

# the NATIVE VOICE

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

VOL. VIII. No. 2.

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## Native Leaders of British Columbia Honored by Queen Elizabeth

Several leading members of the Native Brotherhood of British Columbia headed by President William Scow of Alert Bay have been honored by Her Majesty, Queen Elizabeth II in the form of Coronation medals presented at impressive ceremonies taking place during the past two months.

In Alert Bay's Christ Church following the morning service of January 19, both Chief Scow and another leader among B.C.'s Natives, James Sewid, associate editor of *The Native Voice*, were presented with Coronation medals and certificates.

Indian superintendent Mr. Findlay, conducted the ceremony. He called Mr. Scow and Mr. Sewid to the altar and stated that he had been asked by Minister of Citizenship and Immigration Walter Harris to present Coronation medals and certificates to the two men.

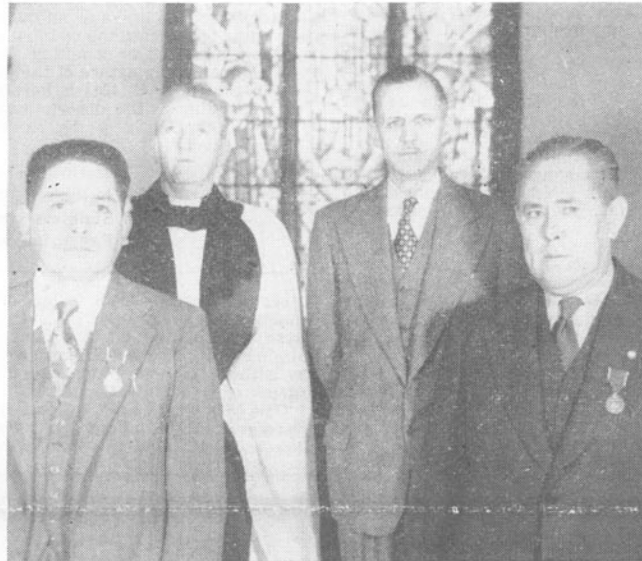
He then proceeded to say a few words to each of the prominent Alert Bay figures.

To Mr. Scow he said: "By command of her gracious Majesty, Queen Elizabeth, I have been asked to present to you this medal to be worn in commemoration of Her Majesty's Coronation in June, 1953.

"This medal is being presented to you in recognition of the services which you have so willingly given on behalf of your people. You have given of your time and effort on their behalf over a period of years and have not spared yourself in doing so.

"It is in recognition of these services that I am also empowered by Her Majesty to pin this medal on you."

To James Sewid he said: "By command of her gracious Majesty Queen Elizabeth, I have been asked to present to you this medal to be worn in commemoration of Her



**HONORED BY QUEEN** were these two Native leaders, both of whom reside in Alert Bay, B.C. In front on the left is James Sewid, while on the right is Chief William Scow, president of the Native Brotherhood of B.C., both of whom received medals and certificates from Queen Elizabeth. Presenting the medals was J. A. Findlay, Indian Superintendent, pictured above, at the rear on the right. The event took place at Christ Church in Alert Bay. Rev. J. Hayhurst is standing next to Mr. Findlay, who assisted in the ceremony.

Majesty's Coronation last June.

"You have been chosen as an outstanding example among your people. Not only by your own industry and service to your people, but by your private and family life and church life, have you shown yourself to be a leader of men.

"It is in recognition of this that I am also empowered by Her Majesty to pin this medal on you."

Certificates accompanying the

medals declare that "By command of Her Majesty, the Queen, the accompanying medal is forwarded to be worn in commemoration of Her Majesty's Coronation, Second of June, 1953."

Among other Native figures honored by the Queen are former Native Brotherhood Business Agent, Ed Nahanee, Brotherhood executive member Tim Moody, and Chief James J. Antoine, Northern

Associate editor of *The Native Voice*.

As reported in *The Native Voice* last month, Chief Adam Shewish was accorded the same honor and it has been reported that Andy Paul was also presented with a Coronation medal.

Presentation of the medals to Nahaney, Moody, and Paul were made by H. E. Taylor of the Department of Indian Affairs, aided by H. E. Hanson, of the same department.

Chief Scow, in addition to holding the important post of Native Brotherhood president, is a director of "The Native Voice." He attended the Coronation in London as representative of his people, and readers will remember the thorough report of this historic event which Chief Scow gave through the pages of the "Voice."

James Sewid, "Native Voice" Associate Editor, is prominent in church life at Alert Bay and in addition to being a member of the Native Brotherhood of B.C., is also a member of the Native Vessel Owners Association. He is Rector's Warden at Christ Church and a prominent choir member.

Ed Nahanee is well-known for the work he has done for the Native Brotherhood members in his capacity of business agent, from which position he has retired.

Chief James J. Antoine of the Stoney Creek Reserve, has devoted himself to bettering conditions for his people in the Northern interior of B.C. He has served "The Native Voice" as Associate Editor and has always been in the forefront of any efforts to improve the lot of those living in his predominantly agricultural territory.

"The Native Voice" wishes to congratulate all these men on the honor accorded them which is shared by all Native people. We wish particularly to express our humble pride in the fact that one of our directors and two of our Associate Editors were among the very worthy recipients of the Queen's recognition.

