



# the NATIVE VOICE



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

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PRICE 10 CENTS

## Native Boxla Star Dies at 49

Stan Joseph Sr., father of the lacrosse star goalie of that same name, and himself a brilliant defenseman with three Western Canadian championship teams of the thirties, died December 29 at 49 years of age.

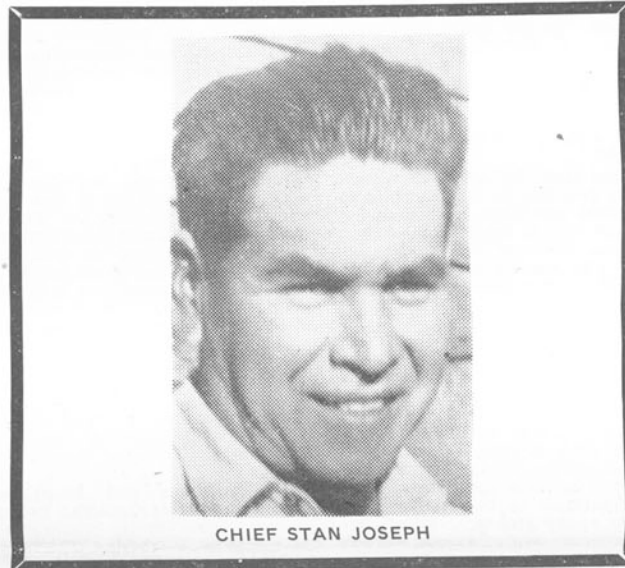
Chief Joseph died in St. Paul's Hospital, victim of a lingering heart condition.

Through him and his son, goalie of the North Shore Indians, the name Joseph has become synonymous with box lacrosse.

Chief Stanley Joseph Sr., started his lacrosse career way back in 1922 with the Squamish Indians when the game was still played outdoors.

He and five other Indian stars joined the New Westminster Salmonbellies when the game moved indoors in 1933. Salmonbellies played Hamilton Tigers for the national crown on the coast that year and in 1934 went east to play Orillia in the national finals at Barry.

In 1935, Chief Joseph joined the North Shore Indians and journeyed east once again in



CHIEF STAN JOSEPH

1936 with that club for a memorable national series against Orillia in Maple Leaf Gardens.

Again he was denied the honor of being a member of a Canadian championship team.

Stan Joseph also starred at baseball with North Shore Indians. He quit his athletic career in 1938.

He was the son of Chief Edward Joseph and a councillor of the Squamish tribe.

The first thing you noticed about Chief Stanley Joseph was his smile — sweet and gentle. He made you feel he was a friend and he was always glad to see you. A big handsome man, one of the greatest all-round sportsmen ever developed in B.C. Stan was a Chief, a hereditary Chief, coming from a long line Squamish Native Aristocracy.

In the words of the great old hereditary Chief August Jack Khahtsahlano: "He was a real Chief, always good to us old peoples. It takes a long time to be a Chief. Chief must be strong, and humble and kind to his peoples. All his peoples troubles are his troubles; he must help them." This is the true interpretation of aristocracy as it should be, not wealth or dictatorship but a divine obligation; leadership to work for the good of humanity. Chief Stanley Joseph stood for all that — Yes, the "Old Peoples" will miss him and so will we, his friends.

—MAISIE HURLEY.

## Moose Slaughter Lie Refuted

Claims of indiscriminate killing of moose by B.C. Indians which came out of the B.C. Auto Courts and Resorts convention held in Vancouver early in December has resulted in quick and fiery denials by native Indians.

"Indians never kill for sport or the sake of killing," The Native Voice publisher Maisie Hurley declared.

"Mr. Smith must very well know every bit of meat is eaten and the surplus smoked for winter use. The hide is used for moccasins and coats used by both whites and Indians in the north."

### HURT BUSINESS

H. Craig Smith of Fort St. James had said at the convention that indiscriminate killing for moccasin manufacture would hurt the hunting business in the north.

Game Commissioner James Cunningham at the same session had promised backing of the de-

partment, saying: "We haven't the moose in the country to allow them to be killed for their hides."

### ODD CASES

Commissioner W. S. Arneil, Indian agent, is inclined to think that the situation has been exaggerated and until such times as a full report comes in from the area both sides should refrain from strong outbursts.

"We have always enjoyed good co-operation with the game department," he said. "And we do our utmost to educate the Indians to not leave carcasses behind."

He intimated there might be odd cases where Indians or tourist hunters had taken only the head and horns and hide. But he will wait for a full report from commissioners and agents in the area.

The Native Voice, and the claim was further backed up by Mrs. Dominic Charlie of the Squamish, said hunting was the Indian live-

lihood. "From the old folks I have heard the stories of the killing for food and clothing that has always been done by the Indians up there if they are to survive," said Mrs. Charlie.

"The tourist hunter kills only for the sake of sport, taking only the head and horns and leaving the carcass to rot or be eaten by wolves," Mrs. Hurley's statement said.

"What Mr. Smith means (he had pointed out that a moose was worth \$1000 as a hunter's prize, \$15 as a moccasin material) is to the dickens with the Indian and his livelihood because the tourist hunter is worth \$1000 by the time he leaves the auto camps and resorts."

### ALL-OUT FIGHT

Mrs. Hurley pledged an all-out fight by The Native Voice and the backing of the Native Brotherhood of B.C. Indians.

"If you and your organization start robbing the native Canadian of his aboriginal rights we are going to fight," said the statement.

"Remember, the days of small-pox blankets and long guns are over."

A careful, middle-of-the-road policy was advocated by Alfred Scow, business agent of the Native Brotherhood.

