

The Thunderbird

A compilation of news and commentary of special interest to North American Indians and their many friends

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28

H. O'HARA
Advertising Agent

DECEMBER, 1950

--- A Merry Christmas To Everyone ---

Three Wise Men



—THREE WISE MEN: Stoddard (1861-1940)

"Behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star . . . and are come to worship him."

A JANUARY DOUBLE WEDDING

....NORTH VANCOUVER, B.C., — January 20th, will ever be a memorable day for your editor and Mrs. Paull, when their only son, Percy A. will be united in marriage to Miss Georgina Dominick, daughter of the late Alexander Dominick and Mrs. Louisa Dominick-George. Simultaneously their second daughter, Audrey will be united in marriage to Mr. Frank Rivers, son of the late Dennis Rivers and Mrs. Rivers, all members of the Squamish nation of Indians.

Rev. Father Paul G. Clarke, I.O.M. will officiate as they embrace the sacrament of Holy Matrimony in St. Paul's church, on the Mission Reserve, the oldest church in greater Vancouver.

Indians Solemnly Observe The Feast of Christmass

By Andy Paull

Throughout the North and South American continents the native Indians take second place to no one in celebrating and observing with solemn sincerity the feast of the Nativity.

It is a well known historical fact, that before the white men came to this continent, Indians greatly feared and daily prayed to a Supreme Being.

So when the Black Robes came, the Indians recognized their teachings as the elaboration and clarification of their belief in the sovereignty of a Supreme Being.

Because of this enlightenment, they readily embraced the religious teachings of the early Missionaries.

As one travels throughout the western hemisphere, a little church will appear as a jewel upon the wide open spaces of the plains, or like a sapphire nestled among the pines of the virgin forest, far removed from white communities, but richly adorned by the majesty of tranquility.

Should you happen to be on the rock coast of the Atlantic or the great Pacific oceans, you will occasionally see a little church on the turbulent shore, acting as a beacon to the harassed seafarer.

In the larger churches on Indian Reserves adjacent to big cities, many Indians, in great humility, pay homage and adore the Infant born to save mankind.

And even in the far north, from within the savage breast of an In-

dian, will breathe the prayer Good Will.

You will hear the chanting of for Peace on earth to all Men of the Indian congregation as they sing Christmas hymns in their native tongues, a living demonstration of the miracle performed by the missionaries in translating the words of sacred hymns into the innumerable Indian dialects.

Silent Night, Adeste Fidelis, Angels we have heard on High, and the Gregorian High Mass, will be heard as they lift their voices in a devout prayer for peace on earth.

Among the present day disciples of the Infant Saviour, will be native Indians, preaching to their white brethren in churches within a great city, or in a place of worship far removed from even one white person, but eloquently diffusing the teaching of Christ the Savior, for Peace on earth to all men.

The most unique and picturesque after service prayers, are un-

(Continued on Page 2)

Bill 267 Denies Indians A Happy New Year -- 1951.

Indians Solemnly Observe The Feast of Christmas (Continued From Page 1)

doubtedly conducted in the little Indian village at Nesko, B.C., nestled among the virgin forest in the historic Cariboo country.

By special permission, the holy sacrifice of the Mass is solemnized at midnight on New Year's eve.

After the service, and as the congregation file out of the little church, a hymn is sung by everyone, as they go out of the church, and the singing does not stop, until they enter their homes.

The silent night, with a silvery moon and stars above, lend a natural grandeur, as the singing is reduced in volume as each enters their home, until only one voice is heard from the warrior who lives in the last house, the night is so silent the closing of his door can be heard miles away.

So when you worship in a cathedral of a large city, send your thoughts away to far off places, and visualize if you can, the Indian, who on bended knee, and with great humility, prays to the same God as you have done, that there be peace on earth to all men of Good Will.

Song Hit

'The Thing' Is Bill 267

The humerous song hit, now disturbing the air lanes, made famous by Phil Harris (the comedian) about what he found among the flotsam and jetsam of the beach, disdained by even the junkman, the beggar and the devil, and the subject of many novelty quiz shows, as to just what is in "The Thing."

A white person gave this answer:

"It's Bill 267."

