



the NATIVE VOICE

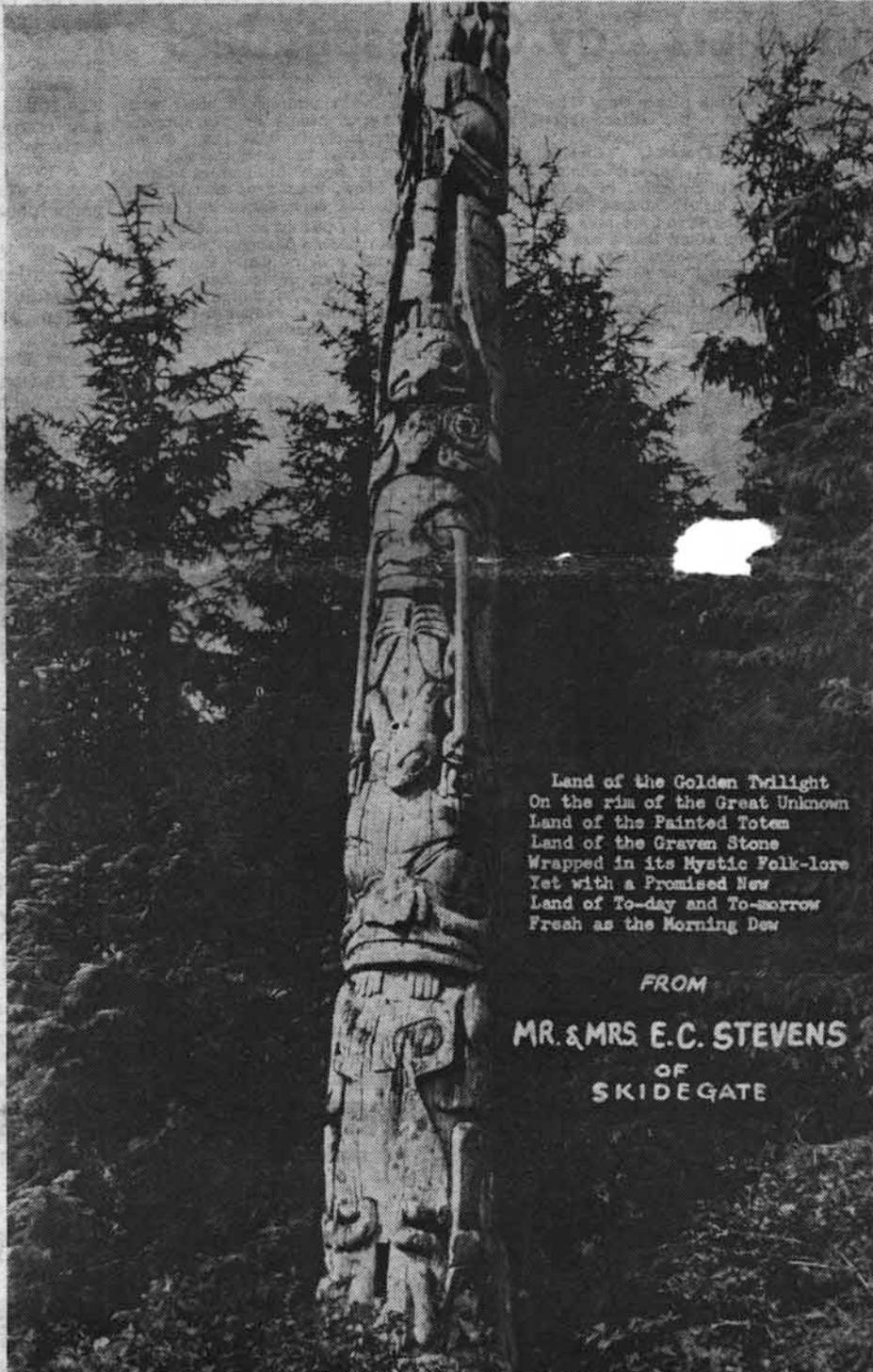


OFFICIAL ORGAN OF THE NATIVE BROTHERHOOD OF BRITISH COLUMBIA, INC.
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Salmon Price Settlement

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Land of the Golden Twilight
On the rim of the Great Unknown
Land of the Painted Totem
Land of the Graven Stone
Wrapped in its Mystic Folk-lore
Yet with a Promised New
Land of To-day and To-morrow
Fresh as the Morning Dew

FROM
MR. & MRS E.C. STEVENS
OF
SKIDEGATE

See—
PAGE TWO

TALE OF THE TANOO VILLAGE

Submitted By

E. C. STEVENS, Skidegate, B.C.

TANOO Villagers, as did all Haidahs, held the belief that if they were cruel to animals, evil would befall them.

Came the season to get their supplies of salmon for the winter and they went to the head of Cumshewa Inlet to get them. Arrived at the mouth of the creek that they fished, they started a fire by

friction, made camp and left two little boys to care for the fire. Making fire by friction in this climate is an arduous task and a fire is cherished like a brother if friction is its source.

Reaching the creek and with a good run of salmon in it, they strung the fish on long poles as was their habit and prepared to return to camp. Working with the flow of the stream and tide, it was

possible for one person to drift as many as a hundred fish along on a pole and that was the usual method of transporting them.

With no premonition of any evil that might befall them, they returned to camp in a very cheerful mood to find the fire out and the explanation of that fact filled them with foreboding. The boys had been enjoying themselves pitching toads into the fire

and one very large toad exploded with such force that the fire was extinguished. Hurriedly the villagers abandoned their camp and set out for their village.

As they rounded a headland, they observed a figure standing with arm folded across his face in such a manner as to make his features indistinguishable but motioning them onward with his other arm.

This only increased their fears and they paddled their canoes with ever increasing efforts. Just as they arrived at their village, a huge ball of fire rolled down the mountain and engulfed and completely destroyed the village.

A great totem pole was carved and set on the site to perpetuate the record and as a symbol of their great grief for its loss and for the thoughtless cruelty of their two small children.

Item by item, read the record:

See the chieftain weeping for the children—a tear drop from each eye leads to the little boys, significant not of misdeed but of sorrow.

From Our Alert Bay Correspondent

By BEATRICE SCOW

CELEBRATION of Empire Day. Once again Alert Bay was crowded with people of all races from villages and camps. Here are some of the activities of the Empire Day.

ADDED ATTRACTION: Indian Regalia on float among the parade and as the decorated cars, bicycles, buggies, etc., concluded the parading at the St. Michael School grounds prizes were awarded. Here are the first prize winners for best decoration. Cars—Hank's Transfer; Boys' Bicycle—Keith Bell; Girls' Bicycle—Marion Webber; Boys' Costume—Keith Bell; Girls' Costume—Gloria Hunt; Boys' Comic Dress—Stephen Brotchie; Girls' Youngest Contestant—Lois Smith; Boys' Youngest Contestant—Stephen Brotchie; Best Tricycle—Lois Smith; Best Doll Buggy—Shirley Cook.

COMPETITION OF RELAY TEAMS between Gilford Islanders, Village Islanders and the St. Michael's School boys, for the

Hudson Silver Cup. The silver cup went to the Gilford Islanders until next year.

