

the **NATIVE VOICE**

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

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Success to the British Empire Games



HIS WORSHIP MAYOR FRED HUME OF VANCOUVER

A leader in boosting the 1954 British Empire Games, taking place July 31 to August 7 in Vancouver, is Mayor Fred Hume whom The Native Voice joins in wishing the Games the outstanding success we know they will be. Mayor Hume has identified himself on numerous occasions with the cause of B.C.'s Native people.



CALGARY STAMPEDE is over, living up to its promises to be the biggest yet, with attendance to top the 500,000 mark. Cowboys, Indians, marching bands, chuck wagons and pretty girls galore have converged on Calgary to partake in the biggest event the west has to offer. For the first time since the Stampede began in 1912, a full-blooded Indian

girl, Evelyn Eaglespeaker, seen at right, reined as queen over week-long event. She is known as Princess Wapiti to her Indian friends, such as Chief "Many Bears" (left) who was among 400 Indians who took part in grand march which opened the Stampede.

AT MEETING OF CHIEFS

Dangerous Float Conditions Stressed

The dangerous condition of the Cow Bay floats and need for improved facilities to safeguard supplies left for Natives' boats at the floats, highlighted discussions at a meeting of city and government officials with leaders from many Indian villages in the Prince Rupert area of Northern B.C.

The session, held at the office of Indian Superintendent F. E. Anfield, heard Chief Johnson Russ of Greenville complain of the disrepair of the floats, and of many thefts of supplies from the delivery shed.

Noting that thousands of dollars worth of supplies were left at the shed for natives' boats he said that thefts were numerous and impossible to control and asked for a better shed and improved system.

Mr. Anfield suggested the possibility of having a larger shed constructed and establishment of a check system for the goods which might be operated by one of the taxi stands near the area.

Chief Charles H. Dudoward

complained of the recent developments at Burns Lake where a magistrate had reportedly ordered Indians banned from beer parlors and said that the steady advancement of the Natives in this area was their own assurance that mass interdiction was quite unnecessary.

Another feature of the session was a strong plea from several villages for introduction of the Boy Scout and Girl Guide movements to the villages. Mr. Anfield, who served as Scout Commissioner for the district for many years, said the request would be followed up but that the difficulty of training a nucleus of leaders would be a major problem.

A suggestion from Mrs. Grace Vickers, chief of council at Kitkatla for a social centre in Prince Rupert where Native men, women and children could meet and rest and spend their spare time with comfort and dignity, also brought much discussion.

Mr. Anfield reported that a group

of city business men had already approached him for advice as to the value of building such a centre, with locker rooms, laundry facilities and restaurant which could be run by the Natives themselves. However, he felt that any project which would keep the Natives in a separate class or group would be inadvisable and the meeting in general did not approve an "Indian only" type of social treatment as a solution to their problems.

Inspector W. M. Taylor of the RCMP brought a message of greeting and good wishes from Viscount Vincent Massey, governor general of Canada. His Excellency, during his recent visit at Kitimat, had recalled with pleasure his meeting with Native Chiefs in Prince Rupert.

THANKS CHIEFS

The inspector also thanked the chiefs for "their unflinching co-operation given at all times throughout the past year in matters affecting law enforcement in this area." He also stressed the youth work program of the RCMP and the many calls being made by the police launch at Indian villages in the interest of the young people and better public relations as a whole.

The leaders present were unanimous in their hope that similar meetings could be held each year.

Attending the session were Mayor George E. Hills, Inspector Taylor, Edward Bolton of Port Eslington, member of the provincial enquiry committee on Indian affairs; Charles H. Dudoward, northern vice-president of the Native Brotherhood of B.C.; Chief Cecil C. Ryan of Metlakatla; Chief Grace

Death Takes Indian Packer

LILLOOET.—Jacob Peter, 65, Shalaith Indian who packed supplies to district mines before they had road connection, died after a long illness.

He leaves his wife, two sons and a daughter.

His father, Mission Peter, who died several years ago, was one of the old Indian chiefs and was well known by early-day prospectors.

Vickers, Kitkatla; Chief R. H. Sampson, Port Simpson; Chief Reuben Munro, Aiyansh; Chief Johnson Russ, Greenville; Chief Abel Oakes, Kitsegukla; Councilors W. Fred Stewart of Kincolith, R. H. L. Nelson of Metlakatla, Eddie Clifton of Hartley Bay and Albert Douse of Kitwancool, and John D. Pahl, Hartley Bay; Peter Williams of Kiawancool; Mathew Hill of Kitkatla; Wallace Morgan, of Kitwanga and Peter Leighton, member of the Enfranchisement Board of Metlakatla.—Pr. Rupert News.

