

# **the NATIVE VOICE**

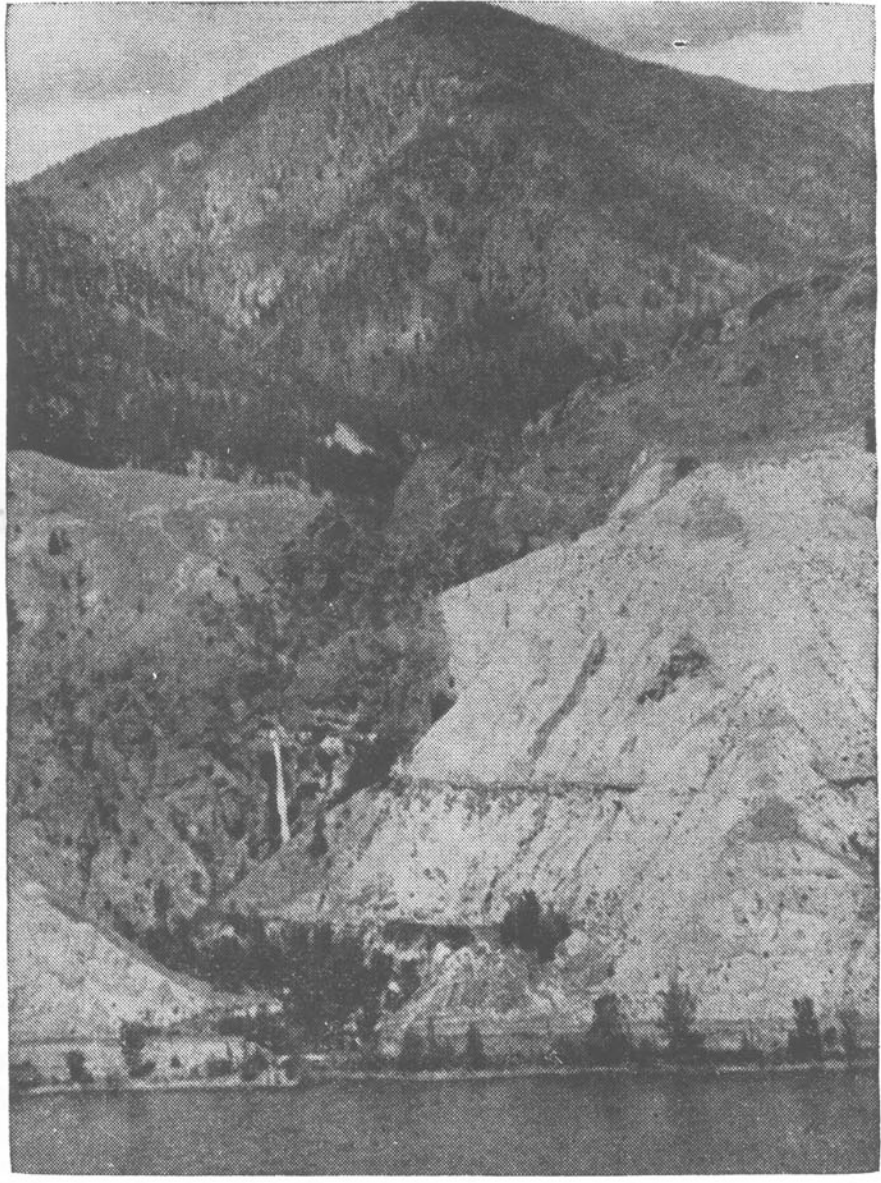
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—Courtesy Vancouver Daily Province

**BURIAL GROUND OF B.C. INDIANS** caught in landslide years ago now marks spectacular point along Canadian National Railway route which follows north bank of Thompson River. In foreground is Spence's Bridge. An irrigation flume trestle cuts across side of mountain from falls near centre.

# Queen Honors Klemtu Leader

By WILLIAM FREEMAN

Considerable honor was conferred on our former Chief Councillor, Peter Neasloss in recognition of his willing service and tactful leadership of the residents of this community when he was presented with the commemoration medal of the Coronation of Queen Elizabeth II of England.

In presenting the medal, Indian Superintendent of the Bella Coola Agency, J. L. Homan, read the following citation:

"By Command of Her Majesty the Queen, the accompanying medal is forwarded to Chief Councillor Peter Neasloss, to be worn in Commemoration of Her Majesty's Coronation, 2nd June, 1953."

In accepting the medal, Peter Neasloss responded by saying this was a pleasant surprise and he did not expect his humble efforts for the good of his people and the progress of his village, would attract the attention of Her Gracious Majesty Queen Elizabeth II.

He said he admired the courage of the youthful sovereign as history records she is the first youthful Queen to reign over the vast British Empire since the close of the Victorian Era. He further stressed that he had a boundless faith and confidence in the reigning Queen that she will always continue to be a good ruler and as good as her predecessor Queen Victoria who was good to the natives and strove for their welfare.

He said he may not be able to write a suitable letter to the Gracious Queen but gave leave to Indian Superintendent J. L. Homan, to direct a letter to Her Majesty and thank her for this precious and coveted Coronation Medal. "I am grateful and proud to own this decoration of honor. It is a great honor, not only to myself, but to our village of Klemtu, small, obscure and unimportant as our village is, we can be justly proud, along with other villages so honored by The Queen of England."

This was an eventful day for the residents of this village. The investiture was opened by singing

"God Save the Queen." Led by an orchestra, the school children and grown ups sang loud and clear that rang to the rafters, and as Peter Neasloss received the medal, the spectators broke out in a thundering, roaring applause.

After the congratulatory speech was ended, refreshments were served and the younger set expressed their joy and approval in playing games and dancing. The merrymaking continued and our brush with Royalty ended at midnight. This will linger long in our memories as this was the first time in the annals of the village, glory and honor was accorded one of our leading men with a decoration direct from the Palace of the Queen.