## Have We Vision to Save Haida Totems?

By WILLIAM DUFF, B.C. Provincial Government Anthropologist

THE OLD CARVINGS in the Haida Indian villages of British Columbia would make wonderful museum displays. They would also serve as models from which replicas could be made for outdoor displays. They should not themselves be displayed outdoors, where the deepest rot would continue.

The totem poles are still regarded as the property of the families who erected them. Because of the

great decrease in population, it is extremely difficult to find the nearest surviving relative of each family. In some cases there are no survivors.

Nevertheless, the "owners" of each pole must be found and negotiated with. It is the general Indian opinion that they should be paid a nominal amount for their poles. Ownership and sale must be approved by the band council and the Department of Indian Af-

fairs. This job would take considerable time and some money.

The poles should be handled in convenient sections rather than handled whole, as old wood is fragile. The sections should be crated to prevent damage in transit. A crew of men, tackle, crating materials, and a sizable boat will be necessary for this work.

THE TIME, EXPENSE and facilities required are beyond the exist-

ing capabilities of the Provincial Museum. But certainly they are not beyond the capabilities of this wealthy province. A joint program, drawing support from federal and provincial governments, and B.C. industry should be possible.

For my part, I offer whatever assistance I can give. I would like to promote a program to save these totems, and I invite support and suggestions from all who may be interested.



# Harry Duker Wins Totem Fight

A fight to protect Native Indian totem pole carving from the inroads of unfair Japanese competition has been won by Harry Duker, Honorary Secretary of Totem-land with the passing of a federal government order-in-council which decrees that imported totems must have the country of their origin clearly stamped on them.

The government order, carried in full on this page, came late in January following an intensive campaign by Mr. Duker who favored not only stamping on totems the name of the country making them, but also seeing that their price would not undercut local carvings.

Among those who supported the Totem-land effort were Claire Wallace on her "Notebook," a national Canadian program.

In her January 19 radio talk, Claire Wallace reported Mr. Duker's activities on behalf of Canadian Indians in these words:

"Harry Duker, the active Honorary Secretary-Treasurer of Totem-land Society, has sent me a letter which he also mailed to all British Columbia M.P.'s and all organizations which he feels might help him in his cause. Mr. Duker's 'cause' is this: He has found that large quantities of small wooden totem poles have been imported into Canada from a foreign country. They are copies of B.C. Indian carvings and they are sold so

cheaply that it is impossible for B.C. Indians to compete on price.

"Mr. Duker pointed out that totem poles are essentially an art product of the Indian people, particularly British Columbia Coast Indians who have been carving for hundreds of years — ever since primitive times. Many B.C. Indians depend on the sale of their hand-carved souvenir totems for their livelihood.

"This year, however, because of the importation of what Mr. Duker terms "fake" totems, many Indian carvers have been left with quantities on hand or were in a position where they had to sell at ridiculous prices to keep their families from starvation.

"Harry Duker of Vancouver therefore suggests that if any more souvenir totems are imported into Canada, they should be stamped with the name of the country making them . . . and that their price should not undercut that of our Indian carvers. Mr. Duker would prefer to see no more importations of foreign totem souvenirs. He be-

## Order-In-Council Protects Canadian Totem Poles

At the Government Hout At Ottawa, Thursday the 21st Day Of January, 1954

Present: His Excellency, The Governor General In Council

His Excellency the Governor General in Council, on the recommendation of the Minister of National Revenue and under the authority of Section 15 of the Customs Tariff is pleased to amend Order in Council 4343 of 31st August, 1949 whereby goods of the description or classes therein specified are required to be marked, stamped, branded or labelled in legible English or French words, in a conspicuous place that shall not be covered or obscured by any subsequent attachments or arrangements so as to indicate the country of origin; and such marking, stamping, branding or labelling shall be as nearly indelible and permanent as the nature of the goods will permit, and the said Order in Council P.C. 4343 is hereby amended, effective April 1, 1954, by adding to the descriptions or classes of goods listed therein the following new description or classes numbered 16 to 18, inclusive:

Description or Classes of Goods

16. Imitation Totem Poles.
17. Stainless steel table knives, forks and spoons.
18. Expansion watch bracelets.

## Indians Do Kill For Food

Dear Native Sons of Brotherhood:

I wish to say a few words about moose murdering. I am a captain of Roman Catholic up north over eight hundred population over Stuart Lake. I have been Captain for about fifty years for Catholic people.

My people getting along fine with me, so I wish to explain about Mr. Smith's mistake. I know what

my children do better than Mr. Smith himself. For three years up to now, Indians have had a hard time to get one moose on account of so many white hunters from all parts of the world. Then they get one moose if they are lucky. They smoke it right away and put it away for their family. So all you hear is nothing but foolish. We are getting along fine with our Game Warden and Game Inspector. Mr. Smith should call for a game warden at first, but he met the game warden and stat to complain.

Indian Agent Mr. Howe, Indian Superintendent, Game Warden, Game Inspector and myself — we watch our children and our people pretty good. So I hope Game Department didn't get mistake on account of this wrong story. So I hope the Game Department wait for the next evidence. This is all I wish to say.

