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Ha-Shilth-Sa

(West Coast for "interesting" news)

VOL. 1, NO. 13

POSTAGE PAID IN PORT ALBERNI, B.C. Second Class Mail Reg. No. 3381

NOVEMBER 14, 1974, PORT ALBERNI, B.C.

Housing for elders to get a face-lift

By JAN BROADLAND

Does a man or woman who has lived for 60 to 100 years on a reserve, in a certain way of life, have the right to stay there until they die, or would it make more sense to move them into a rest home in town where they would perhaps be better provided for?

This was the issue which David Spearing, of the Nanaimo architectural firm of Schulze, Spearing and Associates, labelled as "central and basic to all other reasoning" when the District Council sat down November 4 to consider the firm's report on the housing needs of old-age pensioners on reserves.

Mr. Spearing said that, based on interviews with more than 50 elders and another 50-plus people who cared about elders, it was his conclusion that the old people did indeed have the right to stay on in their own villages, and, moreover, that community life would suffer without them.

"If saving dollars was the

only important thing," he said, "then it would be beneficial to bring the elders into Port Alberni," to live in a rest home. But such a move would, he felt, take 10 years off the lives of the elders, because their whole existence centres on their families and friends on the reserves.

"As soon as you start taking the elders away from the family situation, the family starts breaking down," Mr. Spearing said, referring to the cultural, moral and spiritual leadership given by the older people. In many cases, too, the elders spend their days looking after the young children, leaving both parents free to go out and earn a living for the family.

Another point Mr. Spearing made was that each band now has its own distinct culture, but if contact is lost between the young and the elders, these cultural differences would gradually disappear.

He told the chiefs at the District meeting that he found the most important

thing in the elders' lives to be contact with people they knew, and being able to see the comings and goings in their villages. Elders are able to live actively by watching others, and it is important for them to see people they know and can care about, rather than watching strangers in town or actors on television.

Because of this, Mr. Spearing pointed out that an essential part of any housing design for old people on reserves is the placement of large windows, low enough for the elders to be able to see out while they are sitting down. Equally important is the placement of the units, as they should have a view of the most active part of the community, which in many cases is the wharf.

Special consideration should also be given to craftsmen, the Spearing report stated, by providing a room in each house where the man or woman would have excellent natural light,

plus a view of the community, so that they could be comfortable in pursuing their wood carving, basketwork, or beading. Extra space should also be provided for sleeping quarters for guests.

Mr. Spearing documented the need for three different kinds of housing for the elderly people, all of which would be provided right on the reserves: new self-contained units, with their own cooking facilities; new minimum care units, for people who wished to take advantage of a trained person to help them with cooking, cleaning, etc.; and repairs to existing houses which are still basically sound, so that some of the old people will not have to leave a house which has so many memories for them.

All of these units, Mr. Spearing stressed, would be individual houses, thus breaking away from the traditional pattern of old-

age housing which brought all the tenants into one building.

Based on the survey which his firm conducted during the summer, on reserves from Nitinat in the south to Kyuquot in the north, Mr. Spearing stated the following minimum requirements for old-age housing on the West Coast: 21 self-contained units (6 in Port Alberni, 4 in Ahousaht, 4 in Ucluelet, 4 in Nitinat, and 3 in Queens Cove), 20 minimum care units (8 in Port Alberni, 4 in Ahousaht, and 4 in Ucluelet, 2 in Nitinat and 2 in Queens Cove), and 20 existing houses which could be made comfortable by renovations.

The Spearing report has been approved by the District Council, with further work expected to commence as soon as funding is available. The firm of Schulze, Spearing and Associates was hired several months ago by the Council.

New committee works toward changes in the school system

"Capitalist systems have capitalist schools so capitalism survives, and socialist systems have socialist schools so they will survive. What we need now is to have Indian schools so that Indians will survive."

Speaking on Indian control of education, District Council chairman George Watts said in an interview recently that in order to develop education as the Indian people want to see it, it is necessary to start building from the foundation up. Renovating the present education system just will not work, he said.