Peter Neasloss, himself a descendant of a long lineage of high ranking chiefs, inherits his commendable leadership from his ancestry. He is mild-mannered and is well thought of and liked by his acquaintances. He would not do anything to hurt the feelings and pride of his fellowmen in word, deed or action. He is very cautious in both speech and action. He can be serious and jolly and he can set an audience roaring with laughter with his homespun humor. He received his formal education from the St. Michael School at Alert Bay where he was an honor student in the early 20's, and he was presented with four medals while in that institute, a bronze medal won for marksmanship in a shooting competition, a gold medal for high score in a later competition, presented by the Lieutenant Governor of the Province. He also won two other smaller medals for school cadet activities.

In the fall of 1927, he was chosen to represent the school in laying of a cornerstone of a new cath-

edral of the Victoria diocese of the Anglican Church. He earned his High School Entrance Certificate in 1930 and was honorably discharged and presented with a Diploma in graduation from the St. Michael School.

Settling down to home life, he readily assumed responsibility and keen interest in the affairs of the village and he did not spare himself but toiled to improve the appearance of his village and was successful in establishing an orderly and well-disciplined village life. He had served two terms as a chief councillor and was also a secretary-treasurer of the local branch of the Native Brotherhood of B.C. He is still serving as the general secretary and accountant and is a member of the lighting plant committee. His responsibilities never end, and perhaps he may resume his position on the helm and guide the village to further successful conclusions.

In the ancient times a writer penned, "When the righteous are in authority, the people rejoice: Prov. 29:2." We are happy and content in the Protectorate and rampart of the British Commonwealth under the rule of Queen Elizabeth II. She has youth and time on her side and perhaps in the silent and timeless future yet undisturbed by the rumbling of commerce, exploitation and footfall of man, in her wisdom and discretion, she may find it fitting in the scheme of things to extend the unconditional franchise to the aborigines of Canada, a system of advancement long enjoyed by the Moari Tribes of New Zealand. She holds our fate and destiny in the palm of her hand and "long may she reign over us."

WILLIAM FREEMAN

## J. Cunningham Heads B.C. Indian Arts Society

New President of the B.C. Indian Arts and Welfare Society is Mr. Jeffree A. Cunningham, who has lived most of his life in Victoria, and has had a distinguished career. Mr. Cunningham was educated at Queen's University in Kingston, Ontario, and subsequently held the post of Principal of the Boys' Central School in Victoria. He taught in the Victoria High School, and for 20 years was Pro-

fessor of Zoology at Victoria College, and later became Vice-Principal of that college for six years. Mr. Cunningham's appointment, and the zeal with which he has worked for the interests of the Society since taking office, have won the acclaim and confidence of all members.

Other appointments are:

Honorary: President Emeritus, Dr. Alice Ravenhill; Honorary President, Mr. Frank Calder, M.L.A.; Honorary Vice-President, Mrs. Mary E. Allan.

Executive: Past President, Mr. Archie F. Flucke; Vice-President, Mr. David Martin; Corresponding Secretary, Miss Violet Ashdown; Recording Secretary, Mrs. Eleanor Wheelton; Treasurer, Lieut.-Col. G. Howland, V.D.

Advisory Council: Miss Helen Baird, Miss J. E. M. Bruce, Dr. G. C. Carl, Mr. A. E. Carlson, Miss D. Gordon Cox, Mr. Wilson Duff, Miss Ellen Hart, Mr. B. T. Hill, Mr. R. Reginald Kelly, Mrs. H. R. Staghall, Mr. A. J. Gillan, Mr. W. E.

## Toronto Indian Club Banquet

The Toronto Indian Club 3rd Annual Banquet and Dance will be held on May 28, 1954, at Central YMCA, 40 College St., Toronto, Ont. The dinner, program and dance, will be held in the main auditorium of the Central "Y".

His Worship, Allan A. Lamport, Mayor of the City of Toronto, will officiate at the opening of the banquet.

Pheobe Erskine MacKellar, internationally famous interpreter of Indian drama will supply the floor show. Her highly excellent interpretations will bring out some of the tragedy and pathos and shining examples of courage and fidelity to be found in North American Indian history. She will dramatize "The Legend of the Pipe of Peace," "Founding of the Iroquois Confederacy," and "Ojistoh" one of the poems by E. Pauline Johnson. Also there will be present a troupe of young Indian dancers from Ohsweken, Ontario. They will perform their tribal dances to the rhythm of the turtle shell rattle and deer hide drum.

Guest speaker: Ethel Brant Montour, distinguished Mohawk Indian lady, eminent lecturer, historian, author and playwright.

Presentation of Honorary Membership to Dr. Elmer Jamieson, of the Six Nations Reserve and Toronto, Ontario.

Honorary Guests: Chief Charles L. Big Canoe, (Ojibway) Georgina Island, Lake Simcoe, Ontario, Chief Samuel Shipman (Potawatomi) Walpole Island, Ontario, Chief Clinton Rickard, (Tuscarora) Sanborn, New York.

Presentation of Indian Club Princess for 1954: Miss Gloria Wheatley, (Ojibway) Parry Island Indian Reserve, Ontario, Canada.

Reservations may be made by mailing money order or cheque to the following: Mr. Al Mount Pleasant, 478 Bloor St., West, Toronto, Ont., Phone: LO 5559. Miss Delores VanEvery, 19 Chiltern Hill Road, Toronto, Ont., Phone: OR 2971. Mr. Jasper Hill, 130 Duvernay Ave., Toronto 13, Ont., Phone: GR 4396. Mr. Arthur Anderson, Jr., Ohsweken P.O., Ontario.

Cryer, Mr. Colin Graham.