CAPTAIN LEON PRINCE  
Fort St. James, B.C.

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lieves that tourists want to buy original carvings and he says that these can be supplied in sufficient numbers by our own Indian carvers without importing any souvenir totems from outside Canada."

"The Native Voice" offers its sincere congratulations to Mr. Duker for tackling this important

job and carrying it through successfully.

We hope the new ruling, though not as far-reaching as it might have been, will influence those who purchase these carvings to buy products produced in Canada by the people whose art is represented in the totem pole.

## Our Very Best Wishes To the Native People



The H. Bell-Irving Co., pioneer in the fishing industry of this province, has enjoyed a long and pleasant association with the Native fishermen and shoreworkers who have caught and processed much of the fish we have handled through the years. We extend to them our greetings and good wishes and hope they will, in their meetings and conventions, have fruitful deliberations. We also hope that our Native Canadians will be well represented at the British Empire Games.

**RICHARD BELL-IRVING**



# Fair-Minded Indian Magistrate

By ROBERT NIELSEN

*The Confederacy of the Iroquois was started sometime in the middle of the 16th century. About 150 years after Columbus discovered AMERICA, and 50 years or more before Jamestown and Plymouth Rock came into being. The code of the Confederacy follows: "We, the Confederate Chiefs, now uproot the tallest pine tree, and into the cavity thereby made we cast all weapons of war. Into the depth of the earth, deep down into under-earth current of water flowing to unknown regions, we cast all weapons of strife . . . We bury them from the sight of man, and we plant again the 'tree of peace' — the pine. Thus shall the universal and perpetual peace be established for the Confederacy."*

—Big White Owl.

THERE was a stir of indignation in York county court as the policeman methodically ticked off the prisoner's misdeeds. Not only had he entered and robbed a home, but he had wrecked everything in sight which could not be carried off — furniture, china, private papers, heirlooms, objects of sentimental value to the owners.

All present expected to hear a thundering rebuke from the bench, plus the longest jail term applicable to the crime. Instead, the magistrate quietly announced: "Case remanded seven days for sentence."

Magistrate Martin was angry, all right; that was why he postponed judgment. He thinks anger has no place in a court of law. So he gave himself a week to cool off before passing sentence on the vandal.

Of course, the bench is where one would expect to find the judicial attitude. But it seems a bit remote from the tales of fierce and vengeful Iroquois on which Canadians have been reared.

Oliver Milton Martin is a full-blooded Iroquois who for nine years has been dispensing "the white man's justice" in metropolitan Toronto. Lawyers who frequent his court say no more fair-minded and even-handed judge is to be found anywhere.

It's worth noting when a Canadian Indian makes his mark in complex, competitive, modern civilization. Usually he lingers uneasily on its fringes. Oliver Martin is triply noteworthy because he has made good in three professions: education, the army and the bench.

He's a white-haired, handsome man of 60, direct and unpretentious in speech, mild of manner. In his personality there is no trace of driving ambition or even ruthlessness which might be expected in one who has struggled up from the obscurity of the Six Nations reserve to a place of prominence and honor in the white man's world.

Technically, Martin is not an Indian at all. An Indian on a reserve can't enter into contracts with white men, can't be sued for debt, can't buy a drink, can't vote unless he is a war veteran, because he is a ward of Canada. Martin gained these privileges, along with the duty to pay certain taxes which reserve Indians don't pay, by going through a form of enfranchisement much the same as a foreigner taking out naturalization papers.

## INDIAN ACT LACKING?

A LIFELONG devotee of British fair play, Martin doesn't think his people have received their share of it. This moderate man pulls no punches when he talks about the status of Canada's 140,000 Indians.

"The Indians of this country," he asserts, "should be treated in every way like other Canadians. I think they should be allowed to vote, since they pay taxes on everything except income earned on the reserve. I think they should have liquor privileges like other Canadians. I had Indian soldiers under my command in both great wars and when they the same liquor rights as other Canadians their behavior is no better and no worse. Some get drunk, some don't."

"I think the history of our country should be written in such a way as to give the Indian people credit for their part in exploration and fishing and the fur trade. The history books should give them credit,



—Photo Courtesy Toronto Star Weekly

OLIVER MILTON MARTIN, Scion of the Six Nations Indian Confederacy

too, for their defence of British institutions in Canada, and for surrendering this whole country for settlement without the European people having to fight for it."

Martin holds that the much-heralded revision of the Indian Act, carried out by the last parliament, is a failure so far as advancement of the Indian is concerned. "As I read the act, all the changes do is make it easier to administer," he said.

In England, during World War I, Martin once risked his commission on the good behavior of his own people. The young lieutenant was assigned to conduct 400 Canadian Indian soldiers from one camp to another. There was a four-hour stopover between trains in London. Martin's senior officers, possibly visualizing big black headlines about Indians whooping it up in the capital of the empire, ordered him to keep his men on the station platform the entire four hours. This struck Martin as unfair. He gave his men leave in the city for the waiting period. They had just been paid, and there were plenty of taverns and hotels in the vicinity. But every man of the 400 was back in the station 15 minutes before the train pulled out.