What is needed is "an education system which is going to foster the development and existence of Indian people in this country."

George said he's "really enthusiastic about band level schools," such as the one at Nitinat, where the band is developing the curriculum to a large extent themselves, and is also hiring its own staff.

Band level decisions -- not provincial direction -- are responsible for the success of the school at Nitinat, the concept of which may be the key to the whole

idea of Indian control of education.

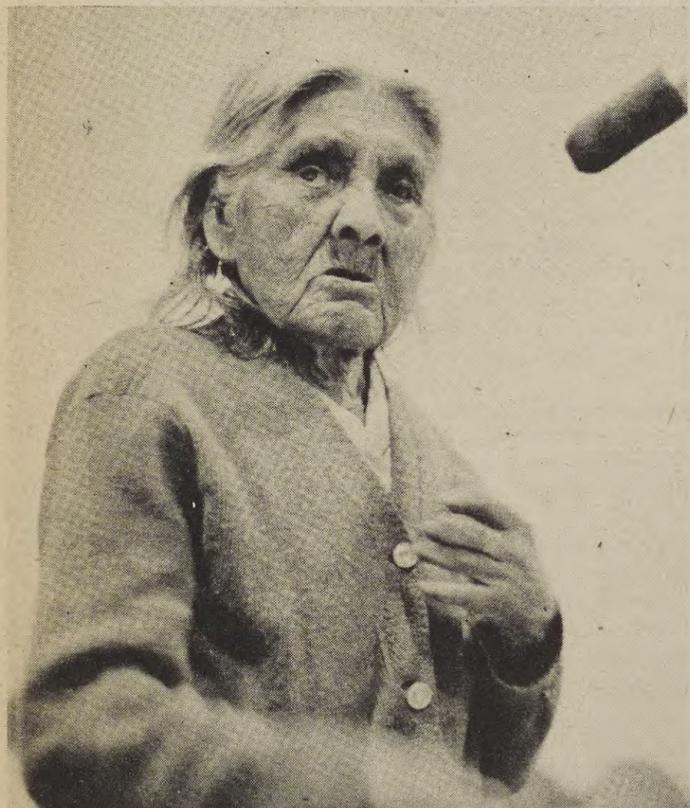
At the same time, however, the provincial government has begun to show its concern for the discouragingly high drop-out rate among Indian students, and has set up a "Minister's Committee on Indian Education" in an effort to find the reasons for this failure on the part of the public school system. This committee is meant to be "made up of Indians in B.C. who would represent and reflect the thinking of Indians in B.C.," according to the rough draft of a letter from Robert Sterling, coordinator of the committee.

Nine people presently are part of this group, including George Watts and Bill Wilson, both representing the Union of B.C. Indian Chiefs, two delegates from the B.C. Association of Non-Status Indians, three people from the B.C. Native Indian Teachers' Association and two community-level representatives.

In his letter, Mr. Sterling wrote: "there are some serious problems that exist within the provincial system and the fault is not all Indian!"

"Indian children and adults have the same intelligence, the same capabilities and potential as any person. If Indians are not being successful in schools or society, by all means let us find out why."

"Let us work as Indians to solve our own problems and if problems exist in schools let us seek to change those also!"



ELIZABETH GEORGE, 103-year-old Nootka Band member, spoke to a hushed audience at the West Coast District land claims meeting November 2 and 3 at Maht Mahs in Port Alberni. Speaking in the Indian language, she told the gathering what life used to be like for native people living on the Coast, before the white men came. "These foreigners envied the land so much that they came and outright stole the land," she said. "They broke one of our laws, that you cannot steal." (See also story, pages 8 and 9)

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HA-SHILTH-SA

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Editor: Jan Broadland

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Tailoring programs to suit the people

A young man who believes in getting to the heart of things has been hired recently as the new Program Co-ordinator for the Port Alberni Friendship Centre.