### SHOULD INVESTIGATE

"The situation should be investigated before either side goes off half-cocked," he suggested.

Mr. Scow, from notes taken at the convention of the Brotherhood in Hazelton last April, said that Northern Indian representatives then had brought up the matter of moose carcasses being left by tourist hunters.

"So both sides should tackle this important problem only after a thorough investigation by the game department."

(More on Page 3)



## NATIVE M.L.A. FRANK CALDER PROPOSES:

# National Congress of Canadian Indians

## Notes From JIMALEE BURTON

Oklahoma Associate Editor



J. MALEE BURTON

### Tombstone Finally Marks Chief's Grave

FORT SILL, Okla. — A simple stone finally marked the grave of Kiowa war chieftain Satank early in December, 82 years after he was killed on the Fort Sill reservation while trying to escape.

Descendants of Satank have honored his resting place in the post cemetery since his death, despite the fact the grave was marked "unknown."

Satank's grandson, Ernest Hunt, Mountain View, watched as Army Engineers set the identifying marker on the war chief's grave this week. The marker reads:

"Setankeah (Sitting Bear) known as Satank, a Kiowa chief, was killed here June 8, 1871, while attempting to escape from troops who were taking him to Texas to stand trial for participating in the Warren wagon train massacre."

Historical accounts show that Satank, along with two other Kiowa chiefs, Satanta and Big Tree, was being taken by wagon to Texas to stand trial. Satank, chained hand and foot, objected bitterly against leaving the reservation where his son was buried.

Chanting farewell to his friends, the Indian chief grabbed a carbine from a guard but was shot while trying to place a cartridge in firing position.

The escape attempt took place near Gate 1 at the Fort Sill reservation. Satank's body was not claimed by the Kiowas and it was buried in the post cemetery. The grave was set apart by chains threaded through four iron posts but was unmarked until the new headstone was set.

### French Amazed

LYONS, France, Dec. 2 — Airfield employees of this French industrial city were pop-eyed Tuesday when a troupe of Crow Indians climbed out of an airliner.

The Indians — genuine redskins from a Montana reservation — were the American Indian dance—

Frank Calder, CCF MLA for Atlin and Canada's first and only Indian Legislator, completed his first speaking tour of Canada two weeks before Christmas. The cities covered during the one-month tour included Ottawa, Toronto, Winnipeg, Regina, Saskatoon and Edmonton. In Ottawa, where the Indian International Convention was held, Regina, Saskatoon and North Battleford, Calder met with certain Canadian Indian leaders. The tour ended at the Edmonton CCF Convention.

Although Mr. Calder spoke on the many political highlights and contentious issues of British Columbia, the two outstanding subjects of vital interest concerning the Native Indians of Canada were the franchise and his proposal of a National Congress of Canadian Indians. "In my belief that every province in Canada should extend the franchise to its Native Indians," said the Member, "I was given full support by the CCF Party officials, interested groups, and a surprising number of Treaty Indians."

There may be some opposition to the granting of the franchise to the other provinces, he added; the Indians east of the Rockies to the Atlantic seaboard are Treaty Indians and many are not sure that they will keep their treaty rights if they should accept the vote. Calder assured them that Manitoba Indians still retain their treaty rights even though they now have the right to vote.

Concluding his remarks on the subject of the franchise, the Indian MLA, who has become one of Canada's outstanding suffragists for his people, said: "In our time you will witness the extension of the franchise to the Native Indians in every province. Why? Be-

powwow ballet troupe.

They stepped down from an Air France plane in full regalia of beads, feathers and war paint. The plane was enroute from Casablanca to Paris. Fog over the French Capital caused the flight to be shunted to Lyons.

### Gives Lots of Blood

NEW YORK, Nov. 21 — Chief Running Horse, head of a tribe of Cherokee Indians who live in Brooklyn, donated his 273rd pint of blood Saturday.

Running Horse, who works as a television repairman, has been giving blood for more than 20 years.

### Princess Teaches Kiddies Beadwork

Worcester, Mass. U.S.A.

The Native Voice:

Dear Friends,—Enclosed find American express money order for \$1.50; also a change in address. I don't wish to miss an issue of it.

I am teaching bead work to a Sunday School group of girls of "The Church of God, Gospel Church," of Worcester. The group is composed of girls from 8 to 13 years old, 9 go 2 hours each Friday afternoon for the next six weeks; also talking about the different tribes to them.

We are all well here and that is the best news I have now.

I am putting on a show for Polio in January at the United American Veterans' party, Jan. 26th.

Thanking you again for such a grand paper. We need it very much, for one that will tell the truth of how the Indians are being used.

Yours in friendship,  
PRINCESS DO-LI

cause in the first place a trend toward formulation of policies for advancement of Native Indians is on (a federal responsibility for non-citizens). And secondly, the Indians themselves, through gradual higher education, participation in industries, and being a part of the labour force through the activities of the provincial Indian organizations, and other influences, are realizing the importance of taking an active part in public affairs, locally, provincially and federally.

"The vote certainly gives the Indian a legal voice in the affairs of the country, and therefore my conviction is that every province should open up a way for the Indian consideration of the franchise. As British subjects, we own the vote. Why it has been withheld from the aborigines and true Canadians in the last fifteen years is something Canadian history will never relate truthfully."

Mr. Calder's speech in Toronto was most timely. The day he spoke the Toronto Globe and Mail ran a story saying that the Ontario Legislature is considering granting the vote to its 30,000 Native Indians.

The meetings and interviews with a number of Canadian Indian leaders were most encouraging according to Mr. Calder. The present Indian generation appear more prepared for certain changes, but he added, there are large sections of the country that still lag behind and require tremendous amount of improvement.