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MISS JEAN CUTHAND
... graduates as nurse

Fight All Way For Native Girl

The attractive girl pictured above is Miss Jean Cuthand, a member of this year's graduating class of nurses in the Holy Family Hospital of Prince Albert.

Jean Cuthand is a sister of two college trained clergymen, Reverends Adam and Stanley Cuthand. Adam is also a Normal School trained teacher. Rev. S. Atomozoo is a distant relative and he, too, has gone through the required college course.

All four received their initial training at the Little Pine's Reserve Indian day school, Paynton, Sask., which school was reopened under the supervision of the late Archdeacon J. A. MacKay, with Miss A. L. Cunningham as head teacher.

Jean has had to work her way up from the "mossbag" to the status of a fully qualified nurse and has had to fight hard all the way up.

Her first intention was to be a teacher and she studied in Saskatoon, Sask., while working on the

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GENUINE
NATIVE ART

Last Six Haida Totems To Victoria's Museum

By WILSON DUFF
Provincial Museum Anthropologist

The last remaining totem poles of the deserted Haida villages of Skedans and Tanoo are now on their way to permanent indoor storage in Victoria and Vancouver.

Six of these large wooden sculptures, similar to those in Prince Rupert parks from the same villages, were saved. Deeply decayed, the poles were lowered, cut into sections, and crated before being moved. They will not be set up outdoors again, but will be used by the Provincial Museum and the University for indoor displays and for copying purposes.

The expedition, which completed its work on July 3, was headed by myself and was financed by Powell River Co. Ltd., who have extensive operations on the Charlottes.

The Skidegate vessel, "Seiner II," and its crew of Roy Jones, James Jones, Clarence Jones, James Wilson and Allan Young, were engaged to bring the poles out. Bill Reid, CBC announcer, also gave his services.

The totem poles were carved and erected about a century ago when the Haidas were a large and prosperous race. They are considered to be among the finest examples of Indian art in existence. With the rapid decline of Haida population, however, Skedans, Tanoo and other villages were abandoned many years ago, the remaining inhabitants moving to Skidegate.

The present owners of the poles now live in Skidegate and they gave their hearty co-operation to the plan of preserving their poles by releasing them for only a small token payment.

The Skidegate Inlet General Hospital fund has also derived benefit from the project. The Indian owners of one of the poles donated the payment for it to the fund.

This project is part of a general program aimed at the permanent preservation of a good sample of British Columbia's outstanding totem poles. Nearly all of the Haida poles in their original villages have rotted away beyond

side for her room and board. She had to go to the "San" for six months during which time she took part of her Grade XII by correspondence. Then she worked as a nurse's aid for 1½ years prior to her training.

Her brothers and their wives persuaded her to go in for the nursing profession and now she has graduated, one more of the ever increasing number of Indians who are in a position to help in the work of uplifting others of their race.

EDWARD AHENAKEY

IN

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hope of salvage. In a number of others, now in outdoor parks in Prince Rupert, and elsewhere, the decay has been slowed down by careful preservation methods. Provincial authorities, however, are now producing permanent displays by storing the finest originals indoors and having exact copies carved for outdoor displays.

No adequate method has been developed to preserve a totem pole outdoors permanently. — Rupert News.

Clarence Joe Loses Home

THE NATIVE VOICE is very sorry to report that Clarence and Mrs. Joe, prominent natives of Sechelt, lost their house and all their belongings in a fire which completely destroyed the building.

Mrs. Joe was in hospital at the time, awaiting birth of her eleventh child.

The house and its contents, which include such electrical equipment as a refrigerator, range, and washing machine, carried no insurance.

Clarence, however, is proceeding with construction of a new home. Work will be carried on while he is out on the fishing grounds this summer. He is a successful salmon seine fisherman.

Order of Purple Heart Opposes U.S. Eegislation

The U.S. Military Order of the Purple Heart, at its convention this month, will be acting on a resolution calling for correction of proposed federal legislation which would take away some of the aboriginal rights of "Native Indians, Eskimos and Aleuts."

Following is the resolution to be presented by Commodore Perry Chapter No. 197, Military Order of the Purple Heart to the Pennsylvania Department Convention at Harrisburg, Pa., July 22, 23, 24, 1954, by John E. Wickles, delegate from this Chapter:

WHEREAS the Alaska Statehood Bill as now proposed would take away some of the natural rights of native Indians, Eskimos and Aleuts, against their bitter protests, and,

WHEREAS they have no direct voice in our Congress and Senate, be it resolved, that the Military Order of the Purple Heart in convention assembly, do hereby ask our Congress and Senate to so correct this proposed legislation, leaving all the natural rights these people now enjoy.