FOOTBALL TEAMS: "Breakers" of Gilford Island and the "ABC Knights" of Alert Bay are two newly formed teams and this is the first time they have played. Two other teams are the "Wolves" of Kingcome Inlet and the "Cormorants" of Alert Bay. The scores were as follows: Cormorants 2, Wolves 0; Breakers 3, ABC Knights 2. Final game was between the Cormorants and Breakers 2 and 1 in favor of the Cormorants who are now holding the Bell-Irving Cup until next year.

AS INDIANS OF LONG AGO used to entertain themselves was shown to their white brothers for the benefit of the St. George's Hospital. Children, men and women crowded in the Community Hall to see maybe for the first time the dancers, around a fireplace in the middle, who, when dramatizing their dances, kept in time

with the rhythmic chanting and beating of drums by the singers. Different chiefs with their tribes took part in the performance. To make it more interesting, Chief Wm. Scow, master of ceremonies, interpreted each dance and mask.

This was put on by the convenor for the Indian Dances, Mrs. Dan Cranmer, and the Chief Councillor of Alert Bay, James Sewid, who also was the first Indian of Alert Bay to be the chairman of the Celebration Committee. After two nights (May 25 and 26) of displaying their dances, a total of \$983.31 was turned over to the Hospital administration. Apart from that, donations to the hospital from the tribes of this district added to \$1301.

BURIAL SERVICE at Alert Bay Christ Church on June 2nd, was held for Mrs. Dick Flanders. She was the mother of Mrs. Charlie Dawson, Louie Flanders and Charlie Flanders.

LAUNCHING OF TWIN SISTER at Sointula Monday, June 11th, drew quite a crowd from Alert Bay and Sointula. Mrs. James Sewid christened the new seine boat which is 52 feet long and the beam is 15 feet. Owners of this new seiner are James Sewid and Robert Bell and it was built by an old sailor, John Anderson, at Sointula.

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Compulsory Laws Protested

THE Indian delegates spoke as with one voice against the compulsory laws in the Revised Indian Act which embraces upon their personal liberties; this unanimity included the voice of John Laurie a white man whose devotion to the cause of the native Indians and a trusted advisor, is secretary for the Indian Association of Alberta.

They showed their complete opposition to the compulsory enfranchisement of an Indian, or a band of Indians, without their consent, but with authority of the Minister.

The Indians were also unanimously opposed to the payment of Income Tax, especially for the reason that the government had not passed any special legislation; the Indians could not understand the constitutionality of any legislation for taxation without representation.

They were also unanimous in their condemnation of the so-called "Waiver Clause" whereby an Indian can be given the federal vote, upon waiving his right of exemption on monies earned on an Indian Reserve.

It was indicated to the Minister, that the government was trying to enter this field of taxation through the backdoor of the Indians' Wigwam, that it was a very unjust law, since most of the Reserve cannot produce any revenue, for the Indian to waive; that this was an imposition upon the Indians of something that did not exist. In brief the Indians were again fooled, but this time by the Parliament of Canada.

It was also pointed out, that when, and if the Indians ever referred the question of Income Tax to a court of justice, the govern-

ment of Canada, who are the Trustees for the Indians, would be prosecuting their wards (the Indians) on the question of income tax, when that ward (the Indian) appeals to a court for justice.

Since this question is bound to be based upon the aboriginal title of the Indians, and for years, the government of Canada, has not been able to point out a court in Canada having jurisdiction for the adjudication of native title, the Indians may not be able to go to court, so this must be negotiated.

Can a trustee, tax his ward? was one of the questions asked of Hon. W. E. Harris, who replied that under the revised Indian Act (Bill 79) the Indian was not a ward.

Which brings up the question, then, "what is an Indian." This

was not explained, and the Indians left Ottawa not knowing just what they were.

He is not a British Subject because he cannot vote, and he cannot be a candidate in a federal election.

But he has to pay every provincial and federal tax. The Indian under Bill 79 can drink beer and liquor but he must not be in state of intoxication when he enters the Indian Reserve.

With all these legislative impediments, and since most Indians are illiterate, how are they to obey all the municipal, provincial and federal laws, and have a complete knowledge of the Criminal Code and the Indian Act.

If they break any of these laws his Indian Agent has a policeman

on call to arrest the Indian, who may be judged by the same Indian Agent, who gave the arresting order. British Justice. See Bill 79.

The Indians voiced their objections against the added power given to the Minister and Indian Agents, whereby an Indian can be dispossessed of his allotment after two years, if he has not made any improvements. It was pointed out, that this was bureaucratic, and would be another club to be wielded by the Indian Agents, who always favored the Indians who have ingratiated themselves, and who have sold their self respect.

The Indians are opposed to the expropriation of their lands, and frown upon the politicians who endeavor to enhance their popularity with the electors by the usurpation of authority at the expense of the Indians who have no vote, so they can be kicked around, for the benefit of corporations.

(Printed with the kind permission of Mr. Andrew Paull, Editor of The Thunderbird.)

Vancouver Indians Paddle To Victory

By PERRY COVENT

Vancouver and District Indians captured nearly every crown in the "Stommish" Water Races at Fisherman's Cove, Washington, where some 38 canoes represented 29 tribes from Canada and United States.

Ernie George, captain of the Burrard View Canoes, who has won the 11-man War Canoe race for the past two years, was out to break a world's record by being the first captain of a three-times successively winning craft.

But Jones Edwards, captain of St. Catherine craft from Shell Beach near Ladysmith, B.C., had different ideas and placed ahead of Burrard on the three consecutive days of racing. On Sunday he received the hotly contested trophy.

BURRARD THIRD

Burrard placed third behind Chahal's, who were captained by James Leon.

However, Ernie George strengthened one record by winning both the single and double canoe race. This is the fifth consecutive year the 38-year-old Indian has won this event.

Danny Dick from Galiano Island partnered Ernie in the double and placed second in the single race.

LOCAL INDIANS

In addition to Dick there were four other Indians from Vancouver Island pulling for Burrard.

Richard George, nephew of the Champ, was third in the singles.

Wilfred Alec and Albert Sampson from Vancouver Island were second in the doubles and the first American entry to show in any event were two brothers, Scotty and Joe Pelky from Lummi Island who were third in the doubles.

Wives of the eleven Burrard braves who pulled in the war

canoe race made a better job of it than their mates. They won the ladies race ahead of Redwings from Lummi and Chahal's.

The "Stommish" (Indian word meaning veteran warrior) was sponsored by the Lummi Indians and was opened to the white man, for the first time this year.

It featured an exhibition lacrosse game by the original North Shore Indians. Counsellor of the Squamish tribe, Simon Baker, announced the match over the loud speaker to explain the game and revive interest in the sport in Washington.

Native Indian delicacies such as roast pig on a spit, clam bake and barbecued salmon were served to many visitors who watched the Indians compete in their national game, Sla'Hal.

Chief Likes Native Voice

Excelsior P.O.,
West Bay, Ontario.

Please find enclosed one dollar and fifty cents. I enjoy reading it, also the Thunderbird of Andrew Paull's. I know Andy since October 19th, 1943, when Jules Seoni made a call of all Indians across the Dominion. There we met Andy Paull personally. Also I want to say a good word for William Scow; also Jim Antoine and wife; also Maisie Armytage-Moore; also Rev. Kelly, whom we also met at Ottawa last June, 1950. Our Manitoulin Island white man editor published at Little Current, has written an article, what Magistrate Tucker has said about the Indians and citizenship.