Committees: Education, Miss J. E. M. Bruce; Folk Festival, Mrs. T. R. Kelly; Handicrafts, Mrs. J. E. Godman; News Letter, Miss J. R. Wright; Program and Publicity, Mr. A. J. Gillan; Social, Mrs. G. Howland; Totem, Mrs. J. E. Godman; Welfare, Mrs. H. R. Staghall.

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## 'INDIAN BURIAL' SET TO MUSIC

Friends of Jimalee Burton will be interested to learn that her poem "Indian Burial" which appeared in Arizona Highways (Aug. 1953 issue) has been set to music for choir and solo, with tom-tom background by Jack Lee, director of band, at the University of Arizona . . . we hear that it is quite an impressive work and will be published . . . Jimalee's painting illustrating the poem, was exhibited in the Indian Art exhibition last year at Philbrook and at the national exhibition at Denver . . . it was also on exhibit during the art workshop at the Arizona university.



JIMALEE BURTON

Readers of The Native Voice will be sorry to hear that Dan Burton, husband of The Native Voice Associate Editor, has been seriously ill since the beginning of the year. We sincerely hope his recovery will be immediate and complete.

## Bella Bella Choir Will Participate

The members of the Native United Church Choir at Bella Bella decided after two meetings to attend the celebrations which are to mark the arrival of the late Rev. A. J. Hill at Alert Bay 75 years ago.

In this choir sixteen of the members are graduates of the Anglican School at Alert Bay.

Many thanks from the members are due two pianists, Mrs. Esther Carpenter and Mrs. Agnes Windsor, who are graduates of the Coqualeetza Residential Schools, Sardis, for having made the choir such a success.

Correspondence is under way to make preparations and to make the visit a success.

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## Indian Riveter Dies

When Walter Beauvais, 22, of the Cahnawaga Indians near Montreal, was killed in a fall at Boston, it was a reminder that these Indians are among the world's finest structural workers. They climb to great heights and they have done much of the work on the skyscrapers of New York. Mr. Beauvais fell 65 feet from an overhead highway bridge near Boston. He was working as a riveter.

The Cahnawagas are in keen demand among builders of high structures. They walk along cat-

## NATIVE GIRL MAY BE STAMPEDE QUEEN

CALGARY — Evelyn Eagle-speaker, first Indian girl to compete for the Calgary Stampede queen title, is known among her people as Princess Wapiti. She is the 19-year-old daughter of Chief Eaglespeaker of the Blood Indian tribe near Cardston.

walks with agility and nerve. It is something the Indians have mastered and they are world famous for their ability.

# New Bill Threatens U.S. Native Population

Termination bills now before Congress apply to more than 66,000 Indians in 10 states, or a rough 1/7th of the Indian population according to the most recent issue of the American Indian. They are the result of a mandate by Congress enacted before the close of the last session.

The bills vary greatly in detail, but all provide for the eventual termination of Federal trusteeship over Indian property and would make the Indian subject to the same Federal and state laws as other citizens. Federal responsibility for special services such as roads, health, and education would also be terminated.

The tribes concerned are allowed time, ranging from three months to about three years, to determine how they wish to operate on their own and suggesting certain alternatives.

The California bill affects some 31,000 Indians and is unique in that it provides for the extension of a tax-free period and trusteeship for older Indians and limited protection for minors.

Three other bills affect 2,000 Indians in western Oregon; 2,000 Klamath and 4,200 Flatheads. The Klamath have fine timber. The Flathead have timber, irrigated land and a valuable water power project. In each case, tribal assets would insure economic security if properly managed. Premature Federal withdrawal could result in dissipation of the assets and in poverty for the Indians.

A Kansas bill pertains to 2,400 Indians in four tribal groups. These groups protest termination as a threat of loss of land holdings and a lowering of living standards for many of those who will be required to pay taxes. They point to the run-down condition of their land and the lack of farming equipment as an urgent need for a rehabilitation program.

Centering about a proposed program to assist tribal members to find employment and relocate away from reservation, the Turtle Mountain bill involves some 8,900 Indians in North Dakota. The State is said to oppose this program, urging instead a rehabilitation program on or near the reservation.

Florida Seminoles numbering 870 ask for extension of the termination period from 3 to 25 years. A Texas bill affects 420 Indians. In addition to transferring the tribal land to Texas, a debt to the U.S. of \$39,000, which could be collected only by selling the tribal land, will be cancelled.

The 3,000 Menominees affected are probably better prepared for termination than most of the Indian groups in the country. Their

## Masset Groups Get Together

By PHYLLIS BEDARD

The annual celebration held in Masset Community Hall on March 1st, 1954, was sponsored by all the different organizations in the village.

All the officials of each organization were installed, the oath of office being administered by Rev. M. S. Young. The following are the names of the organizations which took part in the ceremony:

Women's Auxiliary, Sisterhood Masset Branch, Brotherhood Masset Branch, St. John's Church Choir, Masset Concert Band, Masset Athletic Club, Trollers Association, 45-70 Club, Parent Teachers' Association, Girls' Auxiliary.

Mr. Godfrey Kelly was chairman at this gathering. The sisterhood Bible was put into the hands of sisterhood president Mrs. Emily Swanson. The brotherhood Bible was also turned over to president Peter Hill.

Mrs. Swanson and Mr. Hill each gave a very nice speech.

Mrs. Amanda Edgars sang a Haida song which was dedicated to the Chief Counsellor, William Matthews and Sisterhood President, Mrs. Emily Swanson.

The lovely song was enjoyed by all.

A sum of money was presented to Mrs. Amanda Edgars by the Chief Counsellor and Sisterhood President.

Speakers of the evening were Indian Superintendent W. P. Purden and Chief William Matthews.

Refreshments were served by the Sisterhood members and were enjoyed by everyone.

Following was a dance held by the younger folks.