The second big item on agenda of Calder's tour was the promotion and crusade for a national Indian organization which he has baptized, "NATIONAL CONGRESS OF CANADIAN INDIANS." He emphasized that in practically all provinces there are Indian organizations, but that these are only organizations on a provincial basis.

A national body is most necessary at the present time, he said, to provide for a united effort, harmony, co-operation, strength, unity when presenting Indian problems to the federal government.

Up to now, there exist differences in that the requirements of one province may not be the requirements of another province. There have been different approaches to problems so much so that the federal government has delayed action on them, according to the opinion of Mr. Calder.

He said that the procedure of the federal government appears to be to grant benefits on a national basis rather than on a unit or provincial basis, and so for an Indian organization of a province to negotiate separately on anything of federal nature, it would present a weaker case than what a national body would present.

A good example, he said, is the British Columbia Indian Income Tax Case. Every Native Indian in Canada rightfully should be behind this case. For complete clarification as to where the Canadian Indian stands today, a National Congress of Canadian Indians is essential. Mr. Calder has been pro-

(Continued on Page 4)

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**WANTS MOOSE TALE INVESTIGATED**

# Northern Chief Critical of Charges

By  
**CHIEF EDWARD MOISE JOHN**  
Fort St. James, B.C.  
I note with regret that a white man whom we have considered and regarded as a neighbor in business for himself operating a

holiday resort in our territory, has made charges to try and take the Aboriginal Rights of the Native Canadian away from him to gain his own ends.  
He believes in supplying tourists with useless slaughter of "Big

Game" which the white man calls "Big Game Sport."  
Mr. H. Craig Smith or any other man had better be careful about what charges or statements he makes about the Indians. We have a right to demand that these

charges are thoroughly investigated before further proceedings are undertaken, whether legal or otherwise.

True enough, "The day of the bow and arrow is over." It's the day of the modern Indian Chief who can very well understand the laws of the country and stand to his responsibilities. Game Regulations for each fiscal year are supplied to us by our Superintendent, Mr. Robert Howe of the Stuart Lake Indian Agency.

It's the responsibility of the Chief to see that members of the Band under his jurisdiction are well-acquainted with these Regulations before the start of the hunting and trapping season, which we promptly do. And we see to it that the Indians comply with these regulations right down to the very last detail.

If copies of the Game Regulations are not delivered on time (thanks to Mr. Howe that has never been the case) it's up to the Chief to ask for them.

All charges should be thoroughly investigated with the Indians concerned properly represented to prevent any proceeding which might jeopardize in any way "The Aboriginal Rights of the Native Canadian."

We definitely can not and will not forfeit our Aboriginal Rights nor submit to the demand of the white man just to satisfy his greed.

## Here's What Accusations Were

The charge that moose were being killed strictly for moccasin manufacture, and that the province faced great losses in big game hunting business of the future, was made early last month by H. Craig Smith of Fort St. James at the ninth annual convention of the B.C. Auto Courts and Resorts Association at Hotel Vancouver.

The convention backed him. Games Commissioner James Cunningham promised his support because "we haven't the moose in this country to permit killing them for their hides alone." He anticipated there "might be a little trouble with the Indian department," in tightening the control.

Reduced killing will be sought by moving the permit area north from the 53rd parallel to the 56th

—from an east-west line through Quesnel to a similar line through Finlay Forks and Hudson Hope. There is little restriction on killing in that area now.

Mr. Smith said a moose was worth \$1000 on the hunting basis; \$15 for moccasins. That could make a difference of \$500,000 a year in business for B.C., he said.

## News From Alberni

By JOY CLUTESI

A Happy New Year, everyone! I hope you all had a very Merry Christmas, just as I did and all of us here in the Alberni.

We held our Christmas service on December 20th in our big community hall because of the extra large attendance.

Mr. Clutesi conducted the service with Mr. Thomas Shewish as guest speaker. Mr. Clutesi spoke in English and Mr. Shewish delivered his message in our Native tongue. It was all so appropriate and interesting.

Included in our special program was the junior girls' choir, dressed in white blouses and black bows, each holding lighted candles while they sang "Silent Night" with the congregation joining in the last verse. It was beautifully done.

The intermediate girls sang "Deck the Halls" so very beautifully also and the senior girls sang "Good King Wenceslas." Barbara Clifton and Mary Ann Gallic read verses from the Bible.

Finally came our special number, "The Tale of the Nativity," all done in our own Native version with our own Native prayers, Native songs, and lullabys, and of course, the Native drum.

SCENE 1: Willard Gallic as the good wise brave, stood on his sacred mountain—top place of worship with his arms raised in supplication, when the wondrous bright star appeared before him. He falls on his knees when the message of the birth of the Christ-Child is told him.

SCENE 2: He hurries home to tell the great tidings to his people in the village. He finds them busy working in front of the great house and delivers his message which came by way of the wondrous star. The village people heed his message and straightway make

preparations to go forth and find the Christ-Child.

SCENE 3: The people in search of the Holy Child sing their paddle song as they come with their beautifully painted paddles and paddle across the stage.

SCENE 4: The people find the Holy Child. This was the most beautiful scene with the Holy Child being lovingly held by Mother Mary with Joseph behind. Native attendants stand at the back and two little girls kneel at the front worshipping the Infant-Child, while the Native peoples flanked the group on each side and reverently sang a Native lullaby, oh, ever so softly. This scene ended with the people giving gifts of robes of the lordly sea otter and fur seals, rugs of the black bear, robes of ermine, toy canoes, basketry, etc.

