

# **the NATIVE VOICE**

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## Debate on Who Owns B.C. Lands *-See Page 3*

NATIVE NON-PARTISAN POLITICAL PARTY

*-See Pages 7, 8*



### *Eskimo Mother in Strange Surroundings*

**FAR FROM HOME** in strange land of strange people, Martha Apatok was still able to enjoy happy Christmas at Charles Camsell Hospital. And for six-months-old baby Ida, it was day of pure wonder. Turkey dinner was something new and exciting for 18-year-old mother and most of 40 other Eskimo patients. They enjoyed white man's feast—but they would have relished a taste of rich seal meat.

Continued from Our January Issue

# Rev. G. F. Hopkins - Northern Missionary

## CONCLUSION

FOR two Conference years, I was pastor at Munroe, Washington. Then two years with the Summit-Grace work till June, 1933. At the Conference that month, I asked for retirement, being now lacking one month of 71 years of age. Our retirement age is at 65 with the option of continued active service if the member of conference wishes to continue in "Effective Relation" and the conference so wishes. Thus, I was six years over the time I might have been retired, or could have asked for the retired relation.

Though retired, I was appointed as "Supply Pastor" of Grace, Tacoma. At this writing, early in January, 1934, I have served as a local preacher, in the Indian work in B.C., then on trial in annual Conference, and then full member of conference, plus the half year since I retired in June, 1934, a total of fifty-one years and nearly two months. The work was the Lord's. I thankfully tried to do the best I could throughout all these years. The results are in His hands. My wife has greatly aided in the work all times and in all places, often doing more work than her strength and health warranted. We are still working in our present charge.

We had four children born to us, Rhoda Mae Zeddilzous, at Skidegate, Q.C. Is., B.C.; George Franklin, Jr., at Greenville, Naas River, B.C.; Winnifred Jane, Bella Bella, B.C.; and Vernon William at Centerville, South Dakota. These are all alive.

A FEW words in closing. During my first year in B.C. I was almost compelled to have a small building to live in while with the Bella Bella Indians during the

finishing season at River's Inlet. Lumber was given by the white people at the two fisheries at the head of the Inlet and I erected with my own hands a little one-room shack, with a lean-to roof.

From then at intervals it has fallen to my lot to be missionary, or pastor, or District Superintendent, where church buildings or parsonages have been built, repaired or remodelled.

In B.C. I mention finishing church and building parsonage or mission house at Skidegate, Queen Charlotte Island. Port Eslington finishing the church. Here we made the pews also. Aberdeen repairs and a little finishing. At what we called then Carthu's cannery a new church. Started one at or near the mouth of Skeena. A new church at Bella Bella, aided in starting church building at Bella Coola, and was in charge of the work at River's Inlet, while W. H. Gibson, then a Lay Worker, was supplying the work there. Largely by his help, two churches were built. I also aided the Indians where we were in getting out bills of lumber and often the erection of their building, that they called "White Men's Houses."

IN SOUTH DAKOTA, a parsonage during the depression years of 1893-94. Centerville, repaid the church and parsonage while still depression was on 1894-95. New Church at Flandreau. A brick church of the most up-to-date type then, at Brookings.

At Aberdeen, head of my District, I aided in a church building that has sometimes since been called the Cathedral of Methodism outside of the larger cities of the West. The pastor in charge had never to undertake a new building enterprise, so it fell to my lot to give a great amount of time and other help to their build-

ing committee.

Twenty-six new, remodelled, rebuilt, or greatly improved churches and several parsonages were advised by me during my five years as superintendent of that district.

In Oregon, the parsonage at Dallas, repaired; Gresham parsonage rebuilt most of it.

In Washington, a parsonage bought at Raymond, though we never had the pleasure of living in it, but it has been a joy to all pastors since. A modern brick church, and a parsonage, at Sumner.

Add to this the financing of these, and the raising of past debts on others, the keeping up and extending in all ways possible the temporal and spiritual interests of all charges served, has given me a very busy life.

BESIDE the spiritual advancement and the turning from heathenism in the various Indian Mission field in B.C. we sought at all times and places to give the natives wherever contacted a better knowledge of God thru Jesus Christ our Lord.

We had revivals and ingatherings on our charges each year. With the help of other pastors, or by hired Evangelists, or by my own work, many seasons of refreshing from above have cheered our hearts.

My call to the Ministry was clear

and distinct. Soon after my conversion at about 11 years of age, God gave what to me was a clear call to be a preacher. In later years relatives tell me that as a little lad of 3 or 4 years of age I would get the family and any relatives with us, and preach to them. It may be God was thus early calling me, I know not. Three texts of the Scripture have greatly aided me \*\*\* Jer. 32. 17—Luke 22. 27 (If Christ one that served, I must also). and Acts 24. 16.

May, 1937—I am now closing my third year as Retired Supply of Le Sourd Meth. Episcopal Church, and expect to be appointed for next year also.—Geo. F. Hopkins.

\*\*\* "Ah Lord God! behold, thou has made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee."—Jeremiah 38:17.

For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth."—Luke 32:27.

"And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men."—Acts 24:16.

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# B.C. Lands 'Stolen' - Indian Group Asks Pay

VICTORIA. — The provincial government was asked last month to settle a debt amounting to millions of dollars with the B.C. Indians for land it acquired without payment.

The request was made by Andy Paull, president of the Grand Council of North American Brotherhood, who called upon Attorney-General Gordon Wismer at the Legislative building.

The stockily-built Indian, a former lacrosse player and coach, said the government owed money to the natives for approximately 348,000 square miles of land in the province which, according to law, rightfully belonged to the Indians.

## ASKS EARLY MEETING

The attorney-general was asked by Mr. Paull to meet as soon as possible the B.C. Indians in council to discuss the whole question of the native title to lands in the province.

The Indian, armed with legal documents, told Mr. Wismer that even the land on which the Legislative buildings stand, rightfully belongs to the Indians according to past treaties and orders-in-council.

"Even the land where the City of Victoria now stands belongs to the Indians," Mr. Paull said. "If you were to pay us for all the land you acquired from us without payment, the province would be bankrupt."

## SUPPORTS CLAIMS

In support of the claim of the native population, Mr. Paull produced a copy of the proclamation of

King George III, issued in 1763, which ordered the crown to pay for any land acquired from Indians.

The leader of the native organization also had other documents to support his claim. One of these was a decree of Queen Victoria in 1858 which requested that all lands acquired by the crown in B.C. be paid for to the Indians.

Another was the report of 1875 of Honorable T. Fournier, minister of justice, and approved by the governor-general-in-council

## B.C. DELINQUENT

The report said that with the exception to land on Vancouver Island given to the Hudson Bay Company, the Indians had never surrendered any other parcel of land in the province.

The report added that it was the duty of the crown to pay Indians for any land it acquired in the province.

The Indian spokesman said that B.C. was the only delinquent province in Canada in its dealing with Indian rights to land.

## BRITISH FAIRER

"The province has only bought a few parcels of land from the Indians," he said. This includes land at Sooke, Saanich, Nanaimo, Puntledge and Rupert."

When Canada was under British rule the Indians got a fairer deal because Englishmen were more conscious of their duty, he said. Since Confederation the Indian rights had been pushed aside by both the federal and provincial governments he added.

"We were never conquered and the government has never met the Indians in council for a discussion of native title to lands of B.C."

## Historian Admits Indians 'May Be Half Right'

VICTORIA—Lay that tomahawk down, Maisie! Lay that tomahawk down. . . .

So chants Historian Bruce McKelvie following the war whoop from Maisie Armytage-Moore which sounded across the straits from Vancouver after he said there is no cause for worry over claims of B.C. Indians that the country was stolen from them.

Mrs. Moore, long-time champion of Indian rights, who publishes the monthly paper "The Native Voice," said she has a tomahawk sharpened for anyone who tries to rob the B.C. Indian.

## WAR TO DUEL

She said also she will continue her campaign till the Indians get "the millions of dollars" they say the province owes them for land, and "I want to duel with Mr. McKelvie."

Not so Mr. McKelvie. He was quick to agree that Mrs. Moore and the Indians may be "half right."

What he said was that records in the provincial archives show that the land on the southern end of Vancouver Island was purchased from the Indians.

## LEGAL SNARL

He made no reference to the mainland situation.

In fact, another search of the archives by the prominent Daily Province newspaperman, who has written several books on the early days of the Indians in B.C., reveals the colony of B.C.—apart from that of "Vancouver Island"—did not negotiate treaties of extinguishment of Indian possessory rights to land.

## RECORD CLEAR

"Whether or not the setting up of the system of reserves by the Federal Government when it took control of Indian affairs constitutes a relinquishment of title to the crown is a matter of legal interpretation," he says.

"But the record is clear that Indian titles were surrendered by the Indians of most tribes at least on Vancouver Island; and that no definite agreements were signed in colonial days with the tribes on the mainland."

## BIGHORN CREE RESERVE NOTES

HOUSEHOLD EFFECTS of Mr. and Mrs. W. Rabbitt were moved onto the Bighorn Reserve recently where their children will attend the day school.

JAKE HOUSE, SILVER ABRAHAM and Wallis Wildmas are

visiting Marley Reserve.

MR. AND MRS. PHIL POUETTE have moved to Marley to live with their son.

MR. AND MRS. JOSA WILDMAN left for Morley recently where Josh will build a house for Flora Beaver.

