

the NATIVE VOICE

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Native Artist Paints From Bed

See Story Page 16



MAJOR H. FAWCETT, FRONTIERSMAN, is pictured above with "Native Voice" Eastern Associate Editor Big White Owl. The photograph was taken during a special ceremony held at Old Fort York by the Governor Simcoe Branch of the United Empire Loyalists. Big White Owl was guest speaker at the ceremony during which a wreath was placed at the base of the cairn in the Old Fort. Full details are carried on Page 4 of this issue.

Continued from Last Month

My People, the Delaware Indians

BY BIG WHITE OWL
Eastern Associate Editor

Iroquois Powerful

In the year 1720, the powerful Iroquois nation, assisted by the proud and dominant white race, assumed a sort of dictatorship over the Delaware Indians and crowded them out of their ancient hunting grounds. In the year 1742, we find many of the Delawares have migrated to Susquehanna River, settling at Wyoming and Nanticoke and other nearby points. Another group of the Delawares had struggled across the mountains to the headwaters of the Alleghany, the first group having settled along that waterway in 1724. In the year of 1751 the Delawares began to form new settlements in Eastern Ohio, together with the Minsi and the Mochican tribes, having accompanied them from their more easterly hunting grounds. At this period the leading men of the Lenni Lenape nation once more asserted their rights and declared their independence of the aggressive and cruel Iroquois and their conniving allies the Pale People. In the subsequent raids and wars which followed they proved themselves to be REAL MEN, courageous and determined to defend their depleted confederacy, their ideals and their hunting grounds. Once more they became a proud nation of brave warriors, perfect scouts, noble men and wonderful leaders. The sacred White Wampum Belt of Peace was laid aside while the courage, the prowess, the wisdom, the gallantry, of the Delaware Indians was admired and respected over all the land.

Delaware State

In the year 1770, the Delaware Indians received permission from the Miami Tribe to settle on and to occupy, a strip of territory between the Ohio and White Rivers in Indiana. There they built their new homes where at one time they had 14 thriving and industrious villages. It seemed, at long last, their dream of a permanent settlement was realized, because in the year of 1778 the newly formed United States of America entered into a closer and more friendly alliance with the Lenni Lenape Nation. Indeed, such an occasion must have been a great event for it was stipulated by treaty negotiations with the Lenni Lenape that friendly tribes of other Indian nations, with the approval of the Continental Congress, could enter and form an INDIAN STATE a new All Indian Confederation which would be headed by the LENNI LENAPE, or DELAWARE INDIANS. This new treaty was supposed to entitle them to have their own federal representative who could speak for the Indian people before the federal Congress, but this solemn treaty, like most other Indian treaties, was never carried out to completion. There just could be no real peace for the DELAWARE INDIAN PEOPLE for in the year 1789, after suffering much persecution they moved into Missouri and later into Kansas, in each instance they were accompanied by the Shawanees.

In the years of 1790, 1792 and 1800, about 500 of the Delaware Indians, under the leadership of the Moravian Missionaries, moved

or fled into CANADA. And ever since that time, they have been living, struggling, striving, achieving their existence in that great and bountiful and friendly land—CANADA.

The Old Homeland

Even to this very day the story tellers of the Lenni Lenape still love to talk about the old homeland along the mighty DELAWARE RIVER. Where the pigeon and the turkey once darkened the sunlit sky, where the fox, the bear, the panther, once roamed through glen and valley, where the deer and the beaver and the muskrat once prevailed. Today, the Lenni Lenape have disappeared from that valley! No longer do they scout the wooded vales along that river. The Red Man's smoke signals are no longer to be seen. The ecstatic rhythm of the deer-hide-drum has passed away. The Councillors of Peace have gone. They have moved to far away places, they have been exiled to other lands, and most of their little brothers of the wild vales and forests have followed them into exile!

In the year of 1820 two bands of the Delaware Indians moved into Texas, where at one period they numbered more than several hundred. In the year 1835 most of the remnants of the proud Delaware Nation in the U.S.A., were gathered on a special "RESERVATION" in the State of Kansas but from there they were again removed in the year of 1867, to the NEW ALL INDIAN TERRITORY IN OKLAHOMA. Here they became incorporated or united with the Cherokee Indian Nation and they have carried on their business affairs under a joint council ever since that time.

Tribal Divisions

In the early days, the Lenni Lenape were divided into three or more tribal divisions but these factions never caused any serious political or other kind of disagreements. They never separated and they usually worked together as a unit for the common good of all. They shared equally with each other all the joys, sorrows, hardships, persecutions, defeats and victories. Truly their motto was: "All for one, and one for all." The three main tribal divisions were known by the following names: UNAMI, MINSI and the UNALACHTIGO. Their most widely recognized tribal totems were as follows: Turtle for Unami, Wolf for Minsi, Turkey for Unalachtigo. The Unamis of the Turtle totem are the Lenni Lenape proper. The Minsis of the Wolf totem are perhaps better known as Munsees. The Unalachtigos of the Turkey totem, according to tradition, are remnants of the renowned MOHICANS also spelled M-O-H-E-G-A-N-S.

Number Uncertain

Today, it is almost impossible to get a definite idea on the actual number of DELAWARE INDIANS at any given period owing to the fact that they have been closely associated or connected with other Indian tribes and have not formed a compact body since leaving the Eastern Atlantic Coast. The various estimates given in the last century would place them and

their associated clans at an aggregate number of about 2,500 to 3,000 while the estimates of the present day are considerably lower. The over-all population of the Delaware Indians of today would be around 1,800 and are located as follows:

The Delaware Indians with the Cherokee nation, Indian Territory, Oklahoma, U.S.A., approximately 870.

The Delaware Indians on the Wichita Reserve, Oklahoma, U.S.A., approximately 100.

The Delaware Indians of Minsi stock living with the Stockbridge Indians in Wisconsin, U.S.A., approximately 240.

Another small band of Minsi with the Chippewa tribe in Kansas, U.S.A., approximately 50.

The actual number of Delaware Indians living in the United States of America at the present time, number a little over 1,200 according to the records of the Office of Indian Affairs recently re-established in Washington, D.C.

Canadian Lands

In the land of the maple leaf and the red coated mounties, better known the world over as Canada, the Delaware Indians live on three different tribal territories. Near the town of Hagersville, Ontario, on the Grand River, Six Nation Indian Territory, approximately 200 Delaware Indians reside on a tract of land known as "The Delaware Settlement." The leading and most prominent members of that settlement are those of the Montour Clan. The late Chief Joseph Montour, who passed away into the realms of the GREAT UNKNOWN on July 31st, 1938, was over 85 years of age. Chief Montour was a wise and good leader among his people—and a great Christian missionary. He was generally accepted as the last GRAND CHIEF of the Delaware Indians in Canada. He was born in the year 1853. The Delaware Indians of Grand River are of UNAMI STOCK but have merged with the Iroquois of the Six Nations and thereby have lost almost completely their tribal identity. Today many of them cannot any longer speak the Delaware language.

Near the city of London, Ontario, County of Middlesex, a group of Delaware Indians live on the Muncey Indian Land and they number about 150. It might be well to explain that three different Indian tribes live on the Muncey Indian Territory. It is known in government records as: "The Caradoc Agency." The Indian people living there are known by the following names: DELAWARE, CHIPPAWA, ONEIDA, and number approximately 2,000 in all. The Delaware Indians are least in number but the majority of them are able to carry on good conversation in their own language, in fact they seem to have a dialect all of their own. They are of Minsi descent and the Wolf is their tribal totem.

Moraviantown, Ontario

About twenty miles east of the city of Chatham, Ontario, County of Kent, Township of Oxford, there one can find a small Delaware Indian Settlement about 2½ miles square, once known as New Fairfield but now better known as MORAVIANTOWN, Ontario. Ap-



BIG WHITE OWL

proximately 350 Delawares are living there today. The Delaware Indians of Moraviantown are often referred to as: "Moravians of the Thames" but in government records they are listed as: "THE MORAVIAN AGENCY." The name applied to this group of Lenni Lenape was derived from a river which borders the north and west side of the present Indian settlement, also from the devout Moravian Missionaries who laboured so unselfishly and so diligently among the Delaware Indians in the 17th and 18th centuries.

Today the ancient Moravian Mission Buildings, built after the war of 1812, are still standing at Moraviantown. The Lenni Lenape of Moraviantown are of genuine UNAMI stock and the legendary TORTOISE is their totem. They have their own Chief and Council and the present Sachem of the Tribe is Mr. Omer Peters, a brilliant and well educated young man and a good leader. His late father Archie Peters also was Chief of the Moravian Band of Delawares for many years. The chief and his three councillors are elected by secret ballot every three years. At the inauguration of that board a secretary for the band is selected. The Delaware Indians of Moraviantown, to a certain extent, have retained their customs, traditions, legends and language. They are a progressive minded Christian people. From time to time they have unselfishly contributed their share in forming the history of North America. The Moravian Agricultural Exhibition held in the first part of October is one of the great events of the year. Many of our white brothers come from all parts of the country to attend the Indian Fall Fair at Moraviantown. It is the only Agricultural Exhibition held by Indians that is not financed by the federal government of Canada.