## Indian Club's 1954 Officers

Toronto Indian Club officers for 1954 are as follows: President, Mr. Al Mount Pleasant (Mohawk); Vice-President, Mr. Elliott Hill (Mohawk); Secretary and Treasurer, Miss Delores VanEvery (Cayuga); Program Chairman, Mr. Fred Wheatley (Ojibway); Membership and Publicity, Mr. Jasper Hill — "Big White Owl" (Delaware); Refreshments Chairman, Kathleen Adams (Ojibway); Club Welfare Chairman, Miss Mary Commanda (Ojibway).

bill authorizes the employment of specialists to plan for future management or disposition of tribal assets and for an immediate payment of \$1,500 to each tribal member from tribal funds on deposit in the U.S. Treasury. The Menominees ask for additional time, claiming that the merger of the reservation into surrounding counties would mean taxes costing more than the income of \$200,000 realized yearly from the tribal forest and mill.

The matter of timing is perhaps the one which has aroused the greatest amount of controversy. Reflecting the keen apprehension on the part of the Indian population over these proposals, the most revolutionary in Indian affairs in decades, the National Congress of American Indians called an emergency legislative session in Washington in March. Indian leaders met with members of Congress, and were also received by President Eisenhower.

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## In Honor of Brig.-General Tecumseh

By BIG WHITE OWL, Eastern Associate Editor

GENERAL Brock and Brigadier Tecumseh were great men and each one died the hero's death. Chief Tecumseh of the Shawnees and Delawares, died covering a British retreat close to the place where I was born, near Moraviantown, Ontario. There on a small tract of tribal land, bordering the River Thames, about 2½ miles square, some of the descendants of this gallant warrior still live today. Silently and reverently these people have mourned for more than one century and a quarter. Silently they worship their great leader Tecumseh, who once led representatives of 15 Indian tribes into battle. He was the head of a powerful striking force consisting of 1600 well trained and highly disciplined Indian Braves. He was known to his followers as "Tecumseh — the Shooting Star."

*O, Thou brave soldier and perfect scout, Thou mighty hunter and great warrior, inspired leader of a persecuted people. Thou hast paddled down that mighty river of lost dreams. Thou hast vanished from this vain world of neglect, forever. . . . Truly, in thy life, thou could'st be likened unto "the shooting star" flaming so brilliantly across the boundless sky, only to fade away and disappear into the outstretched arms of eternity!*

To General Brock (the white man) an imposing monument was erected at Queenston Heights near Niagara Falls, Ontario, but to Tecumseh (the Red Man—and a noble one he was) master strategist and Brigadier General in the British Army, only a small and shapeless boulder marks the spot where he laid down his life for CANADA. That, to my way of thinking, is a gross oversight and a national disgrace! I believe, and I have consistently maintained, that a life-size statue made of bronze should be erected where Tecumseh fell in battle. One just as beautiful, dignified, and imposing as Champlain's at Orillia, Ontario. That is the kind of statue that should replace that simple little stone which marks the place where the Battle of the Thames was fought.

I wrote this article "in honor of Brigadier General Tecumseh" to direct an urgent appeal to all historical societies, United Empire Loyalists Associations, the I.O.D.E., and War Veterans' Organizations, and to all other interested people, to take up this idea and form a "Tecumseh Statue Trust Fund" and sponsor the project to its final conclusion.

Dear Readers: I think the people of this great country—"CANADA"—should never forget Chief Tecumseh's noble sacrifice and the obligation it imposes upon each and every one of them. We, the people of this wonderful country, must cherish and revere the memory of our great heroes because their unselfish sacrifices paid the price for the liberties, and a way of life, that we enjoy today!

I HAVE SPOKEN!

## Voting, Drinking Rights Proposed For Ont. Indians

ONTARIO Welfare Minister Goodfellow, on March 28, presented an eight-point program for provincial emancipation of Indians. As chairman of the Select Committee on Indian Affairs, he tabled a report in the Legislature which called for a Dominion-provincial conference on Indian matters to work out financing of several of the recommendations.

The committee recommended:

1. That Indians be given the right to vote in provincial elections.
2. That Indians be given the right to patronize beverage rooms and cocktail lounges.
3. That both Federal and Provincial Governments put on a campaign to induce Indians to make use of the huge acreages of good agricultural lands on the reserves which are now going to waste;
4. That Children's Aid Societies extend their operations onto the reserves, the cost of such extension to be paid by the Federal Government;
5. That Indians be admitted to homes for the aged when necessary, the cost to be paid by the Federal Government.
6. That the pensions for disabled persons program be extended to Indians on reservations, the province and Ottawa sharing cost;
7. That a suitable executive officer of Indian extraction be appointed to act as liaison between the Indians, the various departments of Provincial Government dealing with Indians, and the corresponding federal departments.
8. An educational and publicity campaign aimed at overcoming the ignorance of the Indian and the non-Indian about each other's way of life.—Globe and Mail.

## Brotherhood Convention Postponed

This year's convention of the Native Brotherhood of British Columbia has been postponed following a survey of Brotherhood Branches which indicated a majority were in favor of putting off the convention till later in the year.

The annual conference of the Brotherhood usually takes place in March or April and was this year to have been held at Alert Bay, home of Chief William Scow, president of the Native Brotherhood of B.C.

Present plans call for holding the big delegate meeting this fall but nothing specific has yet been announced. There may be difficulty in proceeding with this arrangement in view of the fact that the fishing season may interfere.

Meetings of the executive council of the Native Brotherhood of British Columbia have been held during April in Vancouver to discuss this question and many others affecting the Native people of this province.

Among matters to be considered are the prices which will be sought this year for the salmon catch and the many questions related to this important issue.

Salmon price negotiations are scheduled to open very soon, while the main fishing season gets under way in June. The market picture looks much brighter this year than at any time since 1950, with reports that little or no canned salmon will be on hand when fishing opens this year.