## Line From David

To Native Voice,  
429 Standard Building,  
Vancouver, B.C.  
Dear Madam:

Having the opportunity to drop you a line or two about my adventure. Since I joined the army, first I saw Pearl Harbour, and then Yokohama, Japan; the front line of Korea since I saw you last. Well, as far as I am concerned, on the other side of the picture we have to do our share in this war again as in the last one. It is a grim business but we have to do it again. The right way to look at it is fight for freedom. Hoping this scrap of paper will find you in the best of health and a most prosperous New Year, with greater ambition and success, especially in the nature of leadership of B.C. Indians who lead the way to sense of humanity in walks of life. We have had a very nice Christmas and New Year, as you folks at home. But I miss my Vino, our favorite drink in Italy.

I close with my sincerest gratitude and good luck to you all.

As ever yours sincerely,

DAVID.

From K800258  
Pte. David Benoit,  
2nd Princess Pats L.I.  
Active Service, Korea.

## Real Compensation For B.C. Indians

THERE appears to be some danger that the plea for justice for the British Columbia Indians will push itself into the realm of the ridiculous and be laughed out of court. It is worthy of a much better fate.

It is not easy to take seriously either the argument that the Indians are the real owners of virtually all the lands in the province and should be compensated for them, or the counter argument, dug out of the archives at Victoria, that the Indians have already been compensated, by the payment of \$75 made by Chief Factor James Douglas over 100 years ago. And there lies the danger.

The Indians laid their case before a joint Senate and Commons committee at Ottawa more than 20 years ago, and lost. Now, they carry their plea to Victoria. No government and no court can, of course, make them the fantastic award they are suggesting. Nor do they really expect such an award.

This is far from saying, however, that the

Indians have no case. They have a case against the white man, but it is not so much a case for compensation for lands occupied as it is for more considerate, more humane, more intelligent treatment than they have received.

The white man's sin is that all his plans and arrangements have tended to hold the Indian at arm's length as a sort of inferior instead of accepting him into the Canadian family and helping him along.

Perhaps it is inevitable at first that the Indians should be segregated on reserves. But such segregation is no longer satisfactory. The thing to do is to make the Indian a Canadian citizen equal in privileges and responsibilities to any other Canadian citizen. That is better than keeping him an Indian and apart. But, when we make him a full citizen, there is no reason why we should require him to sacrifice his aboriginal rights.

—Vancouver Province.



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## Why One Indian Chief Opposes New Bill

I AM a member of the Six Nation Confederacy.

From time to time I read an article concerning the revision of the Indian Act of Canada. It seems all the Indians who are concerned about that Act want to reject it. Of course, we of the Iroquois Confederation are opposed to any Indian Act.

There is no doubt that some of you people know that we have treaties made with the white governments; we existed before that Indian Act was put in force by the Canadian Legislature. We have treaties that go back when this country was under the French regime, and I am sure they were made for as long as the sun shone, the grass grew, and the river flowed. The British acknowledged it, and as I understand you people believe in living up to your treaties, pacts, proclamations, etc. I believe this is why you are fighting the North Koreans at five thousand miles away to live up to your agreements. Of course, the man on the street doesn't know about the revision of this Indian Act. Being merely a chief of the Iroquois Confederacy myself, I don't know much about Bill 267—just enough to reject it altogether. We were never consulted about that Bill.

Of course, I understand that it is against the Department of Indian Affairs doctrine to consult an Indian to find out what is best for him. But remember this, we don't vote to appoint any member of that Department or any member of your government, and yet when there is a war we are called for military service. Perhaps I'm not too well versed in your laws or Constitution, but I have a sense of justice and, above all, like fair play. We would like to co-operate with you people as we have always done in the past. We have fought wars side by side, even though we never voted to choose your government. We figure that your government is a just one, and I'm sure that you people will want to respect those treaties, proclamations, etc. If you have any doubts about our rights as Iroquois Confederacy, look in the Royal Proclamation, 1763, signed by Sir William Johnson for His Majesty George III. We would like the treaties respected—the sun is still shining, the grass still grows, and the rivers are still flowing.

I'm sure you people don't know much about our lot. We have an Indian Agent appointed by the Department of Indian Affairs, and whenever an Indian has any complaints or grievances he must see this agent, and he'll decide whether it's worth reporting to the Department. If he decides it's nonsense, then he'll forget about it. He has that power: in other words, without his recommendation you can make any kind of report to the Department, and they will not listen to you. If that's democracy, I don't want to be assimilated to that doctrine. I want to stay an Iroquois of the Confederacy. I hope I've made myself clear—this is the best I can do in your language.

I have never been to English schools, so I hope you'll overlook any errors, and I'd appreciate very much if you'd be so kind as to print this in your columns. Thank you.

CHIEF PETER DIONNE.

Caughnawaga, Que.

## Help For The Indians

THREE years ago a Parliamentary Committee in a comprehensive report recommended a new deal for Canada's native Indians. Last summer the Federal Government presented a bill so glaringly evasive of the intent and purpose that it drew protest across the country. The measure held out vague prospects of citizenship rights and responsible municipal government to Indians when they should "qualify," but provided no improved educational facilities by which they could do so. It told them they were on their own resources, but that the realization of their ambitions was at the "pleasure" of the Government. The hodgepodge was finally withdrawn for further consideration.

Like immigration, also a Federal function which was so bungled and neglected that Ontario had to take the lead, Indian administration is being laid in the Provinces' lap. Now the Quebec Government has taken action on its own initiative. It plans to grant 4,000 Indians in the Lake Mistassini area their own municipal self-government. But, unlike Ottawa's proposal, it will provide them with schools, social welfare establishments, facilities for modern homes and assistance in setting up and conducting their administration.

The Quebec action could be the pattern for what other provinces may also have to do in lieu of Ottawa action. The fact that in the 140,000 square miles involved in the Quebec program the fur catch happens to be the major product is only incidental. The same principles apply whether the product is fur, or wheat, or handicrafts. Aside altogether from humanitarianism and justice, Canada is neglecting a potential human resource, no small matter in a nation of such limited manpower as ours. In the words of a Quebec Minister: "Indians are a proud people. They will not accept gifts but they will accept help which they consider is only a loan."

Having failed to see these practical factors, Ottawa must at least feel bound to co-operate where others take the lead. If, as in Quebec's case, a Provincial Government of necessity initiates a plan, underwrites it and provides the technical help required, Federal responsibility is in no sense diminished. Both the financial and jurisdictional lines have to be clearly drawn and honored. A workable program for the Indians is shamefully overdue.

—An Editorial in *The Globe and Mail*.

## A National Shame

PROMISED now at this session of Parliament is a revised Indian Bill. Canada has been long enough getting around to this. It has been three years since the parliamentary committee reported recommending a better deal for the native Indians.

Our lack of concern for the Indian is one of our national shames. We herded him on to reservations, there to die out.

What we have been calmly allowing to happen is told in federal health department figures. These show that while the tuberculosis death rate for all Canada was 37.1 per 100,000 in 1948 and 30.5 in 1949, the TB death rate among our Indians was 549.8 in 1947 and 480.1 in 1948, the latest year cited.

Geological records show TB was a rare disease on this continent before the white man came. We brought it to the native Indian with our civilization and religion.

With almost undisturbed conscience we have watched it kill him off by tolerating for him a TB death rate 15 to 16 times greater than our national average.

It is not much of a recommendation for our civilization, religion or our plain sense of what is right. —*News-Herald*.

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# Deals the Indians Lost Out On

By J. S. MATTHEWS  
Vancouver City Archivist

Some shameful things have been done to Indians about Vancouver.

Take Khay-tulk's cottage at the end of the Pipeline road, Stanley Park. His English sobriquet was "Supplejack."

It was built long years before the white man came by his father, Khahtsah-lah-nogh, who died, and then Khay-tulk died, and the cottage was occupied by Khay-tulk's widow and children.

Then, one day while they were at breakfast, someone began banging outside. They rushed out and indignantly inquired what was being done. The surveyors had cut a notch in the corner with an axe;

## Massett Man Passes at 80

The death of Roger Wiat occurred at Old Massett on Dec. 10, 1950 after a long illness. Mr. Wiat who attained the age of 80 years, was a highly respected citizen in the village. He had become a Christian under the influence of the late Canon J. H. Keen and from the first took an active interest in the choir, then as a Church Army Captain and later as a Lay Reader.

On Tuesday afternoon a large congregation attended the funeral service in St. John's Church, which was conducted by the Rt. Rev. J. B. Gibson, Bishop of Caledonia, assisted by Rev. M. S. Young, incumbent of the parish. The choir under the leadership of Eddie Jones rendered the anthem "Gracious Father," and a quartette composed of Mrs. Emily Parnell, Mrs. Hester Marks, Victor Thompson and Eddie Jones sang "Oh that I had Wings." The hymn "Lead Kindly Light" was sung by choir and congregation. Mrs. Marjorie Williams presided at the organ.

The procession from the Church to the cemetery was led by the village band followed by the robed choir. The hymns at the Committal Service were "Jesus Lover of my Soul" and "Abide with Me." The selections played by the band were "Rock of Ages" and "God Be With You."

There were numerous floral offerings attesting to the esteem in which Mr. Wiat was held.

He leaves his widow to mourn his loss.

they were told the white men were going to build a road to their cottage; it would be a grand thing to have a road to their cottage; their land would become very valuable if they had a road.

The road is there yet, the Park road around Stanley Park. At the time it served the contractors laying the water pipes across the First Narrows. The old Indian cottage was destroyed, it was in the path of the Park road, and the Indians moved.

## Wedding At Kispiox United

Kispiox United Church was the setting for a very pretty wedding on January 12th, 1951, when Gloria Louise, eldest daughter of Mr. and Mrs. Jeffrey Harris of Kispiox was united in marriage to Mr. William Blackwater, son of Mr. and Mrs. James Blackwater, also of Kispiox.