ISAAC BEBAMASH,
Ex-Chief and Chief Councillor
ever since August 16, 1920.

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Blackfeet Tribe Wins Tough Legal Battle

SENATOR James E. Murray, of Montana, expressed gratification, in the April 9 Congressional Record, over the fact that Commissioner Dillon Myer, of the U.S. Bureau of Indian Affairs, was overruled by Assistant Secretary of the Interior Dale Doty, in his efforts to lease Blackfeet tribal lands without Indian consent.

The fight between Dillon Myer and the Blackfeet Tribe over the right of the tribe to control the leasing of their own property has been of deep interest to Indian tribes throughout the United States. This struggle is typical of many others that are being waged by tribes in various parts of the Indian country where Indians are beginning to insist on greater freedom of action in handling their own business affairs. Indians universally will be grateful to the Blackfeet Tribal Council for demonstrating once again that it pays to fight back against unjust or dictatorial orders. They will once again be heartened to learn that Secretary Chapman is capable of and willing to overrule Commissioner Myer in support of the Indians, when the facts warrant such action from him.

The Blackfeet Tribal Council, headed by George Pambrun, chairman, courageously challenged Commissioner Myer's right to lease Blackfeet tribal lands without the consent of the tribe. They appealed Myer's order, which ignored tribal protest, to the Secretary of the Interior. On March 16th, a decision on the appeal was handed down by Assistant Secretary Doty, upholding the tribe's right to control the leasing of all tribal lands, and completely reversing Dillon Myer on this point.

Indian Bureau Discriminated against Indian Cattle Operators. One point at issue between Commissioner Myer and the Blackfeet Indians was the right of Indian cattlemen to graze cattle under the same leasing conditions as those offered white stockmen, also leasing Indian lands. Indian Bureau officials had compelled Indians who leased Indian-owned lands to prove ownership of 75% of the stock grazing on such leases, while white cattlemen were not required to submit proof of ownership.

The Blackfeet Tribal Council, through their attorney, appealed this ruling of the Indian Bureau to Secretary Chapman. In his March 16th decision, Assistant Secretary of the Interior Doty flatly overruled Commissioner Myer on this point. He said: "In the case of Indians who meet the high bid for range units, no restrictions are to be imposed on them that are not imposed on non-Indian permittees."

Myer Denied Indians Right to Withdraw Own Lands from

(Continued on Page 10)

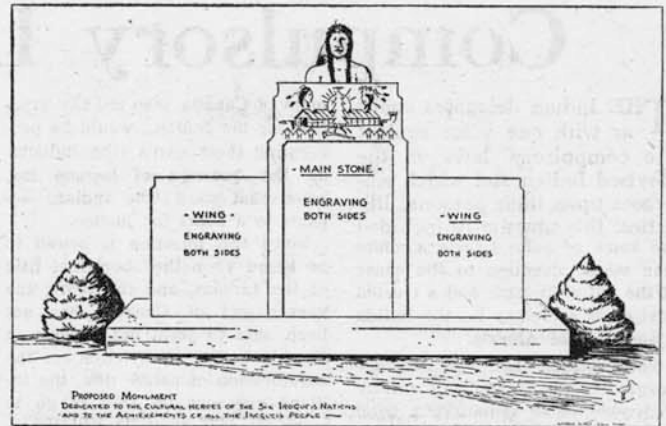
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The above is a sketch of the Memorial that the members of the Akwesasne Mohawk Counselor Organization of Hogsburg, New York, hope to erect in memory of their forefathers. In order to see this Monument up they must raise \$3,323. The only way this can be done is through the sale of Six Nations Indian Pamphlets. Every cent made from the sale of these goes into the Memorial Fund that will make this tribute to the Iroquois possible. There are 32 pamphlets, charts and maps that have been completed so far. A ten per cent discount is given on orders for the complete series. Help the Akwesasne Organization to attain its goal and, at the same time, learn the true history of the Hodeinonkseonin, the League of the Iroquois.

Six Nations Iroquois Pamphlets Available

ILLUSTRATED "Six Nations Series" pamphlets, dealing on the history, culture and legends of the Ho-De-No-Sau-Ne or Six Nations Iroquois Confederacy, have been collected and written by Aren Akweks (Ray Fadden).

They are as follows:

MIGRATION OF THE IROQUOIS — This is the traditional story of the migration of the Iroquois tribes from beyond the Mississippi River to their present locations in eastern North America. (10c)

HISTORY OF THE TUSCARORA INDIANS — This booklet tells of the migrations of the Tuscarora Indians from their former homes in North Carolina up to their present territory in Iroquois country. (25c)

STORY OF THE MONSTER BEAR, THE GREAT DIPPER — The legendary story of how the constellation Ursa Major or the Great Dipper came to be. (10c)

LEAGUE OF THE FIVE NATIONS — This is the traditional story of the first successful League of Nations, the Five Nation Iroquois Confederacy a League organized to do away with war. (35c)

COLLECTION OF MOHAWK LEGENDS—This booklet contains five Mohawk traditions, How Man was Created, Discovery of Fire, The Wampum Bird, The Invention of the Bow and Arrow, and the Rabbit Dance. (15c)

HISTORY OF THE ST. REGIS AKWESASNE MOHAWKS — This booklet tells of the various migrations of the Akwesasne Mohawks from the time of the great migration from the south west up to their present home on the St. Regis Reservation. (50c)

SA-KO-RI-ON-NIE-NI, OUR GREAT TEACHER — This is the story of the great Seneca Prophet, teacher and reformer, Handsome Lake. His teachings, the word of the Creator, are in this booklet. (35c)

COSTUME OF THE IROQUOIS MAN — This booklet contains twenty-five illustrations of various parts of the Iroquois costume with explanations of material and use of the parts of the warrior's dress. (25c)

WAMPUM BELTS AND THEIR MEANINGS — This booklet tells what wampum is and explains how it is used. It contains drawings of fifty of the most sacred wampum belts and strings, telling what they mean. (25c)

CONSERVATION AS THE INDIAN SAW IT — This is the story of the greed of the white race as regard to the natural resources of America, what happened because of this greed and the only way to remedy what has happened. (10c)

LEGEND, THE HERMIT THRUSH — The beautiful legend of how birds secured their songs and what happened to one bird, the Hermit Thrush, who was not honest. (15c)

(Continued on Page 11)

My People, The Delaware Indians

("My People, The Delaware Indians," is the title of a speech delivered by The Native Voice Eastern Associate Editor, Jasper Hill, Big White Owl, before the North American Indian Club of Detroit, Michigan, at its tenth anniversary banquet last month.)

Mr. President, Distinguished Guests, Ladies and Gentlemen:

My wife and I are, indeed, happy to be here today. Happy and thankful that our "Great Spirit" gave us the good health which enabled us to come here and take part in this 10th Anniversary Banquet.

I am very happy to have this wonderful opportunity of talking to you for a little while. I was especially pleased to learn that representatives of 20 North American Indian Tribes, and many of our good white friends, would be present at this historic gathering.

Today I am going to tell you a short story about "My People the Delaware Indians." I wish to tell this story because so very little of the history of these brave people is known. During the Colonial period they were better known as people of the Lenni Lenape Nation or Confederacy. They were known by other names too, such as: "Keepers of the Painted Records," "Children of the Mother Island," "Councillors of Peace," "The First Men," "The Real Men," "The Original People," etc.