Battle of the Thames

MORAVIANTOWN is mentioned in history books for the Battle of the Thames, fought there in the year 1813, between the British and Americans. It was on this battlefield that Brigadier General Tecumseh, the great leader and warrior, made his last stand and paid the supreme sacrifice, fighting to

(Continued on Page 6)

Ancient Totem Carving Art Assured

ELLEN NEEL TEACHES HER SIX CHILDREN

By AUDRE FRANCIS
(Vancouver Daily Province)

Totem carving is a family affair in Ellen Neel's Stanley Park workshop.

Canada's foremost authority on Indian carving is training her children young in the old art as her grandfather trained her.

"They are eager to learn and also," she explained with a twinkle, "six children are no problem if you keep them busy."

Her workshop and sales booth in the Park, which Mrs. Neel runs with the help of her husband and several helpers besides her children is only one of her jobs. She plays with equal efficiency the home-maker and mother role.

PAID OFF

To give her children importance and make them feel they are really needed in the business, Mrs. Neel pays each of them for carving and finishing a totem. "Childlike, this makes them extra ambitious."

David, the eldest, has shown the most promise so far and carves excellent totems. Last year he won a scholarship to the Vancouver School of Art for his outstanding designs.

Recently, when the Neel Totem art was shown at the International Trade Fair in Toronto, a great many people in the East saw the hand carved totems for the first time. Many of them have written to Mrs. Neel and inquired as to the method she uses. Her reply was the usual: "I use the only successful method for carving totems. That is by the ancient Indian method of hand carving. No machine work."

For this she uses an adze for the larger ones and ordinary knives and cutting tools for the smaller ones.

OLD WAYS

Mrs. Neel feels that if totems are machine-made they are spoiled as an art expression which is truly Indian.

When the Neels leave the house in the morning, all the children climb into the car with them. "We have no sitter problem," explains Mrs. Neel.

Charlie James was Ellen's grandfather, and was well known up and down the west coast for his giant Totem Poles. He taught all his grandchildren to carve, but Ellen was the only one who took the art seriously and carried on the family tradition.

Traditionally, Totem Art is carried on from father to son but in Ellen's case it is likely to be mother to son.



—Courtesy Vancouver Daily Province

"LOW MAN ON THE TOTEM POLE" in the case of Mrs. Ellen Neel's family might be any one of her six children who though still youngsters wield an artistic knife to carve some of the west's most beautiful symbols of Indian art. They have all received their tuition from their mother who is one of Canada's outstanding authorities in the art of totem carving. Her busy little helpers (clockwise) are Theo, Robert, David, Teddy, Cora and tiny Biddy.

House Discussion of Bill 267

Some of the discussion which went on in the House of Commons when Bill 267 came up for passage is reported below, a little tardily, but nonetheless the excerpts from some of the remarks should still prove of interest to readers of The Native Voice.

John Diefenbaker (P.C. - Lake Centre) urged the establishment of a Royal Commission to investigate grievances of the Indians, many of whom, he said, felt that treaty promises made to them had not been carried out.

George Drew, Progressive-Conservative leader, felt that the legislation did nothing more than improve an unsatisfactory situation. Basic rights of the Indians should be protected and they should be given opportunities of full citizenship.

Citizenship Minister Harris, sponsoring the legislation, said his department plans to call a conference of Indian representatives within the next two years to study the effects of the legislation.

The chamber voted down several amendments which opposition members suggested would improve the legislation.

J. L. Gibson (Ind.-Comox-Alberni) moved for elimination of a section which requires Indians to give up the right to tax exemptions if they accept the right to vote. His amendment was ruled out of order.

E. D. Fulton (P.C.-Kamloops) said he regretted that a committee which studied the Indian bill did not see fit to call representatives of Indians for their views.

Revisions to the Indian Act, widely proclaimed by the Liberals as a new deal for the Indian population, have far from settled Indian grievances, according to William Bryce (C.C.F.-Selkirk).

When the bill came up for second reading in the Commons on May 15, Mr. Bryce read a telegram from the Indian Association of Alberta strongly protesting the

failure to include amendments proposed by that group.

The Indians should have been asked back to Ottawa for further consultation on the proposed bill after it was drafted by the committee, Mr. Bryce said.

Mr. Bryce supported a suggestion by John Diefenbaker (P.C.-Lake Centre) that a claims commission should be established to permit Indians to present their grievances.

J. W. Noseworthy (C.C.F.-York South) criticized the bill at a later stage because no provision was made for consultation with the Indian bands.

Walter Harris, minister in charge, argued that it was impossible to consult the band because the opinion of a band council this year may not be the opinion of a band council next year.

"That is true of the Canadian electors," said Mr. Noseworthy.

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A Stirring Speech

(The following is a word for word reproduction of the stirring appeal made by Big White Owl at the United Empire Loyalists' Ceremony at Old Fort York. His speech at the Fort York ceremony has caused considerable controversy. He has become the principle motivating force behind the complete renovation scheme of old Fort York).

Major Howard, Distinguished Guests, Ladies and Gentlemen:—

I deem it a great honor to be invited to take part in this International Ceremony and I am happy to see so many faithful people assembled in this hallowed enclosure. I am here as a representative of my people, the Delawares and Shawanees, who played such a prominent part in the war of 1812 and '14. It is gratifying, indeed, to learn that the services rendered by Indian Tribes in the war of 1812 have not been completely forgotten. As you all know, during the 1812 campaign many great battles were fought. The battle of Fort York was but one of the many. My people were not helping to defend this Fort when it was captured. They were to the west protecting the British right flank.

Our renowned leader and Brigadier General Tecumseh of the Shawanee Tribe, a sub-tribe of the Delaware Nation, was General Brock's most highly trusted aide and right hand man. General Brock in his letters and in his dispatches more than once gratefully acknowledged his debt to the Indian Chief Tecumseh. The Shawanee Chief's knowledge of strategy and topography was just as valuable to Brock as were the one thousand six hundred sleek and well seasoned Indian warriors recruited from a dozen or more tribes. Chief Tecumseh's braves fought, decently and valiantly, as long as he was alive to lead them on the field of battle. I should like to point out this fact: The Americans must have had a very high regard for their Indian enemy or opponent. One of their foremost civil war generals was named after him, namely: WILLIAM TECUMSEH SHERMAN.

General Brock and Brigadier Tecumseh each died the hero's death. Tecumseh died covering a British retreat close to where I was born, near MORAVIANTOWN, ONTARIO. There, on a small tract of tribal land about 2½ miles square, some of the descendants of his gallant warriors still live today—Silently they have mourned for more than one hundred and thirty seven summers. Silently they worship their great Chief Tecumseh—"The Shooting Star." Brave soldier and perfect scout, the mighty hunter and great warrior, the inspired leader of a persecuted people. He has paddled down the river of lost dreams to vanish from this vain world of neglect, forever. Truly, he was like "the shooting star" flaming across the lonely sky, only to fade away and disappear into the arms of Eternity!

To General Brock an imposing monument was erected at Queenston Heights near Niagara Falls, Ontario, but to Tecumseh, the master strategist and Brigadier General in the British Army, only a small and shapeless boulder marks the place where he laid down his life for this country. That, to my way of thinking, is a national disgrace! A life size bronze monument of Tecumseh, as well proportioned and just as beautiful as Champlain's at Orillia, Ontario, should replace that simple little stone which marks the spot where the battle of Moraviantown was fought. . . . The people of Canada should never forget Tecumseh's noble sacrifice or the obligation it imposes. It is as a seal of a covenant between the Red Man and the White Man.

(Continued on Page 14)

Old Fort York Ceremony Honors Indians of 1812



IN 1813, United States troops led by Brigadier-General Zebulon Pike captured Fort York. On May, 27, 1951, the Governor Simcoe Branch of the United Empire Loyalists' Association commemorated the event. Mrs. Herbert Coyne, U.E.L., and Mrs. Edgar Demeron, of the American Women's Club, jointly placed a wreath at the base of the cairn in the Fort (pictured above with Big White Owl).

Big White Owl of Moraviantown was the guest speaker at the observance. For the first time since the ceremony was begun in 1934, the Indians' contribution to Canadian defense in the war of 1812 was given recognition. Big White Owl is a Delaware Indian, one of the tribes forming the Algonquin confederacy of which Chief Tecumseh was the leader. Tecumseh's gallant rearguard action near Moraviantown was recalled by the speaker.

The ceremony drew the attention of the York Pioneers and Historical Society, the Women's Canadian Historical Society, several groups of the United Empire Loyalists, and representatives of the Queen's York Rangers. A company of "Frontiersmen" also were present. Major V. MacLean Howard, who is chairman of the Fort York committee for the Governor Simcoe U.E.L. group, recalled the fort's building by Upper Canada's first lieutenant-governor. The Queen's Rangers, led by Simcoe, later became the present-day Queen's York Rangers.

The memorial cairn was built in 1934 by the joint contribution of the Daughters of the Empire in Canada and the National Society, U.S., Daughters of 1812. It was unveiled the same year it was built by Lord Bessborough. During the past few years the fort around it has been falling into shameful disrepair. At this ceremony, the Toronto Civic Historical Committee which was to have investigated the possibilities of preserving old Fort York was not represented among the two or three hundred or so persons attending the observance.

Con. John Innes, with Alderman Alex Hodgins, represented the city. Mr. Innes, in typically blunt fashion, summed up the Fort York question in this manner: "The city should either make a job of it, or let go altogether, rather than make a fool of the place," he said.