The bride, who was given in marriage by her father, was beautifully gowned in white net over taffeta, with a floor length veil flowing from a halo headdress; she wore elbow length gloves. Her ensemble was completed by a lovely bouquet of pink roses and lilies-of-the-valley. The maid-of-honor was her cousin, Miss Margaret Harris, who wore blue nylon sheer over taffeta with a corsage of carnations. The Misses Barbara Harris, Mabel Blackwater and Ruby Green were the bridesmaids and wore pink organza, white taffeta and pink taffeta respectively, with corsages of pink carnations. Little Miss Vina Joy Morrison was the flower girl and was very cute in a white outfit. Miss Vivian Muldoe, in pink taffeta and Miss Clara Johnson in white taffeta, acted as train bearers.

Mr. David Blackwater performed the duties of best man to his brother. The ushers were Walter Harris, Robert Stevens, Bobby Stevens and Walter Blackwater.

Mrs. Harris, mother of the bride, was gowned in navy blue crepe-de-chine with a corsage of pink rosebuds. Mrs. Blackwater, the groom's mother, wore a gown of royal blue.

Rev. Matthews of Two Mile performed the marriage ceremony and Mr. Leonard Leighton presided at the organ. During the signing of the register, "I Love You Truly," was played.

Following the ceremony there was a banquet and wedding dance at the Kispiox Community Hall. The beautiful three-tier wedding cake was topped by a miniature bride and groom under a wedding bell.

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

Was there any compensation, you may ask? None that I ever heard of. The white man simply "swiped" both cottage and land—they were only Indians.

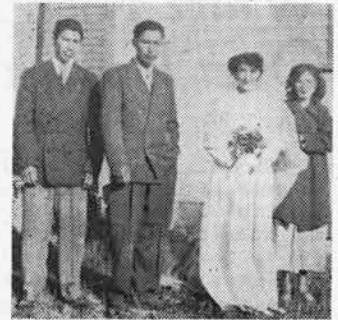
Take the Kitsilano Indian Reserve, which W. J. Bowser thought he had bought for \$300,000. I have the figures for that somewhere. Recollection is, that about \$125,000 was deducted for various white man's charges, and the Indians got what was left.

Then, again, about 1927, and the footings of Burrard Bridge. Of about \$44,000 arbitration award the Indians got about \$14,000; the white man charged them about \$28,000 legal expenses.

No wonder August Jack Khahtsahlano once said to me, "I don't think much white mans."

White men tell the Indians they got title to our lands from the Queen. The Indians ask, "Where did the Queen get her title from?"

## Indian Time . . . Love Time



JIMMIE AND HIS WIFE, Centre Congratulations are in order to Chief and Mrs. Jimmie J. Antoine of Stoney Creek, Vanderhoof, our Northern Editor and former Chief of Stoney Creek Band. They were married before Christmas but we have only now been able to get a photograph of the bride—Indian time — "Jimmie sure can pick 'em and The Native Voice wishes our old pal Jimmie and his charming wife a long and happy life—God bless them.

## Believes "Native Voice" Promotes Racial Bias

Quatsino, V.I., B.C.  
Jan. 13, 1951.

Editor, NATIVE VOICE:

Dear Sir: Enclosed please find my subscription renewal to the "Native Voice." While I find the paper interesting and unique in giving expression to the Native point of view I deplore its encouragement of racial hate, especially in these sad, disturbed times.

When you consider that the paper is eagerly read not only by educated but by half-educated Indians, such articles as the hymn of hate published in one of your recent issues holding up the white man in general as a contemptible object with no good in him must have had a deplorable effect on immature minds with no knowledge of their own history. If such articles must be published it is only fair that the other side of the picture should be shown. The Indians were not all lily white and innocent!

Granted the white man did him grievous wrong, the white man too has much to forgive. The Indians were horribly cruel not only to the white invaders but to their own countrymen. Many of them have no knowledge of their own history beyond legends, and have no idea of the horrid tortures inflicted by them on each other as well as on the whites.

I am a teacher in an Indian village, the only white woman there. I am very fond of the people and they have lately given me a name which means, "a prince who is loved by all," so you see I speak in no spirit of animosity.

I regret that your paper continually fosters a spirit of resentment and racial prejudice.

Surely the Indians can be encouraged to fight for redress of grievances and to give expression to them without so much bitterness? If they insist on dwelling on ancient wrongs for which the present generation is not responsible, we are equally justified in holding them responsible for the iniquities of their forefathers.

I continue to subscribe to your paper because I like to know what people are thinking but I deplore its tone and the effect it has on my own semi-literate community.

This letter is not for publication. I do not wish to stir up any further strife. I cannot hope that it will effect the slightest change in your policy but it is worthwhile remembering that what one person says is likely being thought by a great many more.

Yours truly,

(Mrs.) MARY HAWKES.

My husband says this letter should be published, so I leave it to you. He says it might do some good, but I have my doubts.

The NATIVE VOICE has never wittingly lent itself to the promotion of racial prejudice and is most certainly opposed to this evil. We do not intend to go into this matter deeply at the moment (perhaps some of our readers will). We do wish to say that it is inevitable that Natives will link the ancient wrongs committed by white men to the white people of this gen-

(Continued on Page 7)

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# White Man Given 'Benefit of Doubt' Over Indians in Missing Money Case

To the Editor.  
Dear Sir:

I wish to draw to your attention the details of the trial at Cumberland on January 10 of Gordon Joseph White—alias Lennard Griffin, who was charged with the theft of \$550.00 from Mr. and Mrs. Frank Dawson of Alert Bay. The case was brought before Judge L. A. Hanna of Nanaimo by Constable O. H. Zern of the Alert Bay R.C.M.P.

Having been present as an interpreter at this trial, to speak on behalf of Mrs. Dawson, who, like myself, is a Kingcome Inlet native, I heartily agree with her statement in the Sun paper that the trial was an insult to our people to say the least.

If the learned gentlemen of the court would rather take the word of a man with a police record running into years against the word of two sober and good living people who's only fault is that they are Indians my opinion of the white man's justice has been rudely shaken if this is a sample of such. I wish to state the facts of this case:

This man White's exploits appeared in two items in the Thursday, January 11 edition of the Vancouver Sun. He is being held for trial on burglary charges. There was also an account of his daring attempt to escape from police custody at Nanaimo by leaping through two plate glass windows

## Promenade Deck

White boarded the Catala on the evening of November 11 at Vancouver. Mr. and Mrs. Dawson and their small son were also aboard, returning to their home after visiting their sick daughter in the Nanaimo Indian Hospital. The state-room of this couple was on the promenade deck. On retiring Mrs. Dawson had opened the window about eight inches as the state-room was overheated. She noticed a man standing a few feet away staring in and told her husband. Mr. Dawson looked out and saw the man but didn't attach much importance to his presence. He pulled the curtains over the open window and retired.

Mrs. Dawson was awakened around midnight to see her hus-

band's trousers which he had laid upon a bench, disappearing through the window. She awakened her husband who could not give chase until his wife had found a pair of trousers for him. When Mr. Dawson rushed out of the stateroom he saw three men in a group, the accused being one of them. No one else was around and he was afraid to tackle the men, fearing them unscrupulous enough to heave him overboard. He went and aroused the purser and laid his complaint before him. The purser wired ahead for the Alert Bay R.C.M.P. to meet the boat and perform the search when they docked at Alert Bay at 3 p.m. the following day. This gave White over twelve hours grace.

When Constable Zern questioned White in the second cabin class accommodation he asked the accused his name and he replied "Lennard Griffin." The man's belongings were searched. Found among his effects were papers made out in the name of Gordon White of New Westminster. The accused admitted that to be his right name, saying he was going North to take on a job in his cousin's stead and so accounting for the change of name. The paper on which was the name Griffin which he first showed was a slip entitling him to passage North at the expense of the company he was to work for. He claimed to have only four dollars odd in money.

## Strange "Coincidence"

In the search of White's person, the R.C.M.P. officer found a roll of bills concealed inside the accused man's sock amounting to \$480.00. Asked to explain, White said he had forgotten about it. Mr. Dawson had reported the loss of \$550.00 in denominations of fifty dollar bills and fifteen twenty dollar bills. These found on the accused were four fifty dollar bills and fourteen twenty dollar bills. Zern arrested White. A preliminary hearing was held at Alert Bay.

White was taken to Vancouver and then to Nanaimo where he was out on bail when re-arrested for breaking and entering and also on a vagrancy charge.

When the case appeared before Judge Hanna, unfortunately the Dawsons were not represented by counsel, having been advised that it was not necessary. I was asked by the police to be present at the trial as an interpreter for the Dawsons. White's lawyer objected vigorously to my being there, saying that Dawson could speak for himself. I wish to state that Frank Dawson has only had about a year's schooling. That doesn't give a man much chance of standing up to lawyer's cross-examinations.

Crown Counsel H. A. MacIver prevailed upon them to let me speak for Mrs. Dawson who does not speak English. After the court had heard Mr. and Mrs. Dawson's evidence, also that of Constable Zern, White's lawyer made a motion that the case be thrown out of court because there was nothing but circumstantial evidence.

Judge Hanna said he could not judge the case till he had heard White's testimony, whereupon White's lawyer told the Judge he was not prepared to put White upon the stand. He asked an hour and a half recess to prepare his client. The recess was granted. After the court had again convened White was put on the stand. This is the story as I heard it.

## Saved From Wages

To where he got the sum of money on his person he replied he had saved it out of wages over a period of a year and a half. He told of arriving in Vancouver on November 10 with the said money—\$480.00. The following day he and his girl friend went drinking. They consumed three bottles of hard liquor which he claimed his companion paid for. This drinking orgy was supposed to have taken place at the Castle Hotel, the location is 750 Granville St. White claimed he was only a few blocks

(Continued on Page 14)

# Indian Delegates Meet Minister On Act Changes

OTTAWA, Jan. 8. — Citizenship Minister Harris and a delegation of Six Nations Indians today spent 4½ hours discussing changes to the government's Indian legislation.