Proud People

My people are a proud people, dignified of bearing and ever alert. And they have every right to be proud of their ancestry because in the old days they were referred to by all Algonquin Tribes as "OUR GRANDFATHERS." But the Delawares prefer to call themselves LENNI LENAPE. When that word is translated into the English language it means: "Original People or First People." In the early days the Lenni Lenape occupied the entire basin of Delaware River Valley in Eastern Pennsylvania and Southeastern New York, and most of New Jersey and Delaware.

In our time, 1951, a dark curtain of mystery veils the past and no man can accurately describe or reconstruct the events which took place in the NEW WORLD before the arrival of the European invaders. . . . The old time Indian Council Fire is now but a tainted pit buried deep beneath the slowly accumulating sands of TIME. But, it was right here, on this part of the North American Continent, that my racial ancestors, during the winter moons, learned to walk stealthily upon the surface of the

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Big White Owl Honored In Detroit

A very successful and historic event recently took place at Detroit, Michigan. On the 12th day of May, 1951, the 10th Anniversary Banquet of the North American Indian Club was held in the Central Y.W.C.A., at 2230 Witherell Street where 143 people sat down to enjoy a real American dish—Turkey with Cranberry Sauce.

The Hon. G. Mennen Williams, Governor of Michigan, and the First Lady of Michigan added a touch of white formality to the occasion by their presence.

The President and Chief Norbert S. Hill, Oneida from Wisconsin, gave a brief message of welcome and introduced Hon. G. Mennen Williams to the people. He said:—"The officers and members of the North American Indian Club of Detroit extend a hearty welcome to all on our Tenth Anniversary.

We wish to convey to the Central Branch, Y.W.C.A., our sincere appreciation for their courtesies throughout these many years. We hope the next decade will continue as successfully, or aspire to greater heights, with the guidance of the GREAT SPIRIT."

After the turkey dinner was served, a new Indian Princess was initiated and feathered with one beautiful eagle plume by the Governor. A lovely and cultured girl dressed in a beautiful smoke tanned white buck skin beaded regalia. Her name: "Te-eia-ko-tae-to Kwa-sta-ra-te," (Shining Star) Her English name: Miss Eva L. Hill of the Mohawk tribe, Six Nations Reserve near Brantford, Ontario. After receiving her treasured eagle plume, Princess Shining Star, said:—"O, Great Spirit! Let me walk one mile in my brother's moccasins before I criticize him."

A Cherokee Indian Princess, "Sky Eyes" from Oklahoma, was guest artist and entertainer. She sang Indian songs, played flute melodies, recited legends and philosophies, talked on the magic of the Indian Medicine Man.

Mrs. G. Mennen Williams, Mrs. Jasper Hill and Princess Sky Eyes, each were presented with a lovely corsage of carnations.

The Guest Speaker, Mr. Whitney E. Powless, Oneida, was unable to be present owing to an unfortunate accident so Chief Big White Owl took over and came through with flying colors.

Mr. Jasper Hill, (Big White Owl) was Guest of Honor and was presented with a framed plaque signed by President of the Club making him Honorary Life Member. He spoke on the history of his people, the Lenni Lenape or Delaware Indians and gave a very interesting talk. Dressed in full native regalia he presented a colorful figure and was roundly applauded.

After the banquet and entertainment a dance was held at the Canadian Legion Hall, Chene and Milwaukee Sts., where an all-Indian floor show was put on by an all-Indian troupe and Chief Red Bird's Orchestra from Oklahoma. The dance was attended by at least 400 people, mostly Indians—Only about 25% of the 400 were whites. Representatives from 20 Indian tribes attended the 10th Anniversary Banquet.

snow with their snow-shoes. Here it was they matched their wits with the cunning wolves, the foxes, the moose, the deer, the cougar and the bear. Here it was they swam the many lakes in the season of the summer moon, and scouted the great living forests during the hunting moon. And as they paddled their birch bark and dug-out canoes over the rapids of many a swiftly flowing stream, they offered their prayers to "KITCHIE MANITOU" (Great Spirit) to give them courage, strength, agility and wisdom. And they sang their beautiful love songs by the quiet lagoons as they travelled along this trail of adventure. They were happy. They were contented. Their way of life was good.

From Many Sources

I have gathered my information from many sources and when I read in between the lines of historians, it would seem to me, in an estimated native Indian population of perhaps 150,000 along the Eastern Atlantic Coast about three and a half centuries ago, the great Algonquin group numbered approximately 100,000 and were divided into many tribes and bands. It is an old tradition among the Lenni Lenape that when the name "DELAWARE" was first given to them, they resented it and the name was rejected with no uncertain terms. But after some time had elapsed it became known that their beloved river and themselves were to be named after a famous

Englishman, Lord De La Warre, it was then agreed to let the Pale People change their name. So from that far off day, which no doubt pained many a heart, they were thereafter referred to by all as "DELAWARE INDIANS." In this day and age, very few people know the Lenni Lenape are, perhaps, the only native people living on the North American Continent who actually have a recorded history. It is known as "WALAM OLUM," meaning, "Painted Records." These records contain over one hundred and eighty sets of pictographs and in some instances one set has up to thirty-six symbols and marks. This extremely interesting Indian work was reputedly preserved from original Indian handiwork. The pictograph record represents a great number of important events which took place long before the advent of the White Man on this Hemisphere.

Lenni Lenape Leaders

The Lenni Lenape were leaders among the Indian tribes with which the White Man had to deal in gaining possession of the land on this fair and bountiful country. Indians from this great Algonquin Confederacy were the ones who welcomed the weary, tired, starving, half-crazed Pilgrims when they first landed on the shores of the NEW WORLD. And years later when the Lenni Lenape made their FIRST TREATY with William Penn, in 1682, they held their Grand Council Fires at Shackamaxon, Pa. (Behold the Moccasin) now a part of the great city of Philadelphia. Under various other names they occupied the entire country along the famous Delaware River. To that period belonged our great leader and chief TAMENEND, the prophet and priest king of the Lenni Lenape nation. Here is a bit of information that very few people know: The Tammany Society of New York derived its name from this once well known Lenni Lenape Chief. Perhaps you might be interested to learn the different tribes of the Delaware Confederacy often traded and made treaties with the Whites independently but they always regarded themselves as part of one great body. For instance there was once a great Council Meeting held on the banks of the Delaware River and representatives from many Indian nations were to be present. Here is what a Lenni Lenape Chief said: Addressing Governor Markham: "We live on the other side of the water, yet we reckon ourselves as one people. Why? Because we have one sky above us and we drink the same water and breathe the same air—we are all brothers!"

(To be continued)

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Continued from Last Month

Indian Act Conference Summarized

The Following Sections were Discussed at Length But Were Accepted in Principle by All of the Representatives After Clarification:

It was felt by some of the representatives that Indians should be represented in the administration as a means of recognition (section 3 (2)). The representatives were advised that the question of the appointment of an Assistant Commissioner of Indian status was one which would have to come under the Civil Service Commission as to recruitment, and that the matter would be given further consideration.

REGISTRATION

There was considerable discussion on Sections 5-9 dealing with the registration of Indians and the methods in which these provisions would operate was explained in detail to the representatives. There was general agreement with the provision for appeal of decisions of the Registrar regarding the addition to or deletion from band lists to a judge of a County Court for final determination.

