Imbert: I was interested in the village as it is today. You were saying... Who were you saying that, in your opinion, was mainly responsible for the village as it is today and in the past? How would you go about that?

Moon: Well, they build a tank up here. It probably was around 1918, 1919, when they built this water and they had running water at that time in the homes. And then they build, they put in a power plant and had electric lights at that time.

Imbert: That was before you came?

Moon: Well, I was just a boy. I was here then. And...
Imbert:   So they had electric lights and...

Moon:     They had electric lights and running water before
Campbell River ever had it.

Imbert:   That's very interesting?

Moon:     I've told them at Campbell River before. And then...

Imbert:   Yes. Well, that's very interesting. Of course,
you've seen Campbell River over there change.

Moon:     Yes.

Imbert:   When you first came and you looked across the water
here, when you were a boy just growing up here, what would you
see across there?

Moon:     Well, just the store and Willow's Hotel that was...
And the (name)'s home. That's just about where the telephone
office is now.

Imbert:   That's all you...

Moon:     Yeah.

Imbert:   That would be in the '30s?

Moon:     Yes. '25, 1925, in around there.

Imbert:   When did Campbell River begin to change?

Moon:     Well, the last fifteen years now it's really changed.

Imbert:   Since the War, I suppose?

Moon:     Yeah.

Imbert:   I suppose it grew a little bit before the War?

Moon:     Yeah, it started to grow a little, but right after
the War it really started to move.

Imbert:   Did the, has there been much change in the population
of the village during those years?

Moon:     Oh yes. It's grown a lot since that.

Imbert:   When you first came or...

Moon:     There were probably -- I couldn't say for sure -- it
could have been 150 people. Now it's... We're just about 300,
maybe two short of 300 last time.

Imbert:   And then new houses have been built?
Moon: Yes.

Imbert: In the Act, as it is now, as it might come, in other words as it's proposed, would there still be that restriction? That you are not free to...

Moon: Well, this is what we don't know. See, they haven't put everything in this pamphlet that they've sent out for us to study. And it's going to take a long time to decide what we want.

Imbert: Really, you can't make one ruling for all the bands.

Moon: No, no.

Imbert: Because each band is going to be capable, in its own way, of doing certain things, and others not so capable. But there should always be the opening when a band wants to take its own affairs completely into its hands. It should be a matter of course, really.

Moon: Yeah, well this is what they're talking about, that they'd give each band what they can do, or what they think they can do.

Imbert: Is there any attempt in the band to preserve the old knowledge and of the culture of the past? Is there any interest in this thing -- with the exception of a few older people, of course, like Mrs. (name) and so on, who are full of this sort of thing -- but take the people of your generation or the younger generation, the youngest generation? Is there really any interest in doing this?

Moon: Well, not really. Because, as I said before, when...

Imbert: Traditional dances?

Moon: Yes. My boy was one of them, my three daughters and all the other young girls, teenagers that's going to school is taught by the older people here, and they were trying to bring it back.

Imbert: This is very unusual and very interesting that teenagers should be...

Moon: Yeah, it's a club. Well, I think it's the High C's they call it.

Imbert: They don't want to do this necessarily for display to other people. They want to do it for their own...

Moon: Oh no, they went out, they went to... When they were raising the totem poles during the Centennial year, we went as far as Parksville with them. And they put on a little performance there. And they went to Comox, did the same thing.
Imbert: And these were all young people?

Moon: All teenagers.

Imbert: Singing the songs too?

Moon: No, they taped the songs, you see, because they couldn't bring, they couldn't take too many people with them.

Imbert: When they are here they...

Moon: They had a performance. The first performance they had was in the hall and they charged for it. Well, they make, the reason they started was to make money for themselves, for the church and different things that they done.

Imbert: And this is going to be something that's developing?

Moon: Well, whether it will keep going I don't know.

Imbert: Where do they get these... Who told them about them, who instructed them?

Moon: Well, Mrs. Nacknacken, she instructed them, and Mrs. Clara Dick she was the one who was the leader of them.