Norman Dennis, an Ohiat band member, began training October 1, after the position was left vacant by the resignation of Francis Amos. Right from the start, Norman set as his first priority the gathering of people's opinions about the

kinds of programs they would like to see happening at the Centre.

He began by directing his energy at the youth, and to further his opinion-gathering he made appointments to address groups of students at different schools in town. By the end of October he had visited ADSS, A.W. Neill, E.J. Dunn, Calgary, Eighth Avenue and Maquinna schools, with plans to meet the students and staff at the

remaining schools before Christmas.

The reactions he stirred up were positive ones, on the part of both teachers and youngsters. "The schools have all been very cooperative," Norman said, adding that as a result of his talks a number of teen-agers have visited the Friendship Centre, looking for programs to become involved in.

A youth group has thus been formed, with plans to meet at the Centre every Thursday evening at 7:00 p.m. Their first gathering, held October 24, saw 22 young people attending, from which Willie Sport Jr. was chosen as group leader.

Other activities presently underway at the Centre include a Native Art Group meeting once a week under the direction of Tommy Joseph, who is teaching designs and drawings to any interested people.

The women's Rainbow Club also meets regularly for combined social evenings and crafts workshops and Alcoholics Anonymous holds weekly film and discussion sessions.

Anyone interested in the programs presently available at the Centre, or with ideas on new programs they would like to see initiated, is invited to call Norman Dennis at 723-8281, or drop in to the Friendship Centre at 121 North 2nd Avenue in Port Alberni.

SALE BY TENDER

37.5 foot Troller "Native Princess" Fishing Licence "A" Licenced tonnage 7.62. This vessel can be inspected at Ahousaht.

Tender should be submitted to:
W.R. Cook,
District Supervisor
Dept. of Indian Affairs
60 Front St.
Nanaimo, B.C.

ATTENTION DON SHEPPARD

Tender to be received not later than 12 p.m. Dec. 20, 1974.

Lowest or any tender not necessarily accepted.

Land claims big down South too

Canadian Indians acted as observers recently at a Latin American Indian conference called the Southern Cone American Indian Parliament.

Argentina, Bolivia, Brazil, Ecuador, Paraguay and Venezuela were all represented at the closed meeting, after which the leaders issued a 23-page document demanding wholesale return of Indian lands.

"The American Indian is the thousand-year proprietor of the land. The land is the Indians," the report stated, and in Spanish, Portuguese and four Indian dialects it called for unity among Indians everywhere.

Letters to the Editor

TO THE EDITOR OF "INDIAN VOICE"

YOUR COMMENTS, PLEASE!

EDITOR'S NOTE: The following letter was originally sent to the federal Minister of Indian Affairs, the Hon. Judd Buchanan. A copy of the letter was sent in anonymously to the "Ha-Shilth-Sa", and we have reproduced it here in the belief that it is up to the Indian people themselves to respond to such thinking. Do you have any words for Mr. Christoffersen?

Dear Sir:

As a Citizen of this country I protest the permissive attitude the Government is taking with regard to the Indians of this land being permitted to harass the people of this country, other than Indians, and not doing anything about it.

I'm referring to the mounting incidents of Indians blocking Public Highways, Parks, etc., claiming they "own the land" etc. and trying to charge Motorist X no. of dollars to pass. I ask you really, how long do you think the "white" man, other than the Government, will put up with this kind of militancy? The Indians are armed in most incidents like that of Kenora, Ont., and Kelowna, B.C., Cache Creek, B.C., and are really provoking trouble, and what are the RCMP doing about it when they sometimes turn up? I'll tell you, they take the Indians' side. Here we have a small minority, (about 250,000 Indians of a total population of some 22 millions) who in the name of the Federal Government are allowed to openly block any land they believe they own.

It should be remembered from the early West, that the "white" man has also guns, and if the RCMP not only will not see the situation as it is (no doubt on orders from Ottawa) but protect the "criminal" (in this case the Indians), you may find that you'll eventually have the white man provoked so much that he will bring out his own guns and they have more, much more than Indians.

