

# the **NATIVE VOICE**

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PRICE 10 CENTS

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**GEORGE CLUTESI**

Noted British Columbia Native artist from Port Alberni . . . George is also a commercial fisherman who goes after the salmon with some success. He is seated at his easel with one of his paintings.

# Americanizing The White Man

By FELIX S. COHEN

(Lawyer, formerly Associate Solicitor, U.S. Department of the Interior)

(Continued from last Month)

These are material things that can be counted and measured. They constitute tangible refutation of the slander that the Indian did not know how to make use of his land and its resources until the white conqueror taught him. But to limit one's gaze to these materials is not only to lose sight of the intangibles of American life but even to miss the human significance of these material things. For corn, as countless Indian generations have known, is not simply a thing. It is a way of life. Corn, reproducing itself three hundred fold, without benefit of a horse or plow—where plowed fields of wheat or rye produce only 20-fold or 30-fold—is a sturdy friend of freedom. The frontiersman who would not accept a burdensome government could take a sack of seed corn into the wilderness on his shoulder in the spring and after three months he might be reasonably assured against hunger for the rest of his life. No such path of freedom, no such check upon the growth of tyranny, was ever open to growers of wheat or rye or rice.

Oklahoma is full of stories of the Green Corn Rebellion. But really the Green Corn Rebellion has been an annual event in American life for thousands of years. Down through the centuries, every American spring has seen men and women in rebellion against petty tyrannies and dictatorships of nation or city, hamlet or household. Independent souls have gone out with sacks of seed corn to win their own independence. Long before 1776 Americans were celebrating Independence Day, the greencorn festival in July, when the most bountiful of all man-made harvests assures independence from the fear of hunger, and from all the other fears that hungry men acquire when they sell control of their lives for protection from hunger.

"Tomahawk Rights" and "Corn Titles" are the terms that were once applied to American frontier homesteads. But the tomahawk rights and corn titles are far older than the homestead laws. American pioneers were following an old Indian pattern when they went into the wilderness, chopped down trees or girdled them with their tomahawks, planted their corn between the stumps, and claimed possession by right of use and occupancy. The whole economic history of rural America has been a struggle between the feudal land tenures of Europe, glorifying the absentee owner, the man on horseback, on the one hand, and on the other, the Indian land tenure, where land right is the fruit of use and occupancy. What is the great American contribution to the law of property? Is it not the homestead system, the grant of land rights based on use and occupancy, and the protection of the homestead against levy, execution, and taxes? Does not this represent the triumph on our soil of the Indian land tenure, just as in lands south of the Rio Grande a restoration of the Ejido and the breakdown of the old feudal hacienda system represent the long-

delayed triumph of native land tenures?

In Puerto Rico the first Act of the United States Congress, passed in 1900, outlawed corporate landholdings in excess of 500 acres. The insistence of Puerto Ricans upon the enforcement of this law and the great popular drive to secure land for the small farmer, has swept away every Puerto Rican political party that attempted to repress it. It was the same drive that made the homestead law the first fruit of the victory of the newborn Republican party in the United States in 1860. There is nothing novel in this. Four and a half centuries ago, the great explorer, Amerigo Vespucci, reported that Americans lived according to nature, and that "everyone is his own master."

Because the Indian attitude to land emphasized the duty of loving care, rather than the right to alienate or destroy, which was the mark of property rights in feudal Europe, it seemed to Vespucci that here was no real property, and More, who incorporated whole phrases of Vespucci's account in his Utopia, wrote of his ideal commonwealth: "they count themselves rather the good husbands, than the owners of their lands." (Utopia, Bk. II.)

Even the lowly potato revolutionized European history. First, it banished the fear of hunger from millions of European homes. For a farm family that would starve on four acres of wheat or rye could thrive and multiply on an acre of potatoes. The introduction of the white potato resulted in an unprecedented rise in the standard of living of Europe and the British Isles, and ultimately laid the basis for a great growth in population density and a vast expansion of commerce and industry.

Tobacco, too, carried with it a way of life. The pipe of peace is an enduring symbol of the invitation to relaxation and contentment that makes poor men rich.

If American agriculture today is predominantly Indian in its origin, may not the same be true of less tangible aspects of the life that our agriculture sustains? Consider, for example, the love of nature which is institutionalized in our athletics, in the boy scout movement, and in our vacation habits. In the Europe of Columbus bathing was a sinful indulgence—less than 200 years ago it was a misdemeanor in Boston to take a bath except when prescribed by a physician. In the Europe of Columbus' day group athletic contests were practically unknown, and the pallor of death was an essential part, according to the poets, of the ideal of feminine beauty. The millions of dollars spent every year by American vacationists, men and women, on resort beaches, acquiring the golden tan of an Indian skin, is the best tangible evidence of the way in which the Indian's love of sun and water, of bodily beauty, cleanliness and athletic prowess, in both sexes, has become a part of the American soul. The Indian games out of which our national games have evolved are hardly recognizable, but the spirit of group sport and team play that was cultivated in pre-Columbian America still offers a peaceful outlet for combative instincts that in other lands find bloodier forms of expression. And millions of white tourists and va-

tionists—whether or not they use such Indian inventions as teepees, moccasins, canoes, pack baskets, tump lines, toboggans, and snow shoes—are learning what the Indians knew centuries ago—the peace and adventure of the trail and the camp fire. The white man, having conquered America, is just beginning to learn how to enjoy it. And where is there a trail or road that does not follow an old Indian path?

What would be left if you deprived the vacations of Americans of hammocks, rubber balls, canoes, moccasins, chocolate, and tobacco—all Indian inventions? What would be left? Not much. Perhaps all that would be left would be a thing of the spirit: a love of sun and fresh air, the out-of-doors, the open trail, and the spell of the campfire. And these things of the spirit are as Indian as tobacco and chocolate, peanuts and popcorn, chewing gum, or any of the other material contributions of the Indian to the American pursuit of happiness.

Is there anything more characteristically American than this pursuit of happiness, enshrined in our Declaration of Independence, institutionalized in our national park system, our Boy Scout movement, our athletic sports, our national worship of sun and air and water?

Let me quote from the Encyclopedia Britannica on the subject of rubber:

"During his second visit to South America, Columbus was astonished to see the native Indians amusing themselves with a black, heavy ball made from a vegetable gum. Later explorers were equally impressed by these balls, and an historian of the time remarked that they rebounded so much that they appeared alive."

What has happened to these balls that rebounded so much that they appeared alive? You will find them all across the face of America, on tennis courts and football fields, in basketball courts no different from the basketball courts uncovered in ancient cities like Mitla, of Oaxaca, Mexico. You will find them in baseball parks, on sandlots, and on the sidewalks of our most teeming cities. You will find them tied with rubber strings to little girls' fingers.

The sports of pre-Columbian Europe evolved about killing—killing of stags, boars, birds, fish, bulls, foxes, and human beings, with and without armor. Those sports that did not involve actual killing, such as archery, involved at least practice for it. To this day a sportsman, in Europe, is one who kills for pleasure rather than for food or profit. Indian America substituted the rubber balls that "rebounded so much that they appeared alive."

What part would be left of our national pursuit of happiness if we were deprived of all these Indian gifts?

Acculturation, unlike assimilation, is not a one-way street. The white man in America has been a great teacher. But does not every great teacher carry away from his courses more than he brought to them?

Is it any wonder that the greatest teachers of American democracy have gone to school with the Indian?

Were not the first common coun-

cils of the American Colonies, the Council of Lancaster in 1744, and the famous Albany Congress of 1754, councils called for the purpose of treating with the Iroquois Confederacy, who were unwilling to treat separately with the various quarreling Colonies? It was the great Iroquois Chief, Canasatego, who advised the Colonial governors meeting at Lancaster in 1744:

"Our Wise forefathers established Union and Amity between the Five Nations. This has made us formidable; this has given us great Weight and Authority with our neighboring Nations. We are a powerful Confederacy; and by your observing the same Methods, our Wise Forefathers have taken, you will acquire such Strength and power. Therefore whatever befalls you, never fall out with one another."

