-President, Thomas Smith; Secretary, Elijah Jones; Treasurer, John Williams; Delegates, Godfrey Kelly and Thomas Smith; Messengers, Paul Bell and Rufus Abrahams.

hams.

St. John's Church Choir

... held their annual meeting in the residence of Mr. and Mrs. William Matthews on the eve of February 25, 1954, in order to elect new officials.

Mrs. Emma Matthews was elected manager for the year 1954. Mrs. Hester Marks was re-elected secretary. Mrs. Emily Williams was re-elected treasurer and Mrs. Florence Davidson re-elected the robe mistress. Mrs. Emily Swanson was also elected robe mistress. Mrs. Hester Marks and Mrs. Marjorie Williams have been organists for many years now and meeting passed that Mrs. Marks and Mrs. Williams be organists again for the year 1954. Claude Davidson and James Jones are messenger boys. And last but not least are the Choir Masters, Mr. Edward Jones and Mr. Reuben Samuels who have been carrying on their good work for many years now. We hope to have them for many more years to come yet.

Refreshments were served by the social committee and enjoyed by everyone.

* * *

Pretty Wedding

Masset Anglican Church was the setting of a very pretty wedding recently when Susan Irene, daughter of Mr. and Mrs. Joseph Edgars,

was united in marriage to Archie Frederick Samuels, son of Mr. and Mrs. Rubeen Samuels, on January 22, 1954.

The bride, who was given in marriage by her father, was dressed in a beautiful gown of pink satin, with a finger tip veil flowing from a halo head-dress. Her shoes were of white patent leather, while her elbow length gloves completed her trousseau. She carried a lovely bouquet of pink roses. Mrs. Mary Williams was matron of honour, wearing a lovely gown of mauve nylon net.

The bridesmaids were Myrtle Davidson, Sheila Russ, Margaret Edgars, Frances Wier and Blanche Wilson, who were all respectively dressed in beautiful gowns.

Rubeen Samuels performed the duties of best man to the bridegroom. The ushers were Rufus Abrahams, Carl Swanson, Percy Brown and Jack Edgars.

Little Rose-Mary Bell, cousin of the bride and Audrey Jennifer, sister of the bridegroom, were flower girls who were dressed in dainty little white dresses and carrying little bouquets of white flowers. Mr. Young performed the marriage ceremony. Mrs. Marjorie Williams was at the organ playing "Here Comes the Bride" as the bride slowly walked down the aisle with her father, Mr. Edgars. Following the ceremony there was a

banquet at the Community Hall, there were about one hundred guests, Mr. Elijah Jones being the toastmaster. There were three or four speakers; Rev. Mr. Young was first speaker. The Masset Concert Band played a few outstanding pieces. The beautiful five-tier wedding cake which was baked by Mrs. Emily Swanson was topped by a miniature bride and groom. Following the banquet was a big dance enjoyed by all, Mr. James Jones being floor manager. Wonderful music by Robin Brown, Claude Jones, and Tim Edgars. James Jones sang along with the orchestra once in a while, and we must say he is a very wonderful singer. Everyone had a wonderful time.

Mr. and Mrs. Archie F. Abrahams were the recipients of many lovely and useful gifts, which were displayed at the home of the bride's mother.

Mr. and Mrs. Abrahams will reside at Masset.

* * *

Deaths at Masset

Mrs. Lucy Russ passed away on January 15, 1954, at the age of seventy-five, survived by her son, William Russ and eight grandchildren and eleven great grandchildren. Mrs. Russ was a very

(Continued on Page 6)

Many Activities Revolve Around Bella Bella Indian Day School

When school begins in the fall, the parents, with their families, start returning to Bella Bella after working in the canneries during the summer months. Since there are no particular occupations when these people are home, sports and organized activities play an important part in their lives.

A good football game is played here all year round. There are a number of teams from school mid-gets to fathers and grandfathers who gather on the school grounds to have a good workout. Later on in the fall, boys and girls from school and older ones organize basketball teams. The games are played in the large Community Hall and they last all winter. Our senior boys' team is quite famous along the coast.