PAYMENTS TO THOSE LEAVING BAND

Payments to persons ceasing to be band members as provided for in Section 15 (1) (a) was explained at length, but one of the representatives was of the opinion that the Crown had no legal right to pay one per capita share of capital and revenue moneys of a band to an Indian upon enfranchisement.

It was suggested that a person born into the band had an inalienable interest in property held in common by the band and, therefore, should be entitled to take his share with him when enfranchised.

It was also suggested, in connection with this section, that in some instances the Indian Band Councils had not been notified when Indians applied for enfranchisement.

The representative was advised that in the future it would be the policy to advise the Band Council

On February 28, March 1, 2 and 3 of this year, a Conference was held with representative Indians and Officers of Indian Associations from all of those regions of Canada where there is an Indian population, except the Northwest Territories. Minister of Citizenship and Immigration Walter Harris attended all of these meetings in the capacity of Chairman. The Deputy Minister and officials of the Indian Affairs Branch of the Department were also present. We continue the report where it was left of in our May issue.

whenever an application for enfranchisement had been received.

SECTION 16 (3)

Clarification was requested with respect to Section 16 (3). It was thought by one representative that a woman, on transfer from one band to another on the occasion of her marriage, should forthwith receive the full amount of any surplus capital coming to her. It was contended that the Minister should not have the discretionary power as to the manner and times at which such a sum should be paid to her.

However, it was pointed out that the various cases would be reviewed on their merits, and where it was thought that the woman required the full amount of the difference to set up housekeeping, for instance, then it would be given to her.

In other cases, where it was thought that the woman concerned might use the money unwisely, ~~then it would be in the interest of the Indian woman herself, if the money was paid out over a period~~

of time instead of in one lump sum.

LAND ACQUISITION

Clarification was sought with respect to Section 18 (2) and the representatives were assured that the general intention of this section was to provide authority for the acquisition of land for administrative purposes such as schools, hospitals, cemeteries and other necessary facilities which would be in the interest of the Indians.

PRIVATE USE OF RESERVES

It was suggested with respect to Section 28 (2), which provides for the issuing of permits to occupy or use a reserve, that reserve property should not be used privately without the consent of the Band Council. It was pointed out, however, that permits could not be issued under this section for long periods. Provision is made in this section for temporary use of reserve lands for short periods limited to one year.

ROADS AND BRIDGES

Section 35, which is concerned with roads and bridges, was dis-

cussed at some length. The question as to the upkeep of roads within a reserve that were, to a large extent used by the general public, was raised.

It was contended that, inasmuch as the Indians paid gasoline taxes, the Indian bands should get the same share of those taxes as is paid to the municipalities by some of the provinces. It was pointed out that the disposition of the gasoline tax was wholly within the competence of the provincial government.

LAND EXPROPRIATION

Section 35 was the subject of a considerable amount of discussion. One representative expressed the fear that it would enable a corporation or a municipality to obtain a statutory authority to expropriate parts of an Indian reserve.

Opposition, however, was withdrawn in this case by this representative when it was pointed out that the purpose of this provision was not the wholesale acquisition of land, but that it was intended to cover the use of lands for public utilities and other similar services. This section was accepted after an explanation had been given.

Re Section 37, there was an enquiry as to the meaning of the phrase at the beginning of the clause which reads "except where this Act otherwise provides," but it was pointed out for purposes of clarification that this phrase refers to action under Sections 35 and 110 (2).

(To Be Continued)



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VANCOUVER, BRITISH COLUMBIA

Red Indian Bear Anecdotes

By C. N. A. IRESON

WHEN travelling in the northwestern bush country by canoe or dog team in years gone by, I used to come on the odd bear skull stuck up on a post or hanging in a tree sometimes with colored ribbons fastened to it.

These decorated skulls can be found today off the beaten paths in Ojibway and Cree country. This curious custom is due to a superstition concerning the black bear, common in this area.

After killing a bear or before

Wedding At Lillooet

By A. W. A. THAIR

Harvey English, of Fountain, grandson of Doc English, noted race horse owner and cattle man of Ashcroft, and one of the first settlers on the Bonaparte, was married on May 28 by Father Paterson at the Fountain Reserve, to Lilly Rose Alec, daughter of late Chief Alec of Leon's Creek.

Best man was Daniel Bob, of Fountain Reserve, with Marjorie as maid. Flower girls were Marjorie James and Georgina Alec, sister to the bride, dressed in white.

The bride wore a brown travelling suit, and the couple will spend their honeymoon travelling the Okanagan and Kamloops district. The church was crowded to capacity.

Harvey was a descendant of the famous old Indian of Pavilion Diablo. His father, Willie Frank, is a well known character, following in his father's footsteps, as a race horse owner. Willie was also a teamster, having driven for years on the Ashcroft Cariboo Road, driving for Al Focault, Barney McNeil, at the time Curley Evans was also driving.

They will live at Fountain Springs with Harvey's father.

killing a bear already in a trap, the hunter makes an elaborate apology to the animal for taking its life, asking to be forgiven. The next step in this ritual is to clean the bear's skull and put it on a post or up in a tree as a mark of respect to the animal's spirit. If this is not done, the bear's spirit would be off — and tell all other bears to keep away out of gun shot of the hunter so he would never have any luck again in his life.

INDIANS respected all species of bear. When I lived in the West, the foothill and mountain Indians wore their hair long and lived in decorated tepees and wore Indian costumes. In those days one occasionally saw older men wearing grizzly bear claw necklaces, a prized decoration taken from a silvertop the wearer had killed. In the days before the advent of the modern high power rifle, the grizzly was next to an enemy warrior—man's most formidable foe on the North American continent. I presume most of these old bear claw necklaces now repose in museums, no longer prized by modern Indians.

Dr. Reuzin, a noted medical doctor, now living in Muskoka, Ontario, at Limberlost Lodge, is an old Yukon sourdough having spent a number of years in that arctic area about the 1880 period. There he had many experiences with grizzlies and Indian hunting technique. Dr. Reuzin likes Indians and made a friend of an old medicine man of the Porcupine band, a queer looking fellow with a large goitre, the size of a football hanging out of his neck—a repulsive affliction. This old medicine man told the doctor that theories about a grizzly's color having a bearing on its character were nonsense, but that there were other things about this animal that clearly indicated its character and what it was likely to do when met up with. This is what the medicine man stated:

"Good Grizzly"—"Long leg, small

foot." "He see you—quick he go." "Little good grizzly"—"short leg, small feet. He see you—Bye, bye, he walk away."

"Bad grizzly"—"Short leg, big food—he see you—he hunt."

The doctor claims he always found this formula to work. He has shot many grizzlies so he should know!

WISHING to do the old medicine man a good turn, he went to his tent one day and offered to remove the unsightly goitre from his neck by surgery. This kind offer greatly offended the medicine man who put his blanket over his head and covered shaking like a leaf in the corner of his tent.

Perplexed at his friend's unusual behavior, the doctor asked another member of the tribe for an explanation. This Indian told him that the medicine man was indeed greatly offended because inside this great goitre on his neck lived a scared beaver, his source of power, and advisor in all his magic rituals!