A distinguished historian comments on these words in the following terms:

"Though he did not realize it, Canasatego was advising one of the first steps in the long story of the American Revolution.

"Franklin plainly had the Confederation in mind when he drew up his Plan of Union to be presented at the Albany Congress. He well knew that strength came through union, that the Iroquois confederation of 15,000 persons yielded an influence all out of proportion to their numbers; that its empire held sway from the St. Lawrence to the James, and from the Hudson nearly to the Mississippi; that conquered tribes paid tribute to the Iroquois, who alone could say who should make war and who should dictate the terms of peace. Here indeed was an example worthy of copying. 'It would be a strange thing,' wrote Franklin, 'if Six Nations of ignorant savages should be capable of forming a scheme for such an union and be able to execute it in such a manner that it has subsisted ages and appears indissoluble, and yet that a like union should be impracticable for ten or a dozen English colonies, to whom it is more necessary and must be more advantageous, and who cannot be supposed to want an equal understanding of their interest.'"

The author of the American Declaration of Independence and of our first bill of rights freely acknowledged his debt to Indian teachers. Comparing the freedom of Indian society with the oppression of European society, Thomas Jefferson struck the keynote of the great American experiment in democracy.

(To Be Continued)

## LUCKY FELLOW

A man had a house located right on the border between the United States and Canada. Nobody knew whether the house was on the American side or the Canadian side. A committee was set up to investigate the situation. The decision was that the house was in the United States.

"Wonderful!" exclaimed the owner. "Now I won't have to suffer those terrible Canadian winters."

Continued from Last Month

By Newell E. Collins

# Tecumseh and the War of 1812

## CHAPTER II (Cont'd)

**T**ECUMSEH's mother, Methoataske, was a member of the Peckue sept or Turtle family of the Shawnee nation and is reported to have been a rather superior woman and possessed of many admirable virtues. The name "Methoataske" signifies "A turtle about to lay her eggs in the sand." She was not a Shawnee by birth, being either Cherokee or Creek. She had been captured by a Shawnee war party as a child and adopted into that nation. While many of her characteristics seem to indicate Cherokee she was a Creek. After her husband's death, she returned to the south where she lived many years among the Cherokees.

Samuel G. Drake gives the father's name as "Puckeeshenc, 'I alight from flying,'" and the mother's name is Meetheetaske.

Seven children were born to Puckeshinwau and Methoataske, the second being the only girl. One authority, at least, claims that the girl was the oldest. Although Indian families are usually small, and the Shawnees were a small nation, they appeared to have been an exception to the rule.

Following the death of the father, the eldest son, Cheeseekau, was entrusted with the rearing of the young Tecumseh, and it may be said that he performed this duty in a highly creditable manner. He took great care to develop in the boy the qualities of courage, fortitude, stoicism, dignity and all the other attributes of a great chieftain, together with the principles of honesty, truth and kindness.

The second child, Menewaulakoosee, was a well beloved sister who appears to have inherited the estimable qualities of the mother. While we may picture her as kind-hearted and sensible, possibly she could lay little claim to beauty, being of a stocky build, with broad features and straight black hair which fell to her waist. Yet, some describe her as a woman of unusual beauty. However, she had a reputation for wisdom and good judgment which gave her considerable influence over the women of her tribe. There was a strong bond of affection between her and Tecumseh, who seems to have been her favorite brother.

Later, after he had become famous, she was known as Tecumapease. She married a French Creole, Francois Masonville, this arousing Tecumseh's indignation. However, later, when the brother-in-law took the name of Wasego-boah (meaning "Stand Firm"), he became reconciled. When Wasego-boah fell by the side of Tecumseh at the Battle of the Thames, she was bereaved of both a husband and a brother. The following spring she visited Quebec with a delegation of warriors. While she was presented to General Prevost, then Governor-General of Canada, she was received with honor and was given many presents by Lady Prevost.

The third child, Sawasekau, was born about the time his parents were removing from the south to Ohio. Anthony Shane tells us that he was killed while fighting with Tecumseh at the Battle of Fallen Timbers. Another account states that an older brother of Tecumseh

fell by his side during the campaign of General Harmer in 1790.

**T**ECUMSEH was the fourth child, and while it is not possible to establish definitely the date of his birth, many agree on March 1768. By this time the family had settled in the north, but again there is some doubt as to the exact location, some stating that he was born at Great Springs, a short distance southeast of Old Chillicothe,—now Old Town,—three and one-half miles north of Xenia. Others, equally positive, give his birthplace variously as the old Shawnee town of Piqua on the Mad River and Hacker's Creek in Virginia.

It is recorded that the Piqua clan had a council-house or Msi-kah-mi-qui at the Piqua Town on the Little Miami,—afterward Chalahgawtha (Chillicothe) Town,—where at times councils were held. To be with the Piquas, with whom his clan was closely related, Puckeshinwau with his clan moved thither in 1768 and on the journey with the family encamped just outside of the town to await the birth of his son.

Early writers give the name Tecumtha, Tecumsehs or Tikomfa, but these spellings seem gradually to have lost favor. The name is variously translated as "Springing Panther" or "Shooting Star."

Of the fifth child, Nahaseemo, nothing seems to be known.

The sixth child, Laulewasikaw (or Ol-li-wa-chi-ca), better known as "The Prophet," was almost as famous as his distinguished brother and is one of the most remarkable, colorful and picturesque characters in the history of the American Indian. The name signifies "A fire that is moved from place to place." However, from his powerful voice or boastful ways he was more familiarly known as "Loud Voice." He was shrewd, egotistical, cunning, inclined to be tricky and in no sense as truthful and honest as his brother. He is claimed to have been a more eloquent orator than Tecumseh, and of a more graceful carriage, although he lacked the latter's dignity. It is also said that he appeared older than Tecumseh, but this may have been the result of early dissipation. President Jefferson wrote of him: "The Wabash Prophet is more rogue than fool, if to be a rogue is not the greatest of all follies." We may assume that he had a commanding personality, although of a sinister appearance for the reason that he had but one eye. (He had lost his right eye in a hunting accident.)

The seventh and youngest child was Kumskaukau, — sometimes translated as "A tiger that flies through the air." Some authorities claim that he died in his youth for the reason that there is so little recorded of him. Others maintain that he lived to be an old man. Whichever may be the case, he was little known and was not distinguished in any particular manner.

**I**N regard to the birth of Tecumseh, Laulewasikaw and Kumskaukau, there are a number of conflicting versions, one being that the three were born at the same time. Some claim that Tecumseh and the Prophet were twins; others that the Prophet and Kumskaukau were twins, while Nahaseemo seems not to be mentioned in this connection.

This probably accounts for the differences of opinion in regard to the date of Tecumseh's birth. It would seem logical that if he were born in 1766 as many authorities believe, the Prophet and Kumskaukau may have been twins, born in 1771; or possibly Nahaseemo, the Prophet and Kumskaukau may have been triplets born that year. Twins and triplets were believed to be "bad medicine" in many Indian tribes and frequently one or more of the children were killed. However, the Shawnees seem to have been above such superstition.

**L**AULEWASIKAW, the Prophet, early in his career seems to have taken little part in the affairs of the village. However, in November 1805, when news was brought of the death of old Penagashega (meaning "Change of Feathers"), a Shawnee medicine man of considerable renown, young Laulewasikaw gave a wonderful exhibition of his shrewdness and cunning. He promptly rolled his one eye and fell on his face in a trance. His people, believing him dead, were making preparations for his burial, when he roused himself from his stupor and bade them not to be alarmed. He stated that in his coma he had beheld a vision and he asked that the tribe be assembled in order that he might make known to them his interpretation of the message he had received from the Great Spirit.

According to his narrative, he had been met by two young braves who had been sent as messengers from the Great Spirit to conduct him to the gates of Paradise. He had not been permitted to enter, but had been allowed to view the interior. He was then released and directed to return to his people with the message that the Indians could not hope to enter the beautiful place he had been shown unless they would abandon the evil ways of the white man and return to the wholesome virtues and practices of their ancestors.