## Emancipation for U.S. Natives

A GENERAL controversy is developing over the plan of the Indian Bureau to gradually relinquish Indian control. The Bureau was established in 1824 and reserved areas were set aside for tribal groups. By the middle 70's, the reservations had become centres of paternalistic control where able-bodied Indians waited for agents to distribute beef and clothing.

The 1887 Allotment Act gave individual Indians tracts of land under a 25-year title in trust plan. When Indian holders of allotted land died, the division of tracts among heirs soon reached fantastic proportions. Some bits of land have as many as 200 heirs. Thousands of acres lie idle for want of heirs.

In 1934, the Reorganization Act authorized the purchase of land in perpetuity for tribal use, the organization of tribes into corporations and the "communal" use of land and machinery.

Approximately 220,000 Indians still live upon 210 reservations. Legally free, in some important respects they have never been emancipated. Property rights are restricted. Without consent of their agent, they cannot own land on the reservation, sell, lease or mortgage it.

The task is now to determine what Indians now restricted should be decontrolled. Opinions vary, but agreement is possible on the emancipation of honorably discharged veterans; all Indians born from this time on; all persons of less than one-quarter Indian blood; graduates of high schools; all others who are competent to manage their own affairs. There should be definite provision for the care of aged Indians and orphaned Indian children.

H. E. Wilks, a Choctaw-Chickasaw is a teacher of public speaking and free-lance artist. He is a former president of the Choctaw-Chickasaw Confederation and holds an office in Toastmasters International. His editorial originally appeared in the Amerindian, a U.S. pro-Native publication.

# POWERFUL SPOKESMAN FOR HIS PEOPLE IS WORKING FOR THEIR 'INDEPENDENCE'

By HAROLD HILLIARD

PRINCE RUPERT, B.C.

**F**RANK CALDER, a totem tribe Indian from the Naas river, was on the first post-election tour of his riding, after being elected provincial CCF member for Atlin, when he met an elderly chief—one of his own Nishga band. The chief was obviously impressed by Frank's success in winning one of the British Columbia legislature's 48 seats.

"How many other Indians are there in this legislature?" he asked. "None," Frank replied.

The grizzled chief's eyes sparkled mischievously and again he spoke: "Then we need only 47 more seats and we can take the country back from the whites!"

Which illustrates exactly the opposite of what Calder has in mind, in his position as the first and only Indian voice in legislative councils in Canada. And this is despite the fact that he is convinced the B.C. Indians never have surrendered their claim to ownership of the coast province, including even the land on which the legislative building rests. He recalls that the white man was in such a mad hurry for Caribou gold when he first invaded B.C. in strength in the 1850's that he overlooked the formality of making treaty with the coastal Indians, for the privilege of occupying their lands.

However, to Calder, there are far more pressing problems to be faced. Not only by his constituents—of whom the whites outnumber the Indians—but also by the Indian people of Canada, for whom he has become a powerful spokesman, because of his unusual position.

Frank is convinced the time has come for steps to be taken toward granting the Canadian Indians "independence"—in other words, for them to assume Canadian citizenship, and with it, to take on the responsibilities, as well as the privileges, which go with citizenship.

Last fall he did a month-long speaking tour of Ontario and the three prairie provinces urging that, as a first step, the provinces give the Indians the franchise. He campaigned also for a national congress of Canadian Indians to be organized. Like a labor congress, it could present united views to

Ottawa. He thinks so many conflicting views now are being submitted to the Federal government that it is in a quandary trying to decide what the Indians really want.

### Son of Two Chiefs

**H**E believes this congress should demand, as a first step toward independence, that complete responsibility for reserve Indians be transferred from federal to provincial control. Self-government should be introduced to Indian villages in progressive steps. Reserves must be abolished, so in a natural process the Indian can be more easily assimilated into the Canadian racial melting pot.

"Reserves breed inferiority complexes and sap individual initiative," Calder believes. "There is too little incentive for an Indian to better himself. If he needs anything, he runs to the Indian agent."

Finally, he opposes any more amendments to the Indian Act. "It should simply be eliminated," he explained, so Indians would get equal treatment with whites, by being governed by the same legislation which governs the whites. It incenses Frank that, for instance, an Indian is dealt with differently for drunkenness.

Although to many Indians this may sound like heresy, Frank is an enlightened, open-minded type who thinks Indian troubles can't all be blamed on the whites. The Indians, too, have made mistakes, he believes. But now, he thinks, is the time for them to shake off their yoke of indifference as to their status in the Canadian federation. But, he says, they can't do it alone. "When a people is trying to move up the scale of society, that whole society has to help," he explained.

Not forgetting he has white as well as Indian constituents, the thrice-elected Calder has campaigned in the legislature for an air ambulance to pluck sick people from remote valleys and fjords in Atlin, a constituency five times as large as Vancouver Island—and about the most rugged corner of all Canada.

He is one of those who persuaded the Social Credit government to petition Ottawa to establish a Canadian coast guard. And he has campaigned for a revision in workmen's compensation legislation, to

provide boat-owning fishermen with compensation.

Calder has the unique distinction of being the son of two Indian chiefs. His foster father, who applied for his adoption two weeks prior to his birth—in line with a strange tribal belief—was the leading chief of the Nishga band. Upon his death, Frank's natural father became the leading chief.

The tribal tradition is that, when Frank's natural father dies, this hereditary chieftainship should pass to his eldest nephew. But, because he has none, Frank will inherit the honor, but only in trust, until the office is passed on to Frank's eldest nephew. And until then he'll be guardian, rather than holder, of the title of chief.

### Makings of a Minister

**C**ALDER is one Indian who never has known the feel of a headdress. He has never had occasion to wear one. And his opportunities have been limited. He has been away, except for brief periods, from his native haunts at Naas Harbor, 75 miles north of Prince Rupert, since he was nine years old. At one point in his career he found he had almost forgotten his native tongue. So he returned to the reserve for a winter and relearned the language while trapping.