It was very beautiful indeed. All the costumes were truly Native.

On December 23, the Children's Christmas Tree Party was held and again sponsored by the Native ladies' "Rainbow Club." They had an all-Native dance program this year with singing and story-telling. It is good to see our dances and hear our own songs and our own stories.

After the dancing and singing, Mr. N. Garrard, our local Indian agent came forward and made a lovely speech about our Chief Adam Shewish. He told how Chief Shewish had been chosen among those who have worked so hard toward uniting his people and contributing so much toward their progress and saying Chief Shewish deserved every bit of what was coming to him. At this point, Mr. Garrard took out and held high for a moment before pinning on Chief Shewish a Coronation medal awarded for his good and wise leadership. I am sure every one of us, his people, agree with Mr. Garrard's kind remarks and we are all so proud of our Chief Adam Shewish.

We are glad to learn that James Gallic, one of our local high school graduates, will be attending college in Vancouver starting in the New Year. His friends have given him two farewell parties and his many more friends wish him well.

We offer our congratulations to Mr. and Mrs. E. Lander on the birth of their baby daughter on December 28th.



JEFFREY RUSS

Relatives of the family of Jeffrey Russ of Skidegate Mission have asked anyone knowing anything of his whereabouts to let them or The Native Voice know. He was last seen at 3 o'clock on the morning of November 8 when two friends left him aboard the seine fishing vessel he was on when she tied up in Prince Rupert. He said he was going to bed. Search of waters in the area revealed no trace of the fisherman. When last seen he was wearing a black suit and grey topcoat.

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## Natives Kill For Food, Not For Trophy Rooms

Moose checked through Cache Creek (south of Williams Lake area Cariboo district) from September 19th to November 30th, 1953 were 17001. No check was made of the Fort St. James area as to the amount killed. Prince George is approximately 290 miles from Cache Creek.

In 1952, due to the United States embargo resulting from the outbreak of foot and mouth disease, few non-resident moose hunters visited the Province in 1952. This situation, combined with unusually difficult hunting conditions, reduced the moose-kill recorded at Cache Creek from 2,270 in 1951 to 1,260 in 1952. Almost a 50 percent drop.

### SUMMARY OF 1952 MOOSE KILL

South of Quesnel	3,889 Moose
North of Quesnel	1,898 Moose
Kootenays	423 Moose
Peace River	632 Moose
Total killed	6,842 Moose

Out of the 6,842 there were 351 cow-moose. This was during the shooting season from Sept. 19th to Nov. 30th, 1952.

In Central British Columbia, the moose have depleted their food supply by overbrowsing. This however, is not the case in Mr. Smith's area (Fort St. James). The Indians there, who take the greater portion of the moose harvest in this area, have practiced balanced conservation since moose first entered that area in 1906 to 1914, beginning their gradual pilgrimage and subsequent adoption of the central interior of B.C.

The Indians had no apparent effect on the mushrooming of the species, but what is the situation today with the influx of the whites?

We ask, what do the guides and Tourist Association members do with the hide and the meat of the animals shot for trophies only? It is too far to pack the hide and meat from Northern B.C. to the border because it would go bad. The Indians complain that the carcass is left to rot; only the head is taken as a trophy. B.C. has no law that says the whole carcass must be registered and taken as has the State of Washington.

Food is too scarce and the meat too valuable as food for the Indians to waste any part of the Moose. The Indian hunts for food, the Tourist hunter for trophies — such is the "SPORT" of the white man. Did anyone ever hear of an Indian hunting a poor wee fox with hounds for "sport"? The question is, WHO is the "Savage Barbarian"?

## NO PROSPECT SEEN FOR NATIVE VOTE FEDERALLY

OTTAWA, Ont. — While some 30,000 Indians in Ontario may shortly be given the right to vote in provincial elections, there is no immediate prospect that they and about 124,000 other Indians in Canada will be given the franchise in federal elections, reports "The Indian Missionary Record."

At present the only Indians who can vote in federal elections are those who served with the armed forces in World Wars I and II, together with their wives.

As a class, Indians are the only ones in Canada to have the benefit of partial income tax exemption and the government has taken the position they should be prepared to forego this privilege if they want the right to vote in federal elections.

Mr. Harris plans at the current session to submit to parliament some amendments to the Indian Act, but they will be of a minor character. The Indian Act was given a thorough overhauling in 1951 and the amendments this will be to iron out minor difficulties encountered in the administration of that act in the last two years.

## Not Liable For Income Tax

The following letter of almost 15 years ago is more than interesting in view of what has happened of late in respect to the issue of income tax for Natives.

DEPARTMENT OF JUSTICE  
OTTAWA

April 26, 1939

Sir:  
RE LIABILITY OF INDIANS TO  
PAYMENT OF DOMINION  
INCOME TAX

I have the honor to acknowledge receipt of your letter of April 7th and in accord with the view expressed under date 6th March,

1936, your file 320360, to say that I think that in the absence of special contractual provisions as to place of payment, Indians residing on Reserves are not liable to be taxed on account of income tax under Dominion or Provincial legislation in respect of wages earned off the Reserves.

Your obedient servant,  
"C. P. PLAXTON,"

Acting Deputy Minister of Justice  
The Secretary,  
Indian Affairs Branch,  
Dept. Mines & Resources,  
Ottawa.

## Indian Friends Second To None

Prince George, B.C.

The Native Voice,

Dear Sirs,—Would you kindly

### Canadian Indians

(Continued from Page 2)

moting this scheme the last four years by correspondence and receiving favourable replies, and during his recent tour both the Natives and interested personalities supported such a formation.