Also, that Congress and Senate be informed of this action by our National Order.

Also recommended that Indian Affairs Committee be continued by our National Body.

Approved by Commodore Perry

Chapter No. 197, Erie, Pa., April 8, 1954.

A further resolution points out that "several bills introduced in our United States Senate and House of Representatives, if passed, would cause irreparable injury to the future social and economic status of our Indian people.

"Be it therefore resolved that this Convention go on record as being opposed to the passage of any bills by the Senate and Congress that will violate the Treaty Rights or cause harm to our American Indians."

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Trouble in Totemland

By MAMIE MOLONEY in *The Sun*

It must be quite clear to readers of my friend Harold Weir's column that he doesn't like totem poles, having referred to them as a "depraved art form," spoken frequently of their "grotesque ugliness," and deplored use of the totem as a symbol of British Columbia.

In Harold's tirades against totems he has also referred to them as a symbol of "animal worship" and to this I must take exception. According to anthropologists, totems are not idols but are more like family crests depicting the legendary history of the particular family who erected them at the entrance of their community house. And they are not indigenous to B.C. Indians, totems of very similar design appearing among the Maoris of far-off New Zealand.

We have a collection of totems carved for us by the late Charlie James in Alert Bay in 1928 and despite Harold's assumption that most British Columbians feel as he does about totems, ours have a place of honor on our living room wall, where, with a quartette of paintings of Indian heads, we feel they are not only highly decorative but typical of British Columbia's native background.

Charlie James, one of the last of the great Indian carvers who learned his craft in the days before the white man seized on totems as tourist bait, was the teacher of his granddaughter, Mrs. Ellen Neel, whose totem shop in Stanley Park is well known and also of Mungo Martin, who has been carving new totems for Thunderbird Park in Victoria.

We watched Charlie while he carved our totems. For weeks before he carved them he would soak the pieces of yellow cedar that he used for totems in a rain barrel in a mixture of herbs and heaven-knows-what-else which he kept a trade secret.

When he judged the yellow cedar to be ready he would take it out of the solution and, holding it between his knees (he had but one arm), he would start carving. Whatever was in that rain barrel it made the yellow cedar the consistency of cheese and, with deft curves of his knife, Charlie would fashion a single totem in less than an hour.

"Grotesque ugliness?" Well, beauty is in the eye of the beholder and our totems, with their thunderbirds, killer whales and wolf heads, are, to our eyes at least, symbols of Nature's strength, beauty and power, and the hand that carved them that of an artist who had never heard of "depraved art," but who carved to keep alive the vanishing traditions of a proud race.

REPLY WITHOUT RESERVATION

SACRAMENTO, Calif.—Some 50 California reservation Indians met here to plan how to fight legislation in congress that would take them from under jurisdiction of the Bureau of Indian Affairs.

At one point, chairman Erwin Forrest, from a reservation in northeastern California, submitted a detail to the group and asked with a smile "All those in favor, say ugh."

Native Denied Right to Reply Through 'Sun'

IN THE column below and on the next page are printed two letters replying to an article on B.C.'s Native Totems by Vancouver *Sun* columnist Harold Weir. Both letters were originally sent to the *Sun* July 2 but neither was published. The *Sun* returned them to Native Voice publisher Maisie Hurley with the reply stating "we regret we are unable to publish your letter to the editor. Its return _____ no reflection on its merit. Space limitations make it impossible to print all letters received. They are all welcome, however, as a guide to public opinion on the topics of the day."

Mrs. Hurley, in her letter to Mr. Weir of the *Sun* enclosing the letters from Chief Harold Sinclair and Mrs. Constance Cox, stated:

"Your article on Totems has given great offence to a decent kindly people, and Chief Harold Sinclair has asked me to give his letter to you in answer to your letter on Totems.

"In fair play, it would only be right that you should print his letter, as I am sure you do not want to be put in the cowardly position of attacking without giving others the right to reply. It distresses me that you should have taken that unnecessary line re totems offending people who do not, unless attacked, like to hurt anyone's feeling. Usually your articles are very fine and we all like to read them."

The Native Voice feels the policy of the Vancouver *Sun* in refusing to publish these letters, is denying persons vitally concerned with Native art and culture the right of replying through the medium which originally carried the bitter criticism of Indian Totems. The Native Voice, in order that its readers may be in a position to judge fairly, is printing the letters in defense of totems together with Mr. Weir's outburst. We feel the *Sun* is restricting freedom of the press by not doing likewise.