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Squamish Tribe Honors 'Native Voice' Publisher

Maisie Armytage-Moore, Publisher of the Native Voice, was greatly honored on Dominion Day at the Capilano celebrations, by the Squamish Tribe. They made her a member of the Tribe and transferred to her the name of Maithla (The Dancer), which was given to her mother, the late Mrs. Campbell-Johnston, an old pioneer. It was given by an old Squamish Chief who at the time was over 100 years old.

The name of Maithla has now been in Mrs. Moore's family for two generations.

Simon Baker spoke of the friendship between Mrs. Moore and the

Indians, which dates back to the early days. Chief Khahtsahlano then spoke of Mrs. Moore's parents, the late Mr. and Mrs. Ronald Campbell - Johnston, and their friendship for the Indians.

Attending was Miss Sally Rand, the beautiful fan dancer, who danced with the Natives, and they bestowed on her a name and made her a member of the Tribe, and presented her with a beautiful basket.

Miss Rand won the hearts of the Squamish Tribe and enjoyed dancing with them as much as they did dancing with her. Miss Rand is very beautiful and has a charming personality.

We regret to announce that Mrs. Maisie Armytage-Moore, the publisher, is now in hospital undergoing an operation.

Notes From The Publisher

WE WOULD LIKE to say how much we appreciate receiving encouraging letters from Mr. George O. Grisim, 3111 East Pine Street, Seattle; he surely is a loyal and fine supporter of the Indian cause and numbers amongst his friends many of the leaders from North to South in B.C., and we ourselves are honored to be one of them.

Chief Jimmie Antoine, when we last heard, was away on his summer work and we don't expect to hear from him until fall, but when Jimmie reads this we hope he will have time to write to Mr. Grisim. Another friend of Mr. Grisim's is Mr. George Clutesi of Alberni, who is away fishing.

WE HAVE BEEN very fortunate through the courtesy of Dr. R. Tinker, Editor, Ergot, Box 83, Stockbridge, Mass., U.S.A., to have discovered one of the most interesting little papers. Its name is CALICO PRINT.

It tells of the old mining days of California and Arizona and other places and it is full of thrills from beginning to end, lost mines, old Indian villages and Indian History and we would like to recommend it to our readers.

It is \$1.50 a year and the address is as follows: CALICO PRINT, Drawer 951, Pasadena 20, California, U.S.A.

INDIAN PLAY IS ACCLAIMED

Generally acclaimed by the audience as being the best entry in the All-Indian concert at Duncan last month was the play presented by Saanich Indians.

Youngsters from West and East Saanich Reserves and from Cole Bay Reserve were well-received in the play, "Anything for Little Mother."

The concert was the third annual presentation by Indians of southern Vancouver Island.

Taking part in the play were Ann Elliot, Charlie Tom, Dorothy Paul, Philip Paul, Georgianna Henry, Earl Claxton, and Mary Tom. Philip Paul gave a monologue "Hiawatha's Welcome."

Mrs. M. J. Thornley assisted in the production of the play.

Jimalee Burton Writes

2445 5E. 17th Place,
Tulsa 4, Okla.
July 7, 1951.

My Dear Mrs. Moore:

I have enjoyed your interesting paper, The Native Voice, so much the past year. Please continue my subscription.

The Pawnees are having their annual "Homecoming Dances" now just fifty miles north of Tulsa at Pawnee, Okla. How I would love to take you if you were only here. There will be over three hundred dancers all in beautiful costumes. It really is a sight to remember.

Come to Oklahoma sometime and see how we Okla. Indians live. My best wishes to you.

Sincerely,

(MRS. DOW)

JIMALEE BURTON.



JIMALEE BURTON
Noted Oklahoma Artist

TORONTO TO SPEND \$200,000 ON HISTORIC FORT YORK

After a three-hour debate, Toronto city council voted to proceed immediately with rehabilitation of Old Fort York at an estimated cost of \$199,231. An effort by Aldermen Fishleigh, Cornish and Sparling to delay the project for further consideration was defeated.

The work will proceed in stages, following out the recommendations of the Toronto Civic Historical Committee. First a chain fence will be built completely around the fort and watchmen will be posted there 24 hours a day. Then an entrance to the fort will be built and the restoration of the buildings and fort generally will be proceeded with.

Con. Shannon, the city's representative on the historical committee, urged immediate approval of the recommendation.

Leading the opposition, Ald. Fishleigh objected to location of the fort beside the railway tracks. He felt it would not attract visitors in its present location and suggested moving it to the lakefront beside Tip Top Tailors.

Several members corrected Ald. Fishleigh on his statement, contending that the fort had never been moved, but that where it once was close to the water, land had been reclaimed and filled, thus moving the water farther from the fort.

Con. Shannon said that there was no excuse at all for not proceeding. "We have the estimates of cost from our own parks department," he said. "The only possible change is elimination of a bridge, which would cut down the cost."

"The city certainly hasn't carried out its commitments regarding the upkeep of Fort York," commented Con. Saunders. "I think this is a minimum effort we can make." He estimated the revenue would exceed \$75,000 annually, with upkeep costs of \$25,000 and debenture charges another \$25,000. He said present plans were to charge 35 cents admission for adults and 15 cents for children.

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Kind

Continued from Page 2

My People, the Delaware Indians

defend his country and the rights of his people. Today (1951) there is an inscribed boulder standing beside Highway No. 2, about two and one half miles west of the Fairfield Historical Site. This memorial stone was placed there by the good people of the surrounding district to honor and commemorate one of Canada's most distinguished Indian Brigadier Generals—I wonder how many people of today know that we have another famous Indian Brigadier in Canada. His name is Mr. Oliver M. Martin. He is the presiding magistrate of York County and his offices are located right in the city of Toronto. He was formerly a member of the Mohawk Tribe of the Grand River Six Nations. He is a refined and cultured native Canadian and a vigorous fighter for his people's rights . . . We are proud of him.

Moravian Mission Site

A few years ago, a section of land was set aside by the Historical Sites and Monuments Board of Canada. This parcel of land is situated on the northwestern side of Thames River and it was on that very spot the first Moravian Indian Mission was built by Rev. David Zeisberger and the Delaware Indians in the year 1792. This bit of land was purchased from Mr. William R. Leverton, formerly councillor and reeve and warden of Kent County, also ordained Elder of the Reorganized Church of Jesus Christ of the Latter Day Saints and for over twenty years official custodian of the Moravian Mission Farm. Highway No. 2 cuts through the north corner of this historical site, making it conveniently accessible for tourists and other passing travellers. The original name for this Indian village site was German, "SCHOENFELD," in English language, "FAIRFIELD." A great amount of excavating and archaeological research has been done on this once thriving and prosperous Delaware Indian village site and no doubt even more could be done.

First Apiarist

In my search for information, I found certain historical documents which revealed that a Delaware Indian named PETER was, without a doubt, the first apiarist in southwestern Ontario. It is further recorded that on June 27th, 1793, his bees swarmed twice causing a flurry of excitement in the village. And perhaps the first crop of wheat ever to be grown in that part of Ontario was at Fairfield, because in the old records I found this statement: "27th day of October, 1795. A very good crop of wheat was raised and harvested as well as plenty of corn."

The work on the restoration of Fairfield Historical Site was completed in 1950. It was celebrated by an International Ceremony with many leading men from U.S.A., and Canada taking part in the program. The main street of this ancient village site was re-named "THE AVENUE OF PEACE." At one end of the street "A TREE OF PEACE" was planted by the two men representing our countries.

The Delaware Indians have suffered many injustices in their time and are now scattered to the four corners of U.S.A., and Canada. But in spite of all the frustrations and

discriminations pitted against them, many of them have, against great and almost overwhelming odds, been able to establish notable distinctions for themselves in this modern world.

Bark Wigwam Gone

Yes, the bark wigwam and the log cabin is no more! Today the Lenni Lenape (Delaware Indians) live in good houses, they wear the white man's clothes, they speak

his language, they are mastering his complicated machines, they can write in much the same manner as he does, they eat the same kind of

Continued on Page 13



A SURGEON, YES—

but the picture is not complete. Over 40 per cent of his income is derived from woods - workers or from people servicing woods-workers. Partner in his profession stands the forest.

Prevent Forest Fires

BRITISH COLUMBIA FOREST SERVICE

DEPARTMENT OF LANDS AND FORESTS

Dr. C. D. ORCHARD
Deputy Minister of Forests

HON. E. T. KENNEY
Minister

Alert Bay Nurse Honored At Big Farewell Social

On Saturday, June 23, a farewell social for Marian Williams was held in the Parish Hall at Alert Bay.

Many friends from both ends of town were present and an enjoyable evening was spent in dancing, individual entertainment being provided by Harold Kay, Bob Forsyth, Tom Woods, Leo Cure, Smokey Hooper and Ted Charron, and the Glee Club also sang two selections.

Rev. Davies presented a \$50 cheque on behalf of the congregation of Christ Church and praised Miss Williams for her services as choir leader and member, and also as organist.

The local branch of the Native Sisterhood presented a gold engraved bracelet in appreciation of the good work which Miss Williams has done as the Indian Health Services field nurse at Alert Bay for the past three years.

Tom Woods presented an initialled leather music case as a

token of the Glee Club's appreciation of the excellent services of its departing accompanist and the Christ Church choir is presenting Miss Williams with a special Hymn Book.