He received his elementary schooling at a residential school near Chilliwack, in southern B.C. He took his upper grades at Chilliwack high school. He was the first reserve Indian ever to enter the University of B.C., and graduated in 1946 with a degree in theology. His interest in politics sidetracked his original intention of seeking ordination as a priest in the Anglican church. But, if his political career should be terminated by his constituents, he believes he would seek entry into the ministry.



FRANK CALDER

As it costs him nearly half his annual legislative pay of \$3,000 to make an annual trip around his far-flung constituency—the "Switzerland of B.C.," Frank calls it, because of its dazzling beauty—he works during the summer as a "tallyman" for B.C. Packers at Namu, 250 miles south of Prince Rupert. A "tallyman" weighs and counts fish as they are unloaded at a cannery, and checks what is put into cold storage and what is canned.

At 38, Frank is still a bachelor. Tribal tradition is that, if he finds a bride, she must not be a mem-

(Continued on Page 8)

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CONTINUED

By NEWELL E. COLLINS

# Tecumseh and the War of 1812

However, he made a strong plea for additional protection, there being at the time only ninety-seven soldiers in the garrison at Detroit and seventy-nine at Mackinac. Should the Indians ally themselves with the British, — and this seemed almost certain, — these small isolated garrisons would have little chance against the combined forces of the Redcoats and the redskins.

**GENERAL DEARBORN** had been appointed Commander-in-Chief of the army, but his headquarters was at Albany, and he was in closer touch with political affairs in the East than he was with conditions along the northwestern frontier. Governor Hull was offered command of all the forces in the territory, but he at first refused. Being in the neighborhood of sixty years of age, he felt that he was too old to undertake the hardships and responsibilities of another military campaign. Col. Kingsbury was next selected, but he became ill upon his arrival at Washington and the command was again pressed upon Governor Hull. Urged by the President, he finally consented and on April 8, 1812 he was appointed Brigadier General, with authority to act offensively in the event of war.

The appointment of an easterner to the supreme command was bitterly resented by some of the local subordinate officers, some of whom were ambitious for glorious military and political careers.

Hull's efforts at Washington did bear some fruit as it was finally decided that the most expeditious step would be to march a considerable force to the defense of Detroit with as little delay as possible. The general plan was that later, with the co-operation of Dearborn and VanRensselaer on the eastern frontier, Canada was to be invaded at Detroit, Niagara and Sackett's Harbor simultaneously.

For the immediate relief of Detroit, three regiments of Ohio militia were recruited, the rendezvous being at Dayton. Accordingly, in the neighborhood of twelve hundred men were enlisted, the three regiments being

under the command of Colonels Duncan McArthur, James Findlay and Lewis Cass. The Fourth Regiment of the United States Infantry under Colonel James Miller, would bring the total to something like sixteen hundred men.

Following the Battle of Tippecanoe, this Fourth Regiment had remained at Fort Harrison and Vincennes until they were removed to Urbana to be in readiness to join the northwestern army on its march to Detroit.

**HULL** returned to Detroit by way of Cincinnati, arriving there on April 22nd, accompanied by his aides, Captain Hickman and Abram Hull, his son. Upon his arrival there, he established his quarters in the old Columbia Inn. The latter part of April and the early part of May were spent in arranging for his supplies and transportation. About the middle

of May, he proceeded to Dayton and undertook negotiations with the Indians to permit his army to pass through their country to Detroit. This permission was freely granted.

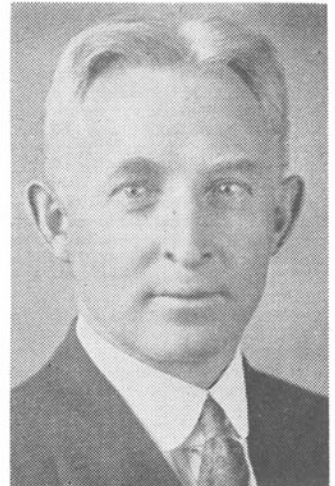
Upon his arrival at Dayton, Hull sent a message to Tecumseh by some Wyandotte warriors. The general requested that in the event of war with Great Britain, the Indians remain neutral. The messengers were treated with great courtesy, but Tecumseh's promise could not be secured. However, the chief agreed to confer further with General Hull personally and he arrived at Dayton as preparations were being made to welcome the Fourth Regiment, — the "Heroes of Tippecanoe."

What passed between Hull and Tecumseh at this conference, we do not know, except that the latter was firm in his determination to

ally himself with the British in the event of hostilities.

On May 25, 1812 Hull took over the command from Governor Meigs at Dayton and on June 1st the troops commenced their march to Detroit, the Fourth Regiment from Urbana joining them on June 10th. The line of march was from Urbana to Scioto, thence to Blanchard's Fork and from there to the rapids of the Maumee.

(Continued Next Issue)



NEWELL E. COLLINS

## DOZEN YOUNG INDIANS TRAIN TO TAKE PLACE AS LEADERS

A plan to promote development of arts and crafts and recreational activity in Ontario Indian communities has been taking shape in North Bay, Ontario.

A dozen young Indian men and women from all sections of the province have been attending a special study course organized by the Department of Indian Affairs and designed to train social recreation leaders for Indian bands.

The Indian students were chosen for past work in their communities, their progressive outlook and teaching ability. They have spent the week in a variety of activities — sketching, folk dancing, craft work and group discussion.

Fred Matters of North Bay, northern regional supervisor for Indian Affairs, calls the course "one of the most forward steps we've ever taken" in training young Indian leaders.

At present there are only two social workers in Ontario visiting the scores of Indian communities. The 12 newly trained Indian leaders will supplement the work of the social workers and, in turn, teach others to become instructors in art and craft work.