Imbert: This is very interesting. I suppose, though, apart from that is there any interest in the stories, the lore, the legends, the history?

Moon: Well, I think it's very little. Probably as we grow older I guess we get more interested in it, like myself. Old Chief Billy (name) used to tell me about things and now I'm trying to remember them, which at the time, when he told me, I wasn't quite interested. This is why I say Mr. Charlie Peters...

Imbert: But nothing has been taught in the schools -- for instance, Quathiaski Cove -- to all the kids about the background of the band here?

Moon: No, no.

Imbert: That's a big pity because it seems to me that now that there's been this integration in the schools, then that school's duty is to tell everybody, somehow make this part of their background. You've got to sort of go two ways. You've got to go out to meet people.

Moon: Yes. They had abolish everything and do it my way. See that's, that was the beginning. I think that's why we're having that little problem now.

Imbert: Yeah. They haven't really gotten around to...
Moon: You see, I've been told by different people... Like some of us say the other nations are wrong and we don't want to learn about their culture and their life. We just say we're right -- do it our way. We won't compromise and learn about their backgrounds. Until now, when you come today you want to learn about our history and our legends. Well, if this had happened many years ago I think they would have got lot more than what they got today. It would have been a wonderful thing to have.

(Break in tape)

Imbert: What about the people in the village? Is there any one main occupation at all?

Moon: Well, it's mainly fishing. That's what...

Imbert: That would be the company at Quathiaski Cove?

Moon: Yeah. Well that, and Canadian Fish, Nelson Brothers.

Imbert: Oh, anywhere on the Cove?

Moon: Yeah.

Imbert: And of course now there are others who have got other employment.

Moon: Yeah, in different things. Now our children is starting to leave because there's nothing here for them. They have to get out and...

Imbert: Well, there are opportunities outside and...

Moon: Yeah.

Imbert: And more and more qualified education. (Break in tape) Yes, you were saying about the bar.

Cornish: Yes, at the dances. It was amusing. The first dance they had here in the village we didn't know just what to expect. And one of the men came and what he was really trying to do was reassure me. I recognized this at the time and understood it more fully afterwards. To inform me that there would be a bar and that this was there because they found that this was the only way in which they could control the dance. These dances are by ticket admission. Anyone without a ticket is not admitted. Anyone who gets at all out of line or rowdy is asked to leave and they see that he leaves and doesn't return. And we have never -- I speak for my wife here -- have never been at a dance which has been better conducted or better run than the ones we've been at here. It's quite remarkable, not only for this village, because it's a village, but it's remarkable for any community, that they could handle it as well as they do.
Imbert: Is there still then quite an authority exercised by...? Who would they be exercised by?

Cornish: This would be by the recreation committee, which is an elected committee, and there's no inherited authority here at all. It's just recognized that these men are in charge and next year it might be some other man, although it tends generally to be the same group. And here again this is pretty normal.

Imbert: Is there any cleavage as in the white world between the teenagers and the older people now here? Is there a revolt in some case against the authorities?

Cornish: That again is difficult to answer, because my tendency would be to say yes and no. And I guess that's pretty general too. There are those who do rebel and those who don't.

Imbert: I was interested if there was any, whether it would take any special form, as further away from what the elders wanted to control or wanted to keep established in their culture, and so forth like that? Are they turning, are the young people turning away more than their parents did? Or are they turning back to it? Or is there sort of a...

Cornish: No. They're not turning back to it and I don't think they're turning away from it any more than their parents. I don't think they have anything to turn away from at this point. I don't think they're consciously turning away from anything. The schooling has a lot to do with this. They're integrated at a very early age and they don't feel, perhaps, the same need to turn away from something. They are what they are and they're stuck with it. And I think they can accept it. The Indian people are very accepting people. This is something I've noticed which is different from, perhaps, a comparable white community. They're more accepting of the rebellious youth than what the white people would be. They would tend to ostracize him or not to have too much to do with him. The Indian people let him go his own way, but they still accept him.