By reason of this alleged vision he was termed "The Prophet" and he naturally assumed the mantle of Penagashega and succeeded to his place as medicine man. He was about thirty-six years of age at this time. Such medicine men practice magic, indulge in incantations and in various ways play a prominent part in the social, religious and political life of all Indian tribes. There are records of a number of Indian Messiahs both before and after the Prophet's time.

**I**N his new role, he took the name of Elskwatawa, Tenskawatawa or Pensquatawah, meaning "He who opens the door," doubtless preferring this to "Loud Voice." Andrew Blackbird, who was an authority on Indian languages, gives the Prophet's name as Wawo-yaw-ge-she-maw.

Beside representing himself to be the reincarnation of the first man created, he claimed to be endowed with many supernatural powers; of being able to overthrow his enemies, cure diseases and prevent death. Among other extravagant tales of the Prophet's power, it was told that he could cause pumpkins to grow as large as wigwams and that he could produce maize so large that one ear would feed a dozen men. It is said that in 1806 he made use of an eclipse of the sun in order to convince his



NEWELL E. COLLINS

followers of his miraculous powers. His religion appears to have been a peculiar mixture of the teachings of the Moravian missionaries (with which he must have been familiar in his youth), and the common practices of the Indian medicine man. He admonished the Indians not to lie or cheat or steal, and above all, to abstain from the white man's whiskey(x). It is told that he had been very intemperate in his youth. However, in one of his visions he had been taken through the lower regions which were inhabited by all of those who had died from intoxication. Upon seeing these wretches with fire issuing from their mouths, he resolved never to drink liquor afterward. He tried to impress upon his followers the duty of the young to support the aged and helpless and he was very emphatic in denouncing the intermarriage of the whites with the Indians and in preaching against witchcraft. His alleged efforts to wipe out witchcraft were rather disastrous as a number of so-called witches were murdered before the authorities could intervene. He was shrewd enough to accuse those who were opposed to his views. Among those whom he condemned to execution either by the tomahawk or by the stake were the Delaware chief, Teteboxti and his wife, together with his son-in-law, Billy Patterson. Also the well known Wyandotte Chief Leatherlips, the Dead Chief, an old man named Joshua and an old woman named Coltos. It is said that Tecumseh did his best to prevent these executions and we know that Governor Harrison made repeated efforts to break up the practice. In 1807 Harrison sent the following message to the Prophet's followers, begging them to abandon him on this account.

(x) As early as 1733 the Shawnees complained that the traders were bringing too much strong drink to the Indians.

(Continued Next Month)

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## Treated Like Adults

THE BRITISH COLUMBIA government has applied to Ottawa to have a section of the federal Indian legislation revoked so that Indians in that province will have the same beer parlor privileges as the white men.

This is a forthright and courageous gesture on the part of the B.C. government and we hope the ultimate change is successful. This is an action open to any of the provinces in Canada under the recently revised Indian Act. All the province has to do is to allow Indians to use beer parlors and ask the federal government to revoke certain sections of the Indian Act as they apply to the particular province. The Indian then has the same privileges as the white man.

But this doesn't appeal to a lot of white men. They "know for a fact" that Indians just can't take spirituous beverages without becoming "wild Indians." They've "seen" what liquor does to Indians and they realize that "in the best interests of the Indians" they should be forever treated as second-class people and kept on the reserve. "Obviously" present regulations are the best that can be had.

Now this sort of talk is just hypocritical nonsense. If a man is drunk he is drunk whether he's white or red or black or yellow. We have yet to see any evidence to prove that Indians get any "drunker" than white men or any "wilder" when they are drunk. And if they are drunk they should all be treated alike and thrown in jail if that is the law. But discrimination should not prevent the Indian from enjoying (if you could call it that) the privileges of Alberta beer parlors.

The white man, having seduced the real spirit from the Indian with the false spirit in the bottle years ago, has spent the rest of the time pretending virtuously to save the Indian's soul by treating him as an infant. Naturally such treatment doesn't produce the most adult and self-disciplined citizen in the world. Yet it is heartening to note that despite these innumerable handicaps, young Indians have proven themselves, in the field of battle and at home, to be capable citizens—even if unfranchised ones. And as for the Indian and liquor, who ever complained about Indians drinking in the army? Yet once these men were discharged they were forbidden to enter a beer parlor.

Is it any wonder some have gotten into trouble, trying to get an honest drink in an illegal way? Is it any wonder, considering the temptations of forbidden fruit, that many Indians do get intoxicated? They have never been allowed to drink in a civilized manner (or what white people in Alberta laughingly call a civilized manner) and they will never learn how to unless they are permitted to drink, if they want to, as freely and openly as white men are. These pious platitudes about our Indian brothers and these virtuous arguments for segregation are just a cloak for racial discrimination. The sooner we face this fact and eliminate it, the sooner our Indians will become first-class citizens.—*Calgary Herald.*

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## Stuffy Civic Officials

WHEN Royalty once again visits British Columbia, the Natives should demand that they take their rightful place and be presented. That their position is such that a demand must be made is completely inexcusable, but there the situation lies.

Can some people so soon forget that the Natives have willingly risen to defend Canada, that in the last war they enlisted with a willingness which set a profound example of devotion?

We consider it outrageous the way that Vancouver ignored the Natives when Royalty paid us a visit. In the same breath, we wish to commend Victoria for inviting the Natives to put on their lovely dances and for including them in the plans of welcome.

One can imagine nothing more boring for the Royal Couple than to visit the Vancouver City Hall and the indifferent statue of Captain Vancouver, then standing to shake the hands of stuffy, uninteresting civic officials by the score merely, it seems, to satisfy the petty ambitions of these officials.

What a waste of time when there is so much to see in our lovely country!

The Royal pair thoroughly enjoyed seeing the logging operations on Vancouver Island. Why were they not taken along the coast to see some part of the fishing operation and the lovely scenery that would inevitably accompany such a tour?

Surely their choice, had they been free to choose, would not have been the dreary spots so consistently chosen by our City Fathers. Out of the way public parks, uninteresting residential districts—these were the places to which our long-suffering Royal victims were taken with the end of the trip another drab suburb.

We do not wonder that Princess Elizabeth was exhausted. We express to her our apologies for the thoughtlessness of those who arranged the tour. Our one note of relief is the knowledge that the Royal Couple were not taken around Forest Lawn, though some of the sights they saw could hardly have been more interesting.

Drab, uninteresting, unimaginative little civic officials: could any prospect be worse than that some of them may be with us in the Great Beyond?

## A Note From Calico Print

Twenty-nine Palmes, California,  
 November 2, 1951

Dear Maisie Armytage-Moore:

We often think of you folks up there, and want you to know we enjoy your NATIVE VOICE—may it ring out loud and long. In our way, from time to time we'll do the same.

Hope you enjoyed the little sketch in this November CALICO PRINT about Dolores, Cahuilla Indian of Palm Springs, written by a well known writer of the Southwest (he died 10 years ago but his widow let us have the manuscript).

Also—did you notice the other "Indian feature" on the harvest season for giant cactus in southern Arizona—the sahuaro and the organ pipe? This involves—or involves, mainly the Papago, and Pima—but also many others had access to the cactus fruits... We saw the sahuaros just starting to bloom last May.

Yours sincerely,

YUCILLE WEIGHT

Editor's Note: For old stories of the west, tales of mining and other adventures involving Indian folk, we cannot too strongly recommend

Medical Officer: "Now really, young man, in civilian life would you come to me with a trivial complaint like this one you have now?"  
 Sick Seaman: "No, sir! I'd send for you!"

the interesting little publication, "Calico Print."

### Alberta TB Assn Sponsors Contest

A contest sponsored by the Alberta Tuberculosis Association is offering more than \$100 in cash, sports equipment and other prizes to pupils of Indian and Metis schools in that province.

More than 50 eligible schools have been invited to submit posters illustrating any phase of good health habits. The contest closes Dec. 22.