HOCKEY WITHOUT RULES

What about hockey? Well, we don't even have a half decent chance to get straightened out on some rules, because it freezes only for a day or two and then rains. But when such an occasion does present itself, we leave school in an organized group for half a day and hit for the first frozen sheet of ice. Everybody is there trying out the ice on their bellies, on their backs, and a large number on skates, and with puck and hockey sticks, too.

In spring, which is not much different than any other season here, most of the younger people take a turn at some exciting games of baseball. It is usually organized by girls, but men always get roped into it. If men refuse to play, they are made to be babysitters, and women r-e-a-l-l-y go to it.

The senior division stages four

parties during the year. Sometimes they are held in the school but usually in the community hall. The program consists of games, folk dancing, stunts and dancing. The highlights of the evening are learning and doing the square dances. Refreshments are also served. The whole program is planned and carried on by the students with some advice and supervision from the teachers. The whole community is invited and all enjoy it.

KIDDIES HAVE TIME

On December 16, 1953, the school put on a Christmas Concert in the community hall. The variety program consisted of twenty items which lasted for two and a half hours. During the concert the very common sayings of the children—"I am scared" and "I am shy"—were forgotten and all put on a good performance.

To top the program we hooked

(Continued on Page 8)

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CONTINUED

By NEWELL E. COLLINS

Tecumseh and the War of 1812

Governor Hull, greatly concerned for the safety of the Michigan settlers, visited Washington in February 1812. In his conferences at the capital he urged upon the President and his cabinet the advisability of maintaining a fleet of sufficient strength to insure control of the upper lakes and to guarantee the safe transportation of

troops and supplies at all times. This plea was first made in April 1809, and had been repeated in June 1811, and now in March, 1812.

Situated directly across the river from British territory, Detroit was almost two hundred miles from its base of supplies. It was virtually eighteen miles within the British lines and with no satisfactory means of communicating with Forts Mackinac and Dearborn (Chicago) except by water. Contact with the outside world must be maintained, yet under existing conditions, this was an exceedingly difficult thing to do. There were no roads worthy of the name. The most satisfactory means of travel was by boat—and even this means was not available during the winter months. The British at Fort Malden, a few miles below Detroit

of the mouth of the river, had a decided advantage as far as location was concerned. Not only did they control the lake transportation, but they were in closer communication with the East by land, via Niagara. In addition to this, the Canadian peninsula was more productive and could be depended upon, to some extent, for a supply of food in an emergency.

The overland route to Detroit from the East lay along the south shore of Lake Erie and the west bank of the Detroit River: a lonely road, with a hostile shore, a British fleet and fort on one side and a forest filled with Indian enemies on the other. The larger streams such as the Huron and the Raisin had not yet been abridged. It required little effort on the part of the Indian scouts to keep this road under constant surveillance, and through this medium the British at Fort Malden were always well informed of all that transpired along the route. It was possible for them to cut off all intercourse with the Detroit settlement at will.

The armed brig "ADAMS," small but staunch, was the only vessel Hull had at his disposal to protect the seventeen hundred miles of coast line of the upper lakes. Be-



NEWELL E. COLLINS

cause of the expense and delay involved in building a fleet, he was unable to convince the administration of the desirability of such a plan.

(Continued Next Issue)

Heritage Beautiful; Is Not Shameful

March 10, 1954

The Native Voice, 325 Standard Bldg., Vancouver 2, B.C.

Dear Sir,—I am submitting an article in response to Mr. Tom-maney's views regarding the Indian.

I cannot share his sentiments. To me, the heritage given us by our forefathers is beautiful. It should not be trampled upon nor looked back upon with shame. True, there were wars, but my great uncle told me that their war against the white man was not because of the color of his skin but the greed he had in his heart.

This article I have written may serve as a reminder to the Indian of today that the past must remain a part of him. Education alone, is not sufficient.

Hoping it will meet with your approval, I remain,

Respectfully yours,
THURMAN JOHNSON
"Cha-la-nung"
(See Page 4)

Charlottes

(Continued from Page 5)

faithful member of the Sisterhood and also the Women's Auxiliary.

Our prayers and sympathies go out to relatives of our dear sister, Mrs. Russ.

We wish to express our deepest sympathies and prayers to Mr. and Mrs. Johnathan Bell in the loss of their beloved daughter, Donice Anne, who passed away February 16, 1954. Donice Anne was born June 22, 1953. Mr. and Mrs. Bell have another daughter, Christine, and a son, Calvin.