Imbert: Is there any language problem with the young people?

Cornish: In what way?

Imbert: In terms of the English language. This, in some of the villages, is a real problem -- that they're not given the proper schooling and their language is always against them. Particularly the dialect of English that they seem to know.

Cornish: I wouldn't think so here, no. Again, because they start their schooling they get a good basis in education, they get a good start in school. And also because their adults, the adults in the village, the parents, also speak very good English.
Imbert: This is a real problem in some places. This is discrimination...

Cornish: I could imagine so.

Imbert: ...and they complain that they're not taught properly.

Cornish: Yeah.

Imbert: And they're still...

Cornish: They couldn't...

Imbert: The kids are growing up speaking...

Cornish: They couldn't possibly have that complaint here, that objection here, that they're not taught properly. They have every opportunity and it's a good school. We were very pleased with it when we moved. And from an early age, kindergarten -- there are children going to kindergarten at the school from here -- and they have every opportunity and do receive a good grounding or basis in schooling. And I think more and more of them are continuing on in school. There a number of children in high school and some of them have very good records, have really excelled. And they're encouraged to do so and they're supported to do so by the teachers and the school system. Several awards have been won by children in the village.

Imbert: Are, have any of them been to university?

Cornish: Yes, there's one boy who fished a season who has gone back into his third year at university. I don't know just how many have been or whether very many have been to university. A good number, though, have gone out of the village and have made their mark in industry, business. They can point to a nurse, registered nurse, secretarial work of the highest order in Vancouver. This is not unusual at all.

Imbert: This is, of course the, I would say the extreme example, on one edge of the spectrum, so to speak, of the possibilities and...

Cornish: Yes.

Imbert: And it goes from a way back, I believe. In the first place, of course, I think the Kwakuitls are very vigorous, and rather like the Haidas in this respect. They were up and coming, and, I mean, they were fighters, that they had all kind of something in them.

Cornish: Oh, I think so. They were very aggressive and the story goes that the reason the first missionary came from Matlakatla, which was from the north, was because of these Indians here who were very aggressive. And he came primarily to tame them, to make the passage safe to the south. How true this is I don't know, but it's the story that has been told.
And this aggressiveness I think still shows in the progress that they've made.

Imbert: Is this the story the Indians would tell?

Cornish: Yes.

Imbert: This is interesting. I know that they maintained that they never were licked in battle by Haidas.

Cornish: That's right, and I've one or two laugh at this idea of the route of the Haidias, because they said that the Haidas were afraid to pass by here. And perhaps there's some validity here.

Imbert: Well, a lot of people are afraid of the Cape Mudge Indians too.

Cornish: That's right. Well, I think they're speaking of the Cape Mudge Indians when they refer to this.

Imbert: Well, the, this is very interesting. Who was that missionary? He came from... (phone rings)

Imbert: For my own purposes I'll just read something onto that. First Protestant teaching at Cape Mudge was established in 1878. Previous to that you say that they are two Catholic priests that came?

Cornish: That's the way the story goes anyway, that two Catholic priests were here before the Protestants, but were here very short time and they were unceremoniously positive on the other bank. (?)

Imbert: Yeah. I'd be interested to look up this record. As a matter of fact I can send you a copy, xerox copy of it. It's an old pencil diary of what happened and... Interesting to get the reaction of people here to it, to this kind of thing. Then in 1891 -- I suppose he was a more permanent missionary -- Mr. George Reed came. And Peter Kelly was here in 1918, 1919. He came up from Nanaimo -- they had a gap at that time. Yes, I was reading about it here, for approximately a year there was no minister in the village. People often asked Reverend P.R. Kelly to come to the village to perform marriage ceremonies. It does not go unmentioned that when Reverend Kelly travelled it was by bicycle from Nanaimo to Campbell River.

Cornish: And the roads weren't very good in those days.