Open to pupils in grades seven to 12, the contest offers individual prizes for the best four posters in each grade.

### BEN ALFRED HURT

Ben Alfred Sr. became a patient in the St. George's Hospital at Alert Bay last month following an accident while he and his seine boat crew were pulling on their net when his right hand was caught in the winch, completely cutting off one finger and crushing the rest of his fingers.

As most of the net was still in the water, Ben had to be rushed to the hospital by George Alfred on the "Ha Wha Las."

Ben Alfred Jr. took over as skipper of the "J14" for the rest of the season.



**BIG WHITE OWL**  
Eastern Associate Editor

## "KITCHE MANITOU WILLED THAT ALL MEN SHOULD BE FREE MEN"

By **BIG WHITE OWL**

**D**URING the Planting Moon, (May, 1781) one hundred and seventy summers ago, a wise Sagamore of the Lenni Lenape nation spoke the following words:

"My brothers: I admit there are good white men, but they bear no proportion to the bad. The bad ones must be the strongest for they are the rulers, and they seem to do as they please. They would enslave those who are not of their own color. Now it is my duty to remind you that our Kitché Manitou Willed That All Men Should Be Free Men!

But the white men, they would make us slaves if they could. Since they cannot do that, they seek to destroy us! There is no faith to be placed in their words. They come forth with outstretched arms and take an Indian by the hand, and at the next instant destroy him. (Then turning to the Christian group of the band and pointing at them, he continued): And so you also will be treated by them before long. . . . Remember, this day your war-chief, your friendly counsellor, Pachganuntschi, has warned you to beware of such friends as these! I know the W'kqonzi-kon'uk (Big Knives), they are not to be trusted!"

On the eighth day of the Crow

Moon (March, 1782), exactly ten moons after this moving speech was delivered by the prophetic Chief of the Lenni Lenape nation, there was perpetrated one of the cruelest, bloodiest, vilest of all massacres ever committed upon this continent.

A company of American Militia under the leadership of Colonel Williamson were the ones responsible for this almost unbelievable and grossly inhuman crime. They came forth as friends, and as helpers, as fellow Christians, but after cleverly depriving the Indians of their firearms and other weapons of defense. They packed them into a building and killed the Christian Indians, one by one, as they knelt down to pray to the white man's God. The women and the little children met the same fate as the men. Twenty-seven women, thirty-four innocent little children, and twenty-nine men in all were killed.

This is what that ninety law-abiding, peaceful, industrious, Christian members of the Lenni Lenape nation were murdered in cold blood at GNADENHUTTEN, Ohio, and all of their belongings confiscated.

The famous peace-maker and Delaware Indian statesman, Chief Isaac Glikikikan was among the ninety of the slain. Trusting in their adopted faith to the very end, these martyred children of the Lenni Lenape found, at last, the peaceful resting place for departed souls—where all are equal as sons and daughters of the Eternal Spirit.

Being a descendant of this same stock of Lenni Lenape people, it is impossible for me not to regret that providence failed to send a strong party of avenging warriors to follow the blood-stained trail of these vile white savages, and mete out to them a punishment that would be a fit compensation for their deeds of treachery and violence!

I Have Spoken.

## Indian Affairs Advisory Council

**MELENA, Mont.**—A 16-member advisory council on Indian affairs has been established in Montana to advise K. W. Bergan, state Indian affairs co-ordinator, on policy, Gov. John W. Bonner has announced.

Bonner said he believes Montana is the only state with such a council. Members include Thomas Main, member of the Fort Belknap reservation tribal council, chairman; Robert Yellowtail, former superintendent of the Crow Indian reservation, first vice-chairman; Leo Kennedy of the Blackfoot reservation at Browning, second vice-chairman, and Fred Beazley of Billings, secretary-treasurer.

The council will meet in Helena November 26-27 to discuss taxation, welfare work, health programs, housing and sale of heirship lands.

Quick settlement of all Indian claims before courts on their merits; bringing Indian education standards up to date; reducing the amount of federal supervision; starting a rehabilitation program that has been worked out by Indians and state agencies.

## Tribute to Arnold C. Moses of Oshweken

By **BIG WHITE OWL**

**T**HE Indians of Canada have lost a wise and good leader in the death of Arnold C. Moses at Oshweken, Ontario. He was a faithful and loyal servant of his people. He had many friends and no enemies. He was an eloquent orator, a good business man, and a good Delaware Indian.

During his confinement in St. Michael's hospital in Toronto for special observation and diagnosis, I had the pleasure of visiting with him there a number of times and I had a short talk with him on each occasion. Mr. Moses impressed me as a kindly, friendly, courteous man, who carried his dignity very gracefully. He was "A Real Man," well versed on all present day Indian affairs.

Truly, he gave his life for the welfare of all Indian people. It was the stress and strain of the long legal battle between the Six Nations and the Federal government over their claim on the defunct Grand River Navigation Company, and his contribution in presenting a brief and offering suggestions re: the recent amendment of the Indian Act of Canada that sapped his strength and health beyond repair. He told me that he was not entirely pleased with the "so-called New Indian Act." He said: "It could not be called—A Magna Carta of the Indians." He was deeply grieved, even a little bit bitter, over the fact that a more united effort to delay its adoption couldn't be effected. This strain and worry was too much for him and it completely undermined his health but he kept right on doing his clerical duties as Secretary of the Six Nations Indian Council until he became too ill to get out of his bed. He was elected Chief Councillor or Head Chief of the Iroquois Six Nations for the year 1949 and 1950, and he was thankful to have attained the highest possible honor that may be conferred upon a Lenni Lenape (Delaware Indian) by the great Iroquois nation.

The last day I saw him alive he was very happy because he was going back to the Reserve Hospital, and because he had received a letter from his Superintendent granting him indefinite leave with pay. When I left him that day I was informed it would take just a few weeks of complete rest for him to regain his good health again.

But, now he has gone from this world forever, but somewhere in the bounds of the infinite, in that mighty hunting grounds of eternity, we shall meet him again!

The following is a tribute by The Brantford Expositor:

"Arnold C. Moses, secretary of the Six Nations Indian Council, died on Sunday, 5 a.m., Aug. 26th, 1951, in the Lady Willingdon Hospital at Oshweken, Ontario, in his 54th year.

"For the last five years he had been active in Indian council affairs, and often was chief spokesman for the Six Nations during the recent revision of the Indian Act and the Indian's suit against the federal government in the Grand River Navigation Company claim.

"Mr. Moses served as councillor for several years and was Chief Councillor for 1949-50 term. About eight months ago he succeeded Mr. William F. Powless as secretary of the council.

"He made numerous trips to Ottawa and other Ontario centres to seek a just revision of the Indian Act which recently went into effect.

"Born in 1898, Mr. Moses was a member of the Delaware tribe. In 1915, at the age of 17, he joined the Canadian Army, going overseas with the 114th Battalion. In 1919, after three years and three months service in France and Britain, he was retired from the Royal Canadian Engineers with the rank of Lieutenant.

"He was the only Indian to become a signaller during the First World War. Mr. Moses was a member of the Indian War Veterans' Association and a member of the Hamilton branch of the Canadian Legion. This year (1951) was the first time he had missed the annual "Warriors' Day" parade at the Canadian National Exhibition.

"On Saturday, August 25th, 1951, when his fellow war veterans marched in the Warriors' Day parade, he was sadly missed as the Indian war veterans paraded with Brigadier O. M. Martin, a Six Nations son, in command. The Indian veterans group led all Canadian Legion units in the parade, the Legion section marching to music of the Six Nations Indian Band.

"A member of St. Peter's Anglican Church, Mr. Moses was prominent in church affairs on the reservation. The funeral will be held from the church Wednesday after-

noon. He is resting until then at Mott Brothers Funeral Home, Hagersville, Ont.

"Surviving besides his widow, the former Frederica Sero, are three daughters, Mrs. John (Dorothy) Farmer, Detroit; Mrs. Calvin (Isabelle) Flamm, Detroit, and Miss F. Joyce Moses, at home."