On the very important question of education, the Indian MLA reminded his audiences that he had on several occasions pressed for on the floor of the Legislature in Victoria, provincial jurisdiction for education of Canadian Indians or an education on the same footing as the other citizens of the provinces.

Equal opportunities in education for all and no segregation in education should be the goal of federal and provincial educational departments.

On matters of health and welfare of Indians, he favoured closer co-operation between the federal and provincial health departments.

Replying to a question respecting liquor, Mr. Calder said:

"Since the privilege to enter public places and consume liquors was extended in the province of B.C., the Indians have caused no major disturbances. We have experienced this privilege for almost three years and I can truthfully say the majority of our people are learning to drink with moderation. To the Natives I would advise acceptance of this legislation wherever it is offered. Better to drink in the open than take it underground and abuse it. And who is the better drinker, did you ask? I'll answer that with a question. Who fills the continent's hangover institutions, Whites or Indians?"

There were loud applause and laughter, but no comments. Mr. Calder is well known in B.C. for his 'ALL OR NONE AT ALL' debates respecting liquor for Indians. He has been forceful on this point on the floor of conventions and in the B.C. Legislature.

Is Frank Calder a good politician? Asked the Toronto Globe and Mail. Well, he arrived in Toronto with tickets to the Grey Cup game and to an NHL game, Canada's major sport events for the day.

"Got them in Ottawa," he explained.

note my change of address from that of Lytton, B.C.?

Due to this change in my field of Church work I am, regretfully, no longer serving an Indian congregation. But after two years with the Thompson Indians, I am now a confirmed Indian worker, and expect to return to such work at a later date.

Previous to going to Lytton, I had had no experience with the native peoples of this continent. However, I can not now say enough for those I have met, and am sure that basically all Indians are alike. Alike as what? — As alike as my friends in Lytton and the surrounding mission points who are — good natured, hospitable beyond reason, intelligent, clean both physically and morally. Perhaps the thing of which I was first aware was a lack of deceit — they meant what they said without ulterior motive — so when they professed friendship — I got friendship!

I do not hesitate to say, that after some years of teaching, studying and living with many of my own people, my new Indian friends are second to none, and as a group, better than many.

May God bless the Thompson Indians and all the Native people of this land.

COLIN DICKSON

## Cassiar Packing Co. Ltd.

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## CANNERS OF SALMON

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CASPACO,  
Skeena  
River, B.C.



# Potlatch In Victoria's Thunderbird Park

Just after nightfall, we gathered in Chief Nakapenkim's new house, and after the doors had been carefully locked against the Mamatla, Omhid began the Ritual chants which for more than thirty years had been forbidden to the people.

As his sonorous voice rolled out in the welcome, we were glad that at last the White Men had seen that this was no orgiastic extravaganza, performed only for the satisfaction of primitive lust; but actually a part and parcel of a way of life that had been good to our people for generations before the white man saw fit to forbid it.

And as the faces of the old ones lit up with that real appreciation which can come to no one unless he be deeply moved, we knew that once again the white man was making a belated attempt to right a wrong that he was ashamed of.

To some of us, this was new. To others, it was as old as their own existence; and to all of us, it was something wonderful out of colorful past of a wonderful people, which we were once again privileged to watch as "of them." This was potlatch. Not perhaps the great gift-giving, pleasure-giving potlatch of the far past; but still potlatch, at which a man showed his proudest possessions; his dances, his songs, and the genealogical drama which could only be performed for those who owned it.

## 250 PEOPLE PRESENT

There were about two hundred and fifty people here, every one of these invited by Chief Nakapenkim himself. They were come together mainly to help him in the dedication of a new house, and as in times of old, were seated three and four deep around a roaring fire lit in the centre of the dirt floor. At the back, two huge Totem House posts, representing Cannibal bird and Grizzly bear. At the front, two matching House posts representing Dsonogwa and Grizzly bear, held up the equally huge ridge post timbers. These posts and timbers were about three feet in diameter and the construction of the rest of the house was equally massive. The walls and roofs were of hand adzed cedar planking, and the house itself was about fifty by sixty feet in size.

All this we took in in a matter of moments, the while Omhid chanted the beginning songs, and set the stage, in his native Kwawala, for a spectacle it has been given to only the very privileged few to see.

## TEMPO CHANGES

The tempo of the singing changed, and the voice-orchestra sitting between the two huge totems at the rear, took up the song. The volume swelled, and a man came out from behind the curtain. He was dressed in Red Cedar Bark clothing, with his body bare from the waist up. He wore no shoes, but on his ankles and wrists were medallions made of abalone shell, and he wore a circlet around his neck.

Now he danced; a sinuous, moving cadenced step. Crouched slightly, he looked from right to left, vibrating his wrists so that the abalone shell caught the fire-light and flashed it wildly around the hall. He was followed by two

guards, who watched him closely. Suddenly he gave a sort of wild call, and the guards moved in closer, for this man was challenging the supernatural ones. The dance became wilder and the strange animal-like calls were seemingly pulled unwillingly from the dancer's throat. Then, with a wild leap, the dancer eluded his guards, and dashed madly out of the house through the rear door. *This was defeated.*

Almost immediately, the wild Cannibal spirits he had loosed upon the people were in the lodge, threatening. The first was man-beast wearing a long-beaked, carved, and painted mask. This mask was about five feet in length, with huge nostrils, painted in most brilliant reds, whites, yellows and blacks.