At the conclusion of the meeting, Mr. Harris said he had received some "very thoughtful" suggestions from the delegates, all from the Six Nations tribe at Brantford. The delegates included Chief Councillor E. P. Garlow, Councillor Leonard Straats, Secretary Arnold Moses and Reginald Hill, an Indian school teacher.

Mr. Harris said the delegates urged some changes in clauses of the bill presented to the spring session of parliament last year. They also suggested additions to the bill to be presented to the coming session in a revised form.

The bill, originally due for passage last year, was withdrawn after protests against its provisions both by Indians and opposition members of parliament.

Mr. Harris said revision of the act is practically completed. He still has to meet a few more delegations of Indians, but the legislation will be ready for presentation during the current session.

Since the last session, Mr. Harris has met representatives of most Indian bands in the country.

The legislation is expected to give Canada's 130,000 Indians a more active role in the administration of their affairs. For instance, Indian bands will have to give their consent before expenditures are made by the government out of the capital moneys of the bands.

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# 'We Will Not Be Pushed Around' Says Native Non-Partisan Head

B. C. Indians' fight in Victoria for payment of lands "bought" from them by the white men has resulted in their forming a new political party.

The new party—Indian Non-Partisan Party—has been quietly organizing for months but indignation over the Victoria doings resulted in a sudden disclosure of the party last month slightly before schedule.

One of the leaders is Guy Williams, Steveston fisherman.

## RUN CANDIDATES

The new party intends to run candidates for election in both provincial and federal fields, and spokesmen say: "We will support the candidates—Indian or white—we feel are qualified."

Aim of the party is to supply the



GUY WILLIAMS

government with men who will take care of the Indians' affairs.

Mr. Williams, a representative to 1947's federal Indian Affairs talks, declared that statements of historian B. A. McKelvie in Victoria that Indians signed treaties for B.C. lands with the govern-

ment were invalid.

"We remember hearing the rich Nanaimo coalfields were sold for a bottle of rum," he said.

## DEEDS, LA W

"We were under the impression that we native Canadians were then considered primitive savages," the husky fisherman said. "How then could we sign deeds? How could we understand the intricate mazes of the law?"

He claimed that when the Indians signed the "traps drawn up by the Hudson's Bay Company" that the marks made by them "were guided by the white man."

The Indians who have fought in two world wars "will not be pushed around," said Mr. Williams.

## FIGHT FOR RIGHTS

"We now have votes and we have formed our Indian Non-Partisan Party and with the help of our thousands of sympathizers will fight for our rights."

On the formation of the INP, Mr. Williams said "we are doing this to protect our unsundered land and the future of our children."

"We have always backed the present government and hope to do so in the future. There will be no clashes as long as the Indian is treated justly."

## Native Play Over CBR, On Feb. 23

A radio play by Dorothy Livesey, called "The Fountain", dealing with life in a British Columbia Indian village, will be broadcast on Vancouver Theatre, CBR, Friday evening, Feb. 23, at 8:30 p.m.

## Bella Coola Names Officers

THE ANNUAL MEETING of the Bella Coola Band was held at the "Noo-halk" Community Hall for the purpose of electing officers for the year 1951 and also to discuss much important business that concerns village life.

MR. PAT SCHOONER was elected chairman and Alex Pootlas general secretary. This meeting was attended by approximately forty voting members.

The first item on the agenda was the election of Band Councillors for the year 1951 with the result that Pat Schooner, Alec Pootlas, Nathan Clallimen and Albert Siwallace were unanimously elected.

A LIGHTING PLANT that has been on the minds of the Bella Coola membership for a number of years was again brought up for discussion and this time definite decisions were made. It was moved by Chief Sam Pootlas and seconded by Joe Saunders Sr., that a Turbine power plant be erected this year. This motion was carried unanimously.

COST OF INSTALLING this Turbine plant would cost approximately thirty or forty thousand dollars and this expenditure was well favored by the people of Bella Coola.

This plant, though costly, is the only course open for the Natives as there is no other way in which power can be had. Thus the decision to put forward the above motion was favored by all.

## Racial Bias

(Continued from Page 5)

eration. Is not the Native still governed by white men with little or no control of his own destiny? And is not the outmoded, oppressive Indian Act still in effect? The association is natural but we agree that there must be a differentiation between white men in general and the men who are more directly responsible for the conditions under which Indians are made to live. But emotions still live in the breasts of our Native people, and it is only natural that these emotions will find expression, even though their target should, we admit, be kept in its proper focus.

—EDITOR.

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# Native Non-Partisans Hold First Meet

The first of a series of meetings was held on Thursday, Feb. 8, by the Indian Non-Partisan Political Party at 975 Denman Street, Vancouver, B.C.

Mr. Guy Williams outlined to an enthusiastic representation of high ranking Native families, from coastal areas, representatives of Queen Charlotte Islands, Alert Bay, Bella Bella, Fort Rupert and other areas the aims of the newly-formed party. Letters have been received from Skeena River and other districts and even from the Battle Front of Korea promising their support.

Mr. Williams stated that the women members will hold equal office with the men. This is in line with the policies and customs that prevailed before the white man came to this continent—Equality of Sex—Women held high office with their men around the Council fires.

Mr. Williams said that the Deputy Leader of the INPPP will be a woman. Representatives of high-ranking Native families of the coastal areas were present at this meeting.

It was the unanimous decision of the members present that a demand be made to the Provincial Government to bring pressure to bear on Ottawa to recall the amendment made to the Election Act, whereby Indians were forced to sign a waiver signing away their rights before they could receive full Citizenship. If this support is not forthcoming possibility might be that the Natives might make their displeasure felt in the next provincial election.

## Letter to Publisher

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Dear Mother:

Here I am again by Rice Paddy Field and listening to crows—Ca Ca—and winds blowing freely. It seems like a real peaceful world that we are living in. Answering your most welcome letter of January 15th, I am glad to hear that you are all well. However we are all well in the PPCLI somewhere on Korea Rice Paddys.

I was really surprised to hear about the forming of the new party, I mean the INPPP, which will strengthen our political Tomahawk. We just got to fight for our right, the same as we do on the Front Lines. I wonder what is in store for us back in Canada whenever we get back to Canada. Will we (Indians) be thrown out of cafes and hotels (as they were in Vanderhoof) if the people still believe in prejudice. Why do we have to get our Rum Ration here. I hope that this will be taken into consideration in the near future. Tell Terry to stay home, I will finish the job myself. I would gladly appreciate a food parcel, Ma.

As ever your adopted son,  
DAVE.

P.S.—If we are willing to join the new party—I wonder if I will have any fight left in me when the Battle is over here.

*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 manner: but my salvation shall be for ever, and my righteousness shall not be abolished.—Isaiah 51:6.*

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## CLAM PRICES SETTLED

Chief William Scow reports that a price of three cents per pound for clams, at the grounds in the southern area of B.C. has been established with operators south of Cape Caution. This increase took effect after Christmas and represents a substantial raise (½ cent per pound) over the former price.

A price of two cents per pound at the grounds has been agreed upon for the northern areas of B.C.

Frank Calder, secretary of the Native Brotherhood and spokesman for the committee on clam price negotiations, received word in January from Vancouver through the Brotherhood's business agent, Ed. Nahaney, and the local management of Miller's Cannery that the northern price had been agreed upon.

Other matters under negotiation have yet to be finalized, Mr. Calder said.

# Sinclair Renews Protest Re Japanese In North

Kitwanga, B.C.  
February 6, 1951.

Vigorous protest against the increase in Japanese fishermen, in the Skeena River coastal areas was expressed at a meeting of the Native Brotherhood up the Skeena River recently.

District Vice - President for Skeena, Harold Sinclair, presided as Chairman. Dangers of Indian fishermen being fished out of their jobs by Japanese, had been encountered, as well as cannery workers and carpenters, etc. being replaced by Japanese. Many men, who in former years at this time along with their families, had been employed at the canneries, were now at home.

Chief Fred Johnson, President of the Kitwanga branch asked: "Are we going to let them deprive us of the Livelihood of our children, which we obtain from our own aboriginal fishing grounds? Are we going to let our children suffer hardships in years to come?" The reason he used the word "Aboriginal" was, Mr. Johnson continued, because Native forefathers and Ancestors, were born along the shores of the Skeena and Naas Rivers, as were brothers along the entire Coast.

"Our chief occupation is fishing," Harold Sinclair reminded the Kitwanga meeting of the vigorous protest against the return of the Japanese to the coastal areas in 1950. The Skeena people had made the stand alone. They had said that, because of foreseen dangers, not only Indian fishermen and workers would suffer hardship, but it would affect all other original Canadians. At that time Mr. Sinclair, continued, the Skeena people were criticized for creating a discrimination against the Japanese. "What about it today," Mr. Sinclair asked. Indians have now learned that some Skeena people have already been pushed out of their jobs, as have their

families, and people from other areas." That was attributable to the return of the Japanese, Mr. Sinclair said. He asked if that was not what was considered "pure discrimination."

## CONSERVATION

On the other hand, Mr. Sinclair continued, the Department of Fisheries, had spent large sums on salmon Conservation. They had even gone so far as to blast the Moricetown Canyon, to provide fish ways for salmon to reach the spawning grounds, because they felt the Moricetown Falls, one of the biggest causes of depletion.