The Federal Government must issue strong orders to the RCMP to enforce the law. If the Indians are permitted, without being charged, to openly carry guns and block highways, using guns for that purpose, strong warnings should be given to the Indians about the consequences. The Indians' guns were permitted for hunting purposes, nothing else.

If this situation is allowed to continue without a much more firm attitude on the part of the Federal and Provincial Governments, you may end up with another "Wounded Knee" situation or worse, and you certainly couldn't blame the Canadians (other than Indians), this situation is intolerable. I for one would be all for an armed "showdown" with the Indians, they wouldn't last long.

Their claim to this and to that land, sometimes areas larger than, say, Holland and Belgium, is of course ridiculous to say the least, and must be refused, otherwise you may as well give all of Canada back to the Indians. These people who never did anything to build or develop this country, now a hundred or more years later, "bite the hand that feeds them" and they want to "have the cake and eat it too" - The Indians have no more right to any part of this country than anyone else, and any papers that may have been signed a hundred years ago to the contrary, should be declared invalid.

Yours very truly,

ANDRE CHRISTOFFERSEN
Victoria, B.C.

★ Before ordering those glasses, prescriptions, or dentures, make sure you have all the information on financial assistance available through the District Council office. Take a minute, and call Danny Watts, at 723-8165, for details on any grants which may be available to you. ★

Letters to the editor

ON "THE NEW INDIAN ACT"

Dear Editor:

While reading through the August 30 issue of the "Ha-Shilth-Sa," I got so disgusted while reading the report on the "New Indian Act" that I had to write my thoughts down.

It seems the Alberta Indians have it all figured out for the rest of us Indians, even down to a special "chief's chair" I'm not sure what great help this chair is supposed to bring to the ordinary Indian but like some of their other proposals it sounds pretty haywire.

Take Indians marrying non-Indians -- The Indians being allowed to keep their status but being forbidden to live on the reserve. If this is a step towards equality of the sexes, it seems like a backward step.

This may be a protection for pure Indian bloodlines-- but it seems to be very "un-Indian" to cast off one's grandchildren. Cannot children of a mixed marriage learn to sing and dance Indian songs, learn to speak the Indian language learn to be proud of their Indian heritage?

This proposal of Alberta's is going to the Federal Government at the end of October. I hope we Indians will get a chance to take a closer look at this "New Act."

Well, to end this letter of discontent, it's a good thing I read the front page of that issue -- at least I see there is hope with the B.C.-Quebec proposal that "This Land is Ours." I only hope it gets presented to the Federal Government as an alternative to the "New Indian Act."

Yours sincerely,
Morris Sutherland

EDITOR'S NOTE: We spoke with George Watts, District Council chairman, on the issue of these proposed revisions to the Indian Act. He said Alberta's proposal was simply a draught version prepared for the National Indian Brotherhood's consideration. George further stated that the revisions are mainly of concern to treaty Indians, and that B.C., as a non-treaty province, should maybe develop a special "Indian Bill of Rights" which would entirely replace the Indian Act as far as this province is concerned. However, George emphasized that B.C. Indians should not at this time take their attention off the issue of the Land Claims, as any Indian Act revision or replacement should come after the B.C. Land Claim is settled.

Know your rights!

Have you ever felt confused about how the provincial government views native hunting and fishing rights in B.C.? In June of this year the Fish and Wildlife Branch issued a memo containing a summary of federal and provincial laws affecting all native hunters and fishermen. It includes the following:

"No provincial licence is required by an Indian who resides in the Province to: hunt wildlife; carry a firearm; trap game; or angle for fish in any non-tidal waters. (Section 3(5) Wildlife Act)

"On an Indian reserve, provincial hunting and trapping legislation does not apply: for example, seasons and bag limits. Federal statutes, however, such as the Migratory Birds Convention Act, with two exceptions, and the Fisheries Act are applicable.