To Martin, the incident proved that the Indians were as trustworthy as anybody else; to his erstwhile buddies, it stands as an example of the sort of loyalty which Martin inspired in his men in both wars.

Home again, Martin found he had no taste for the cloistered life of the reserve. Like many other young veterans, he tried selling bonds. At this, he confesses, he was a resounding flop.

So Oliver Martin began to study teaching. That he was qualified to enter Normal School he owed in part to a U.S. minister who had befriended him years before. As a lad of 16 he had left the reserve and taken a job in a Rochester, N.Y., drug store. The minister persuaded him to return to Canada and finish high school.

(Continued on Page 8)

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## Serving Humanity for You Throughout the Year

By **BIG WHITE OWL**  
 Eastern Associate Editor

WHENEVER disaster strikes, you never have to ask them, they are always there with food and clothing for the stricken and homeless, and blood for the seriously injured — yes, these men and women with the white arm bands bearing the Red Cross insignia.

On March 1, 1954, The Canadian Red Cross Society will launch its national appeal for funds. The goal set this year for Canada is \$5,422,850.



**BIG WHITE OWL**

The province of Ontario will be asked to subscribe \$2,144,690 of this amount. This is \$44,000 more for Ontario than was needed last year. A continuing increase in operating costs accounts for the boost.

The Canadian Red Cross has made a commitment with the Dept. of National Health and Welfare to supply 150,000 bottles of blood for the manufacture of GAMMA GLOBULIN to fight that dreaded scourge "Polio." This will mean considerable expansion of Blood Transfusion Services all across Canada — yes, your Red Cross is in the fight against Polio.

The breakdown of the National Objective by provincial division is: British Columbia, \$623,090; Saskatchewan, \$328,600; Alberta, \$469,620; Manitoba, \$360,700; Ontario, \$2,144,690; Quebec, \$1,081,890; New Brunswick, \$131,210; Nova Scotia, \$190,850; Prince Edward Island, \$27,160; Newfoundland, \$65,040.

Today, (1954), Canadians of every origin, every age and in every walk of life, are associated and working together under the Red Cross banner. Volunteer workers in more than 1,300 branches in 10 divisions, from coast to coast, give their time and energy to alleviate human distress and misery in its many manifestations.

Last year in the city of Toronto (Queen City of Canada), Red Cross volunteers provided 24,143 hours of free assistance for child health centres, hospitals, X-ray survey and clinics. Five thousand, seven fifty nine shut-ins were driven 117,146 miles. Three thousand, two hundred thirteen articles of sick room equipment were lent to needy families on doctor's requests. One thousand, nine hundred sixty-six families received welfare assistance and friendly counsel.

When you support the Canadian Red Cross, you are providing the financial means for the Red Cross to carry on its vitally essential services for you and your neighbour . . . Red Cross service is community work. Many men and women, and school children give their time, their talent and their energy in the service of their fellow men through the Red Cross.

With each passing year, the responsibilities of the Canadian Red Cross grows greater. The demand for vital services expands and the need for fun grows proportionately. The Canadian Red Cross Society cannot curtail, deny or abandon in any way the tasks it has undertaken. The so when the Red Cross canvasser knocks at your door . . . Give Generously . . . Give From Your Heart . . . **KEEP YOUR RED CROSS READY!** means to continue this great humanitarian work are in your hands . . .

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## Looking Ahead for The Indian People

Thomas Tommaney, a Creek Indian, writing in the Phoenix Red Skin has given such sane and sensible advice on the subject of how Indians may contribute to their own betterment and well-being as well as to the communities of their residence that we take pleasure in re-printing it. Mr. Tommaney is the Principal of the Phoenix Indian High School.

WHEN ONE is privileged to write an editorial, he is being permitted to address a great number of people, including many people he never met. A well-written editorial will influence those people in their thinking.

As an employee of this school, it is my privilege to contribute an editorial. I am by no means a professional writer; but, even so, I would like to try to influence some of the regular readers of this fine school newspaper. If it serves any purpose, the title of this composition could be "Looking Ahead for the Indian People." As it is read, I want it clearly understood that I proudly identify myself with the approximately 400,000 Indians that form a segment of the American population.

Regardless of our many different opinions (an American privilege), we, as a group, are deeply indebted to the United States government. Through the efforts of its representatives, today we have better health, better educational opportunities, and a better lot in life than any of our forefathers. In the past 50 or 75 years sums of money have been spent in our behalf. In recent years some of us have become quite critical of just how some of it has been spent, but to me that is the growing pains that must come in our assimilation of the white man's way of doing things. Even so, we must realize that the money has been ours to profit from in self improvement. The government today is listening to the many voices of our people; and after having been privileged to hear our new Commissioner, Mr. Glenn L. Emmons, recently state the government's continued program for with-drawing from the scene as rapidly as possible, I feel that we are at a crossroads where all of us should deliberate and take stock of ourselves.

Spance doesn't permit me to say all that I would like to, but I would like for us to take stock here of one thing that all of us discuss and read about; namey, discrimination. I am the first to admit that it still exists, but I do feel that it is lessened today and it can be lessened even more by our individual efforts.

Speaking from a personal standpoint, I am dark skinned — just as dark as many of our people who are described as full-blooded Indians. I have walked into situations where for short periods I felt uncomfortable; but realizing what was the undercurrent, I have always been able to soon become an individual rather than an Indian.