The following is a personal tribute by Lt.-Col. E. P. Randle, Supt. of Six Nations Indian Lands:

"The Six Nations people in particular and the Indian people generally across the Dominion, can ill-afford to lose the leadership of a man of the calibre of Mr. Arnold C. Moses. He was always deeply concerned for the well being and happiness of his people. Mr. Moses always kept himself informed over all matters affecting their interests and during the prolonged discussions over the revision of the Indian Act, proved himself to be a forceful, eloquent, but courteous leader of his people, doing all in his power to defend the rights and obtain justice for his own and all Indian people.

"Apart from his own family and friends, the staff of this office will miss his pleasant and ready co-operation and his helpfulness in discussing many problems generally of (or pertaining to) Indian affairs."

The following is a tribute by Canada's Telephone City, Brantford, Ontario, Canada:

"Word of the death of Arnold C. Moses, secretary of the Six Nations Indian Council, has been received with regret not only by the Indian people but by their neighbors beyond the reservations.

"As councillor, chief councillor and secretary, he was zealous and conscientious in the performance of his duties. Perhaps his most noteworthy single achievement as a public figure was his co-ordinating work in connection with the offering of suggestions relative to the amendment of the Indian Act. It was largely through his sincere and persuasive efforts, a conclave of Indian leaders concurred, without qualification, in a Brief presented by the Six Nations Council. He was also prominent, of course, in litigation between the Indians and the Federal Government in the matter of the Indians' claims arising out of the long-drawn-out case of the Grand River Navigation

(Continued on Page 10)

# West Coast Indians

By THOMAS SHEWISH

I wish to thank the people that are interested in the organization, which is their own organization. Let me say to you, my friends, that as long as you are Indian under the Indian Act the Organization is yours and fighting for your rights but some of us do not seem to understand what the Organization is doing for the Indian race. This may be because there has been false report about your Organization and I do know that some of the West Coast branches believed such report, but thanks be to God that such reports do not come any more.

Now, coming to the point, why I have written this letter to you, my people. Someone has asked me when the test case on Indian taxation will take place. I have been told by our Vancouver office that the test case will take place at Vancouver on December 5 of this year and I do hope that my West Coast friends will do all they can to help the Organization. They need your support and in the end you will not be sorry that you supported them when it was so badly needed. As I have said before, this is your Organization, it is Indian Organization.

My friends, I may not write to you for quite a while so in this letter I wish to add a word of Christmas Cheer for, as the saying is, Christmas is just around the corner.

Sometimes I wonder if we do understand what Christmas means to the world. Does it mean that we have to celebrate Christmas by drinking whisky and making fools of ourselves? No, my friends, it means more than that.

Let us each remember that another year will soon pass and a new year will appear and we all certainly desire it to be a happy, a joyous one.

Friends, let me tell you that it can be a happy, a joyous new year if we only follow the Divine recipe.

Some of you may ask, "How can such a thing possibly be?" Because the Lord is superior to all circumstances and substance of happiness and joy, and desires to make everyone happy.

My friends, let me tell you that it is only because a person does not act upon His word that he or she is unhappy and joyless. Let us take for example the person burdened with the load of many and varied sins. Friends, let me tell you that for that person there is forgiveness and forgiveness cer-

tainly makes one happy and joyful so do not expect to have a happy and joyful new year if you refuse the forgiveness of sins.

Friends, that joy is yours to enjoy here, now, as well as in eternity. Let us each one have a joyful new year through our Lord Jesus Christ. If circumstances ever threaten to disquiet the believer, let us each one remember the words of the Psalmist: "Why art thou cast down O my soul? and why art thou disquieted within me? Hope in God."

Nearly two thousand years ago, the wise men followed the star to Bethlehem to the greatest gift that ever was given to mankind, even Jesus Christ in whom we have eternal life.

We Indians today learn that wise men have come from all over the world and discovered the atomic energy, the greatest power ever given to mankind. Sometimes I wonder if man will use it as a blessing by allowing the love of God to rule in his heart, or is jealousy, hate and greed going to rule?

Let not one of us forget that Jesus said "I am the way the truth and the life," and friends, let us all remember that the Native Brotherhood is built upon the Rock Christ Jesus, and let us each one do all we can to help the Native Brotherhood which is fighting for the rights of the Indians.

## IN MANITOBA

# Indians May Enter Pubs

WINNIPEG, Nov. 9.—Manitoba Indians can look forward to entering beer parlors.

In a straw vote today the special legislative committee studying administration and enforcement of the Liquor Act voted 14-2 in favor of amending the act to allow Indians to be served beer in public places.

The federal government recently passed enabling legislation permitting provinces to change liquor laws regarding Indian exclusion from beer parlors.

## "Getting Out of the Muck"

The Native Voice.  
Dear Friend Maisie:

Just a few lines to let you know that we all wish you happiness in your new life.

Somehow, we won't get used to it overnight. We never realized how much you meant to us; now we know that we love you very much.

Well, Maisie, we are getting out of the muck we were in little by little. We have about eight new houses finished and we have a new school to be proud of and also a beautiful new church.

Most of all, we are all so thankful for the water reserve that was erected for our use. The main pipes have been laid through the village. Now we will be able to drink good spring water all year through.

We thank you especially and all those who helped to bring us a better living.

Thank you and good luck. God bless and keep you in good health and good spirits. Love from all the family.

Your friends,  
Mr. and Mrs. Adona Antoine  
Fort St. James, B.C.

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# Martin Martin Chief of the Bear Clan

PHOEBE ERSKINE MacKELLAR  
 visit to Oka Mohawk Reserve, Quebec, I was  
 ding my friend Chief Martin Martin at home.  
 les members of his family, was Chief Simons.  
 hereditary Chief of the Bear Clan, while Mr.  
 e same honored position in the Turtle Clan.

typical Mohawks  
 eration who feel  
 r people should  
 in the past. The  
 t up at home,  
 English is learned  
 that the teachers  
 schools, one on  
 other in the vil-  
 of their own peo-  
 o schools on the  
 that are entire-  
 hawks. This has  
 Oka in the past.  
 els that Indian  
 easier for the  
 the gap between  
 the whiteman's lan-  
 ners too are more  
 h the children,  
 tter co-operation.  
 education avail-  
 dchildren inad-  
 nothing beyond  
 able to Oka In-  
 the Protestant

There have been many land  
 troubles in Oka over the years.  
 These go back to the first treaties  
 with the White man which, Chief  
 Martin claims, were before the  
 British conquest. He feels strong-  
 ly that the "Government" has no  
 right to make changes. He is op-  
 posed to his people being given the  
 vote, as from past experience he  
 looks on it as a White-man's trick  
 to get the land away from them.  
 He rolled out the familiar phrases:  
 "As long as grass grows and wa-  
 ter flows, and the sun stands in  
 the sky, the treaties will hold."

Chief Martin visited Ottawa re-  
 cently with his complaints. As he  
 is not a recognized chief in the  
 eyes of the government, Mr. Harris  
 did not have time to see him. How-  
 ever, he assured me that he had  
 been treated with politeness by a  
 deputy, though he considers his  
 visit a wasted effort.

One of the things Chief Martin  
 strongly advocates is the removal  
 of hotels and beer parlors from  
 the village of Oka, which to his way  
 of thinking is part of the Reserve.  
 He is not in favor of the relaxation  
 of the liquor laws for Indians.

Chief Martin is proud to think  
 that his ancestors fought at Quebec  
 on the side of the British, and  
 showed General Wolf the way up  
 the steep cliff in the dark before  
 the battle on the Plains of Abra-  
 ham. He feels his people have not  
 been amply rewarded for their  
 services. Next he related a saga  
 of the first White men to be seen  
 on the East Coast of America. I  
 recognized the story as of "Lenni  
 Lenape" origin.