"Away from an Indian reserve, an Indian must abide by our provincial legislation except licencing as outlined above. Thus, hunting methods, seasons, bag limits, safety and other regulations must be adhered to.

"Under the authority of the Wildlife Act, the Fish and Wildlife Branch may issue permits to residents to hunt, trap, or kill designated wildlife during the closed season when in actual need for sustenance.

"Under Federal authority (B.C. Fishery Regulation Section 32), permits are issued to Indians to take fish for food using gear (nets) that is normally restricted, and in excess of general sport catch limits."

The memo ends with the following statement: "The Fish and Wildlife Branch is the Government Agency responsible for not only management of the Provincial wildlife resource, but also the perpetuation of all wildlife species. We believe that protection of endangered species or populations to ensure their perpetuation is a basic premise which far exceeds any special privileges claimed by natives or whites."

The above information is strictly a summary of laws which apply to Indians. For more complete information, telephone or write to one of the following departments:

B.C. Fish and Wildlife Branch: Port Alberni - 205 Elizabeth Street (723-3501), Campbell River - 670 Island Highway (287-3744).

Federal Department of Fisheries: Port Alberni - 401 Argyle Street (724-0195), Tofino - (725-3468), Campbell River - 950 Alder (287-6612).

from PARLIAMENT

Comox-Alberni MP
Hugh Anderson
speaks to you on...



HELPING HIS HOUSING: CONSTITUENTS:

A Member of Parliament is only as effective as his constituents will let him be. He must have constant communication with the people back in the riding in order for him to do his job properly.

I will be reporting to you from Ottawa through the newspapers and by radio broadcast, and I intend to make frequent trips to the riding to meet with people to discuss their problems. But if I am to serve you, the people who elected me, to the best of my abilities, then the communication between us can't be a one-way exchange.

Comox-Alberni riding now has two constituency offices, one in Port Alberni and another in Campbell River. Each is staffed with a secretary and is open five days a week. In Port Alberni, the office is at 318 Argyle, phone 723-5122 and in Campbell River the address is 1170 Island Highway, phone 287-9743.

These offices are there to help you. Please don't hesitate to write, phone, or drop in to the nearest constituency office if you have any problems I might be able to assist you with.

Anderson has criticized the B.C. Department of Highways for their vetoing of three proposed mobile home developments in the Port Alberni area, although the zoning applications permitting the developments had been approved by the Alberni-Clayoquot regional district. The mobile home developments were disapproved by the Department of Highways under the provisions of the controlled Access Highways Act.

"Considering the severe housing shortage in Port Alberni, this move by the Department of Highways, which will prevent an estimated 100 housing units from being established, is deplorable," Anderson said.

"From information I have received," he continued, "there have been cases of people being unable to accept jobs in Port Alberni, despite the ample employment opportunities there, because they have been unable to find a trailer site within 50 miles of the city."

"This is a situation in which the narrow restrictions of government regulations must be relaxed to serve the people's needs. The desperate need for more housing in the Port Alberni area has to take precedence over the Controlled Access Highways Act."

FISHING:
High up on my list of priorities will be establishing a 200-mile territorial limit to protect Canadian fishermen from foreign competition, and the need for another fish hatchery on the Island to ensure future stocks of fish.

In addition, both in my remarks to the House and as a member of the Fisheries Committee, I intend to call for closure of the Alberni Canal to seiners. The fine mesh nets are catching too many young salmon fresh from the rivers before they head out to sea to mature. The young salmon are no use to the fishermen, but their being netted in the canal means they won't return in a few years as healthy 40-pounders.

There isn't much point in nurturing salmon in expensive hatcheries just to have them killed before they even reach the sea.

Besides being on the Fisheries Committee, Anderson is on two other standing Parliamentary committees -- the committee for Indian affairs and northern development, and the committee on external affairs and national defense, for which he was elected deputy chairman.