"GROSS STATEMENTS" BRING STRONG CRITICISM

The following letter was written on June 23 to the Vancouver *Sun* in reply to Mr. Weir's column but to time of going to press in mid-July, the *Sun* has not seen fit to print it. Author of the letter is Mrs. Constance Cox, authority on Indian life and art and an honorary life member of the Native Brotherhood of B.C.

Editor,
Sun Publishing Co.,
 Vancouver, B.C.

May I have a small space in your paper to make a reply in answer to Mr. Weir's Column entitled, "Save Us From Totems," June 14th. It is almost unbelievable that a civilized and educated man could make such gross statements about things that he certainly does not appear to be conversant with. The Totem Pole is a Sacred thing among the Indians.

The carving on the Totem Poles records their History; their courage in war; their disasters; their famines and their legends. Each Clan has its own Totem Pole. Many European countries have hideous carvings to represent their history. Why pick on the Indians, belittling their Sacred Totem Poles.

No one can tell when the first Totem Pole was erected. There is a legend, said to be a thousand years old, and in this legend, the story of the birth of the Totem Pole is told.

The Totem Pole belongs to Canada. It is Canada's history and if Mr. Weir does not like the look of them then I say, "Pack your bag and go to Italy, France or Greece" where he thinks these people are so refined in their culture.

When Captain Vancouver visited our shores he found thousands of Indians living where now stands the great city of Vancouver and I think it is only right and fitting that honor and respect be paid the Totem Pole. After all, the Totem Pole was here first. I saw a Totem Pole that was 500 years old. My statement to substantiate this was given to me by a member of the B.C. Forestry Department.

I think Mr. Weir owes the Totem Pole an apology for the insult to the art and culture of the first people of Canada.

WHITE ROCK, B.C.

"Constance Cox",
 Associate Life Member,
 Native Brotherhood of B.C.

Northern Chief Takes Exception to Weir

Kitwanga, B.C.
 The write-up by Harold Weir when he wrote about the Inherited Crests was, in my opinion, an insult to the true Native Canadians. Therefore, in my capacity as a District Vice-President of the Native Brotherhood of B.C. for Skeena, I should like to ask Harold Weir whether the identification of men with animals is low.

Why is it that the Government uses the Beaver on its Crest; Her Majesty the Lion and the Unicorn on her Crest, and more than half the British crests have animals on them?

We are highly proud to be Indian, under the British flag. And we have numerous inherited

Crests, Totem Poles, carved from the very ancient times of our great ancestors.

This proves, down to brass tacks, that we are true native born Canadians of British Columbia and across Canada because each Totem Pole bears the true traditional historical significance of our land, whereon we were born. And because there were no pencils or paper whereon our history could be recorded in those ancient times, therefore the Totems were made, as a recorded memorial traditional history, and descended to us from our great ancestors, many, many centuries ago, long before Harold Weir and his particular followers

had any breath in their nostrils. From my studies of Harold Weir's write-up, I can see that he has insufficient experience in so far as our Native historical traditions are concerned. And only by hearsay, he added some items in his write-up that are pure falsehood, to my knowledge, about our Indian people worshipping Totem Poles as their God and otherwise. I have a mother living today; she has reached the age of over 83 years of age and she told me that it is now only about 60 or 70 years ago since the first white man was seen along the borders of the Skeena River, and therefore other white men came, who saw with their own eyes the Totems that were erected.

Some were rotted down, but were re-erected by our leading chiefs for recorded memorial history. Each Totem Pole bears record of each clan, traplines, hunting grounds, fishing streams, rivers, berry pastures and mountain goats, up in the mountains. All of the mountains, rivers, streams, berry pastures and traplines were named in our own native tongue, which Harold Weir cannot pronounce, or ever dreamed of.

Therefore, whoever named this land as Totemland should be highly credited for the very best choice, "Totemland," because it is true to the great fact that for years our gifted public men played up the true ideas of British Columbia's beauty, its resources and its wealth.

All of it came from the rich lands where the Totems were first erected, which we are all now enjoying the full benefits from Totemland, to the fullest measure. And that, of course, cannot be denied by anyone with common sense, unless such a one is an inexperienced person.

Finally, I should like to point out to Harold Weir and his particular followers, that any racial discrimination is no longer agreed upon by our native people. Since we are all now feeding from the natural resources and wealth of our great "Totemland," along with our children's families.

HAROLD SINCLAIR,
 District Vice-Pres. for Skeena,
 Native Brotherhood of B.C.

What Harold Weir Said About Totems

By HAROLD WEIR
 In Vancouver Sun

I had no intention in the world of opening my big mouth again about this abominable totem obsession in British Columbia. I reasoned that if the majority of people wanted to plaster the province with these ugly and meaningless objects and label stadiums with the name, it was not my affair.