Moricetown Indians, vigorously protested against building the fishway, because it would result in a great loss and hardship to them by destroying their only dependable fishing grounds, where they had obtained their livelihood since the times of their ancestors, the speaker said. "And now, with the general increase in fishing licenses issued to Japanese, on the already overcrowded Skeena Coastal Area," Mr. Sinclair continued, "we are unable to see where any development, or improvements in conservation by the fishery department could be reached."

The final decision of the Kitwanga meeting was the Skeena River fishermen and workers would ask for further investigation into the problem. It was made clear, that the Skeena people did not mean the move a discriminatory measure. Although they felt themselves already discriminated against.

Full measures of protection were being asked through the Native Brotherhood, of British Columbia, on behalf of the people and children.

HAROLD SINCLAIR,  
Chairman,  
District Vice-President for  
Skeena Native Brotherhood  
of B.C.



# Brotherhood Presses For Federal Vote

The right to vote in Dominion elections without any restrictions is sought in a brief presented late in December by British Columbia Indians to Hon. W. E. Harris, minister of citizenship and immigration.

The brief is the outcome of the Native Brotherhood of B.C. convention held last November 10 at Alert Bay, at which every tribe in the province was represented.

Many other drastic changes affecting B.C. Indians are

within British Columbia, including trees, woods, timber, soil, stone, minerals, metals, petroleum and other valuables thereon.

It is maintained that because of the "Indian Inquiry Act" passed at the last session of the B.C. Legislature, the government of this province should be represented during the Ottawa hearings by at least one government representative and not less than two members of the Committee on Indian Affairs. Representations to this effect will be made to Victoria.

In order to safeguard individual band members it is proposed that an Indian who ceases to reside on a reserve may transfer to the band the right to possession of any lands in the reserve of which he was lawfully in possession. Where an Indian during his lifetime does not dispose of his right of possession, it shall revert to his heirs, or alternatively to the band.

Transfer of control of the welfare of B.C. Indians from the Department of Indian Affairs to that of the provincial government is also being urged. In addition full liquor rights are being sought under provincial jurisdiction.

Proposal is also made that sections of the act dealing with education of Indian children should be amended through raising the school-age compulsory limit from 16 to 18 years. Even at 18 years pupils might be required to attend school for further periods as the minister should consider advisable.

mony and Hester Marks presided at the organ.

Following the ceremony, there was a banquet and wedding dance at the Massett Community Hall.

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

Mr. and Mrs. Adkins will reside at Prince Rupert, B. C.

## Northern Couple Wed in Massett

By PHYLLIS BEDARD

Massett Anglican church was the setting of a very pretty wedding recently when, Kathleen Genevie, youngest daughter of Mr. and Mrs. William Matthews of Massett, was united in marriage to James Adkins, son of Mr. James Adkins of Prince Rupert, B.C.

The bride, who was given in marriage by her father, was beautifully gowned in white satin with a long veil flowing from a halo head dress.

The matron of honor was the brides cousin, Mrs. Olive Brown, who wore a lovely white dress, with a corsage of pink roses. The bridesmaids were Mona Bell, Pearl Parnell, Ruby Wier, Muriel Collinson, Blanche Wilson, Remona Young and Myrtle Davidson, who wore lovely gowns of blue and pink, respectively with corsages of pink roses.

Arlene Davidson, neice of the bride was flower girl dressed in a pretty floor-length blue nylon dress with a short white fur cape over her shoulders. Denny Matthews nephew of the bride was ring boy, dressed in a blue suit.

Cecil Brown performed the duties of best man to the bridegroom. The ushers were Willis White, Robert Davidson, Jack Edgars, David Hunter, Reginald Davidson and Kenneth Brown.

Reverend Young of New Massett performed the marriage ceremony when the "Indian Act Amendment Act" comes up for deliberation at the forthcoming session of parliament.

Request is made they be granted full title to all reserves

## REPLY FROM OTTAWA

MINISTER OF CITIZENSHIP AND IMMIGRATION  
OTTAWA

January 3, 1951.

Chief William D. Scow,  
President, Native Brotherhood of B.C.,  
Alert Bay, B.C.

My Dear Chief:

I thank you for your letter of December 28th, and I wish to assure you that I have studied your Brief with great care.

I agree that with your help and with patience and consideration, we should arrive at a satisfactory solution to the "problem" of the Indians in general. I do not count it a problem any more than many others we have, but I do believe that much can be done to improve the services we are rendering to them, and that they in turn will render great services to our country as they have in the past.

Yours, sincerely,

W. E. HARRIS,  
Minister.

## August Murphy's Tribute

Mr. August Murphy, Northern Vice-President of the Native Brotherhood from Nootka, Vancouver Island, B.C., wishes to thank Dr. Harrison and Dr. Davies for saving the life of his only living son Patrick Murphy, when they performed a marvelous operation on him.

Mr. Murphy is deeply grateful for the splendid medical service given the Indians.

Years ago, through the lack of proper medical attention, he lost two wives and eight children when immediate medical aid was not

available. Today, planes fly in to give immediate aid and bring the patients out to the hospital.

Mr. Murphy said: "God bless our doctors."

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## Eagle Clan Chief, E. S. Dudoward Dies

PRINCE RUPERT, Feb. 14 — Ernest S. Dudoward, chief of the Eagle clan and chief councillor of nearby Port Simpson, died in hospital here Monday. He was 71.

He had taken a leading part in Port Simpson community affairs for 40 years.

The Native Voice wishes to express its sincere sympathy to the family of Chief Dudoward.

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## The Department of Health and Welfare

HON. DOUGLAS TURNBULL, Minister

# "THE LEGEND OF HIGH PARK"

By BIG WHITE OWL, Eastern Associate Editor

THERE was a time, in the ages long ago, when the brave Algonquins and the fiery Iroquois held great council fires right here at a place now called High Park. Here the Red Men would come to assemble around a peaceful council fire. Generally the meeting took place in the fat of the year, during the harvest moon.

Then, it came to pass that a Pale Man appeared on the scene. In his hand, stretched out before him, he carried a book which contained the religion and the ceremonies of his people.

The children of the forests and the plains, carrying their sacred Wampum Belts, and the Peace Pipe, went forth to hold council with him. The Pale Man was fed and comforted. He was made welcome to the land as a brother and there was peace—the kind of peace and serenity which always precedes a storm.

From countless thousands of bark wigwams, strong, lithe and courageous, Indian braves poured forth, bearing crude neolithic weapons, the stone axe, the tomahawk, the bow and arrow, the antler pointed spear. And women-folk came forth heavily burdened with corn and venison and berries. They prepared a great feast, and Pale Men came to the festival, but with "the children of nature" they could not agree—Greed for wealth, greed for power, seemed to be their ruling passion right from the start.

Lo, night came upon the native people. A strange kind of darkness settled down upon their vast hunting grounds. The chiefs and prophets of the Red Indian people cried unto their "KITCHE MANITOU (Great Spirit) beseeching him to lift the forboding darkness which was rapidly spreading over all the land.

The Mighty Manitou sent the four seasons of the year to the meeting place. First came "Loo-wan-o-ee" (Old Man Winter) wrapped in a blanket of snow—soft white snow—to cover the slumbering earth.

Next came "Si-quan" (Fair Prin-

cess of Springtime) her teardrops of joy and sorrow were intermingled with the warm spring rain.

Then came "Nee-pa-noo-wee" (Mother of Summertime); she was wrapped in cloudy mists and dews, but at her will she could spread golden sunshine over field and hill and dell.

In her wake came "Ta-quack-noo-wee" (The Spirit of Autumn); his proud head is silvery white like the hoary frost, and the mighty tempests are his children.

THESE four eternal spirit-forces of the Great Spirit came to the meeting place but they found no council of tribes. Beside the circle of grey ashes lay a broken PEACE PIPE!

The Red Indian people were on the war-path. They were gone to meet the enemy. They would fight to defend their hunting grounds. They would fight to the last man to save their wives and little children. It was now a battle for survival.

For many suns and moons thereafter, the Red Man's blood did fall like the gentle rain, leaving the grass wet with blood when each ferocious conflict ceased!

There was a time, in the ages long ago, when the Red Indian people ruled supreme. Then came the Pale Men from a strange land across the salty sea. They arrived with clanking swords and thundering guns. Pirates and aggressors at best. Cruel spoilers of native peoples and virgin lands.

Now the chase is no more. The old time Indian council fire is but a tainted pit buried deep beneath the slowly accumulating sands of time.

The once great Red Indian people are now scattered afar. I am a son of the grandfathers of all In-

dian Tribes, but when I speak my voice is but a whisper. O, where are our hunting grounds? O, where is our home? O, where is justice? O, where is peace? The moose and deer have fled into the land of snows. For our little brothers of the forests there is no rest. The buffalos no longer roam the plains. The wild-pigeon is gone forever. The beaver, the otter, the fisher, the martin, the cougar, have been almost completely exterminated.

O, Thou Great and Good Spirit have mercy on us. Here where our little children made music for our



BIG WHITE OWL

ears, now echoes only with emptiness. Tell me, O, Kitche Manitou,

(Continued on Page 14)

## QUEBEC PLANS TO MAKE INDIANS SELF-SUPPORTING

QUEBEC CITY.—Indians living in the northern district of Lake Mistassini soon will get their own municipality and run it themselves, according to a report in the Jan. 3 edition of *The Toronto Star*. The move is sponsored by game and fisheries minister Dr. Camille Pouliot.

The project was planned as part of a long-term program to rebuild for the Indians a 140,000-square mile fur trapping paradise. It would improve the living conditions of northern Quebec's 4,000 natives and at the same time bolster the province's natural fur production.

The fur trapping districts of northern Abitibi, Temiscamingue, Chibougamau and 11 other regions west of Hudson's Bay and south of Ungava Bay would be returned to the province as the present concessions lapse under the scheme.