Dancing and singing are, of course, the most popular items on the agenda and the subjects which will get the most attention when the 12 return to their reservation homes.

Attending the course are Miss Shirley McPherson, Fort Frances; Mrs. Gilbert Ferries, Moose Factory; Mrs. Pearl Miskokomon, Caradoc Reserve; Miss Mary Mitchell, St. Regis Reserve; Mrs. Flora Powless, Six Nations Reserve; Burton Kewayosh, Walpole Island Re-

serve; Mrs. Tobobandung, Parry Sound; Raphael Restoule, Dokis Reserve; Sturgeon Falls; Mrs. Andrew Maitowabi, Manitowaning, Manitoulin Island; Mrs. William Meawassige, Serpent River Reserve, Cutler; Mrs. Rita Pine, Garden River Reserve; Mrs. J. Jeffries, Constance Lake Reserve, Calstock.

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CONTINUED

By KARONTOWAMEN

# SHADIAH - - - The ARROWHEAD

It was a short speech, but spoken slowly and with lots of feeling. There was silence for a moment, and then the drums started beating. This was to be the national dance, when only those men who had in time of war killed an enemy, were eligible to dance. In this dance the warrior portrays how he met the enemy, engaged him in combat and slays him and then takes his scalp. The old men of the tribe liked nothing better than to see their sons dance in the square. It made them feel young and induced them to once again enter the square and refight their battles. The national dance is the dance that makes warriors. It inspires the young men to go out and do better than their fathers. In this way the nation is always ready to meet the enemy and bring glory to its people.

The dancing lasted all that night and the following day, but was brought to an end when a messenger arrived, telling us that not over a day's march away he had spotted a large party of horsemen heavily armed and headed this way.

Blackhawk, who wanted to avoid open battle with the whites as long as possible, had been maneuvering our people in small groups from place to place. So as quickly as the great gathering took place, it was broken up. This was not done because of fear, but because we only wanted to be left alone and be free. Yes, there had been small skirmishes for both sides, but nothing that had called for a full scale war. The chief dismissed the council with a promise of a meeting place further up the river. Until then, they should await word from him.

Then from his own tribe, he called for volunteers. Fifty young men (all that we could spare) and still have adequate protection for our old people and the women and children) were soon painted and ready for the expedition. My master, Hawk Tail, was one of the men. Although he carried a rifle, my brothers and I were slung across his back, safe in a new quiver. There were times when we outdid our cousins the rifle bullets. For instance in night fighting a man does not want to give away his position by the noise and flash that always follows a rifle shot, so he prefers us. We are silent and swift and our bite is just as deadly if placed right. Also, we come in handy when an enclosed position has to be taken. We are used as aerial darts, and torches, when bear fat and dry moss is attached to our tips, and set on fire. In this manner, we set fire to anything we are shot into.

Our master knew all these things and he was well skilled in the art of war, having been taught by the older warriors. If we met the

enemy, it would be his first taste of battle. But as all young men he was anxious to test his courage and ability. As they rode along, they sang to the Manito for his favor in the coming fight. And as it was the custom, the older men refought their battles in song. These songs always inspired the younger men.

We numbered among our party, about one-hundred and fifty warriors, plus a few women. Now the plan of battle was to move as fast as our party could from one place to the another. In this manner, the enemy in order to catch up with us would have to split his forces. In the mean time we fell upon these smaller units and most always defeated them. This type of warfare was kept up for years until the name of Blackhawk became a name feared by the whites as it had by his Indian enemies. It made our numbers look greater than they were, due to the fact that in striking at so many places in such short notice, our enemies suspected that we were a great band split into smaller parties. This brought panic and lowered the morale among the whites, who were now beginning to feel that they had work to do at home. Work that had dropped when they enlisted to have fun killing the Indians. Nobody had told them that they might themselves be killed, so now they were deserting and asking to be mustered out by the hundreds. The fun was gone after seeing many of their comrades fall in what they began to think was a useless war.

Our scouts informed us of these things that were taking place among the white soldiers, and it was music to our ears. We, too, were tired and worn out from constant fighting and moving about from place to place.

We looked forward to peace and a chance to return to our loved ones and home, even though it was to be in a strange land. Many of the old people who had started out with us on the war trail were now gone to the Land of Shades, and there many empty places in lodges and around the council fires where children and warriors once sat. Our children, especially, suffered greatly. Those whom the Great Spirit chose to live were suffering much from the lack of food and clothing. Many times my master and the other warriors would go without their share of food in order that the women and children have enough to keep them alive.

Old Rising Sun, the medicine man, was skin and bones from his effort put forth in trying to help those who needed his help and from his fasts made in hopes of winning favor from the Great Spirit. The rest of the warriors, including Blackhawk and our own Chief Wappelo, were only shadows of their former selves. Surely, the Great Spirit had turned his back on us.

It was noon of the next day that a messenger from Keokuk's village rode into camp to tell us that the white chief, who was in charge of the soldiers at the Fort, would talk peace with Blackhawk, if our people would consent to move to the land the government had chosen for us. If not he would send an army that would destroy us.

(To Be Continued)

## Former Chief of Pemberton Honored by Queen Elizabeth

RETIRING on account of all-health, and greatly beloved by his people and many friends, Chief Paul Dick has been given worthy recognition when he was presented with a coronation medal on behalf of Her Majesty Queen Elizabeth II.

The medal "By Command of Her Majesty the Queen" to be "worn in commemoration of Her Majesty's Coronation on June 2nd, 1953," is a fitting tribute to a man who has devoted his life to helping his people.

When we visited the Chief in 1947 accompanying Mr. Guy Williams, then business agent for the Native Brotherhood, we were met at the train by the Creekside band conducted by the Chief. He was one of the three original members of the band formed in 1880.