Imbert: The roads couldn't have been very much, no. Then in 1919 Reverend R.C. Scott came to Cape Mudge and stayed until 1925. He was the first minister to start a choir, which consisted of old people, all men. Reverend Scott made trips up and down the coast stopping at lighthouses and camps to preach. He did all his travelling on a boat called I Will. He also formed the first group of elders, which we still have in our
church today. And he was an outstanding missionary at the time when they were in the formative period.

Cornish: He gave the church the organization and the structure, which has carried through. It's interesting in the village you...

Imbert: Let's put this on.

Cornish: It's interesting, in the village, that there's an unique situation in that you can't separate the church from the village and you can't separate the village community from the church. The stewards and the session members are the recreation committee members and the council members, and what affects one affects the other. And this is unique, because most communities there's a division here, and there isn't here. And I think almost without exception everyone in the village identifies with the church as their church. That doesn't mean to say that they all attend or that they all support it, but anyone say anything against it and it's their church.

Imbert: That's interesting because church here absolutely stepped into the structure of society that they had and filled that gap, the potlatch gap, really.

Cornish: Yes, I think so.

Imbert: And did it, it seems, with a minimum of conflict because that this was always a, not always, but in majority cases, such as problem to wrestle with the old, and the fight with the... And created many problems as it did away with it.

Cornish: Yes. I'm not sure just how the transition took place. I'm not, I'm quite sure that it wasn't without some conflict of course, and agonizing. But I think that Scott, certainly, from stories that I've heard and what people have said, had a great deal to do with this transitional period. And the formation of the session -- which is an elected body -- and so on certainly helped.

(END OF SIDE A)

(SIDE B)

Cornish: The change started to take place in the village. I suppose the closest you could come to it would be around 1920, beginning of the '20s, when several leaders emerged. One of these was a Chief Billy (name), of course, Johnny Gekite(?),

John Deck(?) who were outstanding men in their own right. And the fourth was an outsider, R.C. Scott, a noted missionary on the coast. And it would seem that these four men just seemed to have the type of qualities of leadership and they worked together and brought the people through what could have been a painful transitional period.
Imbert: That's when it started up. Till that time they just sort of drifted along then, to some extent?

Cornish: I think so, I think so.

Imbert: Chief Billy (name), of course, had his influence. I suppose it started way before that, because he...

Cornish: Oh yes, definitely.

Imbert: Not only was he brought up to be a chief, he was quite an old man when he died.

Cornish: Yes. He was, I believe, ninety-eight. This was in 1965 so he would have been born in 1867.

Imbert: So he would have been quite old in the '20s then.

Cornish: Yes, he would have been.

Imbert: Anything about, that you've learned about this transition, how it came about?

Cornish: No, not really. I think that it had something to do with the outlawing of the potlatch, which was a way of life that they had long been used to and they had to find another form, another means of governing, another means of obtaining status and so on, and all of the things that go with a society. And I would think that it was this transition that these men particularly helped.

Imbert: Of course the potlatch was outlawed in the nineteenth century, but it was on again/off again depending on the local authorities.

Cornish: That's right.

Imbert: I suppose they finally had to give up the old ways. The village today, how do you feel it compares with other villages that you've known? How does it relate to Campbell River and a number of little things like that that you could speak about? Does it have any special sort of qualities and so on?

Cornish: Well, the first impression that we had was that it wasn't like an Indian village -- certainly the Indian villages that we were used to on the Prairies and in other parts of B.C. that we had visited or even driven by. And even today it comes as something of a surprise occasionally when we're reminded that we live in a Indian village, because we ceased to think of it as an Indian village, rather just another village. And the people, I think, relate very well to Campbell River. They participate in activities in Campbell River such as bowling, have a very good soccer team -- they're involved in a soccer league. One of the men from the village is always refereeing the games. They integrate very well. There's been quite a bit
of intermarriage and I think this has helped immensely.

Imbert: The people here then feel that assimilation is the answer, do they?

Cornish: That would be rather difficult to answer. I'm not sure whether they would say that or not, because there is certainly a great deal of prejudice, even today. It's sort of the hidden type, which is sometimes the worst type and this works both ways. I'm not sure that all of them would say that assimilation was the thing. I think we would say perhaps cooperation might be a better word. Working together without any discrimination or differences, but yet at the same time retaining their identity as Indian people. They're not ashamed of being Indians and I don't think they want to suppress this at all.