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MOVIE GUIDE
FOR RECORDED THEATRE INFORMATION
723-8412

PARAMOUNT		
Nov. 16 Mat	Fluffy	General
Nov. 13 - 19	The Sting	General
Nov. 20 - 23	Wonder of It All	General
Nov. 24 - 26	Claudine	Mature
Nov. 27 - 30	Harrod Summer	Mature
Dec. 1 - 3	T.B.A.	
Dec. 4 - 10	Chinatown	Restricted
Dec. 7 Mat	Scalawag	General

CAPITOL		
Nov. 14 - 16	Sleuth	Mature
Nov. 18 - 20	J.C.	
	Summertime Killers	Restricted
Nov. 21 - 23	Buster and Billie	Restricted
Nov. 25 - 27	The New Land	General
Nov. 28 - 30	Old Yeller	General
	Incredible Journey	General
Dec. 2 - 4	T.B.A.	
Dec. 5 - 7	Arnold	Mature
Dec. 9 - 11	Pets	Restricted
	Centerfold Girls	Restricted

subject to change without notice.

Open Letter

Dear People:

A short while ago we received a very attractive invitation from Hugh Anderson, recently-elected Member of Parliament for Comox-Alberni. As you will see when you read his article, Hugh is a member of the standing committee on northern development and Indian affairs, and as such is vitally interested in the problems faced by Indian people on the West Coast.

If you have a problem or a question, he wants to know about it, because he wants the chance to try and help you solve it.

So, give him a try! Write to Hugh in care of the "Ha-Shilth-Sa", West Coast District Council of Indian Chiefs, R.R. 3, Port Alberni, B.C. V9Y 7L7, and we'll pass your comment, complaint, question or problem along to him. Then, when he replies, we'll publish your letter and his answer together.

Let's hear from you!
Yours faithfully,
Jan Broadland.

Interest rate rises again

Indian Economic Development Fund (I.E.D.F.) interest rates rose again October 1 to 10 per cent per annum for loans under \$25,000 and to 12 per cent for loans above \$25,000.

Four long years of frustration and hope lead to happy ending for timber company

FROM DREAM TO REALITY

A dream which has been in the minds of Ehattesaht Band members for four years has finally become a reality on the wooded shoreline of Espinosa Arm, off Esperanza Inlet. There, the infant association called the Ehattesaht Co-operative Enterprises began in September of this year to log the band's own timber, on the band's own land, employing the band's own people.

The history of this development goes back to 1970, and is best summarized in the following report, prepared recently by the Co-operative:

The Ehattesaht Band possesses only small reserves which have small stands of timber. The development of such stands has previously been limited to sales on a stumpage basis to logging contractors.

Sales in this manner have never had any lasting beneficial result for the timber owners. After experiencing two timber sales the Ehattesaht Band realized this, and decided to investigate other means of using their resource.

THE GROUNDWORK

It was in the middle of 1970 that Moses and Earl Smith started laying the groundwork that led up to the present proposal. This groundwork involved many discussions with Band members to ascertain their feelings on a Band-owned and operated logging enterprise.

At first there was a degree of reluctance, since most important in some people's minds was the fishing industry. This was overcome, however, once fishermen were shown how much time they spent logging in the "off season".

During 1971-72, discussions were held about the idea of combining the timber holdings of four bands in order to swap these scattered holdings for a

large stand of Crown timber, but this idea fell through when the other bands were not prepared to involve themselves.

It was at this point that the Ehattesaht Band decided to go it alone on timber development, and really concentrate on this project. In the month of October, 1972, a Band Council resolution was passed making Earl Smith the Chairman of the Timber Committee, with the responsibility to find the most beneficial use for the band timber, and report the findings back to the membership.

MORE SETBACKS, MORE HOPE

With the able assistance of Mr. R.J. McKecher of Millstream Timber Co., a proposal to Tahsis Co. was drawn up and the central idea to that proposal was to consolidate the scattered timber stands of the band, and trade cutting rights with Tahsis Co. They could log band timber when they got to it at a reduced price.