Oil Is Indicated On Alta. Reserve

Tests in an exploratory oil well on Stony Plain (Winterburn) Indian Reserve, 8½ miles west of Edmonton, has indicated the presence of oil in the D2 zone.

The well, Royallite-Stony Plain No. 2, reached this zone at 4,716 feet and will test the potentialities of the D2 before searching for the D3 horizon. The exploratory well is located about one mile east of Imperial Stony Plain No. 3, which has already struck oil and is awaiting a service rig for completion. Imperial Stony Plain No. 1 discovery well is 1½ miles west of the new potential strike.

The wells are backed by five Canadian independent operators and an individual who holds about 1,440 acres of lease spread on the Winterburn Reserve.

The doctor did not have Big White Owl's prescription for dealing with sorcerers, namely the first three letters of the alphabet, A B C. "Always be careful."

I HAVE WRITTEN!

T.B. SURVEYS IN FAR NORTH

Plans are being made to send an X-ray party along Canada's western Arctic coast this summer as part of the program to control tuberculosis among Indians and Eskimos.

This was disclosed recently by Hon. Paul Martin, minister of National Health and Welfare, whose department administers health services for the Indian and Eskimo population.

The X-ray party is scheduled to leave Aklavik late in July on the Hudson's Bay boat, the Fort Hearne, and will visit such places as Holman and Read Islands, Coppermine, Cambridge Bay and Bathurst Inlet. The medical group will be headed by Dr. A. Laurent-Christensen who has had long experience with the Eskimo people and speaks their language.

Since systematic X-ray surveys were begun in 1946, the number of active cases of tuberculosis found among the Indians and Eskimos has steadily declined until the number is now about half what it was five years ago, Mr. Martin said. This case-finding program, along with enlarged hospital facilities for treatment, has brought about a corresponding decline in the tuberculosis death rate among Indians.

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BULLETIN No. 2

CIVIL DEFENCE

LEARN—AND LIVE

THE DANGER

Every citizen of British Columbia must face the fact that we may be attacked. To ignore this possibility would be to play into the hands of an enemy.

We must prepare now. Every man, woman and child must learn what can happen and what to do in order to fight back and preserve all that we hold dear in our way of life.

One of the first steps is to know just what an enemy hopes to achieve. Knowing this, we can make our Civil Defence more effective and act in a way that will minimize the effects of hostile acts which in total war are aimed at the population, our industry and war potential generally and our will to fight.

Lack of knowledge creates fear — fear creates panic and panic can cause unnecessary death and destruction. If we know what to do, we can fight back with confidence and vigour. If we act calmly, lives and property will be saved.

Remember this: Throughout history, new weapons of war have always produced an antidote. This holds true today even in atomic attack. We can withstand any attack *if we prepare now!*

Civil Defence preparations are going ahead rapidly. Special training courses are being held for members of our Civil Defence Corps.

It will be your duty, when called upon, to volunteer for whatever role you are best fitted . . . to do all you can to make our Civil Defence a highly organized and powerful weapon in the shortest possible time.

Remember Great Britain's wartime slogan: "We do not admit the possibility of defeat—it does not exist."

These bulletins, now being published weekly in your local newspaper will give you the basic facts to prepare for your part in Civil Defence. Read them—clip them out, know and act upon them.

Watch for another bulletin in next week's newspaper.



THE GOVERNMENT OF BRITISH COLUMBIA

HON. W. T. STRAITH, K.C., Provincial Secretary

MAJ.-GEN. C. R. STEIN, Civil Defence Co-ordinator

Hydatid Disease In Northern B.C.

BY P. S. TENNANT, M.D.
Regional Superintendent, Indian Health Services, B.C.

Further information on Hydatid Disease will be appearing in your paper from time to time through the courtesy of the Editor. In this issue of The Native Voice we have to report the results of a survey carried out on Stuart Lake Reserve during May 1951.

The purpose of the survey was to determine the percentage of persons likely to be carrying the disease and also to prove to Natives and to ourselves that dogs were the means of spreading the disease.

We were able to obtain much information on the trip. Some Indians reacted to the test for Hydatid Disease showing that they may have the disease in its early stages.

Eight dogs were destroyed and examined for echinococcus tape worm which causes Hydatid Disease in men. The intestines of two dogs were heavily loaded with echinococcus worm. This would indicate that one out of every four dogs carry the disease. We had hoped to examine at least 40 dogs, however after explaining the serious nature of the disease, and reasons for destroying dogs, only 8 dogs were donated. This was most disappointing and shows that Indians do not appreciate the danger of contracting Hydatid Disease from dogs.

Indians wished to know why we were asking only for Indian dogs and not for dogs belonging to the white population. To reply to this question, our staff serves only Indian populations and has no jurisdiction over white population. It is expected that the Provincial Health authorities will take measures separately to reduce the danger of hydatid spread to white populations. Secondly it should be pointed out that the disease, as far as has been discovered, appears only in Natives, therefore the danger is largely from Indian dogs. The danger to white populations most occurs where dogs of natives and whites mingle together.

To repeat information given in a previous issue of The Native Voice, the disease runs in a cycle in the wild life of the North. The cycle can be completed only after it passes through two different types of animals. Wolves carry the echinococcus tape worm in their intestines. Eggs from these worms are discharged in their stools to soil the pasture on which moose, deer and elk feed. These latter animals pick up the eggs on feeding. The eggs hatch out in their intestines and are carried to the liver, lungs or brain where they form cysts. The cysts eventually kill the animal.

Wolves feeding on animals carrying Hydatid

Disease become infested with the disease and the cycle starts over again.

Dogs become infested with the same stage of the disease that wolves carry, through eating intestines of deer, elk and moose. Dogs infested with echinococcus worms will soil the ground around homes. Dogs get the tiny eggs in their hair from laying on soiled grounds. Any persons handling dogs are likely to get the eggs on their hands and transfer them to their mouths while eating. This, we believe, to be the main way in which man contacts the disease. Man develops the cyst stage of the disease similar to the stage carried by deer, elk and moose.

Other means of spread are very possible. Children playing on ground soiled by dogs will readily transfer the disease to their mouths.

Dogs free from echinococcus infestation are almost as dangerous as diseased dogs. If there is one diseased dog in a village he is apt to soil the ground around all the houses in the village as well as the ground belonging to his owner. The diseased dog plays with the healthy dogs so the fur of all dogs in the village is liable to carry the disease. As all dogs may spread the disease you will now appreciate the reason for destroying dogs that are not absolutely necessary to keep.

To examine and treat the useful sleigh and pack dogs in the North will be a tremendous task. To deal with the hordes of village dogs, useless except as pets, is not possible or practical. We all have sentimental attachment for our pets but this should not be more important than our health or the health of our children.

Flies may carry Hydatid Disease. Flies feed on stools of dogs and can carry on their legs dung of dogs containing Echinococcus eggs. Safeguard your food by keeping it covered and keeping your houses free of flies.

Preventative measures against Hydatid Disease are repeated for information.

1. Do not feed intestines of deer, elk and moose to dogs in the raw state. The lungs and liver are especially dangerous. If it is necessary to use them for dog food, they should be well boiled for an hour to make them safe, otherwise they should be burned in a camp fire. Do not throw them away to be eaten by dogs or wolves.
2. Scrub hands well with soap and water before eating.
3. Destroy useless dogs.
4. Valuable dogs should be examined and treated for echinococcus tape worm.