Miss Williams, who will be greatly missed by all in the Bay, left for two weeks' holiday in Vancouver before taking up her new position with the Indian Health Services at Port Edward, near Prince Rupert, the site of Nelson's Cannery and the new Columbia Cellulose plant. Bon Voyage!!—Pioneer Journal.

Missed Convention... Sorry

124 Moss Street,
Victoria, B.C.
30th June, 1951.

Mrs. Maisie Armytage-Moore,
Director: "The Native Voice,"
429 Standard Building,
Vancouver, B.C.

It is on my conscience that I am in arrears in my subscription to your very excellent paper which is so much appreciated by us all here in Victoria. We think you are doing an excellent job and congratulate you very much on your long-sustained effort.

When you see any of "The Boys" please tell them how very sorry I was not to have been able to attend the convention at Bella Coola this spring. I received a most cordial invitation from Chief Wm. Seow, and tried to move heaven and earth to get there but it was impossible. Of all the events of the year, this is the one above all others which I would have taken in, had it been possible to do so.

Enclosed herewith please find money order for subscription. If this still leaves me "in the red," please let me know.

Yours very sincerely,

A. E. PICKFORD.

History Can Pay Its Way

By FRANK TUMPANE

Fort York is to be restored to its rightful position as one of Ontario's principal historic sites and those interested in the old fort hope that, finally, the years of its shameful neglect are ended.

The City of Toronto will spend \$200,000 renovating Fort York and set aside annual sums sufficient to maintain it in proper condition and to provide easy access to it.

And my guess is that within three years of the completion of the work, Fort York will no longer be a drain upon the municipal treasury, but will begin to pay its way. If the old fort is rehabilitated properly, thousands of visitors will pay a small admittance charge every year.

Certainly, Toronto can offer no other site of comparable historic interest, for throughout the years the march of progress has destroyed much of the early beginning of the city.

In fact, the city had both a moral and legal obligation to preserve the old fort. The statement has been made that the Federal Government could reclaim much of the C.N.E. grounds if the city

The touching appeal made by "Big White Owl" (Jasper Hill) on May 27th, 1951, for the complete restoration of old Fort York in Toronto has produced almost unbelievable results, as can be seen by the newspaper clippings, one of which is reproduced on this page. It appeared in the Toronto Globe and Mail.

failed to maintain Fort York in proper condition.

While this statement is true, practical politics would rule it out. No Federal Government in its right senses would ever seize from the city a large area of ground as valuable as Exhibition Park because the city failed to keep an old agreement. The reason, of course, is that no Federal Government would venture to alienate the large block of Toronto votes.

But the city certainly did agree to maintain Fort York many years ago in return for the title to what is now part of the C.N.E. grounds. And it has a moral duty to keep to its bargain.

Critics have assailed the site of

Fort York as desolate, dirty and inaccessible. And they are quite right. What they overlook is that the \$200,000 will be spent to make the site less desolate, less dirty and more accessible.

Toronto has a population of about 700,000. My estimate would be that 695,000 of these have never been inside Fort York. The reason for this lack of attention has been that the old fort has been dilapidated, dirty and extremely difficult to reach.

But it is one of the few places in this section of Ontario that dates back nearly 150 years and takes its place in the history of this country.

And that, it seems to me, is sufficient reason to preserve it from slipping into ruin.

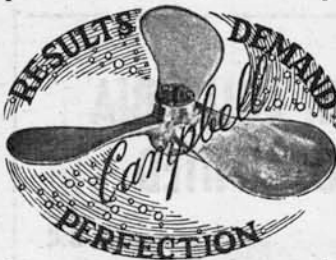
If we can afford tens of millions for the Yonge Street subway, \$200,000 doesn't seem exorbitant to restore a part of our history that could never be replaced.

A Word to the Wise

A good salesman knows when to stop talking. So does a bachelor.



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'Just Like Our Neglected Indians'

Extract from letters from Pte. David Benoit, K 800258, D.Coy. 2nd B.N. P.P.C.L.I., C.A.P.O. 5002, c/o Postmaster, Vancouver, B.C.:
Somewhere in Korea, June 1st, 1951. Bright sunny days . . . alone . . . a Korean peasant climbing a hill with a frame on his back, and a neighboring Korean singing to his plowing oxen—mud up to his waist. What a brave man, if he was a Canadian he would be cursing and swearing and asking for his time and pay. Little we learn of other people's ways of living, and it is harder to make them learn our way of living because they are so far behind our modern times of our civilization—just like our neglected Indians of Canada.
DAVID BENOIT.

CLOVER LEAF
Tasty Snacks
CLOVER LEAF TASTY-SNACKS
PERFECTION IN SEAFOODS

Indians Honor Poet of Abbey Dawn

By EWART TAYLOR
The Kingston Whig Standard

A thin, blue whip of smoke curled lazily up through the foliage of newly leaved trees. The sound of chanting echoed throughout the forest and drowned the medley of hundreds of birds inhabiting it.

The chanting grew louder and then gave way to the fervent softness of prayer and ended with an almost frenzied dance around the ashes of a dying fire.

It was early Sunday afternoon and the blazing sun had not yet creased a path across the deep blue sky to cast shadows on Abbey Dawn . . . wildlife haven, barely a stone's throw from the bustling scene that was Kingston city.

The figures on a high plateau, overlooking the glistening St. Lawrence and reaching beyond to the misted outline of the Adirondack Mountains, 100 miles away, looked unreal and almost fantastic to the peering eyes of strangers.

And then, the stranger too, became part of the scene being enacted on the very plateau from which the Mohawk Indians, 500 years ago, had used as a protective fortress against those who would disturb their peace.

"Gitchi Nagamo"

In the sight of Gitchi Nagamo, the Poet's Bell, on that high-precipiced plateau, a handful of Mohawk Indians headed by Ray Fadden from the Mohawk reservation at Hogansburg, N.Y., had gathered to pay tribute to the greatest of their forefathers . . . Dek-ana-weda . . . and to honor their short, goateed white chief, Wallace Havelock Robb, monarch of Abbey Dawn.

Dek-ana-weda, they said, was the founder of the first democracy, who with the aid of Hiawatha, formed the Iroquois confederacy early in the 15th century which was to bring 200 years of peace to the integrated Mohawk, Oneida,

Onondaga, Cayuga and Seneca tribes.

He is the Huron Indian, they say, who was born about 1390 in the Bay of Quinte region and left his native tribe to form the first democracy and the first league of nations. It is Dek-ana-weda's policy, contentions and organization on which is modelled today's United Nations' organization, they claim.

No Greater Recognition

Clad in native headdress, complete with ritual paraphernalia, these dusky, true Americans held pow-wow on how best to commemorate their great leader. It had long ago been decided that a memorial in his honor should be erected.

Where or when, Sunday's talk did not reveal. But there could be no greater recognition of Dek-ana-weda's great accomplishment of peace, than that they should remember him in the serenity and composure of Havelock Robb's sanctuary.

Their honor to Havelock Robb that day was by no means the greatest they had bestowed upon him. Many seasons have passed since the peace-loving poet had been made a Pine Tree Chief . . . most elevated singular honor that a white man may hold, in the eyes of the Indian.

But what Indian pow-wow would be complete without the ceremony of smoking the pipe of peace?

No Ordinary Pipe

It was no ordinary peace-pipe which was passed around the smouldering embers of the fire. And as each of the figures hunched in the little circle drew on the pipe they seeped in all the symbolism shouted in its ornate markings.

The bowl of the pipe at first glance looked much like glistening redwood. On touching it, it was hard . . . much harder than any wood. It was stone . . . red stone taken from what is now known as the "Pipestone Quarry" in Minnesota.

The bowl, the Indians said, was fashioned by Mohawk tribesmen in the Bay of Quinte region, hundreds of years ago.

Circling the white pine stem were five red-painted bands, signifying the original five nations in the Iroquois confederacy. Entwined about the stem and crossing the bands against a deep blue representing the unclouded sky of peace was a thin green ribbon of bark.

The ribbon is symbolic of the peaceful force which bound the five nations together.

After the pipe had been anointed with sacred tobacco it became the property of Havelock Robb as a gesture of appreciation for his efforts in bringing the greatness of the Indian through the surface of discrimination and creating better understanding between the "white brother" and the red man.

Peace Tom-Tom

Further testimony of the esteem in which the Mohawks hold their Pine Tree Chief was made when, in an impressive ceremony, 13-year-old Sherman Smak, full-blooded Mohawk, presented him with a bear-hide replica peace tom-tom.

As with the smoking of the ornate pipe, the symbolism portrayed by the characters on the tom-tom was of peace. A turtle on the tom-tom's head signified the world. On another part of its stretched hide surface was the pine tree. The two spelled the hope of the world down through the ages . . . lasting peace.

From the moment that Ray Fadden, Hogansburg reserve school teacher, sprinkled sacred tobacco on the pine embers of the fire to the ceremony of the reading of the wampum belt, the sprinkling of guests watched, transfixed by the simple truth exemplified by members of this fast-waning race.

Ray Fadden

It was by no mere chance that Ray Fadden should lead the pow-wow. The tall, middle-aged tribesman is the son of an Irish father and a full-blooded Mohawk mother whose forefathers were great and mighty chiefs.

Ray Fadden might have told the story of his ancestors when he explained the character story of the Iroquois confederacy in an age about the time of the coming of the white man to the North American continent. But he didn't.