"The Indians saw a strange ca-  
 noe. They discovered it to be full  
 of pale-faced people who were in  
 rags and about to die from starva-  
 tion. The Indians were sorry for  
 them. They welcomed them with  
 open arms, and gave them food  
 and clothing. The White-Men ap-  
 parently thought the Indians had  
 given them their land as well, for  
 ever since that time the White  
 Man has considered the continent  
 his. Chief Martin ended with the  
 sardonic observation: "It would  
 have been better to have let the  
 White-Men die!"

\* Editor's Note: See March, 1950  
 issue of "The Native Voice" for the  
 story of "The White Winged Ca-  
 noe."



**LOVER LEAF.**  
*Tasty Snacks*  
  
**PERFECTION IN SEAFOODS**

# Philip Meets MLA Calder

VICTORIA, October 23.—Prince Philip showed a keen interest in British Columbia's only native Indian MLA when he visited the Legislature Monday.

Frank Calder, 36, full-blooded Indian from Atlin, attracted the Duke's attention instantly.

"Where are you from?" Philip asked.

"Atlin," answered the young MLA.

Then the Duke wanted to know where that was. When Mr. Calder told him it was just below the Yukon border, he quoted the Duke as saying, "It must be cold up there."

"It is slightly," the MLA replied.

# Indians of Province Dance For Royalty

VICTORIA, Oct. 23.—The royalty of England and the Indian nobility of British Columbia faced each other across a small patch of green grass in Thunderbird Park today.

The skin drums thumped, the faint undulating song of the coast native was whirled about by a cold, wet wind and the little brown children from the Catholic school cheered.

The Indians' salute to Princess Elizabeth and Prince Philip lasted only a little more than 20 minutes but in that time the thousands of spectators caught glimpses of some things very old and some things very new and a few peculiar combinations of both.

The royal couple sat in a long frame stand, facing the grotesque totem poles of the park. Prince Philip, smiling, clapping and obviously very interested, wore his naval uniform. The Princess, huddled in her fur coat, looked cold and a little tired.

The Indian chiefs sat on wood benches strung on the grass, about 20 yards from the royal pair, and there wasn't a feather showing among them. They wore blue serge suits, bowler hats and fedoras and polished black shoes.

One of them, hereditary chief Baptiste Paul who wrestles as "Chief Thunderbird," wore an Anthony Eden hat which he bought last spring in Britain while making a tour of the UK mat circuit.

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# Short Season for Fall Fishing

By AUGUST MURPHY  
Friendly Cove, Nootka, B.C.

Right after the Fishery Department closed the season for chum salmon purse seining here at Nootka Sound, I was among the many sad faces.

All that were faithfully believing to fish in one fishing area were stricken dumbfounded at what the fish guardian did there, gave the fishermen a slim chance of two weeks, eight days open. Out of this 8 days open to fishing, there was only 5 days of good weather to catch fish and 3 days unfavorable, heavy rain, southeast storms that did not permit the fish to show up.

The natural guardian of the fish sure came along in the right time to see the first run get a good chance of going up to their spawning grounds. Of course, this does not apply to all the creeks and rivers for some are early and some are as late as the end of November.

At this present day, the first run of dog salmon are enjoying digging gravel beds in the creeks and burying their good eggs. And the second run is playing in the Sound and will be ready to go up the creeks and rivers when the next rain storm comes along. But, how are we going to protect the first run of salmon eggs?

The second run of salmon will sure do some damage to the first run's eggs, by going in where the eggs were nicely covered up. They will dig down and uncover the eggs. Some eggs will sure be spoiled and some can be saved.

If only we keep those fool ducks and seagulls off the spawning grounds most eggs can be hatched.

I am apt to say this, the ducks and the seagulls are all in readiness to enjoy their feasting on the spoils and good eggs. When the time comes, you can hear their natural songs and laughter while the Nootka Sound purse seine fishermen are down-hearted with a sad look on their faces, knowing what's coming to them in the hard old winter. No doubt the most hard-up will be most affected.

As I have been among the unfortunate fishermen, I overheard them saying, "The Fishery Department has sure fooled me. Now I am deeper in the hole with heavy debts with the company." Others said, "I don't know what to do. I am only interested in fishing and the old winter does not often permit us to go out fishing for ling cod."

All this has made me think of what should be done, that it should not happen again in the future.

To the West Coast chiefs and men of goodwill, I wish to say this: Most of you know that I have carried on public speaking among you.

So, please let me advise you and let me say that we Indians of B.C. are under the democratic laws and rules of Canada, as we can have a voice to say or make proposals suitable for our rights.

Now chiefs and men of different tribes, make up your minds that we call for a meeting in one of our villages. You can easily communicate with each other by radio-phone or by letter. This should be done before the Native Brotherhood convention.

When our problems are discussed and officially made resolutions, then we can approach the Native Brotherhood with our problems

and the officials of the organization will help us to have, our problems go through the proper channels.

In our meetings we can also bring out on the floor the supporting of

our organization, and I know many of you young men have good ideas, and many of you have good reasons to object to the Fisheries regulations, and many more good prob-

lems can be put before the meetings.

My own opinions are always open to the people and now I have said all.

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REMEMBER this arrangement must be completed before November 30, 1951 and that after that date it is the intention of B.C.H.I.S. to ENFORCE PAYMENT OF ALL ARREARS in any manner permitted by the Act, without further delay.

INSTRUCTIONS RE FORM: Complete this form and mail it to the Commissioner, B.C.H.I.S., Victoria, together with a cheque or money order for one year's premium, giving coverage up to June 30, 1952 (\$30. for a single person, \$42. for a person with one or more dependents). If you have not previously registered or do not know your registration number, write to B.C.H.I.S. for a registration form. You will be eligible for benefits 14 days after you make your payment of one year's premium.

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- (3) I will be notified of the amount of my arrears and will be sent a schedule of my instalment payments.

Date \_\_\_\_\_ Signed \_\_\_\_\_



## Dr. Kelly States Case of His People

# Long Native Struggle for Equal Rights

The long struggle of the native Indians for equal rights and Canadian citizenship, was the topic of an address given by Dr. Peter Kelly at a meeting of Campbell River Parent-Teacher Association recently.

Born in the Queen Charlotte Islands as a member of the Haida tribe, Dr. Kelly was ordained in the Methodist Church, and now is in charge of the United Church at Cumberland, V.I. He has long been active in championing the causes of Coast Indians and fostering a better understanding between his people and the white race.

In tracing the development of B.C., Dr. Kelly pointed out that, following the Fraser Valley gold rush, the coast developed very quickly. His people, he said, therefore had to try and adjust themselves just as quickly to the ways of white civilization.

In the early stages of colonization, there were necessarily clashes and bloodshed, Dr. Kelly stated. A certain amount of this was due to the fact that the early arrivals were adventurers and exploiters. Fortunately, behind them came the serious thinking people to explore and settle.

He explained that the Indian tribes on the coast never united, each tribe standing alone under the supreme rule of its chief. There had been no thought of kinship among the tribes, he said, therefore no united resistance.

When settlement started, Dr. Kelly said, hundreds of canoes from all bands journeyed to Victoria and Vancouver to see what was going on. Stressing how they were not prepared for such a sudden rub with civilization, he stated that hundreds died from smallpox which had not existed on the coast before.

Dr. Kelly told how dozens of canoes from his tribe in the Queen Charlottes had journeyed southward, and how few had made their

way home. Canoe after canoe was dropped from the expedition as the dread disease took its toll, he said.

Dr. Kelly praised the work of the early missionaries in bringing about a better understanding between the two races. He said their teachings helped the native people take heart and face the future through education and friendship.

Dr. Kelly said that, in 1911, a delegation of Indians had appeared before the Premier of the Province requesting civil rights for their people. A member of that delegation, Dr. Kelly said they had received a very courteous hearing, but nothing came of it.

It took many more years, he said, before the Government became aware that there were 27,000 persons in B.C. who had no ballot and no way of expressing their views.

It was not until 1946, Dr. Kelly recalled, that steps were taken to make revisions in the Indian Act which had existed since 1874. And it wasn't until the present government was in power that the Indian people had the right to vote.

Dr. Kelly said that he had been asked to Ottawa four times during this development to contribute what he could in the way of advice. He said that the revised Indian Act finally came into being last September 4.