The writer is deeply concerned over the dangers of further spread of Hydatid Disease in natives and earnestly requests Band Councils to deal with the dog menace and thus eliminate part of the danger immediately.

Big White Owl Should Write Book on Lenapes

Big White Owl,
Toronto, Ontario, Canada.

Dear Brother:

From time to time I have read various articles written by you. Most of your writings, the ones that I have read, were in Native Voice Magazine. I always passed the paper on to the school children here at the Mohawk Indian School who learned a great deal of the beautiful beliefs and culture of the Lenape people. Your articles were also read by interested adults. All enjoyed your works and they especially liked the way that you got your point across to the readers of the magazine.

The thought came to some of us that when you passed on and your spirit left this earth, there would be no one left among your people who could pass on these lessons that you have expressed in your articles.

For this reason, our young warriors, members of our little Mohawk organization, are asking you to collect your writings and write a book that will contain the history of your people, the Lenape People. It is important that you do this because we believe that our Creator, the Great Spirit, has given you special talents and that in your body lives the spirit of great leaders of the past. We feel that this would be the desire, the wish of the ancient Fathers of the Lenni Lenape Nation.

We know that such a book would be a valuable record, a record that would be a means of those of your people who are to come, to know of their great history and culture. There is no one else who could do this, White Owl, and it would be a great monument to the Delawares.

All the world knows that the Delawares are a great people. They should know of their history and culture.

I speak for those men who are leaders of the Akwesasne Mohawk Counselor Organization.

Aren Akweks (Ray Fadden), Sec.

Letter From A School Teacher

2067 Rose St.,
Regina, Sask.
May 22, 1951.

To the Editor:

For thirteen years I was a school teacher. My last year of teaching was perhaps the most interesting of all—it was spent at the File Hills Indian Residential School near Balcarres, Saskatchewan.

As a teacher I cannot help but feel the wastefulness of war. The best young lives along with the work and care of parents and teachers are thrown away. The dreadful slaughter in Korea is only a trifle compared to what it will be all over the world if the leaders of the different countries do not sit down around a council table and decide to get along together without war. The people of the world—people of every race and religion can demand their human right to live. Some people say that

the government will not listen to what the common people say—but governments all over the world will listen when most of the people say, "No," to war.

It cost one dollar to kill one person in Nagasaki, but it only cost one-tenth of a cent to save a life in Greece, during a time of famine and disease. That gives you some idea of what war costs.

The Indian people need better medical care, better education, better living conditions. This will cost money. But if the Korean war grows worse they will not get these things. They will only get sorrow for the men who do not come back.

China has been branded an aggressor and the People's Government of China cannot have a seat in the United Nations because they say China is bad. But China is a great country of 475 million

people—over thirty times the number of people in Canada and the forces of the U.N. were coming very close to her border. Any other country on the face of the earth would have done what China has done if troops from foreign countries were acting in such a threatening way. So the only thing to do is to ask that the leaders of People's China be allowed to sit down as equals with the leaders of the other great powers. Many important people are saying that this should be done. The people of the earth must say to their leaders, "We want peace, we want life and progress, not death and destruction."

Even though you have no vote you are a person with the human right to ask for peace and a life worth living.

Yours truly,
DOROTHY MORRISON.

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Continued from Page 4

Blackfeet Tribe Wins

Leasing Area. Under his original ruling, the Commissioner of Indian Affairs refused the Blackfeet Tribe the right to withdraw at will any portion of their tribal lands from the grazing area, even though the tribe was the lawful owner of the lands. Assistant Secretary Doty reversed Commissioner Myer on this point also. His decision states the issue very clearly. We quote: "If the Tribal Council wishes to withdraw any tribal lands from the leasing program, it will be permitted to do so."

Commissioner Upheld on One Point. Assistant Secretary Doty upheld Commissioner Myer on 1 point of the appeal. This involved the right of the Bureau to set the grazing fee on allotted Indian lands at \$7.20 per head for cattle and \$1.80 per head for sheep, on a year-long basis. The reason for this is that the individual owners of the allotted lands have given the Indian Bureau Superintendent powers of attorney to lease their lands and the Bureau is acting in this case as an agent for the owners.

The Blackfeet had Legal Advice. In commenting on these decisions of the Secretary's Office, Felix S. Cohen, attorney for the Blackfeet Tribe, who helped them in this fight, said:

"Assistant Secretary Dale Doty's decision means that two vicious practices of the Indian Bureau have been stamped as illegal: (1) disposing of tribal land without tribal consent; and (2) discriminating against Indians who try to get a start in the livestock business by contracting to run stock for a share of the herd. Indian courage has brought results. Indian Bureau employees tried, with threats and with soft words, to break down Blackfeet resistance, but George Pamburn and his fellow-councilmen stood firm. The grazing issue is the 14th issue during the past year on which the Blackfeet Council has refused to accept decisions of the Indian Bureau and its Billings Office, and on each of these 14 issues the Indian Bureau has either backed down or been over-ruled.

"A century ago the Blackfeet, along with the Sioux, the Apache, and other fighting tribes, learned to use the white man's guns with such skill that robbing them of land became a very dangerous occupation. Whites retaliated by making it illegal to sell ammunition to Indians. Now these same Indians are using the modern weapons of the white man's law with the same good marksmanship—shooting right between the eyes, as one Senator said. Indians must expect that every effort will now be made by the enemies of Indian rights to deprive the Indian tribes of their modern legal weapons. The Blackfeet will face that fight, too, with courage and with faith in American democracy."

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.
—St. John 15:26.

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News From Kitselas

By MRS. A. J. WALKER

ON MAY THE 3rd the ten month old daughter of Perry Aimie Bolton, Wanda Carol Bolton, was taken to the Terrace Red Cross Hospital and died the next morning of pneumonia. The baby was sick only a few days, according to the parents. She was buried by the Salvation Army in the Village of Kitselas.

ON JUNE 6th Mr. Fred McKenzie took his two little sons, aged 4 and 6, and went fishing, near Terrace. Finding the water swift, he put his boys ashore and prepared to set the net, when the boat overturned and threw him into the fast flowing Skeena, shouting to his boys to go home and tell their mother, he was quickly taken down the river on top of his boat. Although nearly a week has passed, no trace of the boat or Fred has been found. He leaves a wife and seven children, ranging in ages from 4 months to 10 years.

SUNDAY, JUNE 10th—News has reached Kitselas that Dorothy Mason, aged 15, daughter of Mr. and Mrs. David Mason, has died in the General Hospital at Prince Rupert. Dorothy had been in poor health for some time, and her presence will be sadly missed by the family.

We have been glad to have a visit from Indian Supt. Anfield and the School Inspector, Inspector Davies recently.

Kitselas is a lovely little village at this time of the year, trees all out in bloom, well kept gardens showing signs of potatoes, carrots, and all kinds of other vegetables.

School has been well attended throughout the year and a good spirit of comradeship has prevailed in our little village.

Emma Bevan and George F.

Freeda Wright, who have been in the Millar Bay Hospital for the past year, are getting along fine and looking forward to coming home soon.

Good Change, But Practical?