The department of game and fisheries planned to build fur-bearing animal reserves and raising grounds especially for beaver, and move the overproduction from one district to the other as the need dictated.

### Improve Selves

"In that way the Indians, living on trapping, would earn enough within the next five to 10 years to make a normal living and improve their present condition," a department official said after visiting the area.

The first step being planned by the government, in agreement with federal authorities who have ultimate responsibility for Indians, would include turning the Lake Mistassini reserve into an independent municipality to be locally governed by the tribe's chiefs and his advisers.

The Quebec government then would give the Indian facilities to build modern homes, a small hospital, schools, a church and other social welfare establishments

which the remote municipalities enjoy elsewhere in the province.

The natives' municipal administration would come under the provincial cities and towns act, but their local autonomy would be respected through special legislation.

### Brings \$750,000

Fur-bearing animal reserves under provincial jurisdiction in the past year brought more than \$750,000 for some 25,000 beaver skins and \$150,000 from licenses and royalties paid by white trappers alone.

Government experts felt that the province's Indians and white trappers, under a controlled fur-bearing animal raising program could more than triple their income within the next few years.

The Quebec Great North Indians could do much in that direction, a government source said, "because our Indians are a proud people and work for everything they collect revenue from."

"They will not accept gifts but they will accept help which they consider is only a loan," he said. "They are a proud people."

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## Alberta Federation of Agriculture

# Government Must Honor Indian Treaties

HONORING by the Canadian Government of the terms and principles of all Indian treaties and agreements, and the provision of the right of appeal by a band in any Province to a Supreme Court judge, should the Government or a Minister exercise their discretion under the terms of the proposed revised Indian Act in a manner which the band considers inequitable, were called for by unanimous vote of the delegates attending the Annual Convention of the Farmers' Union of Alberta in Calgary.

### Terms of Bill Examined

The decision followed an examination of the terms of the bill by John Laurie of Calgary, Secretary of the Indian Association of Alberta, in an address to the Convention. Mr. Laurie, who in recognition of his services has been made a chief (Chief White Cloud) of the Stoney, analyzed the terms of the proposed legislation in detail and with great clarity, and answered questions. He carried the large audience with him throughout.

### Would Require Decision by Band

The resolution urged that the bill referred to (introduced in Parliament in 1950, but held over for further consideration by the Minister) be amended in the manner described above. It was proposed that any decision of Indians to appeal to the courts "must be made by a recorded vote of the electors of the band at a properly called meeting of the band for that purpose at the request of the band"; that the cost of court action "must be paid by the band concerned" and that "the equitable decision of

the court shall be binding upon all parties."

Mr. Laurie said that "to be allowed to speak at this Convention is one of the most heartening advances our Indian Association has made in the years we have struggled to get a hearing." He pointed out that the solemn covenants made with the Indians, under the terms of which they surrendered the greater part of half a continent, leaving them a few acres, were clear and specific, and were to be carried out "as long as the sun shines and the water flows into the ocean." It was provided that nothing could be done with the reserves or the assets of the reserves except by the consent of the Indians concerned; that none would be allowed to encroach upon these reserves; and that the Indians were capable and competent to dispose of their interests in the lands between the Great Lakes and Rocky Mountains "by entering on equal status into an agreement with the Crown."

### Takes Two To "Undo Bargain"

"If it takes two to make a bar-

gain," said Mr. Laurie, "it takes two to undo the same bargain. Yet, while others in Canada had a right to appeal to the courts if a contract was broken, an Indian had no such right."

The speaker pointed out that "the most arbitrary piece of legislation ever to come before the Parliament of Canada" was brought down without the promise that all interested parties would be consulted having been carried out.

"Our organization received copies of this Bill 267 ten minutes before an urgent telegram came asking for our immediate reaction by return telegram." Fortunately the Minister in charge of Indian Affairs saw the injustice and withdrew the bill for further consideration. It will come up again at the next regular session.

### No Appeal From Minister's Decision

Mr. Laurie enumerated various clauses of the bill which contained "not one clause which would give an Indian band power to act except at the discretion of the Minister," while "from his discretion-

ary decision there is no appeal whatever."

The bill would empower the Minister, without the consent of the Indians, to dispose of hay, timber, sand, gravel or clay; to push roads through a reserve without their consent, but at the expense of their trust funds; to lease unused Indian lands to anyone; to grant licenses to cut timber for sale from lands occupied by any Indian who became enfranchised. The bill forbade Indians to appeal to the courts or hire lawyers.

### Would Burden

#### Municipal Taxpayers

Examining at length provisions of the bill respecting enfranchisement of Indians, turning them into "legal white men," Mr. Laurie prophesied that if this should occur on any scale, "you as taxpayers will find your relief bills tremendously increased if you have a whole reserve suddenly thrown into your municipality." People who had never been allowed to handle their own affairs couldn't by mere law become responsible citizens. The standard of Indian education was improving, but time was required.

Mr. Laurie believed the Minister, Mr. Harris, to be honorable and well intentioned, and the field officials of the Indian Affairs branch were efficient and sympathetic, and doing their best as far as red tape allowed them.

## Chief Maquinna and Members of the Yuquot Tribe

May we tender our congratulations to the Yuquot Tribe on obtaining approval for the construction of the Friendly Cove Breakwater.

As contractors for this project we will endeavor to leave you a monument worthy of a place beside those of Captains Cook, Vancouver and Quadra and a fitting tribute to the valorous traditions of our Native Canadians.

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MY DAY

# Bill Now On Hill May Strike At American Indians

By ELEANOR ROOSEVELT

HYDE PARK.—People who are dependent and are not fully able to defend their own interests are always an invitation to exploitation.

Even in our own democracy we cannot deny that this has been so. That is why most of us hope that the day will come when all American Indians will be sufficiently well educated to be allowed to enter into the stream of American life as citizens and to take care of their own business. That day, however, does not seem to be very close at hand. Education has been woefully bad where our Indians are concerned, and, as yet, they are far from being able to look after their own affairs.

It is well, therefore, that many people are interested in the welfare of the Indians. Some are interested in their purely artistic contributions, for the Indians have many expressions of their own art. But, for the most part, people are interested in seeing the Indians integrated into our national life and are working toward again making them full citizens in this land which once belonged to them entirely.

I am quite sure that the new commissioner of the Indian Bureau, Dillon S. Myer, whom I knew and admired when he was in charge of the relocation camps during the last war, wants to do the best that can be done for the Indians. His experience, however, has not been long with this particular question and he has around him men with whom he has previously worked on other matters. It is possible, therefore, that interested people, wanting to achieve personal objectives, might present Indian affairs to Commissioner Myer in a somewhat misleading manner. In fact, certain bills which already have been presented lead one to feel that this may have been so. The fact that the Indians have been deprived of their right to choose their own counsel, a right which they long enjoyed, is a serious infringement on their liberty.

In certain states it always has

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been difficult to protect rights of Indians and the representatives from these states quite naturally think first of the rights, or rather the advantages of the other citizens of the state. Now it looks as though an effort is being made to hurry the Indian plan of self-development going on since 1929, and many fear that if the Indian bill presently before the Senate is passed the Indians and their interests will seriously suffer.

PERHAPS it would be well for Mr. Myer to call together some of the organizations and some of the men in this country who have had long experience in dealing with our Indian minority groups. He might be able to clear up some of the misunderstandings that they have about his attitude, and they might be able to help him to a clearer understanding of the interests of the Indians as they see them. Many individuals in this country have been closely associated with Indian tribes over a long period. They have gained a knowledge and a feeling for the Indians that cannot be gained without much study and association, and I think they should be heard.

## Indians Drop Old Custom

NANAIMO — Nanaimo Indian band deviated from age-old custom in selecting a chief when they chose Edison White, 38, son of the hereditary heir, his father.

Usually the leadership has been handed from father to son.

Reason for the move is that White's father does not speak English well and it is felt that use of an interpreter would cause too many delays in dealing with government agencies and handling tribal business.

Votes cast by all male members of the tribe over 21 gave unanimous support to Edison White.

A member of the tribal council, Simon McLean, says that an early project is the installation of a water line and street lights on Indian Reserves Nos. 1 and 2.

Other councilors are William Seward and Peter Good, newly elected; Ed. Brown, Weldon Wesley and Harry Wanser.

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## Last Chapter Written In Indian's Colorful Career

By REV. WILFRED SCOTT, O.M.I., Indian Missionary

A cutting west wind blew across the lonely Head-of-the-Lake Cemetery in the Okanagan Valley. Lashing flurries of snow and sand; tumbleweed rolling headlong over graves and coming to rest against the old stake fence. A long funeral procession wended its way from St. Benedict's Roman Catholic Church. A gentle, mournful native chant rose and fell.

The Okanagan had lost one more of its old inhabitants, Frank Forival Gottfriedsen. The final act was played in his long life of 87 years.

Mr. Gottfriedsen was born on April 7, 1864, at Spintlum Flats, near Lytton, son of Frank Henry Gottfriedsen and Kekachunchalee. He attended school at New Westminster for a time, then started on a career which took him all the way from goading oxen wagons up the Cariboo Trail to zig-zagging shots from a would-be murderer while he was deputy-sheriff in the town of Republic, U.S.A.

His first wife, whom he married at Curlew, U.S.A., died, leaving five children, all of whom are now

dead. Mr. Gottfriedsen re-married in 1905 to Mae Jane Emma MacDonald. They had 17 children, of whom nine are now living. The Gottfriedsen boys, Gus and John, are well known in stampede circles as bronc-riders.

### Covered Wagon Days

Mr. Gottfriedsen was a pioneer of covered wagon days. He drove freight wagons on the famous Cariboo Trail from Fort Yale to Ashcroft and from there to Hazelton.