But I've had such a flood of telephone calls and letters from men and women of obvious taste and discrimination urging me to put their protests into words that I can't very well deny them.

In fact, these protests have pour-

ed in to me in such an angry torrent that I'm convinced the totem nonsense is being fostered by no more than a highly vocal minority.

We must rename the stadium being built for the British Empire Games the "Totem Stadium."

We must carve these monstrosities bigger and better and stick them up in every conceivable place.

We must acquiesce in being known as denizens of "Totemland." How preposterous can fanatics get?

Most of the many citizens who have complained to me have objected on the ground that this totem fantasy makes the whole province appear silly.

Some of them affirm that the very sight of a garish and ill-favored totem pole makes them literally sick.

I have been told that these unsightly objects have not even the sanction of tradition but were invented in British Columbia little more than a century ago for some purpose that only God and the dead could disclose.

I have heard it said, with what truth I do not know, that even the legends connected with these

things are fakes and have no legitimate place in ancient Indian lore.

If only half of what I hear is true, this ridiculous totem fixation is not only disgusting the majority of sane British Columbians but is making the province a laughing-stock among visitors.

It may be quaint and whimsical and all that. But this is not exactly the age of quaintness and whimsy. Particularly when those qualities are symbolized by anything so hideous.

For years our gifted publicity men played up the idea of British Columbia's beauty, its resources and its wealth.

Now all this is subordinated to a nightmare object which to the average visitor means nothing but freakish disfigurement.

If these horrible creations have any historical significance at all, it is the significance of depravity, the identification of men with animals, the worship of animals. For that is exactly what totemism means among aboriginal peoples.

If I were an Indian and proud of my race, as Indians should be proud of their race, I'd sue the totem zealots for libel.

So this is "Totemland." This rich and lovely province has been degraded to an aboriginal symbol of surpassing ugliness.

When we think of Italy, we think of Michelangelo's Moses and other inspiring works of art.

When we think of Greece, we think of the unparalleled statues of Phideas and the graceful temples of the ancients.

When we think of France, we think of the glories of the Louvre.

But when we think of British Columbia, we must think of grotesque ugliness, crudely carved, tastelessly daubed with paint, reminiscent of the barbarities of the Stone Age.

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CONTINUED

Tecumseh and the War of 1812

By NEWELL E. COLLINS

As an example of departmental inefficiency, it may be noted that John Jacob Astor, because of his extensive interests in the fur trade, received information of the declaration of war before General Hull. As a result of this laxity, the British at Fort Malden definitely had the advantage, as they had received the news two days earlier than Hull, and when the "Cuyahoga" entered the Detroit River, the British vessel "General Hunter" intercepted her, seized the schooner as a prize and held those on board as prisoners of war. Valuable supplies and papers, including the muster roll of Hull's army, passed into British hands.

HULL remained at the River Raisin between July 2nd and 4th while a bridge was being built. The Huron River was crossed on a floating bridge built of forest trees. Near Brownstown the troops met a detachment from the fort, sent to accompany them on the last step of their journey. The Indian town of Mongagua was passed on July 5th, the troops arriving at Detroit the following day. Captain Elijah Brush and a company of militia met them at the River Rouge and escorted them to the fort.

Following closely behind Hull's army, Tecumseh and his band of Indians arrived at Fort Malden almost as soon as Hull reached Detroit. Tecumseh was accompanied by only one hundred and fifty Shawnee warriors. However, he soon won over a considerable number of Wyandottes which, with scattering recruits from other tribes, brought his strength to five or six hundred men. Having closely followed the Americans along the line of march, they were able to give the British a detailed account of all of Hull's activities. The Indians made their camp on Bois Blanc Island, opposite Fort Malden and soon after, Roundhead, chief of the Wyandotte village on the American shore, called a council at Brownstown in an effort to dissuade Tecumseh from allying himself with the British; but in this he was unsuccessful.

It is also recorded that O-sow-wah-bon, chief of the Green Point (Saginaw) band of Chippewas, tried to influence Tecumseh to ally himself with the American cause. However, if O-sow-wah-bon was born in 1798 as claimed, he was only fifteen years of age at the time of Tecumseh's death.

HULL'S arrival at Detroit on July 6th was the occasion of quite a demonstration; the residents of the town as well as the garrison of the fort were overjoyed at the sight of the American troops. Upon his arrival at Detroit, Hull immediately sent Colonel Lewis Case with a flag of truce to request the return of the prisoners captured with the "Cuyahoga," but naturally he was laughed at for his pains. Three days after reaching Detroit Hull received definite orders to invade Canada. He replied immediately that he doubted whether he would be able to capture the fort at Amherstburg with the forces at his disposal. This was rather contrary to general opinion, the public having been led to believe that the fort could be taken without difficulty by a few American troops.