Also, he said, the School Act had been revised so that Indian children were now permitted to attend public schools. Previously, their attendance had been at the discretion of each school board, he pointed out.

He foresaw this development as a vital factor in bringing about a better understanding between the two races.

He believed that the old Indian Act had removed all responsibility from his people. "If you treat people with parental care all the time, they start to lose their backbone," he said. He felt they would have advanced further if more initiative had been allowed them.

Speaking briefly on the liquor

question, Dr. Kelly foresaw the day when Indians could have equal consideration under the law. It would be a matter of realizing equal responsibility, he said.

He jokingly quoted the recent words of a magistrate who said: "there's nothing worse than a drunken Indian, except a drunken white man."

Dr. Kelly said he was grateful for the feeling of friendship that prevailed today, citing Campbell River as an example. He suggested a helping hand—not a patronizing one, a friendly hand to help the Indians find their place in society.

Mrs. E. J. Ariss, president, thanked Dr. Kelly for his informative address.

Following the address by Dr. Peter Kelly, three Indian ladies sang "Oh What a Friend We Have in Jesus" in their native tongue, accompanied by Mrs. V. W. Sloan at the piano. Singers were Mrs. J. Ferry, Mrs. M. Drake and Mrs. Tom Price, Jr.

A display of Indian handicraft had been arranged by Mrs. R. F. Yeatman. Most of the carving work was that of Mr. Sam Henderson, of

the Spit. One of his works, a carved totem ashtray, was presented to Princess Elizabeth and Prince Philip when they were in Victoria, by Chief Andy Frank of the Comox Band.

## Book Review

### Indians of Today

By MARION E. GRIDLEY

There are those who still believe that the Indian people are intellectually inferior because of race. Or that a single generation is not time enough to move from one culture into another. Or that Indians cannot achieve or progress.

This book—the only one of its kind on the Indian—provides challenging proof that Indians do not, and should not, remain a people set apart from the main flow of American life.

Foreword by Ruth Muskrat Bronson. Listing of Indian organizations.

List price \$3.00. Limited edition. Special price of \$1.50 on orders placed directly through the Indian Council Fire, and not through a book store.

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# Tribe To Get Little Money From Pacts

WASHINGTON.—The house appropriations committee last month approved a \$385,000 appropriation to pay some 60,000 Choctaw Indians for treaty claims going back to 1805.

## Arnold Moses

(Continued from Page 5)

Company. Add his distinguished record as a soldier in the First World War, his active support of his church (St. Peter's Anglican) and his other services to the community, and it can be appreciated that his loss will be deeply felt."

The following is a personal tribute by Brigadier O. M. Martin, presiding Magistrate of York County, formerly a member of the Mohawk tribe of the Six Nations Indian Confederacy. He said:

"Arnold Moses was a good Canadian and a good Indian. Those of us who knew him will remember him as one who led the way. As a young man he served his country well as a soldier overseas during the First World War. After the hostilities ended he continued in the service of his country as an officer of The Haldimand Rifles in command of a platoon in the all-Indian Company of that Regiment.

"He lived close to the soil on his well managed farm on the Six Nations Reserve, gave his children a good education, and was a leader among the people not only in his own community but in the County, in the Church and in the Province, where he took an active and leading part in Canadian political thought. He worked hard and untiringly to help the cause of the Indian people believing that they would again take their rightful place as citizens of Canada.

"Our country and the Indian people have lost a faithful friend. His example has done much to show us the way—LET US FOLLOW IT!"

EDITOR'S NOTE: In the latter part of the 17th century when the Lenni Lenape (Delaware Indians) came to Canada, two or three hundred of them were allotted a strip of territory near the Six Nations lands where some of them may be found even today, living peacefully with their Iroquois brothers.

The Bureau of Indian Affairs wants to spend more than \$34,000 to handle the disbursement of sums ranging from \$2 to \$17 to each Choctaw, or his heirs.

Rep. Michael J. Kirwan (D-Ohio), chairman of the house subcommittee on department of the interior appropriations, thinks the smallness of the payments reflect unfavorably on congress.

"I would hate to be in this Indian village or reservation out in Oklahoma when they get their two bucks from the government," Kirwan observed.

With all the rest of the world getting four or five billions, the Indians will want to know if they are not as good as Koreans, or somebody else, he explained.

Kirwan elicited testimony from W. B. Greenwood, executive office of the Indian affairs bureau that it would cost the government \$20,000 to give away \$150,000 next year, and another \$30,000 to "get rid of the other \$200,000 the Choctaws have been promised."

The Indians had an election last May on whether to approve commutation of treaties signed in 1805 and 1820. Of the 5,339 ballots cast, 3,391 were in favor of commutation; 213, against, and 1,195 non-committal.

Under the treaties, the Choctaws received \$10,500 a year in perpetuity for "light horsemen, blacksmiths, education and the purchase of iron and steel." Since blacksmiths and light horsemen are not needed, the money has been going into the rehabilitation of the more needy Choctaws.

The U.S. decided to offer the Indians a lump-sum settlement, instead of the annual appropriations if the Choctaws were agreeable.

"What can \$2 buy an Indian on a Saturday night?" Kirwan wanted to know.

## "Just a Line"

Icee Blue Eagle is a famous Indian painter. His pictures are in many collections here and abroad. He has been an inspiration to many Indian painters, teaching at Bacone College several years, also other schools. I will send you a story about him later and a good picture. He is a very good friend of mine.

JIMALEE BURTON,  
Tulsa, Okla.

## 25 INDIAN TEEN AGERS SEEK COLLEGE ADVICE

SALT LAKE CITY.—Twenty-five Indian teen-agers called on university experts one day in October to help them answer the question: Shall we go to college?

It's part of the improvement program undertaken at the Uintah-Ouray Indian reservation in eastern Utah with funds won in a lawsuit against the federal government.

Courts ruled the Indians were entitled to \$33,000,000 in payment for land taken from their ancestors. Tribal leaders decided to use \$17,000,000 to improve living conditions of the Indians. Included was a program of higher education.

## NOT ENOUGH B.C. NEWS

RR. 2, Ladysmith, B.C.,  
Editor, Native Voice,  
Vancouver, B.C.

Dear Mrs. Moore: Re the enclosed request for a continuance of my subscription to your effort on behalf of our American Indian fellow men, I might say I have long been interested in their welfare, or should I say desirous of having them placed on a social, economic and citizen level with the so-called white citizens. I am enclosing a further subscription for one year.

I feel that we need more articles pertaining to our own B.C. Indians to make the magazine more interesting. I note a tendency for you to go far afield too often. I think I can see where it would be quite impossible for you to run your paper on what may be called "local lines," in fact that is not the purpose for which you publish it. You desire to further the interests of all Indians. I realize that. So do we all. I think, nevertheless, I feel we should have more items from our own B.C. chaps.

I felt you would like to have these few remarks. I trust you will consider them constructive.

Wishing you success in your efforts, I assure you of my interest in support of same.

FRANK C. HIGHFIELD

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## Notes from the Office

### WILLIAM GLADSTONE DIES

We regret to announce the death of William Gladstone, the beloved son of Mr. and Mrs. Caleb Williams of Bella Bella who died suddenly in Vancouver. Mr. and Mrs. Williams left with the body for Bella Bella where Mr. Gladstone was buried. The Native Voice extends deepest sympathy to Mr. and Mrs. Caleb Williams, his parents, and to his wife and family.

### ALBERNI NATIVES DANCE FOR ROYAL VISITORS

During the visit of their Royal Highnesses to Victoria, the Natives of Alberni put on a beautiful exhibition of their historical dances and presented gifts. Many notable Chiefs and their families came from all over the Island to welcome them and to express their loyalty to the Crown. Mr. Tommy Shewish promised to write for us and interpret the dances but up to the time of going to press, we have not yet heard from him. Tommy, we are terribly disappointed because only you can give us the full interpretation of these graceful and interesting dances. Maybe Tommy will do it for the next edition?—Eh, Tommy?