For many years Mr. Gottfriedsen worked as a cowboy in the Kamloops district, later becoming deputy sheriff in Republic, U.S.A., in

(Continued on Page 15)

## First Xmas School Party For These Native Kiddies

UPPER HAY RIVER POST, Alta.—Christmas was a great day for 35 Slavey Indian children here who witnessed their first holiday in a government day school.

The school, located about 450 miles north of Edmonton in the northwest corner of Alberta, is one of the few Indian day schools in northern Alberta. It was opened in October of 1950, and until that time, the Slavey children in the area knew nothing of modern school life.

The schoolroom was decorated with a large tree and the first concert ever witnessed by most of the people of this reserve and settlement was given by the Indian pupils.

Christmas carols and songs were sung both in English and Slavey with folk songs and dances, tap-dancing, banjo violin numbers also were featured.

Before commencement of the concert, speeches were given by Chief Baptiste Deedza and Fr. Jel, O.M.I. Every child and grownup was then handed a bag of nuts, candies and apples. Presents were also given to the children.

About 180 people joined in the luncheon, provided by Mrs. J. R. Garner, wife of the welfare teacher. After the lunch, dancing to the accompaniment of banjo and violin was continued until 1.30 a.m.

Although the children are new to school routines, all have learned new methods without difficulty, and promise to present an even better program at Christmas in 1951.

## CLOVER LEAF

# Salmon



PERFECTION IN SEAFOODS

# WHITE MAN GIVEN 'BENEFIT OF DOUBT'

(Continued from Page 6)

from the Union Steamship dock which I knew is located at the foot of Columbia, a distance of about fifteen blocks.

White claimed that late in the afternoon he remembered the money in his sock which was at that time in small denominations. He went to a bank and had the money changed into four \$50.00 bills and wasn't sure just how many twenties. When asked at what bank this transaction took place he claims he did not remember. When asked why he didn't ask for \$100.00 bills as he had said the object of changing the money was to get away from bulk the answer was he didn't know why he didn't.

The Crown Counsel asked if he was sure he went to the bank just a few hours before boarding the boat: he said he was sure. When confronted with the fact that November 11 was Saturday and banks close at 11, White had no explanation.

Judge Hanna interrupted with the statement that it was not for the court to decide whether the accused was lying or not. The Judge disallowed the contention by saying the accused got the money from the bank that day, or the day before, or some day previous.

The Judge voiced dissatisfaction in hearing the case with the claim that the Crown had not suitably confirmed the jurisdictional county

in which the case should be tried.

When the Crown Counsel cross-examined White he contradicted a lot of his former statements. The Judge threw the case out of court with the remark that the accused was a subject of this country and subject to the benefit of the doubt.

When I entered the courthouse I had no knowledge of this trial. All I knew was what the police in Courtenay told me—that the case was against a white man who had allegedly stolen money from an Indian.

I came away from the trial utterly disgusted and disillusioned—wishing the days of scalping were not a thing of the past. I am thoroughly glad for once that I am an Indian and uncivilized enough not

to comprehend this form of white man's justice.

MRS. E. W. WILSON,  
Box 28, Comox.

**Editor's Note:** We were not present at the trial but conclude from the Judge's remarks that there was no formal proof that the crime was committed in the county of Nanaimo. Evidence should have been given to show that Alert Bay is in the County of Nanaimo. The Judge in his private capacity knows it is, but when he sits on the Bench he knows nothing but what he learns from the evidence given under oath.

Unfortunately it does not appear that Mr. and Mrs. Dawson, who have our deepest sympathy, can carry the case further.

## "THE LEGEND OF HIGH PARK"

(Continued from Page 11)

are my people to know gladness no more Shall we not sit around the peaceful council fire, far into the night, nevermore again?

OUT of the great silence, came this answer. Yea, out of the hushed immensity came a voice as great as many "Paet-hak-owe'uk" (thunders), the voice said: "Listen well, my child! Here dwelt your people for many, many thousands of moons. They were happy. They had plenty. They had peace.

"Then there came a stranger-host to darken the lodges of your people. They declared the religion and ceremonies of your forefathers as false. My son! I guide the destiny of nations and all other things. Rest assured, I shall not let the eyes of my Red Children become as the eyes of a bat. The wise sagamores of your nation once stood upon sands of the eastern sea shore. They saw a big-canoe with wings whiter than the swans, and wider than many eagles, come forth with the rising sun. So, even the same may yet disappear, someday, with the setting sun."

When the voice broke off in the distant sky, like the fading trail of a meteor's stream, I stood there. I know not how long, transfixed by a wonderful dream. When back to earth my wandering spirit came. My body was weak and tired but my heart was filled with a new kind of joy. And lo, the trees, the hills, the rivers and lakes, rejoiced with me.

So with great humbleness, I offered my thanks to the "UNSEEN SPIRIT" for all that is still ours.

Upon completing this ceremony I settled my tired body beside a tall and friendly Pine tree, where I slept a deep-sleep while my weary heart tapped out a new rhythm for a new age.

When my eyes were again opened it was a new day. All the turmoil, between the Red Men and White Men, had ceased! The NEW DAWN had arrived and a new chapter was being written. In the star-spangled sky, there was a new moon, and upon its pale horn the cruel tomahawk, blood dripping, shall never again hang! Indeed, it is a great day!! The forest flowers smile and display their loveliness again. The rippling brooklets sing and dance. The happy trees are waving their leafy branches. Sweet scented breezes fill the air. The "water spirits" in the sky-blue waters are making merry again. Little pale-faces now with Indian children play.

And from every shifting wind that blew there came the terrifying whine of the jet-plane, the nerve wracking tap of the rivet-hammer, the distracting bang of the pile-driver. But in this new dawn, I saw a new trail, upon it the a queenly city—with many valleys Pale Men have built a great city—and streets a thousand ways, and a subway in the making! !

THERE was a time, in the ages long ago, where each and every sky-scraper now stands, there stood the wigwams of my forefathers. But their soul-chilling war-cries have long since died. The brave warriors who sang those songs went drifting down the river of dreams in their white stone canoes. One day we shall be travelling down that same trail but while we live, we are the trustees of the ideals, the principles, the philosophies, for which they so valiently fought and died!

We, the descendants, must continue to uphold and defend those ideals and principles, because, the religion and the faith, which was theirs is ours also! Theirs was a religion of TRUTH AND JUSTICE. Theirs was a FAITH which was forged out through countless thous-

ands of years of effort, struggle, hardship, patience and endurance.

Yes, we must never forsake our 'Indianness,' else all hope will be gone and all will be lost!

WHILE I was thinking, planning, dreaming—trying so hard to devise an appropriate ending for "The Legend of High Park," again I heard the voice of the "Unseen Spirit." It said: "My Son, have no fear in your heart. Be steadfast and faithful always. When your allotted time on this earth is finished, when you are ready to leave the world, your 'spirit' shall travel in peace, unmolested and free, through many worlds of song and beauty, until, at last, you will reach "Ahwosa Kuma," a place of beautiful rolling plains and forests wide and clean where countless herds of buffalo, moose, deer and caribou, roam at will. Where majestic blue lakes

gleam in the everlasting sunshine, where myriads of birds hover about the great fields of waving maize, where many Indian Sachems sit beside their painted tipis and wigwams, waiting for that great day when the children of the Red Indian Tribes shall meet again in "The Quiet and Peaceful Valley" — "The Happy Hunting Grounds of Eternity."

So, my good friends, please remember me as being alive in another world, after my weak voice has departed from this troubled earth. After it has winged its unknown way, into the unexplored and uncharted realms of the GREAT BEYOND. I shall be sitting with the Chiefs, the Medicine Men, the Braves, the Councillors, the Indian women and children, beside an open Indian Council fire, waiting for the others to come and join our great pow-wow there!

I HAVE SPOKEN.

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# News Summary from Alberta

By JOHN LAURIE

Secretary, Indian Association of Alberta

Our apologies for a long silence. One man is just one man and, as they used to say during the last war, a man is expendable.

## Speak to Students

Mr. John Callihoo and John Laurie spent Christmas week at the Western Regional Conference of the Students' Christian Movement at the University of Alberta. They led seminar discussion on Canada's Minorities.

One evening, Mr. Callihoo and Mr. Laurie spoke to the assembled delegates on "Canada's Forgotten Minority — The Indian" and were favorably received by the student delegates and a large number of interested citizens of Edmonton.

## Farmers' Support

The joint convention of the Farmers' Union of Alberta and the Farm Women's Union of Alberta heard a talk on Bill 267, December 5, 1950, at the Palliser Hotel, Calgary.

The 500 delegates present unanimously passed a resolution calling upon the government to include in the new Bill 267 a clause permitting any Indian or band of Indians who felt that decisions made under the discretionary powers of the Minister or the Governor in Council were inequitable, could appeal, at their own expense, to the Supreme Court of the province in which that Indian or band of Indians is located. A second resolution called upon the Federal Government to pay all expenses, including board and lodging, tuition, books, etc., of any Indian boy or girl attending a high, technical or vocational school off the reserve.

## CFA Does the Same

The same resolution was brought to the convention of the Canadian Federation of Agriculture, Jan. 26, and was again passed unanimously.

For this we must thank our very good friend, Mrs. R. B. Gunn, President of the Farm Women's Union of Alberta. Mrs. Gunn, through her organization, has undertaken to publicize through the leading newspapers in Canada the particularly objectionable clauses of Bill 267.

We sincerely hope and pray that not only sympathy but direct action will be taken by these splendid organizations to defend their native brothers and sisters.