Next came another man, in a mask which was almost undecipherable. The beak resembled the head of a frog in shape, although a frog with very elongated lips. From the centre of the lips, and running back and over the head was a ridge perhaps a half inch wide and three inches high. Something like the comb of a rooster. The nostrils of this weird thing were huge, and took up most of the upper part of the lip. On the top of the head there were two smaller heads pointing forward. At the beak, another smaller head pointing backwards. All the lower jaws of this horrendous appearing monster were articulated, and under the manipulations of the dancer, snapped at us with real authority, as much as to say, "Try conclusions with me, if you dare!" And all this time, the dancers wearing the "Cannibal Bird Masks" gyrated, turned, and danced.

## AGAINST EVIL SPIRITS

Now a woman of the first dancer's family began to sing against the evil spirits which were in the lodge. Gradually, she made her will prevail upon the wild wild spirits, and the dancers sank lower and lower until the huge masks were stretched full out upon the floor, without strength to lift their heads.

The tempo of the woman's singing changed, and the cannibal birds staggered to their feet, turning right and left, attempting to get away from the power of purity in the woman's song. But it was of no avail, the woman had the power, and placing her hands in front of her, with her palms turned outwards against the evil cannibal ones, she forced them behind the curtain, and so out of the house.

Now again the first dancer returned. This time, to show that he had overcome the cannibal spirits, albeit with the help of his female relative (whom he had the power to command). He wore his ceremonial robes. Over his shoulders he wore a fine Chilkat blanket, carefully woven of yellow, white and black wools. On his head he wore the ceremonial head-dress, decorated with abalone shell and ermine fur. Around his waist was a ceremonial dance apron, heavily decorated with beads, and carrying many little tinkling bells. He had abalone shell at his ankles and wrists, and his face was painted with the tribal marks.

He danced. This was quite different from the fearful, careful dancing when he was not sure whether he could overcome the

evil ones. This was a proud dance. The steps were measured and stately, performed with sureness. Where before he had crouched, with wild and furtive motion, now he stood and danced erect, proud, sure, self-sufficient. The change was startling. In front of the fire, he paused, and here he performed the dance that would from then on be his own personal dance.

## TEMPO AGAIN CHANGES

Again the tempo of the singing changed. This time the song had a free and happy lilt, for this song was to tell the people that the dancer had been accepted into the Hamatsa society, i.e., the Society of Wild Men, inappropriately called sometimes the Cannibal Societies. The hamatsa had danced his dance.

There followed one of those odd Kwakiutl secret dances. We could not see a great deal of what went on, but it appeared that a young girl had swallowed a pine needle and had so become with child of a supernatural being. When this baby was born, it had turned into a frog. We saw the frog, a carved figure about the size of a normal baby, which was chased out of the lodge because it was unwanted. There is, of course, a real story behind the ceremony but the writer was unable to ascertain what it was.

## NAKAPENKIM'S NIECE

Next, Nakapenkim crossed the floor to speak to a young woman who was sitting on the right. She arose and followed him, and stood just in front of the old chiefs, and behind the lodge fire. Then six children, ranging in age from six to sixteen arose and took their place along-side her. Each was caparisoned in Button Blankets, a sort of ceremonial robe; and had ceremonial head-dresses placed on their heads.

Then Nakapenkim spoke. He told us that this girl was his niece. She had left her village and married a white man. Through the years, she had brought much honour to her people. Also, she had raised her children to have a real appreciation of their heritage, and because of this, he said, the children were proud to come and help him when he gave his potlatch. So, said Chief Nakapenkim, he intended to give each of these children a name belonging only to their Indian ancestors, and he proceeded to invest them.

To the youngest girl he gave the name of her great grand-

mother (his own mother's name); to the two girl's next oldest he gave the two names of his sister (their maternal grandmother); to the three boys, who were the oldest of the children, he picked names from amongst the legendary names of their own ancestors, and he completed the ceremony by re-investing the young woman with her own tribal name. This re-investment was designed to strengthen her name four-fold.

The young woman was Mrs. Ellen Neel, world-famous carver of Totem poles, who lives in Vancouver, B.C. Her pride in the honour conferred on her was evident.

## GENEALOGICAL DANCE

Next on the program, we were shown the Genealogical dance of the Chief. Nakapenkim is, in private life, Mr. Mungo Martin, uncle of Ellen Neel, student of Charlie James, and himself a far-renowned Native artist.

In this dance, there are from thirteen to twenty masks involved. The first being wolf, calls each successive dancer from behind the curtain, and as the dancers perform, wolf goes continually back to the curtain to call in the other dancers. Marten, Land Otter, Kingfisher, Wren, Squirrel, Large and Little Deer, Raccoon, Mouse, and Night-Owl were easily recognizable when pointed out. There were others not so easily recognized.

Each dancer did the same movements, but each danced as the animal he was supposed to represent would dance if he were there in the flesh. As the old chiefs sang Nakapenkim's Song, each dancer moved, jumped, gyrated, fluttered or simply moved as the choreography required. As one looked along the circle of dancers, the thought was inescapable that here was a drama which it must have taken a very long time to perfect. And when one finds out that every word of these songs, every movement of these dances were carried from generation to generation solely in the minds of the rememberers, then the very fact of their survival is little less than a miracle.

We left Nakapenkim's lodge at nearly midnight. We were proud to have been invited to see this great spectacle. May the Native people find their future as good, or even half as good, as they had before we came to Canada.

TSATSUN, An Honorary Chief.

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CONTINUED

By NEWELL E. COLLINS

# Tecumseh and the War of 1812

The Prophet lost much of his influence and never again played a prominent part in the affairs of the confederation. He died in 1834 in Shawnee Township, Wyandotte County, Kansas. He is buried there.