This was not accepted by the Tahsis Company.

Other ideas were explored and many people in the logging industry were contacted for advice. Some felt that the Band was being overly optimistic, trying to buck the big companies, but

others were encouraging. One of these was Helmer Stromquist, then General Manager of Cattermole Timber, who was convinced of the merit of the Band enterprise when it was first discussed with him in 1970. From then on he was generous with advice and encouragement.

A NEW IDEA, A NEW BEGINNING

Late in 1972 the idea of approaching the Government for a stand of crown timber was first



discussed, but it took much legwork, talks and persistence to finally locate a stand, actually behind one of the band reserves. September, 1973, was the beginning of serious work of putting together a paper that would be acceptable to the NDP Government. The main content of this proposal was to supplement the Indian reserve timber with crown timber in the Barr Creek drainage.

The receipt of this proposal in Victoria was enough to stop a sale that had been requested by Tahsis Company, which included the Barr Creek drainage. This in itself was a major accomplishment. Further application was presented with the help of local MLA Robert Skelly, and in February 1974 a favorable reply prompted the Band to cruise their own timber in preparation for sale.

FINALLY, SUCCESS

The Co-operative has since successfully bid for the Ehattesaht Band timber and has continued meeting with B.C. Forest Service employees to finalize the



Ehattesaht timber project, from a visitor's viewpoint

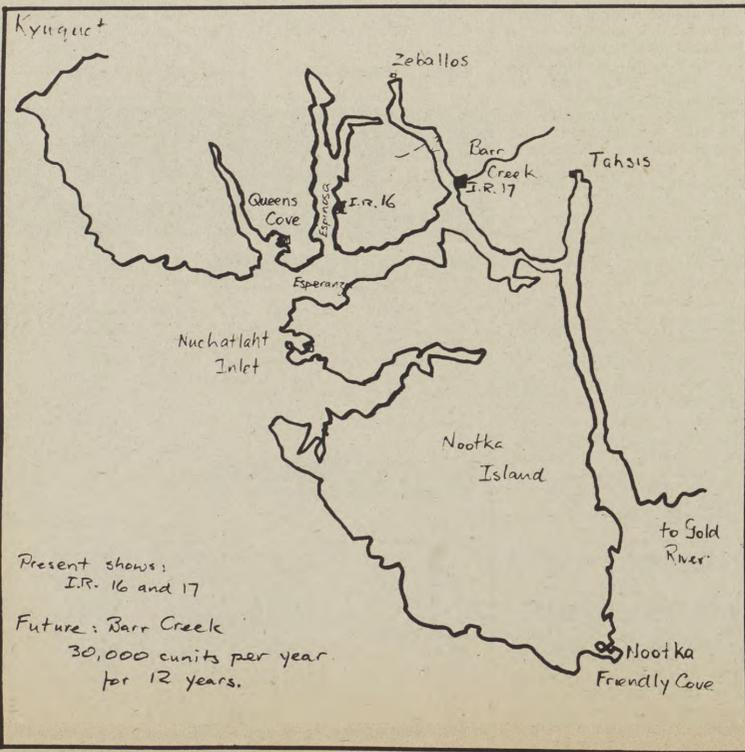
By ROBERT GUNN

Seldom have I returned from a trip with such a good feeling. As I flew down little Espinosa Inlet, a green cat could be seen hauling logs and one boom was in the water -- an Indian band logging their own timber with their own company.

The band's boat had just begun to haul the first boom away to tie up, and work began on the next -- boom logs were selected, drilled and shackled. There was plenty of good wood in the first boom... "It's been a long time coming"... all projects take awhile to get going, I suppose.

Very few band men have not worked or are not working on this project. It is fulfilling some of the claims of its selling job -- employing long-term welfare cases and unemployables. And if the current spirit in Queens Cove is any indication, this is the best thing that's happened there in many years.