## Nasty Business

A particularly nasty bit of business came up the other day. A young Indian woman applied to the Calgary Branch of the Canadian Red Cross for an artificial limb. She has been deserted, is in dire need with her children, but none will assume responsibility for her assistance.

At the instance of the Red Cross, the provincial relief authorities have provided her and her family with relief but no artificial limb is forthcoming. The cost will be about \$150.

Here is the crux of the trouble. Cecilia was decent enough to contract a legal marriage with a man of non-Indian status. Thereby, she lost her claim to assistance as an Indian.

More and more it appears that an Indian woman is foolish to observe this decency of legal marriage, especially with a non-Indian. By "living in sin," as the whites say, she could retain her Indian status. Then, if she is deserted with a young family, she still under the old Indian Act, and under Bill 267, will have her children placed upon the Band Rolls; then, as of Indian status, there will be some measure of security, of medical attention, of food and shelter.

But all she can get is temporary relief from an unwilling provincial government and the advice, "Go to the R.C.M.P. and lay a complaint."

That, my brothers, is Democratic Canada in 1951!

Democracy and a better way of life for all; oh! yeah! say we, provided they are of unimpeachable white extraction, Anglo-Saxon, Teutonic, Slavic or Latin, all the same, but, above all, White.

## Sarcee Sportsmen

Lots of credit goes to the Sarcee boys for their 100% good sportsmanship. Last summer they entered a ball team in a small country league and played every game. They lost.

This winter, the boys got together and made a good outside rink; they again entered a small league and played every scheduled game.

Although they did not win, they kept right on. They have gained the respect of every team in both leagues; they have gained the interest and respect of every white member of the various communities with which they came in contact through these activities. Good work!

## "Moccasin Telegraph"

A very interesting little school paper has come to the office. It is "Moccasin Telegraph." This is in mimeographed form and is put out by the pupils of the Blue Quills Residential School of which the principal is our friend, Rev. E. Bernet-Rollande, O.M.I.

The Editor-in-Chief is Sophie Cardinal, Associate: Edna Minoose; Art Editors: Alex Janvier, Maurice Grandbois and Reporters: Herman Cardinal, Eric Cardinal, and Elizabeth Cardinal.

"Moccasin Telegraph" is filled with splendid essays, and reports by the students. The I.A.A. congratulates the students and thanks the staff of Blue Quills.

Incidentally, we notice that many of staff of, and contributors to Moccasin Telegraph come from families which are strong, progressive supporters of the I.A.A.

## Visit to Hospital

Through the kindness of Dr. E. L. Stone, Regional Superintendent, Indian Health Services, and Drs. Orford and Falconer of the Charles Camsell Indian Hospital, the I.A.A. Secretary visited the Hospital during Christmas week. Every feature of this splendid hospital was open to us.

How well we recall standing in a certain office at Ottawa, pleading that plans for this hospital be carried through in face of well-organized opposition from certain groups of Edmonton residents.

We are informed that, in its five years' operation, the hospital has been able to cut the incidence of T.B. in Alberta reserves by 50%. This is one service that no governmental policy, and no "international situation" should be permitted to reduce. The Charles Camsell is a MUST.

At the hospital we were able to shake hands with old friends such as Robert Wesley of Morley, Maurice Big Plume of Sarcee and Norman Lagrelle of Sunchild reserves

Good luck, boys, we are pulling for you.

## Clauses to Oppose

We feel that all Indians everywhere will be well-advised to oppose to the utmost such clauses of Bill 267 as, 37, 42, 58 (1) (b) (c), 58 (4), 111 (2), and 113. That is, if you want to remain an Indian. We also object strongly to clauses 6, 8, 11, 12.

Please remember that NO ONE at present enjoys Indian status WITHOUT the consent and approval of the Indian Affairs Branch. YOU ARE YOUR BROTHER'S KEEPER TODAY; tomorrow might be your turn to be investigated and harassed and displaced.

Locals of the Home and School Association have organized at Peigan Day School, at Goodfish Lake Day School and Sarcee Day School.

## Colorful Career

(Continued from Page 13)

the late 'nineties. He came to the Okanagan Valley about 1900, where he had lived almost continuously ever since. About 1940, the Gottfriedsens moved to their present ranch at Head-of-the-Lake. Here he died on December 31, 1950.

Requiem Mass was celebrated at St. Benedict's Church by Rev. Wilfred Scott, O.M.I., with funeral hymns sung both in Okanagan and Latin by the Indian congregation.

Pallbearers were Johnny Jones, Johnny Boneau, Willie Williams, Steven Bessette, Peter Gregory, George Leonard.

The new church of St. Benedict was packed with mourners from Kamloops, Enderby, Salmon Arm, Shuswap, Vernon, Westbank and Heywood's Corner.

Surviving are his widow and nine children: August, of Kamloops; George, of Keremeos; Evangeline, of Heywood's Corner, and Josephine, Adeline, Jane, John and Clement, all of Okanagan Indian Reserve.

# CLOVER LEAF

## Tasty Snacks



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# Protect Your Teeth; Tips, Facts Explained

By P. S. TENNENT

The Indian Health Service during the past few years has provided dental services to school children in Residential Schools and also to as many day school pupils as it is possible to service with the two dentists available for this work.

Children in school are taught to clean their teeth regularly twice a day. This care is necessary, even when dental service is supplied, in order to preserve teeth. It is useless to have teeth filled if proper cleanliness of the mouth is not carried out. Brushing of the teeth should be carried out at home as well as in school.

We aim to have children grow up with a good set of teeth to chew with. Bad teeth result in foul mouths and infected gums which, in turn, affect the health.

People living in Southern B.C. live on a diet rich in starch and sugars. Such diets rapidly cause tooth decay unless teeth are kept brushed and clean daily. Teeth should be brushed regularly after each meal to remove the starches and sugars from the mouth. If you are away from home and a tooth brush is not handy, the starches and sugars can be removed by thorough rinsing of the mouth with water.

Sometimes one hears a native say "My grandfather had a perfect set of teeth at age 80. He never used a toothbrush in his life." Oh, yes, but grandfather did not live on a starchy diet. Indians of Northern B.C. who do not get much starch and sugar to eat still have excellent teeth.

Candy will rapidly cause tooth decay. It is not a kindness to a child to give him a lot of candy and destroy his teeth. If a child is to be treated, give him fruit or nuts rather than candy.

A dentist has been obtained for service to adults in Vancouver and is located in the Federal Building.

The service is not free but is partly subsidized by the Department in order to provide dental attention to adults at reasonable costs and within their means to pay. Registered Indians from all agencies who are visiting Vancouver are free to make use of the service provided.

We are interested in improving the conditions of teeth among adult Indians. Poor teeth mean poor health. Remember that it is a waste of money to have teeth filled unless teeth are kept brushed to prevent further tooth decay.

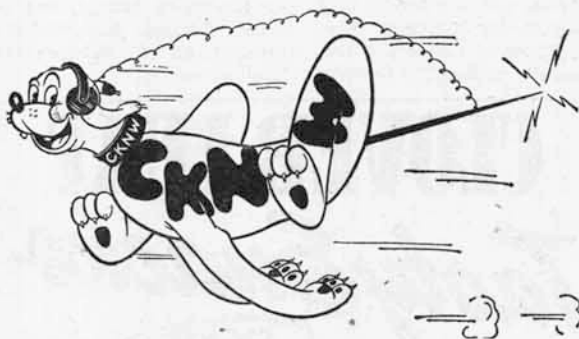
## Wounded Indian Crawls 3 Miles

ROCKY MOUNTAIN HOUSE — Harry Rain, 46, Chippewa Indian, is in hospital here after crawling three miles through rugged Alberta terrain with a cut artery and a bullet wound in the groin.

Rain left the Samson Indian reserve at Hobbema, 25 miles north of here to go hunting. While making his way through the bush, he slipped and dropped his rifle. It discharged and the bullet tore upward through his leg, out through the groin, and cut an artery enroute.

The Indian told hospital authorities that he made a tourniquet, and crawled and dragged his way through deep snow and around deadfalls.

Bleeding badly, Rain frequently fell exhausted and stopped to warm himself at fires he made from twigs and dry bush.



"Yippee! You're off to a fast start with Barometer Bill's early morning weather forecasts, every morning, F to R a.m."

## Native Voting Rights Cited by Castonguay

OTTAWA, Feb. 1.—The right of British Columbia Indians to vote provincially has absolutely no bearing on their right to vote in federal elections, N. J. Castonguay, Chief Electoral Officer said here today.

Under amendments to the Dominion Election Act passed at the last session of parliament, any Indian or his wife living on a reserve is entitled to vote if he has signed a waiver from tax exemption prior to the date of the writ for an election.

Other Canadian Indians entitled to vote federally are Indians who have served in either or both of the last world wars, and their wives, or Indians who are not living on the reserve and who are earning their livelihood outside the reserve.

But all reserve Indians, unless they sign a waiver from tax exemption, are not entitled to vote federally.

## Canadian Indians Near Total Freedom: Harris

WINNIPEG.—Citizenship Minister Walter Harris in a recent interview said reservation Indians may soon become virtually free agents handling their own affairs.

The minister said the revised Indian bill, to be placed before parliament, would give the Indian full drinking privileges provided individual provincial authorities were agreeable.

A clause important to western Indians would give them authority to dispose of grain and livestock holdings without supervision by the department.

At present, the department controls some \$20,000,000 owned by the Canadian Indians. But they are not permitted to spend either revenue or capital without sanction, whereas the department could make use of the revenue without consulting the Indians. Mr. Harris

said he did not consider this arrangement fair to the Indians.

"The Canadian Indian has proved himself a capable, shrewd chap and I think he has the ability, in most instances, to take care of his own affairs," the minister said.

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