### NATIVE ROYALTY

We met the charming and much travelled Chief Thunderbird and renewed friendships with Chief and Mrs. Edward Joe, Mr. and Mrs. George Clutesi, Chief Shewish, Chief and Mrs. Andy Frank and many other famous Native families including Tommy Shewish. They came to pay their respects the charming representative of the Skeena Princes Antiquillibick who

travelled hundreds of miles to present a lovely brooch made from the gold of the Skeena many hundreds of years ago, an old family heirloom of the Princess. The Princess (Mrs. Laura Harris) and her daughter stayed at the Empress Hotel and were visited by many of our high Government officials such as the Honourable E. T. Kenney, the Provincial Secretary, the Honourable Mr. Strath, Minister of Education; Mrs. Tilly Ralston, M.L.A., and many others. The charming little lady and her pretty daughter won the hearts of everyone.

## Her Love Finds Concrete Expression

By

MILDRED VALLEY THORNTON

Claire Wallace, well known CBC radio personality, has a warm place in her heart for Indian people.

She is a tall, handsome woman with kind and generous impulses. Staunchly Canadian, her sympathies lie with our Native people who have won her respect and admiration. She is a forthright person who believes in actions as well as words and shows her interest in a very practical manner.

Her many friends on the Six Nations Reserve at Brantford, Ontario, have made her a Mohawk Princess in the tribe, giving her the name "Ga-go-wan-a-ye-na" which appropriately means "Loud Voice Heard in the Land".

For the ceremony making her a princess, Indians of the Oshwegan reservation wanted to roast an ox at the great feast that was customary on such occasions in the old days but oxen are hard to come by these days, so they had to compromise with a chicken dinner.

Claire in turn wanted to do something to show her appreciation of the honor that had been conferred upon her; she wished to do something that would be really useful to the Indians and decided to award an annual scholarship to an Indian child.

She discovered that when Indian children leave public school, few of them proceed into high school because of insufficient funds. Now, each year, the boy or girl from Six Nations Reserve who has had the highest marks during the year and is ambitious for higher education receives this scholarship.

The lucky child is chosen solely

on merit. He or she is brought to Toronto in the late summer, is officially welcomed over the air and has dinner in Claire's beautiful home.

She then takes the child shopping and buys a complete outfit of clothing down to the last detail. Everything needed for the coming year is provided. She then gives a big day at Toronto Exhibition and takes the youngster to a good movie. Sometimes the boy or girl stays all night at her home.

Then the child is sent to school with all provision made for his or her education during the ensuing years.

First child to reap the reward of Claire's generosity was a little

crippled boy, one of a family of nine. He had been a victim of polio but nevertheless had made highest marks during the year. He is now boarding in Toronto and going to college. In his spare time, he does fine-tooled leather work to earn extra money. He intends to teach school in order to finance his study of law later on.

The next student was a girl. Last year, another boy was chosen and this year it is a girl again.

And so it is that this great-hearted woman gives of her time, her means, and her love to the Indians in a definite and permanent enterprise, the effects of which will be felt for many years to come.

### Finds Each Issue More Interesting

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Dear Friends:

Enclosed please find \$1.50 for renewal of my subscription to "The Native Voice." Accept my thanks also for your thoughtfulness in continuing to send me the paper in spite of my negligence in renewing the subscription. I find each issue more interesting than the last, and wish you increasing success in your very important work.

With very best wishes, I remain,  
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(Miss) VIRGINIA STUART

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Dear Friends,—The enclosed \$2.00 is for renewal of my subscription for "The Native Voice." Please accept small amount over as a sign of my appreciation for your good work, and excuse my lateness in replying. I enjoy your paper very much.

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PAULA R. WERNER.

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# An Indian Thinks --- With Pride

By MICHAEL TWOVOICE

It often amuses me, when I am amongst white strangers, to have them look at me intently, quite unaware that I am observing them. As they gaze at my expressionless and impassive features, I know they wonder what goes on in an Indian's mind.

What does go on in an Indian's mind? I shall attempt to answer this question in part. Being an Indian of the Saulteaux tribe, I shall write about their chief interests. I have had a limited education, but I hope that this article may make not too dull reading. I shall not be pedantic in my phrasing. I shall try to show the mind of the Indian today. In endeavoring to do so, I hope to justify his proud nature.

I, for one, am proud to have been born an Indian. I take pride in our traditions and heritage as Canada's own children of nature. I am thankful that some of our Indians stand beside their pale-faced brothers as equals.

But, unfortunately, all Indians are not literate and we are faced with the stark realization that this era obliterates the old nomadic mode of living. The question of education arises and the great need of it in our everyday life. We are aware of its importance, knowing that it is essential to the progress and advancement of the Indian people.

However, it is worthy of note that some of our people are well educated. Some have learned ways of making a substantial living. These prominent Indians, many of them, are carrying the torch for the Indians as a whole, appealing for justice to the Canadian government for alleged violations of their Treaty rights. I admire these champions of our race and am impressed with the manner in which they carry their prestige and dignity inherited from a long succession of forebears.

## A Word About the Author

Michael Twovoice, the writer of this article, was born on the Convessor Indian Reserve in the District of Broadview, Saskatchewan, on October 30th, 1921. He attended the Lebrét Indian Industrial School at Lebrét, Saskatchewan, where he had a very good teacher in the person of Mr. M. J. Solomon. On leaving school, he was transferred to the Lizard Point Reserve at Rosburn, Manitoba. He has been quite active on the Reserve in respect to the revision of the Indian Act; so much so that he was appointed secretary by his Chief, Prince Astakeesic. He then was officially appointed assistant secretary to the Manitoba Indian Association. Only recently has he curtailed his activities, due to his admission to Brandon Sanatorium, where he is now cure-chasing. He expects to resume his activities on leaving the Sanatorium.

It may be of interest to relate briefly how some of these men laboured strenuously, without faltering, in spite of great handicaps and obstacles.

They had to contend with their fellow Indians. They had to bring about an understanding among them. This was in no way a small undertaking.

Then there was the still greater task of amalgamating the various Indian organizations across Canada to form a United National Indian organization, from which delegates might be chosen to act as representatives acceptable to all Indians. These could act with authority as an Indian emissary to carry their case to the Canadian government.

It is, however, not my intention to discuss here the attitude of the Indians fighting for their security and the promises made to them in the Treaties of 1871-74, neither is it my intention to criticize the Canadian government.

I do not intend to use this article as an instrument to bring out my firm convictions as to what should be added to or deleted from the proposed New Deal for our people.

But looking on from the sidelines, I can see what alarms the Indian in the new act. I believe that they

are right in fighting for their security and other humanitarian rights which, at this date, are not given. It is only just and fair that the Parliament of Canada should heed their plea. I feel sure that those who control our destinies are not negligent in these vital matters.

Unless some barriers which are hedging in the Indian of today, in matters of handling their own affairs, are broken down, and unless the way to further progress is opened to them, the Indian will not be assimilated in all phases of Canadian citizenship for some generations to come.

It is one of their greatest ambitions to be assimilated generally into all phases of Canadian life—social, political and economical. In this country, with its democratic principles and its great opportunities for achievement, they hope that they shall not be discriminated against or retarded in any way from attaining this ambition.

But we realize that before this

can be brought about, we must be sufficiently educated. There should be no hesitation on the part of the Indians themselves to make use of the opportunity of acquiring a good education which is now so liberally given them by the Department of Indian Affairs. It is the duty of the Indian parent to encourage and help his offspring to obtain the best education possible. Thus, through co-operation of both parents and children, our dream will be brought closer to realization.

It gladdens my Indian heart to visualize that future in which I may see my people working side by side with their palefaced brothers, making of this wonderful country a still greater Canada.

I think of the inevitable day when I shall have reached with my children the parting of the ways. But knowing well that they have been amply equipped to meet life's perplexities, I shall be comforted.

As they stand proudly on the threshold of their futures, I shall say to them, "Children, there lies your Canada, yours by heritage. Make use of its vast opportunities."

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