Dearborn in the east was so engrossed with politics that there was little possibility that Hull would receive the help from that direction that he might reasonably have expected. However, on July 12th he sent his canoes down the river to Spring Wells, with the intention of deceiving the British into believing that he was planning to cross the river at that point. He actually crossed a few miles above the fort, opposite the "Isle de Cochons" (Hog Island), now Belle Isle. The means of transportation was the bateaux commonly used by all early traders. These were merely large open boats propelled by paddles at Sandwich, opposite Detroit, the British withdrawing to the south across the Canard Creek.

The American troops were so cordially received that Hull believed that his ends might be accomplished by a proclamation, without risk of an engagement. He was well aware that many of the Canadians were of French descent and not particularly friendly with the British. He accordingly published and distributed two hundred copies of the following proclamation and as a result of this appeal, three hundred and sixty-seven Canadians did seek the protection of the American army.

"By William Hull, Brigadier General and Commander of the North-western army of the United States:

A PROCLAMATION

"Inhabitants of Canada:

"After thirty years of peace and prosperity, the United States have been driven to arms. Injuries and aggressions, the insults and indignities of Great Britain have once more left no alternative but manly resistance or unconditional submission. The army under my command has invaded your country; the standard of the Union now waves over the Territory of Canada. To the peaceful and unoffending inhabitants, it brings neither danger nor difficulty. I come to find enemies, not to make them. I come to protect, not to injure you.

"Separated by an immense ocean and an extensive wilderness from Great Britain, you have no participation in her councils, no interest in conduct. You have felt her tyranny, you have seen her injustice; but I do not ask you to avenge the one or to redress the other. The United States are sufficiently powerful to afford every security consistent with their rights and your expectations. I tender to you the invaluable blessings of civil, political and religious liberty

— and their necessary result — individual and general prosperity; that liberty which gave decision to our councils and energy to our conduct in a struggle for independence, which conducted us safely and triumphantly through the stormy period of revolution — the liberty which has raised us to an elevated rank among the nations of the world; and which afforded us a greater measure of peace and security, of wealth and improvement, than ever fell to the lot of any people. In the name of my country and the authority of government, I promise you protection to your persons, property and rights. Remain at your homes; pursue your peaceful and customary avocations; raise not your hands against your brethren. Many of your fathers fought for the freedom and the independence we now enjoy. Being children, therefore, of the same family with us and heirs of the same heritage, the arrival of an army of friends must be hailed by you with a cordial welcome. You will be emancipated from tyranny and oppression, and restored to the dignified station of free men. Had I any doubt of eventual success, I might ask your assistance; but I do not. I come prepared for any contingency; I have a force that will break down all opposition and that force is but the vanguard of a much greater. I, contrary to your interests, and the just expectations of my country, you should take part in the approaching contest, you will be considered and treated as enemies, and the horrors and calamities of war will stalk before you. If the barbarous and savage policy of Great Britain be pursued, and the savages let loose to murder our citizens, but butcher our women and children, this war will be a war of extermination. The first stroke of the tomahawk, the first attempt of the scalping knife, will be the signal for an indiscriminate scene of desolation. No white man found fighting by the side of an Indian, will be taken prisoner; instant death will be his lot. If the dictates of reason, duty, justice and humanity cannot prevent the employment of a force which respects no rights and knows no wrong, it will be prevented by a severe and relentless system of retaliation. I doubt not your courage and firmness; I will not doubt your attachment to liberty. If you tender your services voluntarily they will be accepted readily. The United States offer you peace, liberty and security. Your choice lies between these and war, slavery and destruction. Choose, then, but choose wisely; and may He who knows the justice of our cause, and who holds in His hands the fate of nations, guide you to a result the most compatible with your rights and interest, your peace and happiness.

"By the General, A. F. Hull, Captain of the 13th United States Regiment of Infantry and Aid-de-camp. Headquarters, Sandwich, July 12, 1812. — William Hull."

(To Be Continued)

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PHOTOGRAPH ON PAGE 1

Courtesy of the Vancouver Daily Province

CONTINUED

By KARONTOWAMEN

SHADIAH - - - The ARROWHEAD

The young war chief of the whites, with the interpreter, came over and stood by us as we gazed in silence at the beautiful sights that passed before us. He smiled kindly at Blackhawk and Hawk Tail, and then made the sign that he wished to speak. He said something to the interpreter, who turned to us and said, "Lieutenant Davis, this young chief, who is in charge here, wishes to tell you that while you are in his care, your every wish will try to be granted. You will be allowed full freedom on the trip to go any place on it you care to go. He knows you will not try to escape, because he has your word as a chief. Blackhawk, who had been listening carefully, smiled and stepping forward, grasped the hand of the young officer, who in turn smiled back. Now he spoke:

"This day, Blackhawk's heart is glad, for he sees now that even the whites have great chiefs, who are not only brave, but who have kindness in their hearts for those whom they conquer. This is as it should be. It was the Great Spirit that made us all, and put into our bodies the same feelings. Let our friendship last as long as the earth itself. I have spoken."