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The Indian Schools

The proposed federal Act on Indian Schools will be up for discussion early in the New Year. But it is not too early to study some rather sinister aspects of the proposed legislation. The bill contains very definite possibilities to rob the Indians of religious convictions, of Christian education.

The methods to be employed by our secularists are very simple, even if they are well camouflaged.

Since the earliest days of Christianity, mission schools among the Indians have been established, maintained, and to a large extent supported by the Missionaries.

Today the mission schools conform in every scholastic respect to the standards of ordinary provincial school examinations and their curriculae are under supervision of school inspectors the way those of any other schools are.

But aside from schooling, the children are provided also with boarding facilities, so necessary in some northern regions. Their scholastic training is fitted into the broader pattern of spiritual, moral and physical formation. For the scholastic work these schools receive a federal grant. The important additional services given the Indians by the institutions is part of the missionary effort and financial support of Catholics working for and with the Indians.

The new law is to provide that the federal government be empowered to make special arrangements with the provincial governments involved according to which schooling is to be transferred to the provincial authorities together with the federal grant now paid the mission schools.

In effect, this means that Catholic Indians are to be robbed of their Catholic schools and put under the secular system prevailing in the respective provinces.

Now Catholics, whether Indian or white, are in conscience bound to give their children a Catholic education. Withdrawing of federal grants is tantamount to closing their Catholic schools. It also would involve the loss for the Indians of more than merely class-room education, which the missionaries with Catholic help and with their own self-sacrificing zeal have been offering Canada's oldest residents through many decades. In return they are to be subjected to state-run secular schools.

The legislation has not yet been passed, but this policy has been implemented by side arrangements in some localities.

Lack of interest in this oblique attack upon the rights of Indian parents, whose obligations before God are not governed by treaty-right discriminations but are those of any natural parent, would be a dangerous neglect. The problem is urgent and should be closely studied by Catholic citizens. We must protect the rights of our Indian brothers.

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North Vancouver Studies Plan To Grab Reserve

NORTH VANCOUVER — A topographical survey is the latest move by Metropolitan Park Planning Commission in its plan to acquire the Capilano Indian Reserve for Park purposes.

The survey which will show areas suitable for park purposes, those for industry and others for Indian homesites, has been completed by Aero Surveys Ltd.

Its findings will be turned over today to the metropolitan committee's special committee acting on the Capilano Reserve project.

\$500 ALLOCATED

Money for the survey, \$500, was made available by the Vancouver Park Board. The special committee will bring in its report which will include tentative costs and time needed to turn the area into a park.

Rowe Holland, chairman of the meeting in the St. Alice Hotel here, told members Thursday night that he had been approached unofficially by a member of the Squamish Indian band regarding the park plan.

"He was favorably impressed with what we are doing," said Mr. Holland, "and indicated that we will receive support from the majority of Indians."

VOICE NOT ALLOWED

A motion by Alf Watts, West Vancouver park commissioner, that an Indian representative be added to the special committee was dropped in favor of a proposal to meet with the Squamish Council when the park project is tentatively drawn up.

"In this way," said North Vancouver's Mayor Frank Goldsworthy, "we can show the Indians what our proposals are and see if they fit in with their views."

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Indians of Canada Will Convene 1951

It has now become very apparent to the Indians of Canada to once more meet in convention, in the City of Ottawa, for a final examination of the now famous Bill 267.

The date of this momentous gathering of Indians will not be decided upon until the government re-introduces for the second reading the revised act, Bill 267.

Last year Hon. W. E. Harris M.P., the Minister in charge of the Bill, told the North American Indian Brotherhood, that the government was determined to pass the Bill, but on further representations, it was delayed until the coming session of the Canadian Parliament so that the Indians could examine it and report their decisions to Hon. W. E. Harris.

There is no reason to expect that the government will in any way modify the Bill, and that the ultimate results will be that the Indians of Canada will have to put up with its dictatorial sections, or get out and pay tax.

That seems to be the general objective of Bill 267.

Since the Bill was delayed, the resources of the government has been used to tell the Indians that Bill 267 is a good Bill and the efforts of the Indians to indicate its vicious sections has been dwarfed to a nonentity.

Lo, the poor Indian has been forced to compete with the government, financially and otherwise.

"As poor as we are, we will do our very best" is the decision of the Indian leaders, supported by the wisdom of their patriarchs, and those who will not ingratiate themselves.