Instead, from the 75-foot multi-colored beaded belt, he brought the trials, joys and efforts toward lasting peace of early Indian tribes to light more brilliant than any white man could hope to emit in struggling prose.

The belt in itself is a work of art and bespeaks the painstaking effort of maker Fadden. Millions of tiny beads, threaded and joined to a long strip of velvet-soft deer hide represent three seasons' meticulous work done by Mr. Fadden.

Among those who witnessed the Abbey Dawn ceremonies were poet Carl Madsen and Miss Evah, Charles Andrew Tupper, his wife and their six-year-old daughter, Helen, who was baptized beneath the Poet's Bell by Havelock Robb just after her birth and given the Indian name, "Ga-ran-a-ha-we" . . . gifted with song.

Goal of Peace

And as the sound of "Gitchi

Nagamo" rang out across the forested valley and rippled over the waters of the St. Lawrence, the strangers followed its tone.

They looked far and long. They saw the islands of "Ga-no-keesno" (Wolfe Island) and the wide ribbon of blue that separated it from "Ga-wen-esko" (Towe Island); they knew then why the Indians named the ribbon and the islands so. The two words meant safe passage.

And when school-teacher Fadden offered prayers to the white man's "Ha-we-neyoh" (God) they knew they too had joined in a wish as old as man himself . . . a wish that would bring to the world that priceless goal of peace.

Salmon Fishing Good On Coast

Salmon fishing along the B.C. coast has been very good to date, so far as gillnetting is concerned, at any rate. It is still too early to get a picture of seine fishing.

Gillnetters on the Naas and Skeena Rivers and on Rivers and Smiths Inlets have had good sockeye fishing on the whole, though it was reported that some fog hampered fishing on the Skeena for several days.

Prices, as reported last month, are settled, with fishermen this year getting 25 cents per pound for sockeye, and substantial increases for other species. Negotiations were carried on by the Native Brotherhood, the Fishermen's Union, and the Vessel Owners.

Nine test weigh boats will be out on the grounds this year to finally prove whether or not all seine-caught fish can be efficiently weighed on the grounds in future years. Seiners stayed tied up for a week after fishing opened in an effort to get a workable weighing plan for this season.

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Aged Indian Woman Dies

LILLOOET — Mrs. Charlie Bob, aged Indian woman of Fountain, is dead.

She leaves three sons, five daughters and a large number of grandchildren and great-grandchildren.

Her husband died last October and she has been ailing since his death.

Old Age Pension Registration

VICTORIA — Registration under the Old Age Security Act of persons over the age of 69 years six months, who are not now in receipt of old age pensions, will commence August 1, it was announced by Rupert Bone, director of family allowances, who will also direct the operations of the new organization in B.C.

PRESENT PENSIONERS

Mr. Bone said that forms will be available at post offices throughout the province before the end of the present month. These should be mailed as soon as possible, and must be accompanied by birth certificates or baptismal certificates.

It will not be necessary for persons who are now in receipt of old age pensions to register. Any adjustments required to make up the difference being received and the \$40 monthly authorized under the Old Age Security Act will be made automatically.

SMALL STAFF

Indians will be included. Citizenship is not a requisite, but 20 years' residence in Canada is an essential to receipt of the pension.

Mr. Bone emphasized that the old age pension that is proposed for persons in need between the ages of 65 and 70 years will be administered by the provinces, and with a means test. His office will have nothing to do with these applications.

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INDIANS PLAY PROMINENT PART IN LILLOOET'S JULY 1 CELEBRATION

By A. W. A. PHAIR

Lillooet held its usual Dominion Day celebration on July 1, the eighty-sixth, but is likely it should be the 90th July celebration, because the miners came here in 1861, and among them were many from California, who of course celebrated Fourth of July.

For many years, the celebration was carried on from the first to the fourth, and the United Empire Loyalists made sure the British flag was flown above the American flag, and if any American flag was flown otherwise there was trouble.

July First means the gathering, especially of the Indians, from many parts — Pemberton, Lytton, Clinton, Shalalth, Darcy, the Fraser north of Lillooet and often the Chilcotin — paid their annual visit to replenish their cartridge stock, flour, sugar, blankets.

They would trade gloves, a few furs and perhaps baskets (by the way, baskets that brought \$5 are now priceless and worth \$100 at least). They made gloves by the thousands and sold them for 50 cents (35 cents wholesale), now worth \$3. They killed some 8000 deer a season.

The July celebration to the Indians for years has been a day that the Indians looked forward to as we do to Christmas. They would date everything for months preceding it and after it; it would be so many weeks* to July. The salmon also came in July.

There were always horse races, bucking horses, foot races, sometimes wrestling, Indian style, really the Cumberland style; tug-of-war, which the Indians usually won, and this created the greatest excitement. They would pull in the middle of the street, on the hard ground, also used as the race track.

Lately, it has become more modernized and really a Calgary Stampede on a very small scale, but some good riding and horses that buck as hard as found anywhere. Many champions have ridden here and many of these boys try at Calgary. Nels Porter, of Lillooet, just about won there some years ago. Treslaria, from Clinton; the Hallers (one became a noted jockey), and champion Smith rode here.

The Pemberton boys were the great athletes. Charlie Wallace, their 10-second 100-yard man who won in Vancouver, now nearing 90, can still win the old man's race, as he did at Sardis a few years ago.

The Fountain was famous for its racehorse men — Techian, Andrew Bob of Pavilion.

George Sweagle, of Lillooet, was also one of the old-timers and got killed on the street by being run over by a racehorse. At first, the races were held on the main street, then several other tracts were tried, and now the Indians have a race track at the Lillooet reserve, a mile from town, with grandstand, hot dogs and all the trimmings.

Ninety years ago, the Indians had had very little contact with the white man. The old-timers told me that the white men had promised to leave the country as soon as they had taken all the gold they wanted.

Soon the miners started work-

ing the land, and they became worried, which led to the dividing of the land between the Indians and the Whites. The Indians picked out the pieces they wanted, were given fishing and hunting rights, etc., but gradually the white man, with his improved methods, crowded the Indian off his trap lines.

Some were even gaoled for catching a salmon in a gillnet. They could not figure out the white man's ways, which seemed insane to them regarding game, for they had killed when they wanted and still there was lots of game.

Now the Indians attend college, all are educated, and are moving off the reservations.

They have never been able to buy liquor, and this probably has led to more trouble than anything, for they have always been able to get all they wanted if they had the money. This is a big story. At this celebration, Mounted Police searched many cars with flashlights at any time and any place, but still many persisted in drinking.

The bootleggers always flourish and few are caught.

The Fountain Boys were the outstanding feature. Their candidate, Rose Adolph, was elected Queen, notwithstanding the fact that two Indian girls were candidates. There were two white girls, too, one put up by the P.G.E.

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P511

Picturesque Costumes of the Red Man

By C. N. A. IRESON

THERE seems to be a divided opinion amongst Indian people as to whether or not they should wear Indian costumes when they attend public functions.

Those who prefer to appear in their everyday dull white man's clothes, claim that they have advanced from the bad old days of barbarism and that by wearing the feathers they are advertising themselves as ignorant and backward savages, so they want nothing to do with their native costumes.

This line of reasoning is the result of a long sustained pressure by officials and some well meaning but misguided missionaries who preferred to see Indians in white men's clothes, claiming it made them look more civilized in their eyes.

However, in recent times, in Eastern Canada there are some very well educated Indians who realize the value of wearing ceremonial costumes at public functions such as visits to Provincial and Civic functions, historic celebrations, exhibitions, etc.

These Indians have read enough to be proud of their race in contrast to the persons of the opposite view who appear to have become ashamed of their ancestors.

THERE are more costumes worn by the Iroquois than by any other Indians in Eastern Canada. The Iroquois live in the centre of the most highly cultivated part of Canada in modern homes on good lands in prosperity. They even provide school teachers for white schools, both public and high, as well as for their own people, besides a host of tradesmen.

They had a Brigadier in the army who is now a Magistrate and have many other distinguished professional men. For hundreds of years they have lived in close contact with the white race, yet no people are as proud of themselves as are they.

Their annual pageant is a very

profitable and colorful affair in Indian costumes, and is also their annual Border Crossing celebration at Niagara Falls held each third Saturday in July.

The result of all this pageantry is that these people are called on to represent the Indian people at all sorts of functions while the more numerous nations of Algonquin stock are left as wall flowers seldom heard of or seen at public functions. If a few do appear in white men's clothes, they pass unnoticed in the crowd while the Iroquois steal the show.

AT ONE TIME, the Iroquois brass bands wore white men's circus band uniforms which did not become them but now most of their bands wear Indian costumes. By so doing, they have greatly increased their engagements and resultant profits. Some of these bands are accompanied by Indian dancers in costume, who do old time dances and ceremonies which are always drawing cards.

It is therefore natural that the aggressive Iroquois are well advertised and well known while the more numerous nations of Algonquin stock remain unknown to the general public. The once famous canoe men who made early Canada by the fur trade have retired into obscurity.

Big White Owl, the Lenni Lenape Sachem, is one exception. In his

everyday life with the Canadian Red Cross Society, he is just an ordinary, well-groomed citizen, inconspicuous in the crowd. But when he appears in his colorful costume at public affairs and lectures, he is the centre of attraction, besieged by autograph seekers and hand shakers. Here is one Red man who is advertising his race to the best advantage in the right places. After hearing his speeches and lectures, people go away with a respect for the Indian race!