He waited only long enough for the interpreter to translate, then turning, he walked toward his cabin, with my master close at his heels.

In the cabin, Blackhawk remarked to Hawk Tail what a great chief the young officer made. "It was a pity," he said, "that all white men are not as understanding as this one. Then our people would not have to fight them."

In later years, this same young officer was to become the head of the Confederate States of America. His kindness was never forgotten by Blackhawk, and in his declining years, the chief often told the story of the kindness shown him by this young officer, Jefferson Davis.

The following afternoon, we arrived at the fort, which was to be our home until the war chief in charge of the fort received further orders from the Great White Chief in Washington.

It was while a guest at this fort that Blackhawk, after having been promised freedom at all times, was

locked in the guardhouse with a ball and chain fastened to his leg. This incident, though not authorized by the president, came awfully close to causing another frontier war. Hawk Tail, on hearing of it, asked to see the chief and was given immediate permission. He found him gazing out of the window like some great bird, longing to be free from the cage that held it. Hawk Tail's heart was very sad and his anger was something hard to hold back. His thoughts were to rush upon the guard and slay him, and then with Blackhawk remain in exile for the rest of their lives. They might even have the chance to take a few more of the Long Knives' scalps before the Great Spirit called them home. His thoughts were interrupted, however, when the chief, hearing him come in, turned and smiled.

My master began his conversation by shouting curses on the heads of all the whites, and demanding that Blackhawk allow him to tell the people of this act of treachery. It was still time for a quick attack while the soldiers were relaxed and unsuspecting. Then they would flee far to the west where in time they could arouse the plains' Indians who under one leader would drive the whites into the sea. The chieftain only looked sad, and lifting the heavy ball that was fastened to his leg walked over to my master.

"Hawk Tail, my brother, you are a great warrior and a real friend, but your anger keeps you from thinking. Do you know that our sun is setting? That the day of the Red Man is all but past? Yes, there was a time when the Great Spirit looked upon us and smiled, but that is no more. In some manner we have offended him and he is angry. Now, he lets the white men who are as many as the trees in the forest, kill and humiliate us, and drive us from the lands that were ours. No, my brother, we are a defeated race. We cannot fight against the Great Spirit. It is his will that we be punished in this manner. You can not do any good here. I will be all right. The War Chief has promised me my freedom just as soon as he receives his orders. So go back to your people and tell them that they must try and learn all that the

white man knows. Only by doing this can they hope to survive. Surely some day the Great Spirit will once again smile upon our people.

I need not tell of the sadness that was in my master's heart as he embraced this man who had become as a brother to him and who even now, with a dark future before him, was able to think of his people and to put their welfare ahead of his own.

We left the fort that afternoon, after Hawk Tail had talked to the young Chief Davis, and had his word that he personally would look after the great Sauk.

As he rode away, my master fearing to look back, lest he falter, kept his eyes straight ahead. But I, from my place on his back, saw the great man, as we swung past the jail, wave from his window, as one waves to a friend just before departing on a journey that may end in the spirit land.

That was my last look at the great man. We arrived at our village the following evening. Our first night away from the fort, Hawk Tail burnt much tobacco and fasted, in hopes the Great Spirit would be kind to Blackhawk. As we found out later, his prayers had been heard, for the whites, after keeping the Sauk chief in jail for a week, got orders to bring him to Washington, where he would be treated as a great man and leader. He would be the guest of the President, himself. Once again there was happiness in our village.

(To Be Continued)

No Man's Land For White Man

NANAIMO.—Cornelius Teusan, who has lived all his life in Nanaimo, told Stipendiary Magistrate W. H. Jones on July 6 he didn't know it was illegal to go on the Indian Reserve. Admitting the offence, he was fined \$50 and \$5.50 costs with 60 days jail in default. Teusan said another man had taken him on the reserve.

Village Island Day School Is Officially Open

By JAMES SEWID
Coast Associate Editor

June 12, 1954, witnessed the official opening and dedication of the day school on Village Island. Four seine boats carried a large number of visitors from Alert Bay to assist and witness the ceremonies. These began with a brief service conducted by the Rev. Hayhurst of Christ Church, Alert Bay. A junior choir, conducted by Dick Flanders, sang a number of sacred selections. This was followed by the raising of the flag by Douglas Archibald, assistant superintendent of the Kwakweth Agency and the singing of the National Anthem.