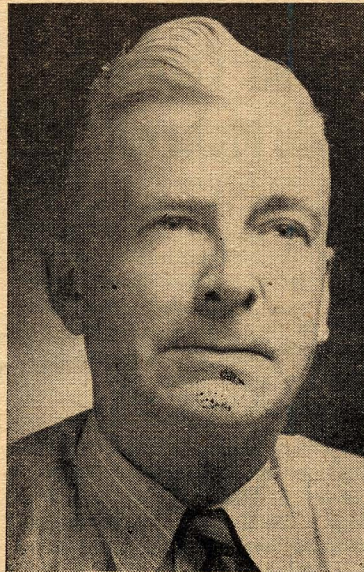
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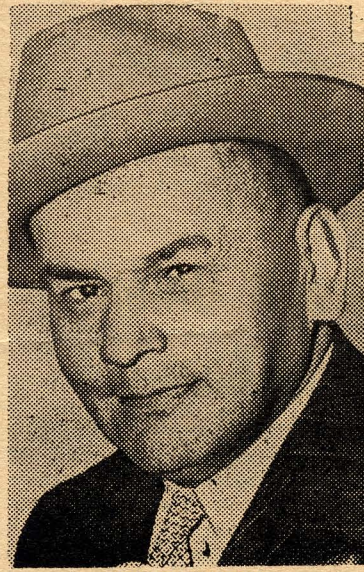


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HENRY O'HARA
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THE THUNDERBIRD extends the sincerest of good wishes for a Merry Christmas and a very Happy and a prosperous New Year with the further hope that the good deeds will conquer the evil, seemingly motivated by His Satanic Majesty, so that Peace will be upon all men of Good Will.

OUR MOST SINCERE THANKS A XMAS

Our most sincere gratitude to the hundreds of kind people who sent seasonal good wishes to your editor and his family.

So many letters, cards and messages were received from coast to coast, and south of the international boundary, it will be impossible to acknowledge them, so we take this means of expressing our appreciation of the kindness of many from every walk of life, and we can only reciprocate the good wishes with the same spirit of sincerity.

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Chief Blue Cloud Is Seriously Ill

DETROIT, Mich. — The great and fearless Chief, who had the intestinal fortitude to disregard the iron curtain of the U.S.A. Indian Bureau to start the greatest investigation, which rocked many big heads, is seriously sick, and his nurse fears that his days upon this earth are limited.

In those days, and even as now, it was impossible for an Indian to enter the inner sanctum of the Indian Bureau at Washington, D.C., unless he had a written recommendation from his Indian Agent, that this Indian was among the Indian Agents chosen people, who would not squeal.

Chief Blue Cloud was not an Indian that would sell his self-respect to any Indian Agent for a sack of flour, lumber and the many gifts that Indian Agents give to good Indians who have learned to always say "yes" to an Indian Agent.

As indicated above, Chief Blue Cloud was denied admittance to the high nabob of the Indian Bureau (Washington Brand). So he visited Senator Wheeler

and other dignitaries, and before sun down he had received \$50,000 as an initial expenditure for the unveiling of the worst kind of mal-administration.

Many big heads were blown up, rather than face the music to the rhythmic beats of the Indian tom-toms.

His trained Indian nurse, lovingly known only as "Hattie," is faithfully attending to the Chief's health in a losing battle against great odds, but the Tea Pot Dome investigation is yet on the lips of many politicians, and directs some of the electors where to mark their X.

Pennsylvania Avenue never gave service to a more delapidated Model T than the heap that brought Chief Blue Cloud to the Capital, but he left in style, and a heart over flowing with joy, that he had rendered to his native people a great and everlasting service.

The following is a brief note from the Chief:

Dear Friend: Sorry I am unable to see all of you, due to bad health. I have been in bed over a year fighting T.B. I lost my eyesight also, so therefore I'm not much to go to any more. Our best for 1951.

Chief Blue Cloud,
8024 Rutland Ave., Detroit 28,
Mich., U.S.A.

Chief Blue Cloud is one of the organizers of the North American Brotherhood, and a member of the Grand Council, so it is right that every one should at least send a letter, to help him endure the dreary days.