Big White Owl is no self-advertiser. He is quiet and dignified. What he does is done without pay. He is no hired actor. His work is for the good of his people and nothing more. His absorbing hobby is *The Native Voice*.

INDIANS who do not believe in wearing costumes should take note of the Scotch race, one referred to as kilted barbarians. This race, now the leading intellectual race of the world, is highly respected in every country. Did they give up the kilt, the bagpipes and the Highland Fling? Are Scots ashamed to wear tartans, dance the Highland Fling, the Sword Dance, play the bagpipes and hoot? If you think so, just go to the Highland Games and other Scottish functions held by their descendants in Canada. There you will see the colorful costumes of the clans, hear the pipes and



A B.C. TOTEM

drums and perhaps wish you were a Scot.

The Scots are not ashamed of their warlike past. They had clan

(Continued on Page 13)

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Selections By Mrs. MacKellar Well Received

Phoebe Erskine MacKellar, dramatic entertainer from Montreal, presented an Indian Program on the evening of Monday, July 16, at the North Vancouver Reserve.

The program opened with dancing by the Capilano Indians followed by Mrs. MacKellar, who was introduced by Simon Baker.

Mrs. MacKellar gave the following selections from Pauline Johnson: *The Ballad of Yaada, Ojystoh, and The Cattle Thief.*

The outstanding item was a Totem Pole Legend from Dr. Marius Barbeau's "The Downfall of Témaham." For this selection, Mrs. MacKellar wore a Chilcat blanket over her buckskin dress.

Mrs. MacKellar very cleverly adapted "The Story of the Peace Pipe" for the stage. It is a Lenni Lenape Legend written by Big White Owl and has good dramatic appeal.

To end the recital, she gave as contrast a Micmac legend, "Glooscap and Wassis the Babe" and as a final item, "The Indian Woman Weeps" by Lynette of Calgary.

Mrs. MacKellar was enthusiastically received and it is hoped she will soon be back. The program was under the auspices of Coqualeetza.

Duncan Youth Proves Ability

Eddie Elliott from Duncan paid a call on *The Native Voice* on July 18 with the following grand news:

Kenneth Joseph Elliott of Duncan, son of Eddie and Martha Elliott has been appointed to the Civil Service Commission School of Drafting, where he will report to Ottawa on August 1.

This is a great honor for Kenneth and his family as it is the first time, to our knowledge, that one of our B.C. Indians has received such an appointment.

Kenneth is a graduate of Koksilah Indian Day School and also of Duncan High School.

The *Native Voice* wishes to extend congratulations to Kenneth on his important achievement.

Patronize the Advertisers in THE NATIVE VOICE



THE TWELVE LITTLE GIRLS, pictured above with Mrs. Verne Harford and Miss N. C. Denny, constitute what is believed to be the first all-Indian Brownie Pack in Canada. The girls, whose Pack is named the First Koksilah, are pupils of Koksilah Indian Day School. (Story below.)

"All-Indian" Brownie Pack May Be First in Dominion

A unique ceremony in the annals of Guiding in the Cowichan district, and possibly in B.C. and Canada, was held in the Guide Hall, Duncan, on June 12, when the first all-Indian Brownie Pack in Cowichan, the First Koksilah, was enrolled by Miss N. C. Denny, divisional Guide commissioner.

This Pack, which consists of pupils at Koksilah Indian Day School, held its first meeting on March 14, and was formally registered on April 17. The enthusiastic Brown Owl is Mrs. Verne Harford of Duncan.

The Brownies to be enrolled stood in a semi-circle around a "Magic Pool" facing Miss Denny and Mrs. Harford. Mrs. Harford was first sworn in as Brown Owl of the Pack and then the Brownies, one at a time, came forward, stood on the "Magic Carpet" facing Miss Denny, and after repeating the Brownie Promise, was enrolled. Miss Denny presented special pins and enrollment cards.

Twelve children make up the Pack, and have as their Pack leader Eleanora Page, one of their own fellow pupils in Koksilah Indian Day School. Mabel Elliott is sixer of the Fairies, and Amy Daniels, sixer of the Pixies.

Other members of the Pack, who were all smartly turned out in their new Brownie uniforms, are: Edith Elliott, Charlotte and Myrna Jack, Greta Modeste, Tina Thomas, Erma Page, Ann Smith, Ruby Underwood and Doreen Williams.

After the ceremony, two other Brownie Packs, the First Cowichan and First Duncan, welcomed the new Brownies, after which they all joined in playing games.

The Dogwood Chapter, I.O.D.E., are sponsors of this first all-Indian Brownie Pack.

The ceremony was well attended by the girls' mothers, friends, their school teacher, Mrs. D. J. Miller, and members of the I.O.D.E. including Mrs. W. Bossons, the Regent of the Chapter.

Also attending were Mrs. Molly Thompson, captain, First Cowichan Girl Guides; some members of First Cowichan Girl Guide committee, including its president, Mrs. D. Parker-Smith, and Mrs. J. Phillips, Brown Owl of the First Cowichan and First Duncan Packs.

Refreshments were served by the ladies of the I.O.D.E., ending a pleasant and interesting afternoon.

Edith and Mabel Elliott are the daughters of Eddie Elliott, one of the first Indian Boy Scouts in the province.

MRS. D. J. MILLER,

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BULLETIN No. 2

CIVIL DEFENCE

LEARN—AND LIVE

THE DANGER

Every citizen of British Columbia must face the fact that we may be attacked. To ignore this possibility would be to play into the hands of an enemy.

We must prepare now. Every man, woman and child must learn what can happen and what to do in order to fight back and preserve all that we hold dear in our way of life.

One of the first steps is to know just what an enemy hopes to achieve. Knowing this, we can make our Civil Defence more effective and act in a way that will minimize the effects of hostile acts which in total war are aimed at the population, our industry and war potential generally and our will to fight.

Lack of knowledge creates fear . . . fear creates panic and panic can cause unnecessary death and destruction. If we know what to do, we can fight back with confidence and vigour. If we act calmly, lives and property will be saved.

Remember this: Throughout history, new weapons of war have always produced an antidote. This holds true today even in atomic attack. We can withstand any attack *if we prepare now!*

Civil Defence preparations are going ahead rapidly. Special training courses are being held for members of our Civil Defence Corps.

It will be your duty, when called upon, to volunteer for whatever role you are best fitted . . . to do all you can to make our Civil Defence a highly organized and powerful weapon in the shortest possible time.

Remember Great Britain's wartime slogan: "We do not admit the possibility of defeat—it does not exist."

These bulletins, now being published weekly in your local newspaper will give you the basic facts to prepare for your part in Civil Defence. Read them—clip them out, know and act upon them.

Watch for another bulletin in next week's newspaper.



THE GOVERNMENT OF BRITISH COLUMBIA

HON. W. T. STRAITH, K.C., Provincial Secretary

MAJ.-GEN. C. R. STEIN, Civil Defence Co-ordinator

Continued from Page 10

Picturesque Costumes of the Red Man

feuds, bloody wars, treacherous massacres and a hard, exacting life in a wild mountainous country. No Scot is ashamed of his wild Highland ancestors. He knows they were never conquered. The Scots are known the world over for hanging on to things of value. The traditions were valuable so the hard-headed Scot hangs on to them with jealous pride—More power to them!

Likewise, the Indians should preserve their valuable old time costumes, for their is the first costume of this land. Where is there a more colorful and dignified costume than that of the Indian in war-bonnet and beaded buckskin? No other costume suits him as well.

How many of the white races have such a magnificent heritage. Very few indeed! So why relegate the Indian costume to the museum?

"THE NATIVE VOICE" printed pictures of Chief William Scow in costume at the B.C. Provincial Parliament. This was good to see. At least every Chief and councilman should have a good cosume to wear at his own and public functions. It should be to him what a white man's dress clothes are to him.

So let all Red Indians who do not believe in native regalia shed that inferiority complex with its resultant shyness and step out with pride in feathers. It will pay dividends in personal self-respect

and gains the respect of all citizens of all races.

Too many Indians, as well as white people, are unaware of the great contributions to the world by the American Indians. How many Red Indians know that their race has given to the world such basic foods as potatoes, corn, melons and beans, chocolate, peanuts, and a host of other agricultural products, now in general use all over the world?

How many know that Quinine,

the cure for malaria, was needed in the South Pacific during the last war, was an Indian medicineman's discovery?

Cocaine, the pain killing drug, was also an Indian discovery. No, tobacco was not the only Indian contribution to the world but it is perhaps the one product known to all as of Indian origin. The above-mentioned contributions are only a few. There were many more besides the articles in general use such as canoes, snowshoes, tobog-

gans, moccasins, etc. If the Indian costume is thought enough of by the white people to appear in figures on provincial and civic coats of arms, stamps, and coins in Canada and the U.S.A., it surely ought to be good enough to wear.

A plucked pheasant is indeed a poor looking bird, so why pluck the Indian of his feathers? There is an old saying that "fine feathers make fine birds." It might be said "fine costumes make proud Indians."

Continued from Page 6

My People, The Delaware Indians

Few Hundred Left

Today (1951) the total number of Lenni Lenape (Delaware Indians) living in CANADA, under the guardianship of the Indian Affairs Branch, Ottawa, Ontario, Canada, is not more than several hundred or so . . . Some of the folks would like you to believe that these are the remnants of the few of the last, but that is definitely not the truth! The Delaware Indians shall speak in the councils of many more tomorrows. Yea, "as long as the grass shall grow and the rivers flow," they shall not pass entirely away!