Imbert: On the contrary they're probably proud of being Indian.

Cornish: I would think so. I would hope so.

Imbert: Is there any attempt with the younger people today to go back, preserve some of this culture, or are the younger people turning their backs on it?

Cornish: They've turned their backs on it. Not so much the young people, the young people's parents have already done this, I think. They don't seem to be interested in maintaining any of the skills, the crafts. They don't want to exploit these...

Imbert: They don't want to be professional Indians?

Cornish: No, they don't want to be professional Indians. They don't like to be reminded that they maybe should be professional Indians. And as a result most of the young people in the village cannot speak the language -- they may understand it to a certain degree but they can't speak it. And some of the older people, the middle-aged people also, well, they may understand it, some of them never use it or never speak it, and they're gradually losing it.

Imbert: Are they trying to, anybody amongst the younger people, endeavoring to retain something of the lore and the history of their background, or is that too being forgotten along with the crowd?

Cornish: It's being forgotten. The biggest way in which it's being forgotten, or one of the main reasons why it's being forgotten, is the complete integration of the schools, and this has been going on for some time. Just how many years I can't say, but they're completely integrated right from kindergarten right through high school and have been for some time. So these children, when they go to school, receive nothing in the
way of their own background or their native background. I personally feel this is a mistake. I think that we could integrate into the school curriculum something of the Indian's background, his history, his culture. And when, on occasion, something is mentioned or comes out about the Indians, then the Indian children -- or some of them, it has been reported -- really come alive, because this is talking about something which is very real and very meaningful to them. I think more could be done -- not from point of view of the Indians doing it, but our school systems doing it, to make them more aware. Not only the Indian children but the white children as well.

Imbert: Is there school here in the village?

Cornish: Not in the village. No, they all attend Quadra Island school. This is a completely integrated school. They did have a school here -- this is the building right here actually -- and up to a number of years ago they had grades one to four here, and then gradually they got rid of that too.

Imbert: I can see this is a very important thing, but I'm surprised that teachers are supposed to be imaginative people -- and many of them are not, of course. They don't seize this opportunity they have right here -- to make this part of their basic curriculum. Of course it's very difficult when you go to the Department of Education and so on. But I mean, there is certain leeway teachers have in this kind of thing. Is this true? I mean, do you find that in fact there's probably no reference to this specific Indian background here?

Cornish: I would think that generally this would be so. Now the individual teacher may make some reference to it, but I think it would be very slight and very seldom. I've seen or heard no evidence of it. And we have two children in the school and certainly they have reported nothing of this.

Imbert: What is their attitude towards this? How have they picked up... Did they pick up any of the background of these people here, and so on, in the time they've been here?

Cornish: Our children?

Imbert: Yes.

Cornish: No, they forget that they're playing with Indian children, and when they are reminded of it -- as they have been by some of their previous friends -- they're quite taken aback by how to reply to this, because they haven't any of the feeling that these children are different. An interesting thing happened, well, last winter, I guess. My oldest girl, who's eleven, received a letter from her friend in Saskatchewan. They had grown up together and had gone to school while we were, her father and I were at the Union College in Vancouver, so they knew each other. And she wanted to know how Sherolyn liked living with the Indians and how she
liked her Indian playmates. And Sherolyn was quite perturbed by this because she didn't know how to answer it. And finally after much thinking, and doing it on her own, she wrote back and pointed out that as far as she was concerned she couldn't see any difference between her Indian playmates and some of her playmates that she had in Vancouver, and in fact some of the Indian playmates were much better. And this bothered her for a little while because she couldn't find anything to hang a difference on.

Imbert: Is there some prejudice over in Campbell River still?