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Chief Tells Legal Plans**Indians to Fight
For Manhattan**

Descendants of the Mohawk Indians who in 1624 sold Manhattan Island for \$24 to the Dutch will wage a legal battle to recapture title to the island, Chief Io-Ha-Hi-Io of Caughnawaga Indian Reservation, Province of Quebec, Canada, declared here today.

The Iroquois-Mohawk chief, whose Christian name is Joseph Delisle, Jr., is visiting Mr. and Mrs. Ferdinand D. Dion of 112 Woodland street. He is accompanied by his wife and three sons, Ronald, 20, Gary 18, and Barry, 12.

The Iroquois chief left the reservation last week to visit a Philadelphia lawyer about his tribe's claims to Manhattan and visited the Dion's on his way back to Canada.

New Yorkers can rest easy however, until next Summer, when a grand pow-wow of all Iroquois-Mohawk tribes is scheduled on the Caughnawaga Reservation to discuss ways and means to recapture the Indian's birthright from the white man.

"Our ancestors who ceded Manhattan to the Dutch had no right to give firm title," Chief Io-Ha-Hi-Io explained today. "Since earliest time, all our tribal treaties have allowed us to return to our hunting grounds as long 'as the sun shines, the grass grows, and the river flows.' We are uniting in full tribal council next Summer to agree upon legal action that will return to the Iroquois what is rightfully theirs."

The chief declared that a partial acknowledgement of Indian rights was made by American authorities in recent years when immigration restrictions were lifted for Canadian Indians wishing to visit the United States.

"At that time, I believe it was, in 1939, the present Philadelphia Judge Bonnell fought in American courts successfully to establish Indian aborigine rights to circulate throughout the continent of our forefathers. We hope he will take up the fight to give Manhattan back to its rightful owners."

The chief's eldest son, Ronald, known in the tribe as Little Chief Ta-Wen-Ra-Te, has been working for the last two years as a structural iron worker in New

York City, engaged on bridge and skyscraper erection.

Ronald, after two years of praising the island, said today he had reported to his father he thought "the island is well worth the trouble of getting it back for my people."

**Credit Union
Gets Boat**

NORTH VANCOUVER—While 100 residents shivered in the damp afternoon, Camilla Jespersen, 14, of 736 West Sixth, Vancouver, smashed a bottle of champagne over the bow of the "Keithco," a 36-foot vessel launched at the foot of St. Denis Saturday.

This trim little craft, which accommodates about 10 persons, will be used by the B.C. Credit Union for the transfer of merchandise along the B.C. coast. It is believed to be the first such boat in operation.

The "Keithco" was christened by Rev. John E. Kilty, Holy Trinity Church pastor.

Attending the ceremony were T. A. Switzer, inspector and registrar of Credit Unions; Labor Minister Cates, Ald. C. W. Cates, and Vernon Tryson, who presented a framed scroll of signatures to Dave Keith, who will operate the vessel.

In his remarks prior to the launching, Mr. Switzer told the gathering that the "credit union movement in B.C. is a strong movement for the little man."

"Anywhere you see our symbol," he said, "you will understand that the people of medium financial means are working together."

The symbol of the Credit Union movement is a small man standing under an umbrella making provision for the rainy day.

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**Roman Cardinal
Made Mohawk Chief**

For the first time in history, a Roman Cardinal was made an honorary Chief of the Mohawks. To the proud Caughnawagas, befall this privilege of conferring that exclusive distinction upon their distinguished guest, His Eminence Eugene Cardinal Tisserant. Truly a red-letter day for the Iroquois Nation.

The occasion coincided with the closing celebrations of the Centenary of the Rev. Sisters of St. Ann. They have been teaching in this Mission for the past thirty-five years and were honored to welcome here their Cardinal Protector.

The Indians, led by the Holy Name Society, did their utmost to prepare a reception worthy of the occasion: the three-point program had been carefully planned and was carried out to perfection.

The ceremony opened with a Solemn Mass at which the Pontiff presided from his throne. As Secretary of the Congregation of Oriental Rites, he was particularly interested in the celebrated Iroquois mixed choir, singing in the vernacular the choicest pieces of its rich repertoire under the direction of the Rev. Dr. Alfred Bernier, S.J.