To the casual observer it may seem, by almost every outward sign and appearance, the Lenni Lenape (Delaware Indians) now live the life of the Pale People, they seem to have lost their Indianness, but that certain unexplainable inner dynamic force, the secret power which is carried in the heart, is still there! They are still the "GRANDFATHERS AND WISE COUNSELLORS." Indeed, they are still the same proud people as of old and their one and everlasting consolation is this undeniable fact—Their grand heritage can never be stolen from them!

Final Impression

Dear Friends: As we part to go our separate ways, I should like to leave this impression in your hearts . . . Those of us connected with "THE NATIVE VOICE" have much to be thankful for but we also have a great amount of work yet to accomplish. Ours is a duty to bring light and understanding, to promote brotherhood and good fellowship, to disperse that misty cloud of illiteracy which hovers over our people, to rise from the still smouldering ashes of the past,

to gain respect and recognition, to achieve full citizenship and be accorded equal right with other men. That is the prime objective of "THE NATIVE VOICE."

One more final word: To be invited to attend this great event as Honorary Guest and to be made Honorary Life Member of the North American Indian Club of Detroit, Michigan, is indeed a pleasant experience which I shall not soon forget!

I am deeply grateful for the lavish hospitality accorded to us and I thank you, one and all, from the bottom of my heart.

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Continued from Last Month

Indian Act Conference Summarized

When Section 39 was discussed, it was pointed out by one representative that Indians in the past had surrendered parts of their reserve without knowing thoroughly what was contained in the surrender. It was stated that where an interpreter is used he should be put under oath to give a true account of the terms of surrender. The conference was informed that the departmental regulations or instructions would be examined and that provision would be made for placing such interpreters under oath as requested. It was agreed that there would be no objection to using a non-Indian interpreter, but that in all cases the best interpreter available should be obtained.

MAKING OF WILLS

With respect to Section 46 which deals with wills, it was suggested that it should not be left to the Indian Agent to decide whether the Indian was capable of making a will under sub-section (1) (b).

The conference was informed that the Indian Agent did not make this decision under such cir-

On February 28, March 1, 2 and 3 of this year, a Conference was held with representative Indians and Officers of Indian Associations from all of those regions of Canada where there is an Indian population, except the Northwest Territories. Minister of Citizenship and Immigration Walter Harris attended all of these meetings in the capacity of Chairman. The Deputy Minister and officials of the Indian Affairs Branch of the Department were also present. We continue the report where it was left off in our June issue.

cumstances, but that evidence would be obtained from expert sources.

PROPERTY DISTRIBUTION

It was agreed by many of the representatives that Section 49, which is concerned with the distribution of property, and that those sections relating to wills and descent of property were very beneficial and were in accordance with the recommendations which have been made in this respect.

There was some complaint about the length of time it sometimes took to dispose of estates. It was admitted that there were occasions on which there was some delay with respect to the disposition of estates but this was due

to a shortage of qualified officers to handle these matters.

The conference was informed that, if necessary, additional staff would be employed for this purpose.

LEASING OF LANDS

It was claimed by one of the representatives that in the past Indian Agents had acted in a bureaucratic way in the matter of leasing uncultivated or unused lands (Section 58). However, it was pointed out to the conference that this section provided that this could be done only with the consent of the Band Council.

The disposition of sand and gravel from reserves without consent was also discussed. It was pointed out to the conference that this would be done only where there was undue difficulty or delay in obtaining the consent of the Band Council. This arises where the Council members are absent in summer months.

The conference was assured that, in any event, leases given under such circumstances would only be renewed with the consent of the Band Council.

SPENDING OF MONEY

Section 65, dealing with the expenditure of capital, met with general approval. One of the representatives indicated that some difficulty had been experienced in obtaining land for an extension to a hospital.

It was pointed out, however, that action could be taken under Section 18 to obtain the land for band purposes and compensation paid from capital moneys for such lands taken under this provision.

PROVISION OF LOANS

The provision of loans to an Indian (Section 69) was commended generally by those who commented on it. An enquiry was made as to why these loans could not be extended so that they might be used for building houses.

It was pointed out to the conference that the main objective of this section was to provide for loans to Indians for revenue-producing projects and that housing, unless it were for rental purposes, was not revenue-producing.

OBJECTION TO AGENT SITTING IN ON MEETINGS

There was some objection by some representatives to Indian Agents attending council meetings (Section 79).

However, many representatives thought that the Indian Superintendent should be required to attend all council meetings and that he should not deputize anyone to sit in for him.

BAND COUNCIL POWER

Discussion of Section 80 (Powers of the Band Council) revealed that several of the representatives were concerned about the regulation of motor traffic through their reserve.

These representatives were informed that the Band Council would be able to make by-laws regarding the regulation of traffic within the reserve under this section.

On the general question of by-laws, it was explained to the conference that by-laws which did not conflict with regulations made by the Minister or the Governor-in-Council would be effective.

It was generally felt that the powers to be exercised by the Band Council had been considerably broadened by the Bill.

The question of licensing non-Indians to operate businesses on reserves was also raised when subsection (6) of this section was discussed.

It was suggested that by-laws regarding businesses could also be made to apply to Indians in a business on the reserve.

Continued from Page 4

A Stirring Speech

Ladies and Gentlemen: A thriving nation so bountiful and glorious as CANADA cannot afford to neglect honoring its great patriots nor should it neglect keeping in good repair its historic landmarks. Canadians could take a lesson from U.S.A., where historic sites are preserved and kept in tip top shape. I feel sure it must grieve the heart of every good Canadian to see this historic old Fort in such a dilapidated condition. Its buildings and its ramparts rotting away and slowly sagging into disgraceful ruins. This place is hallowed ground because here "The Queen City of Canada" was born. This is the cradle-board which nurtured the infant Toronto. This is Toronto's most valuable historic site. But no Chief Magistrate has done anything toward improving it since Mr. W. J. Stewart restored it for the Toronto Centennial in 1934—Shame on you, Mayor Hiram E. McCallum!

Now I should like to draw your attention for a brief moment to the following, widely separated but equally important, historical landmarks in Ontario which must be saved from utter destruction. No. 1—The old Moravian Mission House beside the recently rebuilt Moravian Church at Moraviantown, Ontario, is slowly being torn asunder and will soon be destroyed by thoughtless vandals. No. 2—The old Servos Residence, situated in the most romantic and picturesque setting beside Four Mile Creek on the Lake Shore Road near the town of Niagara-on-the-Lake, is possibly the oldest house in Niagara Township, built in 1783. Vandals are also hastening the complete destruction and demolition of this historically important building.

Dear Friends: It is your duty to preserve those historical landmarks for posterity. It is a debt you owe to your children and to your country. . . . Something must be done to save them!

Ladies and Gentlemen: The day of wars and the rumor of wars, between Canada and U.S.A., have long since been a thing of the past. Today, we have thousands of miles of boundary line without sentries and guns. We are a peace-loving and friendly people. We are good neighbors. We stand on guard to defend North America and our way of life.

But I have often wondered how many of you have ever stopped for a moment to think what a grand heritage it is to have been born in A FREE NEW WORLD? I pray that it may always be a haven for the oppressed and the enslaved. And may our GREAT SPIRIT keep it "a free new world" as long as the grass shall grow and the rivers flow!

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BIG INDIAN CONVENTION THIS MONTH

The eighth annual convention of the National Congress of American Indians will begin in St. Paul, Minnesota, on July 24, 1951, as announced by Justice N. B. Johnson, President.

St. Paul has extended a hearty invitation to the members and friends of the organization and a large attendance is expected.

Convention headquarters will be the Lowry Hotel in St. Paul and meeting places for general sessions and committees will be announced at the registration desk in the hotel on the opening day.

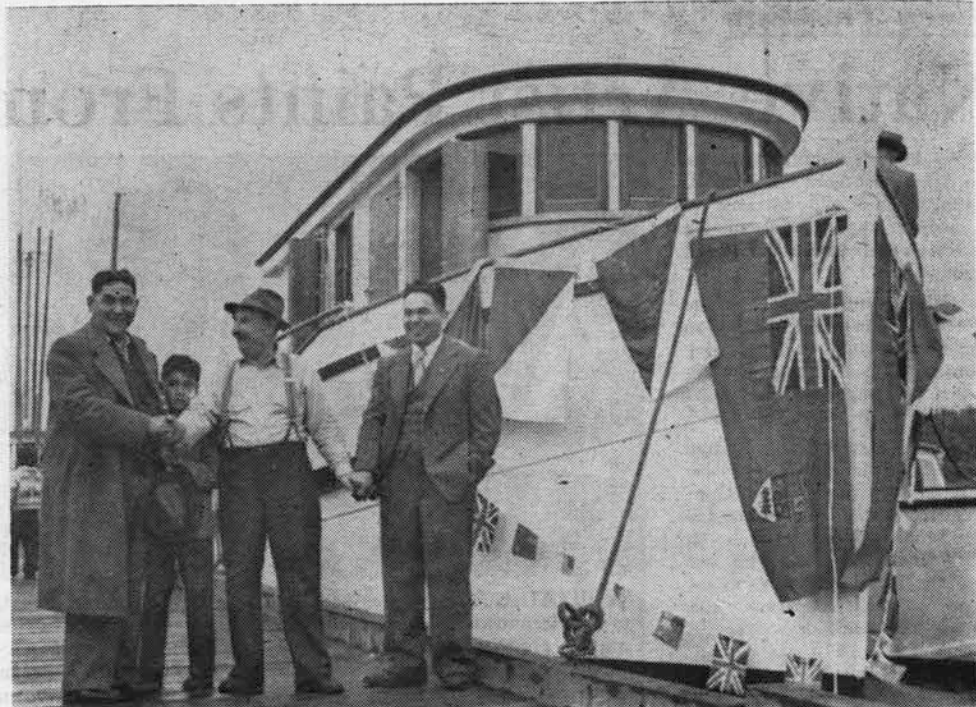
The program has not been completed. However, it is expected that Mrs. Elizabeth Roe Cloud, N.C.A.I. member and chairman of Indian Welfare of the General Federation of Women's Clubs; Governor Luther Youngdahl of Minnesota, and United States Senator Hubert Humphrey of Minnesota will be among those honored at the meeting.