By my dress, similar to that of the people I was associating with, by my conscious efforts to contribute to the discussion at hand, by a constant smile and looking people straight in the eye, I have personally whipped discrimination wherever I have found it. I am just normal guy — the same as any of you — and any one of you can do the same.

On the other hand, any one of us can be barred from any part of society, if we insist on seeing how intoxicated we can become, how repulsively unclean and unkept we can be, or hang back from the group we are with — yes, that's discrimination. And it is discrimination that anybody is going to experience, regardless of the color of his skin.

In closing, a word to the parents of all Indian children. We want our children to grow up happy and successful. They will be happy and successful, if we insist on their attending school and working with their teachers whether they are enrolled in public, mission, or United States Indian Schools. Today all our schools are good, and can teach children, if the parents will build up right attitudes at home. If the children leave home knowing that mamma and daddy feel that education is the key to success, the children will succeed. Let us truly take stock and take the right road at the crossroads.

EDITOR'S NOTE: The above editorial was submitted for publication by our Oklahoma Associate Editor, Jimalee Burton.

## Finds "The Voice" Most Interesting Weather Halts Herring Fishing

THE NATIVE VOICE,

Dear Sirs:

Have just read the latest issue of "The Voice" and find it the most interesting paper I have ever seen.

My uncle, Ben, who was a subscriber to this paper, is now deceased I regret to say, but I wish to make this request, that you continue to send "The Native Voice." Please send me a notification when the subscription expires.

I wish you and all your associates success.

ROBERT S. BRIGHT,  
 Cedarvale, B.C.

Alert Bay, Feb. 12.  
 We are having lots of snow yet. All the boys who were out herring fishing are now home with no herring and the bad weather has kept them in port for a month.

Some of the boys are out clam digging and some trapping. J. Sewid, Simon Beans, and Robert Bell and sons have been busy cutting lumber for their new boat shop. The old "Frank A.M." is going to have her face lifted.

Christ Church, Alert Bay, will celebrate its 75th Anniversary April 25th. The Jubilee Committee will meet next Friday to send out invitations.

JAMES SEWID  
 Coast Associate Editor



# BELLA BELLA NEWS

By KITTY CARPENTER  
Coast Associate Editor  
December 19, 1953

Shirley Windsor, daughter of Willie P. Windsor was united in marriage to Reginald Moody, son of Chief Charlie Moody, and Rose Marie, daughter of Chief Harry Humchutt was united in marriage to Frank Wilson, Jr., son of Mr. Frank Wilson.

Dinner for this double wedding was at the home of Mr. David

## Xmas at Masset Is Wonderful

By PHYLLIS BEDARD

Christmas was an extra happy occasion in Masset this year when Mr. and Mrs. S. L. Simpson, employers of the Queen Charlotte Cannery, presented nice big fat turkeys to all their employees of 1953.

All were very glad and grateful to Mr. and Mrs. Simpson for their kind deed. That is something that will never be forgotten in Masset.

The women of Masset are employed at the Queen Charlotte Cannery from March till September. Shrimps and razor clams are canned during the months of March, April, and May, and crabs right up till October.

Many thanks and good luck to Mr. and Mrs. Sam Simpson.

## They Help Indians

THE NATIVE VOICE,  
Dear Sirs:

We are friends of Col Ted Davis of Long Beach, California, and he has given us "The Native Voice" to read.

We are friends of many Indians in Arizona, Nevada, and New Mexico and California. Many are much in need. We ship food and clothing that we gather from here and there for which we lecture to schools and clubs and charge no money.

We like your paper very much. I was so pleased to read the article of Sitting Bull. We are always hunting for History of our dear Indians. They have always been so misunderstood. We love them.

Find enclosed \$2.00 for subscription to "The Native Voice."

Carpenter. A party in the evening at the Community Hall, was enjoyed by everyone.

\* \* \*  
December 23, 1953

Lynda Hall and Herbert Humchitt, son of Sam Humchitt, both of Bella Bella, were joined in Holy matrimony.

\* \* \*  
December 28, 1953.

Wedding ceremony for Shirley Mason, daughter of the late Peter Mason, Sr. and Annie, to Mr. Charlie Windsor, son of Mr. and Mrs. Phillip Windsor.

\* \* \*  
December 22, 1953.

Louisa Lawson, daughter of Mrs. Gideon Lawson, was united in marriage to Mr. Sam Paul of Harrison Lake.

\* \* \*  
January 9, 1954

A very Happy New Year, dear readers. May the New Year bring you prosperity and everything you wish for — health and happiness, love and respect. The year 1953 has gone with all its experienced and joys and sorrows and its trial. We should be a year wiser by it. It has been nice to share all those with our friends. Then New Year's Eve we saw the old year out and the new year in. We shook hands. We embraced. We sealed our friendship with a kiss. Glad to know that we had all come to see each other again through another year.

We look forward to this coming year with faith, hope and love and our life in the hands of our Maker, and we know then everything we do will be alright. The way may be dark at times and stormy but this borrowed life of ours is too short to go through with a chip on our shoulders.

So we have begun the new year clear and free.