The three-century-old St. Francis Xavier Mission was introduced to His Eminence by the Very Rev. Leon Pouliot, Jesuit Provincial. His words were then interpreted in Indian by Fr. Michael Jacobs, S.J., first Iroquois priest, who, in turn, was happy to introduce the Prelate to his people. Holy Mass was concluded with the Jubilee Blessing imparted by His Eminence in the name of the Holy Father.

After Mass, the Cardinal in magna cappa, was led processionally to Tekakwitha School for the banquet. The long awaited event, the blessing of the new building, then took place. His Eminence spoke touching words of encouragement to the teachers and their Indian pupils.

The last number on the program was the civic reception, held within the ancient wall of Fort St. Louis. The whole population nodded approval when the mayor, Frank Goodleaf, accompanied by his councillors and fellow tribesmen, in full regalia, vowed "unfailing loyalty to the Sovereign Pontiff, honored today in his representative."

At the rhythmic beat of the tomtoms, the "braves" and "princesses" were introduced, each in his or her favorite tribal dance, climaxed with the symbolic ritual inducing into the Mohawk Tribe, a Prince of the Church. The new honorary chief, Kaswatetseranoron (Cherished - light - of - the - Orient), expressed his happiness at such a display of filial affection and promised to proudly exhibit in Rome before the Holy Father, the symbols of his new distinction, his Indian headdress and the Pipe of Peace.

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She Read Bill 267**Wrote Letter to
Calgary-Herald****JUSTICE FOR INDIANS**

Editor, The Herald:

I read in The Herald last week the report of a speech given at Saskatoon by Walter Harris, the Minister of Citizenship and Immigration. He was speaking of Bill 267, the Bill which is to amend the Indian Act, and which he is once more attempting to force through Parliament. I would never dare presume a Cabinet Minister would tell a lie, so on reading his remarks I can only presume that Mr. Harris has not read his own Bill.

He is quoted as having said that under the new Act, no arbitrary powers were lodged in himself, yet Section 6 of his Bill says he personally may delete any Indian's name from the band list, and thus take from the Indian his own land, his possessions and his means of livelihood. Furthermore, from Mr. Harris' decision there is no appeal to any court of law. That is certainly arbitrary power.

His second remark was that the Bill did not deprive the Indian of any treaty rights if he were enfranchised. The biggest treaty right that any Indian ever received as any child knows, was the right to live on the reserve. If Mr. Harris would read his own Bill, he would find by Section 110 that an enfranchised person ceases to be an Indian. By Section 20 he carefully says that only Indians can live on the reserve, so the Bill actually says that if an Indian wants to vote, he will be kicked off the reserve.

His third remark, which was as untrue as the rest, was that the self-government powers of the Indians would be improved by the Bill, but the Bill actually says that the Governor-in-Council at Ottawa shall govern all Indian selection of chiefs and councillors, and shall say who will vote, who can run for office and who will be elected, and that he, Mr. Harris, under Section 81, can personally, without giving a reason, disallow any Act that the Indian-elected council may pass, and there is no appeal.

His fourth untrue statement was that there is nothing in the Act which deprives the Indians of the use of the courts. It is refreshing

to hear a politician calling sections of his own Act "nothing." Such modesty! Section 43 (it's nothing!) says that in the matter of jurisdiction of a deceased Indian's property and Indian wills, the jurisdiction is "vested exclusively" in the Minister, Mr. Harris, and by Section 44 the courts are forbidden from dealing with these matters unless Mr. Harris says they may.

By Section 6, as I previously pointed out, he can deprive the Indian of practically all his chances of existence by deleting him from the band list, and no appeal is allowed from this decision to the courts. By Section 100, an Indian cannot hire a lawyer to present any claim he might have in court either against Mr. Harris or in a civil action.

I think it is time politicians quit making fancy speeches. After all, the voters are not fools; we can read. Mr. Harris' Bill actually reads this way and all his fancy words cannot change it. This Bill is most undemocratic, and sooner or later, if it is enforced on the Indians, we, the people of Canada, may find we have a grave national crisis on our hands. There are well over 10,000 Indians in Canada. Let us make them good citizens, not rebellious and malcontent, who may be a threat to us in time of war.