WITH the exception of strengthening Harrison's position politically, the battle appeared to accomplish little. The Prophet and his followers returned to the Tippecanoe and by the following spring the village had been rebuilt. The rebuilding of the village did not present a serious problem as the Shawnee lodges were of simple construction. Tepees required only poles, bark and skins. Huts were built of round logs, a single room, roofed with bark. There were no chimneys nor windows.

When fire was used inside, the bark roof pieces were shifted so that a draft could be obtained and the smoke permitted to escape. The single entrance was closed in bad

weather with buffalo or other pelts. Cooking was usually done out of doors.

Actually, however, the results of the battle may have been more far-reaching. War with England was imminent and the United States was anxious to have the good will and assistance of the Indians, or at least be assured of their neutrality. Yet this unprovoked, unnecessary and inexcusable raid against a peaceful Indian community was hardly the proper way to secure any of these. Then, too, the injustice of the attack, ranking in the Indian mind, may well have been a contributing cause of the terrible Fort Dearborn massacre the following summer.

IN January, 1812, Tecumseh returned from the South and an-

nounced his intention of visiting Washington. On March 1st, with some eighty warriors, he visited Vincennes and reported that all of the Indian villages had agreed to ask for peace. He blamed the Tippecanoe affair to the Prophet and asked permission to visit the Great Father in Washington. This permission was granted, but to Tecumseh's keen disappointment he was required to go alone.

He had planned to visit the President, accompanied by a retinue of warriors to add dignity to his negotiations, in his chagrin he made overtures to the British agents. He had proposed to start for Washington in April but delayed, evidently waiting to see what new turn affairs would take.

The British agent at Fort Malden wrote to Tecumseh blaming Governor Harrison for the attack upon the Tippecanoe settlement. Tecumseh replied: "You tell us to retreat or turn to one side should the Big Knives (Kentuckians) come against us. Had I been at home in the late unfortunate affair, I should have done so. But those I left at home were a poor set of people and their scuffle with the Big Knives I compare to a struggle between little

children who only scratch each other's faces."

The settlers became greatly alarmed as they feared that the Indians might attempt to avenge the destruction of their village. The militia dared not gather for fear the Indians would attack their cabins during their absence. Vincennes was believed to be in danger; farms were abandoned, the farmers taking refuge in the forts. In the meantime the Fourth Regiment had been sent to relieve Detroit.

(To be Continued)

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R. GEORGE

### Congratulations, Lin!

Lin and David Latham of Bombay became the proud parents of a baby girl last summer. Many B.C. readers of The Native Voice will best remember Mrs. Latham as the former Lin Brown, field worker for the UBC Co-op Extension Department who travelled widely along the coast. Congratulations.

### Masset Native Woman Passes

By PHYLLIS BEDARD

MASSET, Dec. 30.—Mrs. Mary Bell, a very faithful member of the Native Sisterhood, passed away on December 15, 1953.

She died at the age of 72 years, survived by her two daughters, Mrs. Augustus Wilson and Mrs. Fred Jones and her two sons, Edison Bell and Paul Bell.

As well as being a member of the Native Sisterhood, Mrs. Bell was a faithful member of the Women's Auxiliary of Masset. She proved herself a Christian woman as she never gave up her work for the church.

Our deepest sympathy goes out to friends and relatives of Mrs. Mary Bell.

#### CHIEF MATTHEWS IN HOSPITAL

Chief William Matthews of Masset is in the Prince Rupert General Hospital and has had an operation recently.

His condition is reported good but it is noted that he will be in the hospital for many more weeks yet.

The best of luck and a speedy recovery to Mr. Matthews.

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**ALFRED SCOW**  
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## Support The 'Voice'

By ALFRED SCOW

Associated with the Native Voice is always the caption "Official Organ of the Native Brotherhood of B.C." This statement is at times questionable. A closer look at the situation reveals that the Native Brotherhood has not made very much use of its official organ.

The Native Voice over the past few years has extended its scope practically around the globe. It has gained recognition as our paper. It has given our people some publicity that we would have never received elsewhere. It might be said that to a certain extent The Native Voice has contributed to a better understanding on the part of some people with some of the problems our people are faced with. The paper has been an asset to the Organization.

However, if there was a greater amount of co-operation between the Native Brotherhood and The Native Voice, we would without a doubt, benefit. The Native Voice, not unlike the Native Brotherhood, needs the active support of our people to continue its existence. The paper therefore needs our financial support more than our moral support. Financial support can be accomplished in two ways: by our people subscribing to The Native Voice and by the friends of the people advertising in The Native Voice.

Beyond this financial help, I believe that our people should take a more active interest in the topics that are published in The Native Voice. If any of you have a solution to some of our problems, I would urge that you feel free to submit them to The Native Voice for publication, particularly on topics that are peculiar to your locality.

These views will have a chance then to be expressed and heard and will no doubt lead to a greater understanding between our people and those friends of our people, and those directly concerned with administration of Indian Affairs. When this state is reached, it can then be said that The Native Voice is an official or-

# Aged Chief, Colorful Pioneer of North Passes

HAZELTON, Dec. 31 — The joys of the festive season were somewhat marred by the sudden passing of Charles Clifford last Wednesday morning. Although the deceased had not been well for some time, he had been feeling better of late and had been looking forward to Christmas with his family. On Tuesday evening Mr. Clifford suffered a brain hemorrhage and had to be taken to the hospital where he lingered for some hours but succumbed before the night was out.

With his passing, goes another colorful character of the early days in the North. Charlie was born in Hazelton on December 25, 1881. His father was a Hudson's Bay factor in Hazelton in the early days. Mr. Clifford worked for Charlie Barrett when a young man on the pack train and could tell many a story of happenings from the Chilcootin to Alaska. He also worked on the river boats up and down the Skeena. In 1907 he married Mabel Brown and later took up his trade as a carpenter, a trade that he excelled in, and there are several homes in the area today that were built by him.