May God bless and keep you all through the year.

MRS. KITTY CARPENTER

P.S. — Thanks a million for all the 125 Christmas cards received.

**PATRONIZE THE  
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THE NATIVE VOICE**

## LETTER OF APPRECIATION

THE NATIVE VOICE,  
Dear Friends:

A beautiful article appeared in your January publication. The very well written article referred to the death of Stan Josephs, Sr.

It was a renewal of strength and faith for us who loved and respected him so. Losing him was heart-breaking but finding out the many friends he had was also heart-warming.

Trying at this time of great sorrow, to express our feelings is next to impossible. However, thank you one and all, for such kindness rendered to us, his family.

THE JOSEPHS FAMILY, per Noreen,  
North Vancouver, B.C.

## KLEMTU ACTIVITIES

By WILLIAM FREEMAN

The first Christmas service was conducted by the officials of the C.G.I.T. with anthems rendered by Klemtu Choir under the direction of Joe Robinson, acting choir leader. During the service a candlelight ceremony was enacted and the sermon delivered by Timmy Brown. This was the Sun-Church was decorated with gar-day before Christmas and the lands, streamers, with glittering and glaring electric lights and all decoration supplied by the cannery store.

On the day before Christmas, the children were invited to the cannery store where Christmas presents were distributed by Santa Claus to about 65 children.

The first Christmas dinner was given by Mr. and Mrs. Percy Starr, which was the first official welcome to Rev. and Mrs. A. F. Crewe who were arriving to spend Christmas here. There were dinners every day during the festive season and the spirit of goodwill and good cheer just rampant here.

On Christmas eve, the Klemtu choir was out singing carols outdoors and once again our hearts were thrilled to the ever new and fadeless traditional Christmas carols as the harmonious strains float over the still and cold winter air. Songs about the Prince of Peace who was born in a little obscure town in but humble surroundings but who had captured the hearts and minds of men for countless generations for almost 20 lang centuries. The ever-interesting Christmas story was ably interpreted by Rev. A. F. Crewe and it was also shown to us in a visual movie production picture and was also dramatized in a Nativity play by the members of the Choir. Taking part in the cast, were: Bob Brown, The Innkeeper; George Robinson and Violet Neasloss as Mary and Joseph; Joe Hopkins, Herbert Starr, Ernest Mason, Roy Robinson as the Shepherds; Reggie Neasloss, James Neasloss and Willard Price as the Three Wise Men. The Angels were acted by the members of the C.G.I.T. The actors were all garbed in realistic Oriental customs and the play was effectively performed in reverence and slowness of movement and the Choir singing along with the changing scenes of the play.

The Christmas concert was under the auspices of the Klemtu Boys' Club and the opening number was a performance of Haydn's "The Heavens Are Telling" by members of the Teen-age Group, the C.G.I.T. and the Boys' Club. The program ended with the children singing "Jingle Bells" and Santa Claus arrived to distribute his big pile of gifts.

Joe Robinson opened his new home with a house-warming din-

ner. The occasion was opened by a reading of a passage of scripture and singing of a hymn and a prayer. As this is a very modern bungalow, it was stressed by one of the speakers that this is quite a contrast to the crude hut and hovel dwelling of our forebears but 65 years ago when Klemtu was a new village. Pictures of another village taken 75 years ago were shown and it was unbelievable to many of the younger generation who are unaware of the transition that is taking place among the Natives. And it is due to the fruitful work of the missionaries and teachers that came among our pagan and primitive forebears. The Natives of this coast have progressed almost by leaps and bounds the last 75 years. We have found ourselves in a fast-moving world and in a supersonic age when the speed attained by man exceeds the speed of sound. The Indian cannot be proud of his past just as the white man can never be proud of his innovation of deadly and destructive bombs and guided missiles that can be pinpointed to the targets, and with just a mere thought of these awful things, the white men are scaring themselves to death.

Official opening and dedication of the new electric distribution system was made by James Neasloss with a banquet on New Year's Day. James' native name, "DOODOOWA," meaning STAR was transferred to the lighting plant and \$50 was turned over to the lighting plant committee towards the upkeep and expenses of the lighting plant.

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CONTINUED

# Tecumseh and the War of 1812

BUT Tecumseh was not ready for war. On May 16, 1812, a council was held at Messessinway on the Wabash between Tippecanoe and Fort Wayne. Tecumseh expressed himself as follows: "Governor Harrison made war upon my people during my absence. It was the will of God that he should do so. We hope that it will please God that the white people will let us live in peace; we will not disturb them, neither have we done so, except when they came to our village with the intention of destroying us. We are happy to state to our brothers that the unfortunate transaction that took place between the white people and a few of our young men at our village has been settled between us and Governor Harrison; and I will further state that had I been home, there would have been no bloodshed at that time."

Tecumseh blamed the recent murders to the Pottawattomi; "If the bad acts of the Pottawattomi draw on us ill-will of our white brothers, and should they again make an unprovoked attack on our village, we will die like men,—but we will never strike the first blow—It has continually been our misfortune to have our view misrepresented by our white brethren."