(Mrs.) RUTH GORMAN,

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Indian Legislation Backed By Harris

SASKATOON, Nov. 15—The Indian bill to come before the next session of parliament was a "most liberal document" and the natives of Canada would lose none of their rights but rather would gain additional ones if it passed the Hon. Walter E. Harris, minister of citizenship and immigration, said as he addressed an audience of about 400 at the banquet in the Bessborough hotel.

Mr. Harris denied that the Indian bill would leave "arbitrary powers" in himself as minister, or that the "thread of subservience" for the natives ran through the bill, as charged by John Diefenbaker, member for Lake Centre.

The minister defended the clause he had put in the bill that made an Indian get a permit from the Indian agent before he could sell cattle, grain or any of his products.

DEFENDED

He also defended the administration of the Indian affairs branch asserting that in the past four years more schools had been built and more qualified teachers acquired to educate the native children, than ever before in history.

Mr. Harris challenged the truth of Mr. Diefenbaker's statements that the Indian was given the right to vote only if he lost his treaty rights and that the native could not resort to the courts. Under the bill the Indian could do as he pleased, vote or not, and he certainly could sue the minister or government in the courts. The biggest court case in the Indian affairs branch was now under way in Ontario, he said.

Mr. Diefenbaker had spoken of the benefits under the act being a "mirage" but the aged Indians to receive \$25 per month pension and those to benefit from the \$35,000 per year in loans for farming and fishing operations, would find something more substantial than a mirage, the minister said.

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DUNCAN, B.C.—The Cowichan Indians' presentation of their legend of the Thunderbird killing the whale to bring prosperity has surprised men and women of great learning by its very theme and the artistic manner of its presentation by a cast of Cowichan Indians.

The CBC, in an hour broadcast of Tzinquaw, gave a real original Canadian program, and the singing of the Indians was appreciated because of its removal from the Hollywood brand of make believe.

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INTELLECTUAL CRIMINALS INTELLECTUAL BRIGANDS INTELLECTUAL CRIMINALS

Indian patriarchs throughout Canada, exercising the wisdom of their ancestors, have advised their tribesmen, eloquently and with great force, that they must, with all their power, take and adopt only the good habits of the white men.

That they have made serious mistakes in the past, by following the ill timed advice of many white men, which advice resulted in their destruction, going so far as to materially damage the great dignity of the red men.

"Only take what is good" is their sound and wise counsel, because even in a tepee, can be found great thinkers.

The Indians point out, that the coming of the white men, almost crushed them, numerically, physically and mentally, now they want to legislate us out of our very identity, is the serious way in which they regard the present day activities of the white men.

Around the camp fires, they try to reason out their difficulties, and see nothing but dark clouds in the horizon.

Many Indians went to the last war, who brought back reports about Hitler, who conquered and subjugated nations by first taking away from them their religion. That is their way of rendering extinct any nation of people.

The white people once thought that all Indian troubles would pass away by all the Indians dying, but the Indians did not all die, now the government wants to wipe us out by new laws.

The Indians have read, and they have been told, that Hitler with elimination of religion and state conducted schools produced many intellectual criminals, intellectual brigands, also intellectual scoundrels.

It is also a historical fact that the once great Roman Empire even condescended to "sell citizenship" and the Canadian Parliament has done just that, by legislating to sell votes to native Indians.

The government of Canada has subscribed to the Declaration of Human Rights as prescribed by the United Nations, but that same government has legislated for the denial of those rights to the native Indians of Canada (Bill 267).

There is a definite propaganda now among the Indians, asking the parents to refuse to allow their children to attend schools that teach religion.

One old Indian has said: "The white men stole our country, they stole our personal liberties, and now they want to steal our souls."

Beware they say, for there may be a Hitler and a Jacob Malik in Canada.

Native Indian Program Urged

Canada's failure to provide a broad program to better the living conditions of native Indians is a direct violation of the United Nations Charter, Prof. Hunter Lewis of the UBC department of English, told the YMCA public affairs group Tuesday night.

He described the new Indian Act as a "step in the right direction but generally inadequate."

Prof. Lewis called for an "educational program to take the Indian out of his present wretched condition and prepare him to take his rightful place in our society."

"It is scarcely believable but 42 percent of Indians do not even have access to any educational facilities."

"Indian education should be geared towards useful arts and psychologically trained on the problem of adjustment."

SEASON'S GREETINGS

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