According to the new Indian Charter, the native people will have more authority in administration of treaty funds. This certainly is a step in the right direction, making this a practical improvement is the test. How can it be done and serve a useful purpose? Would Indian funds distributed throughout the Dominion in Banking Houses, called the Indian Foundation Bank be a method of making Indian funds available for practical use? No doubt there are native people with the ability and training who could serve as Directors of this institution. The banks in the provinces would be managed by native people who had a knowledge of economics. By doing this, native people would be encouraged to save money and borrow funds without waiting indefinitely for sanction from the numerous powers that are now in charge of Indian funds. What is the opinion of others on this vital matter?

BARBARA I. DEAN.



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Salmon Price Settlement Made

A price offer received from the Salmon Cannery's Operating Committee only a few days before a scheduled July 1 tie-up of the British Columbia salmon seine and gillnet fleets has been voted on and accepted by a majority of the fishermen affected.

The new offer, received by the joint negotiating committee representing the Native Brotherhood of B.C., the United Fishermen and Allied Workers Union, and the

Vessel Owners, provides the following prices:

Sockeye	25c per lb.
Coho	18c per lb.
Pinks	9½c per lb.
Chums (summer)	7½c per lb.

These prices apply in all areas on the B.C. coast and represent increases over last year's prices ranging from 25 percent in the case of sockeye to over 36 percent in the case of chum salmon.

Some form of partial weighting of seine caught pinks and chums

was being worked out between the Companies and the fishermen's negotiating committee, and settlement of this matter appeared certain.

On the matter of fall chums, minimum prices agreed to with the option being held by either party that discussions may be reopened on these prices (which take effect after September 1), are as follows: Johnstone Straits — 11c per lb. Central, Northern — 9c per lb. QCI, West Coast — 8c per lb.

A vote taken throughout the industry on a scale of prices offered by the Cannery on May 31, showed that 95 per cent of the fishermen rejected the offer made at that time and they voted to strike on July 1 if a satisfactory offer

In Mourning

†
BILL 79.
 Has Been Passed
 by Parliament
 and now awaits
 Royal Blessing

were not received prior to the latter date.

The price rejected at that time was 23½ cents for sockeye, 16½ cents for coho, 8.3 cents for pinks and 6½ cents for chums.

Danny Winks His Eye

By HUGH DEMPSEY

EDMONTON — Eleven-year-old Danny Gladue can wink his right eye.

To the average person, the winking of an eye is the most common thing in the world, but for young Danny it's quite a feat. The Indian lad from Grande Prairie district lost the sight of his eye several months ago and has just learned to wink with his brand-new artificial eye.

The people most responsible for Danny's success is the Alberta department of education. They found out three years ago that the lad was deaf and had not yet learned to speak. He is the son of a Grande Prairie district non-treaty Indian and was living south of town on the trapline.

So the department saw to it

that the Cree lad was sent to Montreal, where he quickly learned to lip read, to talk and to write.

Then tragedy struck. A medical examination revealed that Danny had a tumor behind his eyes that might blind or kill him. His father was notified by wireless into the wild trapping country, and permission was granted for a delicate emergency operation.

For the past several months Danny's father, his friends in Edmonton and Montreal all waited anxiously for some word of his progress. He survived the operation and again everyone waited to see if the boy would be disfigured or affected by the removal of his right eye.

And now everyone, including Danny, is happy. Not only has the boy become accustomed to his new eye, but he will soon be back to his father's trapline... as good as new.

Six Nations Iroquois Pamphlets Available

(Continued from Page 4)

LEGEND, WHY WE HAVE MOSQUITOES — The legendary story of how mosquitoes came to be. (10c)

THUNDER BOY, A LEGEND — The legendary story of how a Thunder Man fell in love with an Earth Girl, taking her to the Land of the Thunder People and why Lightning never strikes an Indian. (15c)

THE GIFT OF THE GREAT SPIRIT — This is a lesson story and tells why the Great Spirit gave the Bear Clan the knowledge of the gifts of certain plants as cures for sickness. (15c)

LEGEND, THE SEVEN DANCERS — The legendary story of how the seven dancers, called by the white man, Pleiades (a group of stars in the constellation Tarus) came to be. (10c)

CULTURE AREAS — A resume of the nine principal Cultural Areas of North American Indians, presented in interesting story form. (20c)

THE CREATION, A LEGEND — The traditional story of how the world and its inhabitants were created. (15c)

LEGEND, THE GREAT GIFT TOBACCO — The legendary story of how tobacco came to the Indian people. (10c)

The new complete Iroquois Life history and culture series of Indian pamphlets paints a strong and educational picture of Indian life, a picture that will create pride, interest, respect and reverence for the principles of freedom and justice for which the old Indian stood.

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Miss Mann approaches an isolated shack typical of the homes in the area where the former Campbellton, N.B., girl has served for the past 18 months.

(Photos Provided Through the Courtesy of The Toronto Telegram)

She Makes Rounds By Snowmobile, On Foot

Moose Factory.—The white woman who probably knows best the Indians of this small community at the mouth of the Moose River

on James Bay, is Irene "Fran" Mann, field nurse for the Indian Health Services of the Department of National Health and Welfare.

She's a tall, broad-browed girl with calm, tolerant eyes. It's her job to go into the homes of the natives every day on a mission of preventive health. She treats cases which aren't sufficiently serious to be taken to the big, new Indian hospital here. She wages an incessant campaign to improve sanitary conditions.

Fran has been doing her job since the visiting service was initiated 18 months ago, coming from Campbellton, N.B. In that time, she has come to be regarded as one of the best friends the Indians ever had.

SNOWMOBILE

Three times a week she is taken to the north end of the village by snowmobile and works her way back, house to house, on foot. This is her "routine patrol," designed to nip incipient sickness in the bud. The other three days are spent in calls to patients requiring regular treatment.

An important call each day is at the Indian residential school, where she keeps an eye on the welfare of more than 300 pupils, examining throats, checking temperatures and pulses and taking part in the regular X-ray examinations for tuberculosis, the dread disease to which the Indian is most subject.

The tall, parkaed girl moves through the village to the accompaniment of incessant howling from sleigh dogs staked and chained before each home. Many are vicious, but they, too, have got

to know her, and she's never been bitten.

Her calls include some new houses recently constructed, some ancient shacks where as many as seven people are jammed into single rooms, and a number of tents of natives not prosperous enough to own homes, or not yet recipients of a relief program which will provide them with them.

COMPANY

Hers was a lonely job up till last autumn, when the new hospital was opened. Only half a dozen white women were on the island up to that time. Now, however, there is a large staff at the hospital, where she now resides.

Formerly she lived at the staff house of the Hudson's Bay Company post. A stop at the post breaks her journey every day. She chats with Mrs. Ron Duncan, wife of the manager, or Mrs. Sue Van Blarcom, wife of the RCMP constable who patrols James Bay.

Recently the same epidemic of flu which struck most of Canada arrived at James Bay and Fran had to fight it. She's still keeping an eye on children who got the disease. No lives were lost.

She regards her work calmly: "The Indians are good people. All they need is a little help."

Lately, romance has entered her life, in the form of a snowmobile operator for a construction company which has the contract to transport coal across the Moose River to the hospital. But, of that, she just smiles and says nothing.



NORTHERN NURSE "Fran" Mann holds Norman Wesley, seven months-old Indian baby who is one of the flu victims she has been visiting every day on her rounds of Moose Factory on James Bay.

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