He leaves to mourn his passing his wife, three daughters and one son: Mrs. Scottie Smith of Hazelton, Mrs. E. Patsy of Hazelton, Mrs. A. Langthorn of Prince Ru-

pert, and Charlie of Hazelton. Also surviving are 31 grandchildren and three great-grandchildren.

The late Charlie Clifford was highly respected and loved by all who knew him. He was the reigning chief of his people at the time of his death and on many occasions he was spokesman when problems arose that concerned both whites and Natives, and his opinions were regarded by most regardless of color or creed. He was active in the Native Brotherhood, the Anglican Church and was a member of the local Hospital Board. He was known to all for his good character and his kindness, and the memory of his life to those who knew him could well be a challenge.

The funeral was held from St. Peter's Church on Thursday afternoon with Rev. Arrol officiating in the absence of the Anglican minister.

Pallbearers were Charlie Smith, Rod Martin, Ward and Tom Marshall, Bill Sargent and Neil Sterritt.

The Native band was in attendance. — Terrace Herald.

\* \* \*  
"The Native Voice" deeply regrets the passing of Chief Clifford and extends sincere sympathy to his family.

### CONTINUED

By KARONTOWAMEN

## SHADIAH - - - The ARROWHEAD

The Mesquakies, who were overcome with joy, could only shout and dance. That night when they had reached their home camp, great was the joy of our people when they heard the good news. Pushetonequa was the hero of the day.

The next day, he was called before the council to tell them of the great victory. His praise of his fellow warriors did them justice, but as for himself, his only remark was this, "I stood back while the others were watching and prayed to the Great Spirit to guide my arrow. It was He Who gave strength to my arm and keenness to my sight so that I could not miss. It was He Who brought the Sioux within range. To Him goes the honor, not me. I, Pushetonequa have spoken."

From that day on there was a great demand for us. There have been many of us sold or given away as prizes to the young men, for outstanding feats performed

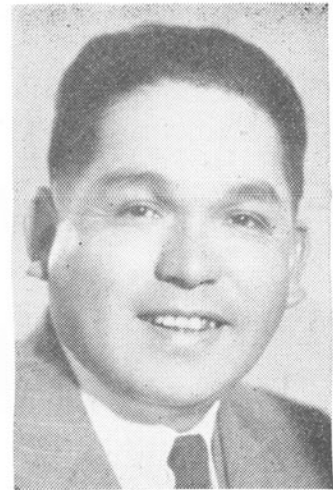
gan of the Native Brotherhood of B.C. I therefore urge all our members and friends of our people to support The Native Voice.

I would like to quote a saying that was said by somebody a great many years ago. It goes something like this: "The pen is mightier than the sword." And through The Native Voice, I believe we can have an agency through which we can express our problems and suggest our possible solutions. Not only will we be helping ourselves but we will be helping to bring about a more constructive administration as well as bringing about a greater understanding to other people of our problems in trying to adjust our ways of living to present-day society.

by them. Why that very night my five brothers and I were to be given as a prize to a young warrior, who had excelled himself very much against great odds. The odds were in the form of a great bear, who had wandered in from the woods in search of food. It happened that an old man was the first thing that the hungry animal laid its eyes on. At about the same time, the old man spied the bear, but it was too late to run. The only thing he could do was to shout and hope that someone would hear him.

It so happened that at that time the young warrior whom we mentioned before was hunting near by and at the first shout the old man made, sprang to his aid. Rushing to the old one's side, he let fly an arrow that struck the charging bear between the neck and lungs, near the heart, but not fatal. This enraged the brute so much that for a moment he became confused. That was all the young man needed. So fast that the bear (who was then rearing up on his haunches from pain) did not know what struck him—the young man sprang in and with an upward thrust of his knife ended its struggles.

(To Be Continued)



By JAMES SEWID  
Native Voice Associate Editor

## Alert Bay Chimes Ring

By JAMES SEWID  
Coast Associate Editor

The memorial chimes for Mrs. Cook, Joe Harris, and George Luther were put on on Christmas eve, a watch night service.

We had a nice crowd to hear the beautiful Christmas chimes. The loudspeaker on top of the church tower is about 36 inches wide. You can hear it for about one mile.

The Indian W.A. Branch donated \$200 towards these chimes in memory of Mrs. Cook, who was the President of the Branch.

### CHRIST CHURCH MEETING

Annual meeting of the Christ Church of Alert Bay was held in the Church January 11, at 8 p.m. Reports from all different Branches were read.

James Sewid was again appointed Rector's Warden and William Cook was appointed People's Warden.

Church committee are: A. J. Hanuse, Mrs. Jack Scow, Mrs. Dan Cranmer, Simon Beans, Mrs. Wm. Cook, Moses Alfred, Mrs. Gloria Brotchel, Oly Shaughnessy, Mrs. Harry Brown, and Mrs. Robert Bell.

Business third week in April was proposed for the 75th Anniversary for the Christ Church. When the old pioneer missionary, A. J. Hall landed in Alert Bay to start the school, there are only four of his first pupils left — Mr. S. Cook, Mike Kamano, Charles Nowell, and Mrs. L. Wilson. We are all looking forward to a big celebration.

Seventy-five year ago, Rev. Hall used to travel with a big war canoe. Now, today, Alert Bay Natives own their own big seine boats and gillnet boats. Alert Bay has reason to be proud of its large fishing fleet.

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