Michael Edward son of Mr. and Mrs. William Russ, Jr., passed away on February 21, 1954. We wish to express our deepest sympathy at their great loss.

A baby boy was born to Mrs. Russ a few hours after year-old Michael Edward had passed away. Mother and baby are doing fine.

Baby Boy Born

A healthy little baby boy was born to Mr. and Mrs. Samuel Parnell on March 7, 1954. This baby boy, their first child, was born right on the father's, Sammy's birthday so father and son will be celebrating their birthdays on the same day. Congratulations to Mr. and Mrs. Parnell.



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The new policy will mean that people in the low and medium income brackets will get full coverage without worrying about premium payments.

Premiums are abolished! The 2% is not new taxation, but replaces the high premiums which will be abolished. Financial experts estimate that a family of four earning \$260.00 per month will actually pay less than \$15.00 per year under the increased sales tax, a distinct saving of over \$24.00 per year.

THIS MEANS THAT THE GREAT MAJORITY OF PEOPLE IN BRITISH COLUMBIA WILL PAY LESS.

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CONTINUED

By KARONTOWAMEN

SHADIAH - - - The ARROWHEAD

Let me give you a picture of this great meeting. The meeting place, to begin with, was in the center of the village. This was for protection, as well as convenience, because being in the center made it impossible for an enemy to penetrate that far without being seen, also it was as the hub of a wheel, all roads or spokes led to it.

To the right of Black Hawk, sat the clan chiefs in their very best costumes. To the left of him sat the members of his family. In the very center of the great circle, stood the council fire, surrounded by all the able bodied men of our tribe. Then around the outskirts of the circle as far as the firelight threw its glow, stood the women and the old men.

Here and there could be seen the children as they darted in and out of the shadows cast by the great fire. Their laughter and shouting could be heard even above the sounds made by the throbbing drums. The dogs ran here and there snapping and barking at everyone in sight. The whole scene was one of excitement and anticipation for the things that would be heard this night.

It was whispered about the camp that the hunters who had just returned from the rising sun land had brought back news that a great movement was under way to drive the Indian from this section of the country, and here tonight the Sacs, Foxes, and Mesquakies would plan their campaign. They would be counting on their friends the Ojibways and the Winnebagoes.

Why was the white man trying to destroy our people? Were they not kind to him? when he had no place to go? I can remember well the many times the settlers, who were driven west for the want of a better land in which to live, had come to our villages and my people always welcomed them with kind hearts. Our chieftains never turned them away without first granting them land on which to raise their families. Their children played with ours and their fathers hunted and fought with our people.

Now things were different. Those whom we thought were our friends and neighbors were now our enemies. They had built large villages surrounded by high walls, and had brought soldiers who were taught to bully and humiliate our people whenever they met. These soldiers were a rough, brutal type of men who many times were cited for their cruelty. They had been sent west from eastern cities where most of them had made bad records. These were the men the Great White Father was sending to destroy us for the kindness shown him and his children.

These men were not the kind

and gentle farmers we had first met but a gang of ruffians and killers, the likes of which the world has never known. History tells us of their brave deeds but it leaves out the bloody orgies and the cowardly mass murders in which they participated.

But listen! Black Hawk is standing up to speak.

"My people, many moons have passed and many moons have fallen since we as brothers, the Foxes and the Sacs first met in council. That was long before the Pale Faces and the Long Knives came to this land. In those days, our fathers tell us our only enemies were the Sioux and the Crow. We knew them to be our foes because of their constant attacks on our villages and their outward hatred of us, which showed every time our warriors met theirs in battle. Theirs was a hate passed on from father to son. Their hate was known, not hidden behind false fronts.

"Yet hear me! These white men, whom we thought were brothers, would now destroy us. His Red Children were the sole guardians of this land, to use it as they saw fit. The Great Spirit knew that it was in good hands and that his children would use it wisely. We even shared it with our friends, the white man. But now he demands it all.

"My people, I have called you together to plan a campaign, one which for me is a great task. Our people would like very much to live in peace, if by peace we still kept our honor. But the white man wants that also. Without it we would soon die as a people. Now, I ask you, are we as a nation going to stand by and see our children lose everything they hold dear, even life, itself? No! I say let us fight the Long Knives, and drive them from our lands. I have spoken."