## Chapter VI—SURRENDER OF DETROIT

In January, 1805, when the Territory of Michigan was separated from Indiana, Detroit was selected

as the Territorial capital. General William Hull, a New Englander and a veteran of the Revolution, was chosen as territorial governor. Hull arrived at Detroit in July, 1805, a few weeks after the disastrous fire of that year, which destroyed practically the whole town.

At that time, the settlement at Detroit consisted of a fort and the adjoining village of about eight hundred population. The fort was quite a pretentious structure, the strongest in the northwest. The stockade was built of stout cedar posts about twelve feet high, pinned together with wooden cross bars. The area enclosed was about two acres, the whole being surrounded by a ditch six feet deep. The barracks were located at the rear of the enclosure.

While the fort commanded the river, it was located a few hundred yards back from the shore, the little town itself being situated on the river bank. A small stream, Savoyard (Xavier) Creek, flowed between the town and the fort, emptying into the Detroit River near what is now the foot of Third Street.

The total white population of Michigan at this period was between four and five thousand, and increase was slow as facilities for transportation were poor and there seemed to be little inducement to encourage emigration from the East. Of this relatively small popu-

lation, probably four-fifths were French settlers who, for the most part, occupied themselves by fishing, hunting and trading with the Indians. Very little in the way of agriculture was attempted, although a few farms had been located along the Raisin and Detroit and St. Clair Rivers. East of the Detroit River in the Ontario peninsula, the country presented a slightly different aspect.

This section had been settled largely by Loyalists and Hessian soldiers who had left the United States at the close of the Revolutionary War, either for the reason that they preferred to dwell under the British flag or for lack of harmony with their revolutionary neighbors. Grants of land and frequently supplies, tools and farm implements as well, had been given these Loyalists by the British government and by the beginning of the nineteenth century considerable farming was being done in this section.

As the war clouds darkened, attention was centred on Detroit, which was the most important town in the northwest and situated at a strategic point on the Canadian boundary. The young nation was torn by political controversies, dissensions over slavery and differences of opinion as to whether or not war should be declared against England, many believing that the country "could not

be kicked into a fight." In spite of all, and the fact that the government at Washington was handicapped by inefficiency which is hardly believable at this time, everyone recognized the importance of maintaining the fort at Detroit at all costs, for the protection of the vast Northwest Territory.

(To be Continued)

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# Report From The Skeena

On December 29 of 1953, Mr. Frank Calder, M.L.A., Mr. William Beynon and chief Charles Dudoward visited Skeena district on a very important tour. We had a central district meeting in the Kit-an-max hall at Hazelton. Each local branch was well represented and a very large gathering.

The main subject of the meeting was the income tax question imposed upon our native people, on which we heard full reports from our three brothers, Mr. Calder, Mr. Beynon and Mr. Dudoward.

The case as it stands today seems very darkened since it was stated by the income tax department and the federal government at Ottawa that the Income Tax Act was amended in the year 1949 covering all nationalities and that they will not recognize any exemptions over our native people so long as we make our earning off the reservations such as fishing, etc.

After a lengthy discussion by our people over the one particular question which lasted for hours as the meeting started from 2:30 p.m., adjourned for supper, reconvened at 7 p.m. and lasted till 1:15 after midnight.

Our people finally, from each branch, felt that such an income tax act imposed is a pure unjust law over our Indian people.

## REASONS FOR STAND

That since the government controlling powers took over they took everything from our native people, leaving us naked. Then they left us plots of land to live on, and so-called reserves and as the world knows that there is nothing on these reserves whereby we can obtain a living. We are forced to go off the reserves for work to keep ourselves and families from starvation, and so far as fishing is concerned on the coast, it only lasts for a season and then return home to reservations unemployed for the balance of the year and through the hard winter months awaiting the next fishing season.

Then, of course, there is trapping during the winter months, but we do not dare set a trap without the proper registration of trapline from the game department, and then when we do obtain registra-

tion of our aboriginal claim of a trapline descended to us from our ancestors. Such registration as learned from the game department is for our "full protection." That no one can destroy and no one can interfere with the registered trapline holder.

Then, should there be any merchantable timber located on the registered trapline, or mineral, the Forestry Dept. advertizes such timber area for sale at so many million feet. Some big timber business firm takes it over in operations, makes his millions of dollars out of it whilst the government enjoys the stumpage by the thousands of dollars, leaving the registered trapline holder naked again, with not even a penny compensation for the loss of a trapline. A trapline is the dependable livelihood property belonging to

Indian people, where they obtain not only fur bearing animals but wild meats, mountain goats and in some cases where there are rivers or lakes, fish is obtained for food.

Today an Indian cannot take fish for food at the lakes without proper permits from the Fishery Dept. and in many cases along the Skeena district where Indians are strictly barred from lakes where they used to obtain fish for food. Indians are no longer allowed to trap muskrats where they used to freely trap them in former years.

There are great big signs posted up at some of the lakes by the game and fishery department with such wordings as, "Game Reserve, no one can trespass." Then the poor Indian in tears, along with his family, has no place to go when in dire need.

If an Indian cuts a green tree

By HAROLD SINCLAIR

Skeena District Vice-President,  
Native Brotherhood of B.C.

down for his own fuel the forestry department is prepared to prosecute. Therefore it is felt by our Indian people that the government and their different departments have already enjoyed the billions of dollars over all the Indian's claimed aboriginal livelihood properties whereon the Indians used to enjoy freedom of obtaining their living.