Chief Paul Dick has won the respect and love of all and we are thankful that he seems on the way to recovery after many months in the hospital. We are also proud that his work and devotion to his people have been recognized by Her Majesty.

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OF THE SENECAS

By **BIG WHITE OWL**

# Chief Red Jacket

**C**HIEF RED JACKET of the Senecas stubbornly refused to accept the white man's religion and he questioned the White Man's blood-stained path across this continent. Because he did this, he was often referred to by the early white settlers as a vicious savage, disgracing humanity by having mortal form.

Simply because Chief Red Jacket and his people were unable, and in many cases refused to accept the white man's way which was so contrary to their traditions and

heritage—they earned for themselves the reputation of being an indolent bunch of heathens.

Those brave Senecas of the early days, who lived very active lives—they, who had developed an unusually high physical perfection of body, were adjudged as habitually lazy men. And this false impression about Indians, grossly unfair as it was, became fixed in the mind of the general public even unto today.

**LAST OF GREAT SENECAS**

Chief Red Jacket was born in the year 1752, and Indian historians refer to him as "the last of the great Senecas." He was a full blood Indian of stately mien, dignified of manner, and keenly alive to the interests of his people. He was not what might be called a Christian Indian because he loved his own customs and religion much more than the white man's way of worship.

He possessed the influence of an untaught genius, according to the white man's point of view, because he was not a Christian and could not read nor write after the fashion of the Europeans.

Those very people who berated him failed to realize that Chief Red Jacket was a very highly educated man among his own people. Who else but a cultured Indian could stand for hours interpreting the meaning of Wampum Belts, translating pictographs, and explaining the moral of Indian legends. Chief Red Jacket lived a good Indian life. He cherished Indian ideals until he sank beneath the cruel waves of the white man's disdain. Today this great Indian Chief is practically forgotten. He got scarcely a mention in the white man's pages of history.

Chief Red Jacket had a powerful and tenacious memory. Whenever he addressed the Confederate Council, the convincing depth of his logic was amazing. The "Five Nations" had many great orators but amongst them all there was none equal to Red Jacket.

This great man felt deeply for his rapidly diminishing tribe. He saw his brave warriors, the aged and the young, melting away like snow before the summer sun. His nation, once so powerful, was fast dwindling into insignificance. His heart was heavy and sad at the prospect of being left alone—the last one of his great race to strictly adhere to the customs and faith of his forefathers.

He watched with burning indignation the high handed dealings of land greedy white men. He heard fair promises being made and treaties being evoked but never honestly abided by. He saw traders come into the village with a

# SPOKESMAN

(Continued from Page 5)

ber of his "crest" or clan. Frank is a "whale," and should marry only into the frog, eagle or wolf crests.

White admirers of the MPP to whom I spoke say the energetic Indian has the makings of a cabinet minister, if the CCF ever forms a government in B.C.—as it came within an ace of doing in 1952, when it was only two seats short. "His feet are on the ground, more firmly so than many a white politician," said one. He is described as a good listener and a good student, and has developed a well-balanced sense of initiative. Through his success in entering politics, he is credited with making his people politically conscious—Toronto Star Weekly, April 4, 19 for the first time.—Toronto Star Weekly, April 4, 1954.

good-book held out in front of them, and a bottle of rum hidden behind them. He saw them give the Indian people whiskey, an instrument to destroy their bodies, minds and souls. Guns and gunpowder were bartered for furs and with these things they killed each other.

**TERRIFYING PANORAMA**

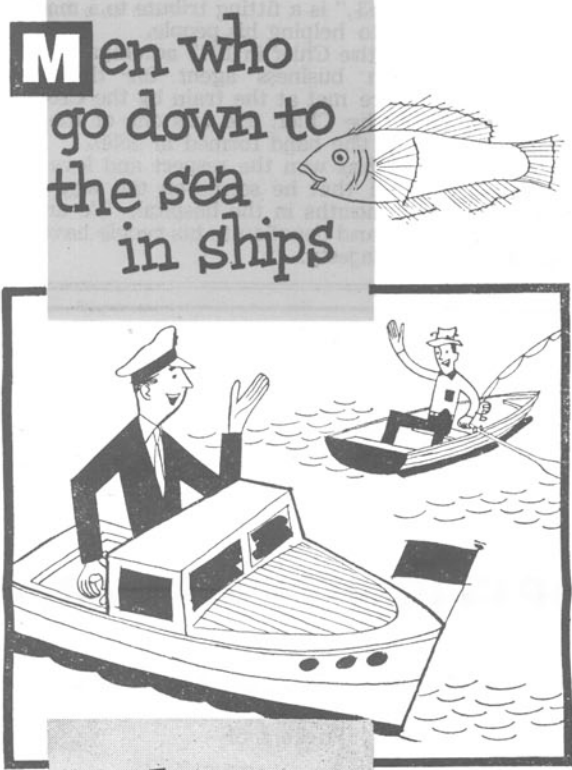
Red Jacket watched this strange and terrifying panorama unfold before his eyes and it burdened his heart with grief. His great soul burned within him as he witnessed the many violations and injustices so rudely inflicted upon the Indian people.

But whenever the remnant of his people became depressed and lonely, he cheered them with comforting songs. When they lost interest in life he would dance with them in ceremony to renew their waning strength.

Often this great Indian Chief's voice resounded over the length and breadth of the land as he fearlessly asserted their rights. He was a true benefactor of the Indian people in that his work was founded upon an idea to diligently promote the Indian point of view wherever he went.

The noble Seneca Chief passed away at the age of 78, in a Seneca village near Buffalo, New York. It is claimed that his remains have been re-interred in Forest Lawn Cemetery in the City of Buffalo. And it is also claimed that "the last of the great Senecas" died singing the 'Brave Song' as he journeyed from this earth to enter into the Great Beyond, the land of everlasting peace!

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