In respective order, the other chiefs spoke of the fears and hopes that lay within their hearts, but nearly all were in favor of fighting as a last resort.

It seems that among our people there were traitors and men who would sell out their people for a few pieces of gold. Such a man was Keouk. It was he who, standing up in council, spoke of the kindness of our white brothers, and then told of the terrible things that would befall us if we went on the war path. What he forgot to mention was that months before he and some of the lesser chiefs, during a drunken spree, signed a treaty with the whites of that state and for a few hundred dollars in gold, plus a few miscellaneous items such as beads, cloth, and several barrels of whiskey, sold every foot of the land that is now the state of Iowa.

But now let us get back to the council fire and my new master, the warrior, Hawk Tail.

As Black Hawk talked of the war trail, Hawk Tail's heart was very light. It had been some time since he and the other young men of his clan had danced the war dance. Now once more they could face the common enemy together. There would be nights around the camp fires dancing and story telling. These things were uppermost in the young warrior's thoughts when he heard his name called and stepped before the chiefs to re-

Pow Wow Plans Proceed

Capilano Indian Community Club has had two meetings so far this year, getting ready for an early start for a bigger and better Pow Wow Day in 1954. At a previous meeting the following were nominated:

Honorary President, Mayor Charles Cates, of North Vancouver, B.C.; Five Vice-Presidents: Mayor Fred Hume, Vancouver, B.C.; George Thompson of West Vancouver, B.C.; Frank Calder, M.L.A. of Atlin, B.C.; Maisie A. C Hurley, Vancouver, B.C., Publisher of The Native Voice; Harry Duker, Vancouver B.C.

On Sunday May 23rd, an all Indian Day with sports and picnic and on Monday, May 24th, the B.C. Track and Field Day will be sponsored by the above club.

On March 23rd, Miss Harriett Gerry, former Indian Nurse, is putting on a picture show to raise funds for the club.

All Indian athletes who are interested in competition on the 23rd and 24th of May, please get in touch with Mr. Simon Baker, President of the Capilano Indian Community Club, 1901 Marine Drive, North Vancouver, B.C. Watch The Native Voice for further dates and particulars.

DAN BAKER

Secretary, Capilano Indian Community Club.

ceive his award.

His chest was filled with pride and his eyes shone like dark pools of water as Pushetonequa handed us to him on a beautiful piece of light tanned buckskin. He was very grateful and his speech that followed made me proud to belong to him.

"My brothers and sisters, I speak in order that the Great Spirit who hears all prayers, and all thanks,

will look upon me and have kindness in his heart.

"For it was his wish that I receive these honors or they would not have been mine. It is his wish that we use them right. So, that all may hear, I pledge myself and these arrows to the service of my people and the will of the Great Spirit. I have spoken."

(To Be Continued)

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Brantford Native Given New Post

James S. Powless has been appointed to succeed Elliott Moses as estates and titles' clerk at the Indian Office in Brantford, Ontario, it has been announced by R. J. Stallwood, superintendent of the Six Nations and Mississaugas of the Credit Reservations.

Mr. Moses has retired after 30 years' service with the Indian department. Mr. Powless, last fall re-elected chief councillor of the Six Nations Council, hopes to continue in that office until his term

expires in October, 1955.

The new appointee is a member of the Mohawk tribe and was born on the Six Nations Reservation. A veteran of the Canadian Army, he served five years in Canada, the United Kingdom and on Continental Europe. For the past six years he has operated a garage and wrecking yard on the reservation. Mr. Moses ends 30 years in the Indian Affairs Branch service, having been assistant agricultural fieldman for Ontario reservations from 1924 to 1942, after which he joined the local office staff as estates and land titles' clerk.

Born on the Six Nations Reservation, he is a member of the Delaware tribe. He was educated on the reservation and at the Ontario

Agricultural College, Guelph. During the First World War, he served in the Canadian Army.