Since the government control took over in the past 60 or 70 years ago along the Skeena, they cannot deny how they left the poor Indian people on concentration camps such as reserves. Therefore our people feel justified in vigorously protesting against any taxation imposed upon our Indian people since they have not come to any proved settlement for the heartfelt loss of their aboriginal claims and no compensations.

And in order to come to some final settlement over all claims, it is felt by our people that we must go through the courts of the Supreme Court of Canada and if no settlement is reached then the case may be taken to the Exchequer court.

Because our people feel within their aboriginal rights that we are prepared to prove all our claims inherited from our ancestors to live on.

## CONTINUED

By KARONTOWAMEN

# SHADIAH - - - The ARROWHEAD

That night in the stillness of the camp could be heard the beat of the tom-toms as the beaters took up the rhythm.

There would be great doings this night. Also the warriors who had just returned from a successful hunt into the land of the Sioux where they had encountered large Buffalo herds and had learned strange news.

As my master carried us into the light of the great council fire, I could see all about, the faces of the dancers and singers, made stone-like and strange by the great logs of cottonwood, as the flames leaped and danced, urged on by the winds.

To one side of the council fire sat the Great Chief, Blawk Hawk, a Saak, who was to lead us against the white man in the very near future. But at the time he was a lesser chief greatly admired by his people. It was at this time our people were seeking someone who could save them from the whites. Our people feared the white man because of his fire-water, his greed, and more than anything, the stick that thundered and killed everything in its path. My brothers and I were indeed a poor match for them.

Black Hawk knew the fear that lay in the hearts of his people. But like the great leader he was, never let them know it. It was his duty to see that all fear from anything be driven from their hearts.

It was to outlaw this fear that great meetings were called, such as this one tonight. Here the great, the strong, and the brave would tell of their adventures, and fill the faint hearts full of courage, pride and anger, depending on the

feelings of those who listened. Here also, the brave and daring would be awarded, such as the men mentioned earlier in our story.

(To Be Continued)

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# Brotherhood Wins Representation at Game Commission Convention

By ALFRED SCOW  
Native Brotherhood Business Agent

As an outcome of the publicity given to alleged misuse of moose by our people in the Northern Interior, the Native Brotherhood of B.C. felt that our people should be given a chance to express their views at the proper time and place.

We therefore wrote to Game Commissioner F. R. Butler requesting representation by our people. We further suggested that a vote be given our representative. It is the practice

of the Game Convention to have one voting representative from each area by the interested parties.

We have received a letter

from Commissioner F. R. Butler, dated February 10th, it is as follows:

Dear Sir:  
Provincial Game Convention  
1954

I am in receipt of your letter of 4th instant and in reply thereto wish to advise that we will be pleased to invite one delegate of your Organization to attend the next Provincial Game Convention and I will be writing you further in this connection at a later date.

Yours very truly,  
F. R. Butler.

This is another step by our Organization in getting the wishes of our people expressed at the proper source.

We urge everyone to send in their representations on any aspect of Game that is of interest to our people. Now is the time to prepare ourselves to stand up for our rights.



A. J. SCOW

## Indian Magistrate

(Continued from Page 3)

KNOWS BOTH SIDES

MARTIN graduated from Normal school and enrolled as a teacher at Second school, in East York, a Toronto suburb. He stayed there until 1936, when he married one of the other teachers, a Canadian girl of Scottish descent, whom he still describes as a goodlooking blonde.

That year he was appointed principal of Danforth Park school, in East York, a post he held until the outbreak of World War II, when he was abruptly recalled to the colors and placed in command of the 13th Canadian infantry brigade. In all, Martin organized and trained three brigades in Canada during the war. Each re-assignment was a heart-break to the brigadier, for he invariably became fond of the men under his command. Smartness, efficiency and high morale were the trademarks of Martin-trained soldiers. "One of the best soldiers in the Canadian army," was Con Smythe's estimate of Brig.-Gen. Martin.

Martin was named York county magistrate in 1944. Lacking formal legal training, he never tried to "cover up" in court. When stumped by a point of law he candidly admits it and asks counsel for advice. He is noted also for particular carefulness in cases where police bring in signed confessions by the accused. He takes the view that police ought to dig up the evidence themselves, and if there is the least hint of pressure or intimidation in obtaining a confession, he throws it out.

Oliver Martin is a "great man" to Canadian Indians, and he has naturally become a magnet for ambitious Indians who leave the reserves. They seek him out in Toronto for advice and help in getting work.

"I try to teach the Indians about the rest of this country and I try to educate the people of this country about the Indians," he said with a smile. "I'm in the happy position of knowing both sides."

Publication arranged for by Big White Owl, Eastern Associate Editor of the Native Voice.

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## Greetings to the Natives of British Columbia

Mr. Jack Diamond offers his greetings to the Native Indians of B.C. and expresses the hope that they will, in their notable athletic tradition, be well represented at the British Empire Games to be held in Vancouver this summer.



JACK DIAMOND

Chairman, British Empire Games  
Special Events Committee