James Sewid acted as master of ceremonies and introduced the various speakers. Douglas Archibald deputised for Mr. J. A. Findlay, Indian Superintendent. Chief Councillor Arthur Dick spoke for the Mamallikulla Band; Edward Whannock spoke for the Nimpkish Band and George Scow for the Gilford Island Band. Chief Henry Speck spoke for the Turner Island Band.

Miss K. Dibben, retired long time missionary worker on Village Island was called upon to cut the ribbon. She recalled some of the early events and named the school O'Brien Memorial in honor of Miss O'Brien, the first resident missionary worker on the Island. Dick Flanders, the oldest member of the Mamallikulla Band, opened the doors.

After inspecting the school, sports events were held and refreshments in abundance were served. A most satisfying and inspiring day was enjoyed by all present.

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A GOOD example of the ancient Totonaca Indian art in clay is this figurine unearthed at Dicha Tuerta, 50 miles from El Tajin, capital of the Indian tribe. The odd shape of the head was probably due to the Indian habit of deforming the skull at an early age. Many of the figures showed the Amazons filed their teeth.

Ontario Indians Enjoy Rights

TORONTO.—Equal rights under Ontario's liquor laws are being enjoyed by the province's 36,000 Indians since July 1.

A federal proclamation, issued at the request of the Ontario government, ends a discriminatory restriction on the use of alcoholic beverages that dates back to Confederation.

Indians now have non-discriminatory liquor rights in British Columbia, Nova Scotia and Newfoundland. The Ontario legislature's committee on Indian affairs recommended this year that Ontario follow suit.

Canada's Oldest Indian Dies at 110

PORT ARTHUR, June 17.—Mrs. E. Natawasing King, 110, believed to have been the oldest living Canadian Indian, died at the Lake Nipigon fishing town of Macdiarmid.

One daughter, 32 grandchildren, 85 great-grandchildren and nine great-great-grandchildren survive.

Insult Wins Divorce for 'Indian Jack' Jacobs

LOS ANGELES.—Former all-American football star, Jack Jacobs, 34, won a divorce July 8 from his Canadian wife after charging she insulted his Indian ancestry and left him when she learned he was not rich.

"Indian Jack," now a pro luminary with Winnipeg Blue Bombers, testified he married the former Dorothy Goodsell, 24, in Winnipeg on October 19, 1951, and that she deserted him in July, 1952, taking their daughter Jacqueline, now 2, with her.

CHURCH RALLY HEARS INDIANS

TORONTO.—Two young orators from the Cecilia Jeffrey Indian school of Kenora, Ont., were heard by the 80th General Assembly of the Presbyterian Church.

Sarah Jane Redsky, 14, of the Shoal Lake reserve, told the home missions meeting about harvesting wild rice. Andrew Williams, 14, of the Wabigoon tribe, gave an illustrated talk on North American Indians.

'Silent Dawn' to be Honored On Seventy-eighth Birthday

The Kroener-Wedge Ranch, Orange, Calif., is having a birthday program at the ranch on July 25th, in honor of Col. Ted Davis who will be 78 years young. He is a grand old Indian and has done much for his people.

Col. Davis was "Silent Dawn" in the Indian picture "Silent Dawn," and has been in many other pictures as well. They had a barbecue for him last year, but this year he has been very ill, so there will only be dances, and other entertainment.

Happy birthday greetings to Colonel Davis from the Associate Editors and staff of The Native Voice who are joined by Clarence Joe, head councillor of the Sechelt Band in the wish that he will be with us for many more birthdays.

The Natives of British Columbia honor him for his great humanitarian work among his people.

—JIMALEE Burton.

INDIAN ARTS IN SHOW

An exhibition of northern Indian arts will be one of three displays at the Greater Victoria Arts Centre, 1040 Moss in Victoria, from July 13 to September.

Other displays will be exhibitions of the works of Emily Carr and Mrs. Dean Drummond, who paints under her maiden name of Sophie Pemberton.

The exhibitions will be held during the summer months because it is believed they will have the most attractions for the large number of tourists expected at the centre.

The Indian exhibition will contain significant examples of Indian art, many of which have not been exhibited publicly before.

Some early Eskimo carvings will also be shown in the exhibition.

which will be installed with special cases and lighting designed for the purpose.

Indians Stump Lie Machine

OKLAHOMA CITY.—Dr. H. H. Donahue, state mental health director, said lie detectors don't work on Indians.

"We get no results at all," he said. "The graph just runs along with no quivers at all. We think it's because of their very stoic nature."

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