Long known for his interest in farming and especially as a plowman, Mr. Moses has been a director of the Ontario Plowmen's Association for the past 25 years; he is also a past-president of the association. He is secretary-treasurer of the Six Nations Plowmen's Association and a director of the Six Nations Fair Board and the Six Nations Agricultural Society. Mr. Moses, always showing an intense interest in Indian lore, is a past-president of the Brant Historical Society and is still on the society's executive. A speaker of outstanding ability his services are much in demand in this respect.

In 1949, he was manager of the all-Ontario plowing team which went to the United Kingdom. Until 1942, he judged many plowing matches throughout the province during his duties as assistant agricultural fieldman.

He farms three miles north of Ohsweken.

Mr. Powless was first elected to the Six Nations Council in 1940. After urging his people to volunteer their services in the armed forces in Canada during the Second World War, he resigned and joined the army in 1941. In 1950, he again sought office and was elected chief councillor. Last October he was re-elected to that post.—Brantford Expositor, March 10, 1954.

Bella Bella

(Continued from Page 5)

ap two microphones, one on the stage and another outside the hall, to the public address system. This performed the trick of a radio-phonograph which is a common boat and land intercommunication here. We pretended to radio-phonograph to Santa Claus who in turned phoned back. This baffled the youngsters, but they were glad to see him. He brought each of the one hundred and forty children a gift. The money for the gifts was raised in the village. The Hall Committee donated \$48 from a show. The Senior Club put on a Variety Dance and raised \$42. The rest was donated by children to make a total of \$103 worth of gifts which were chosen and gift-wrapped by Eatons.

We had a feeling that there wouldn't be very many people to see our program because most of the men from the village were out fishing. But, they did not fail us and made a good job of advertising the concert. The brought a whole fleet of herring fishermen to see the Bella Bella Concert. There were men from other villages from Prince Rupert to Vancouver Island. It was a record attendance. The proceeds of a hundred dollars will be used to pay some expenses and to buy a mimeographed machine for the school. We plan to publish a quarterly school newspaper.

Some boys and girls meet weekly in the evenings to correspond with children around the world; and to do shellcraft, woodwork and some photography.

Boys and girls of Bella Bella Indian Day School, Campbell Island, B.C., would be glad to correspond with any boys and girls from other schools.

JOHN BAYDOCK,
Principal.

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Old Religious Cree Beliefs

(Continued from Page 1)

without one blanket or robe to cover him, lies down.

As the night approaches, he is lonely and feels the coldness of the air. He is afraid but he knows he has to have courage, if he is to be a man. He hears the wild cry of the coyote; all the night sounds of the prowling beasts are let loose; the owls hoot; he lies there alone — a small boy — he cries, no: only because he is lonely but in order to draw to himself the pity of some spirit that may be.

He sleeps at length — he does not eat nor drink. Morning dawns and he lies down all day and his senses, because of taut nerves, are acuter and he is in a condition to sense whatever "spirit" influences may pass. It may come the first night, the second, or the third night if he stays that long.

When it does come and he has his dream there is no doubt in his mind. An old man had appeared in his dream, had given him some supernatural procedure he has to follow when he makes the dance and when he desired the help of his "Grand-father" (i.e., the spirit). He goes down the hill and walks home to the camp. He had matured into manhood and from thence the companionship of boys is not pleasure to him. The strain of the experiences of the nights he spent alone and his dream have given him a sense of power and a feeling of responsibility.

No one asks him any questions but he may tell his father what had happened. In due time he

may make a dance at which "his song" will be sung. He will ask for blessings on the camp from his "grandfather" but also, intercessory prayers, will be made to the Supreme One, i.e., "Kissa Munito."

Like all other gifts given to man, he will be using his gifts for the good of his fellow Crees or he may abuse the gifts. In any case, he becomes prominent, loved or feared, as the case may be.

Many are the stories told of battles, hunting, love affairs, etc. into which are interwoven the powers given to Indians by spirits.

This explains why there are so

many Cree dances. The Sun dance, i.e., the dance dedicated not to the Sun but to the Thunderbird (Peyasew) is the highest expression of the tribe's devotion; while the Thunderbird is prayed to, intercession is made to Kissa Munito.

This then, in sort, is the Cree Theology; not so much different from that of other tribes East of the Rocky Mountains. This was what the early missionaries looked on, as from the Evil One, but it was the result of the Cree Indians groping around for a God in the spiritual darkness of the past ages.

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