Cornish: Oh yes, there is. Yes, there is. This comes out in many different ways. People will say to me, "Well, you won't mind living there -- they're different." And this is to say, "Well, you know what Indians are like, but these aren't too bad, or these are okay." And this is, it comes out in many different ways. I think the people themselves feel it. On the other side of the coin, though, I think they often see it where it's not intended. Because when you're a little sensitive to it then you see it in places where it's not really existent.

So it's not the problem that it might be in other centres. I think intermarriage has helped this, and these men have the good record of... (telephone rings)

Imbert: And this sensitiveness, of course, is typical of the Negro situation too.

Cornish: Yes it is.

Imbert: I imagine it will just, we hope, quietly disappear, particularly from the economic point of view if the Indians themselves are given more and more important jobs in the economic sphere.

Cornish: Oh yes. The people here are, generally speaking, economically independent. They have a good record of fishing -- some of the best fishermen are in the village. There is something like eleven seine boat captains in the village; there's five or six seine boats owned by men in the village. And it's interesting that the crews are not all made up of Indian people, they are mixed crews. Some of the Indian people have white skippers and vice-versa, and they're respected for what they can do and their ability. And those who haven't the ability or won't stick with it don't have the jobs, and this applies for whites as well. And some of them have good records as loggers, their work.

Imbert: What is their attitude towards reserves as such?

Cornish: This is a very difficult thing not only for me to try to answer but for the Indians themselves to come with, because what's the alternative? And it's well and good for us to say that they should move off the reserve, but when you look at the location here, and the real estate, where could they get
property like this? Why should they move off? Or if the status of the reserve was changed, I'm not sure to what it would be changed. It's been said that maybe it would have a municipal status, but this would even then have to be a special municipal status, because it's not big enough to support itself as a municipality. I don't know just what the alternative would be. I think that eventually will in all probability have to pay land tax, and maybe this is the first step. And yet retain something of their property rights. This is a very involved thing.

Imbert: And once they begin to disintegrate and not live together, as such, then their culture is completely gone.

Cornish: That's right. That's right.

Imbert: And probably that will happen eventually. But I was talking to Ron and Faye Brown yesterday who sort of more or less agreed that the real thing is that their culture, just they have to be assimilated into the white man possibly, eventually in their own good time and their own way, and with full confidence in themselves -- their culture has to be assimilated into ours...

Cornish: That's right, yes.

Imbert: They were people that were here first, they were the people that, to my mind, brought the country alive with their life and their social things, and their legends and stories and everything else. This is our heritage too, really, because we've come to live here.

Cornish: Yes it is, yes.

Imbert: And this is really why I'm really flabbergasted that the educational system -- and I know this is so everywhere -- just doesn't seek this sort of thing.

Cornish: No, it doesn't take these things into consideration. Mind you, it's not only the Indians, although they would have prior claim to such in this. I think it's all the minority groups, especially on the Prairies with the Ukrainian people, have been there for years and years and years and have made a real contribution, and yet you nowhere find this in your school texts, or your school books.

Imbert: There is this difference, that we all of us have come to the Indian's land.

Cornish: Yes, that's right.

Imbert: Where the others are just one culture and another culture and another culture that came here.

Cornish: Oh yes, there's no question of this. It's just that I think we're robbing our culture.
Imbert: I think so, I think within the groups that are Ukranians... (Break in tape) Anything else that happened?

Cornish: Well, there is drinking. Certainly, I think it would compare very favorably with any typical -- whatever that is --

community in B.C. There is, or there are those who perhaps do drink to excess, but these would be in the minority.

Imbert: In other words it's not the problem, it is...?

Cornish: It's not, no it's not...

Imbert: It's no more problem for them than it is for the white man.

Cornish: That's right, that's right. In any community of comparable size you would have pretty well exactly the same ratio or proportion. And usually we think of Indian villages being in the reverse proportion and this isn't so. The way they run their New Year's dance, for instance, and other big dances here in the hall is quite an eye opener, because they keep very strict control. There's a bar, but it's controlled -- the men see that it's controlled; they sell tickets and when they...

(END OF SIDE B)
(END OF TAPE)