The Minnesota Chippewa Tribe is planning a big pow-wow on July 23 and has invited our members to be present. Governor Youngdahl will be initiated into the Chippewa Tribe on that occasion. Mr. Ed. Wilson, President of the Tribal Executive Committee of the Minnesota Chippewa Tribe, and Mr. Lyzeme Savage, business manager for the Tribe, will be assisted by Mr. Jerle Leirfallom of the Governors' Interstate Indian Council in making arrangements for the convention.

N.C.A.I. members and friends are requested to attend the convention since a number of important questions will be discussed. The organization is anxious to make this eighth annual convention the most successful yet.

Talkative Lady: "A big man like you might be better occupied than in cruelly catching little fish."

Troller: "Maybe you're right. But if this fish had kept his mouth shut he wouldn't be here."



TWO MEMBERS OF THE NATIVE BROTHERHOOD, Robbie Bell and James Sewid of Alert Bay, celebrated the launching of their salmon seiner in June at a colorful ceremony at Alert Bay. They are shown above, Robbie on the left, and Jimmy on the right with Sointula boat builder John Anderson, who built the gaily-decorated vessel. The new seiner is called the "Twin Sisters", so named because Jimmy Sewid became the father of twin girls earlier this year. The 52 foot boat was in Vancouver with her owners this month for completion of work before going out salmon seine fishing.

Alert Bay News

Plans for Lieut. Governor's Visit

At the regular meeting of the Village Commissioners, attended by all five commissioners, with A. M. Holman in the chair, this month plans were made for the visit of the Lieutenant-Governor of B.C. on July 18 in co-operation with Indian Superintendent M.S. Todd and Constable R. Davidson, RCMP.

Soon after the arrival of the H.M.C.S. Ontario about 6 p.m. His Honor will be taken on a motor tour of Alert Bay ending at St. Michael's School. There he will meet all the Chiefs of the Kwakwaka'wakw Nation and a Chieftainship will be conferred upon him.

Next will be an inspection tour of St. George's Hospital and then a public meeting in the Community Hall where it is expected that the Lieutenant-Governor will address

the people.

A public dance for those of the crew of the Ontario able to come ashore is planned for the rest of the evening and it is expected that a football game between a sailor team and the Cormorants can be arranged.

Before returning to the ship tea

will be served to the Lieutenant-Governor and his party in the Staff Recreation Room of St. George's Hospital.

A detailed draft of this program is being prepared and will be submitted to the Lieutenant-Governor's private secretary.

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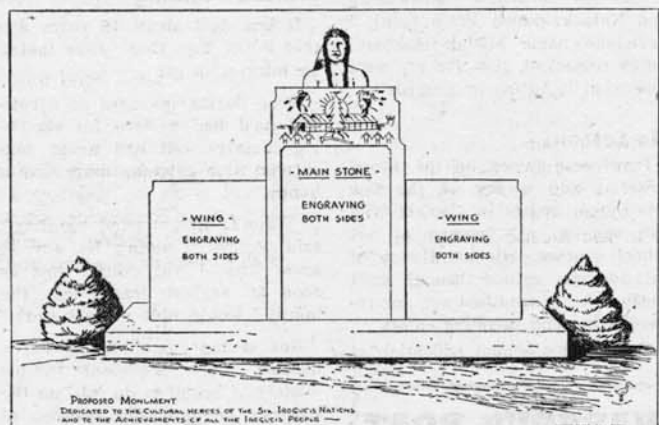
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The above is a sketch of the Memorial that the members of the Akwesasne Mohawk Counselor Organization of Hogansburg, New York, hope to erect in memory of their forefathers. In order to see this Monument up they must raise \$3,323. The only way this can be done is through the sale of Six Nations Indian Pamphlets. Every cent made from the sale of these goes into the Memorial Fund that will make this tribute to the Iroquois possible. There are 32 pamphlets, charts and maps that have been completed so far. A ten per cent discount is given on orders for the complete series. Help the Akwesasne Organization to attain its goal by ordering pamphlets through Akwesasne Mohawk Counselor Org., Hogansburg, N.Y.

Percy Two-Gun

By Hugh Dempsey

Native Artist Paints From His Bed

Percy Plainswoman, a Blood Indian from Southern Alberta, is painting scenes and portraits of his people from a bed in the Charles Camsell Indian Hospital at Edmonton.

In his neat little room, where he has been confined for more than a year with tuberculosis, Percy Plainswoman has continued a talent that took shape about 16 years ago.

A card above his bed calls him Percy Plainswoman, but everyone knows him as Percy Two Gun. That's his Indian name, handed down to him from his uncle. It is this name, trimmed with two tiny rifles, that he inscribes in the corner of his numerous oils, sketches and pencil drawings.

Warrior's Name

"The name Two Gun was given to me by Chief Eaglechild, my uncle," stated the Indian artist. "He won that name when he was a great warrior. It was given to him after he killed one of our enemies, a Crow, I think, and took his gun. When he returned to camp he had Two Guns—and that is what he was called."

Percy explained that most Blood Indians, and others in the Blackfoot confederacy, had two or three names.

Their surname is passed down from parents to children in the Indian Agency's records, but other honored titles and nicknames are given and used among members of the band.

"Besides the names Plainswoman and Natsi-ka-punya (Two Gun), I have the name Mistak-sek-koan," Percy remarked, "but I'm not sure just what it means in English."

No Lessons

Percy was raised on the Blood Reserve, and is one of the few top Indian artists in Canada who has had no art lessons or art school courses. His knowledge of painting was gained through hard study and his excellent eye for remembering and blending colors.

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HOSPITAL ROOM serves as studio for Blood Indian artist, Percy Plainswoman of Cardston. A T.B. patient in Charles Camsell Hospital, Edmonton, Percy continues to paint portraits of his people, using his other name, Two Gun, to sign his works. Above, Percy puts the finishing touches to a painting of Chief Mountain Horse.

St. Mary's Residential School on the Reserve back in the "old days" before the new, modern brick school had been constructed. When he completed school he turned to the favorite occupation of the Plains Indians. He became a cowboy. Percy still remembers taking part in the big roundups in Montana and southern Alberta and the rigorous life of living in the saddle.

Later he began to take part in rodeoes and stampedes throughout the west, and still relies on memories of his experiences for cowboy and wild west paintings.

Started Painting

It was just about 16 years ago that Percy Two Gun began taking an interest in art.

Even during his days as a cowboy he'd had a flare for sketching pictures, but had never considered it as anything more than a hobby.

"When I first started painting," said Percy, "I didn't let anyone know what I was doing. Just as soon as anybody came into the house I would hide my art work."

But as the years passed, Percy became more proficient in his work, and began to do jobs on the Reserve, including the painting of several ceremonial tepees.

It was a storekeeper in Lethbridge who first saw a market for Two Gun's work. He persuaded the Blood artist to sell his paintings for about \$5 each, through his store. In those days, Percy just used the name Plainswoman, but Canon Middleton persuaded him to use the signature of Two Gun, which was more befitting a native artist.

hangs in his home.

Evidence of Two Gun's artistry is seen by hundreds of tourists every year when they visit the Prince of Wales Hotel at Waterton National Park.

Percy has painted the history of the Blackfoot people in pentograph—Indian war picture stories—on the walls of the resort hotel.

"All my children have artistic talent, too," said Two Gun. He is the father of three boys and two girls, all grown up, "Gerald Feathers, my nephew, has also become quite well known for his painting."

Two Head Chiefs

Two immortal members of the Blood tribe, one living and one dead, both have been captured for posterity by Two Gun. These are Chief Red Crow and Chief Shot-From-Both-Sides. Chief Red Crow was the leader of the Bloods when treaty was signed, and parallels in importance with the historic Crowfoot of the Blackfoot. Chief Shot-From-Both-Sides is still the major chief of the Bloods, and has served many years as their leader.

Both portraits of these famous men now hang in the new community hall on the Reserve, occupying a prominent place above the stage.

"I expect to be out of the hospital this summer or fall," said Percy. "Then I'll be able to continue my painting at home."

Best Works

His most famous painting is entitled "The Buffalo Hunt" and portrays a Blood Indian bringing down a buffalo on the plains near Cardston. Another of his prize paintings is a portrait of Tom Threepersons, well known Indian cowboy who tamed the famous horse "Cyclone." This picture was presented to the former Chief of Police of Lethbridge, and still

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