On the 15th of October, the Ehattesaht Co-op Enterprises Association received the right to cut 30,000 cunits per year for the next 12 years from the Provincial Government. Now it is up to them and us to make this opportunity the success it must be.



No overnight solution to past problems

TRADITION AND CHANGE

In order to understand the complete social and economic significance of the Ehattesaht Band's logging venture, it is necessary to look at the earlier history of the band, including the different economic situations which have been part of the band's existence during the 1900's.

This history and the present objectives of the band were detailed last June in a letter to the Hon. Bob Williams, Minister of Lands, Forests, and Water Resources. In this letter, Ehattesaht Co-operative manager and social development planner Earl Smith wrote:

Traditionally, the Ehattesaht Indians have been fishermen. With the growth of the fishing industry, many found employment and relative prosperity either as cannery workers or in providing the catch.

Over the years, technological change eliminated many cannery jobs and forced the closure of many of the small canneries which used to dot the Coast. The same forces likewise reduced the number of jobs available in the fishing fleet, which became highly sophisticated and increasingly dependent upon electronic gear.

Because of his background and education, these changes were felt most by, and have had the

closed canneries, and had relocated them at Queen's Cove.

The Band constructed their own domestic water system and their own sewer system. By the late 1940's most members enjoyed such luxuries as hot and cold running water and flush toilets. These were uncommon amenities for such an isolated community at that time.

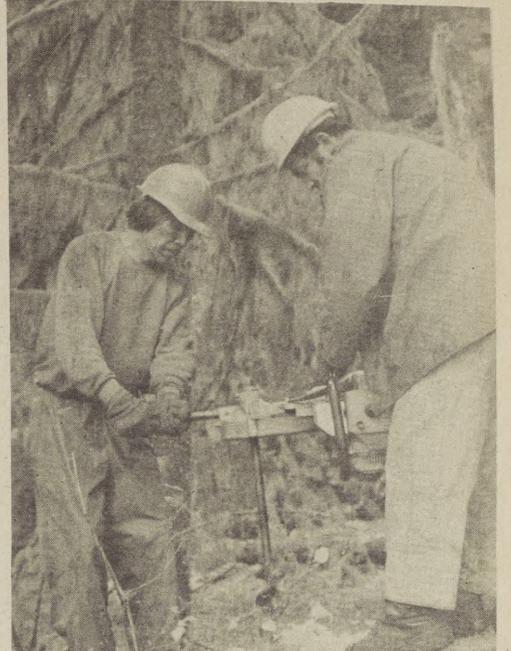
The declining income through the 1950's had an adverse effect on the community.

In 1960, the first subsidy (for a house) was received from the Department of Indian Affairs. More and more money was received from this source and the community continued to deteriorate.

weaknesses of the present education system provided for our children we would like to draw your attention to one condition which we feel contributes to this unfavorable situation. Every year our school-age children are separated from their families for 10 or 12 months. Therefore, what this means is that for over a period of 12 years the children are away from all family contact for a total of 10 years. The consequences, we suggest, are drastic to say the least.

It has been our experience that Indian children who have had the opportunity to attend educational institutions, which are open to white and Indian people alike, have benefitted tremendously from the social conditioning point of view. It is evident that Indian children exposed to this different world are able to eventually adjust to a much larger degree.

These children are less likely to suffer from inferiority complexes as do many of the children who do not have these similar opportunities. It is our hope, therefore, that a change



problems, our obligations, and the adjustments necessary to once again become self-sufficient. Our October submission points out that Queen's Cove and other scattered communities will be relocated at Zeballos.

In addition to achieving our objectives of public education and having our children attend school from home, as do children of most Canadian families, we would hope that our numbers added to the present population of Zeballos would render that community eligible for services not presently received.

At present there are approximately 250 people resident in Zeballos and we hope that an additional 250 people from three bands will eventually relocate there.

Advantages of Zeballos are: a health clinic, a road system to the east coast of Vancouver Island, two daily flights scheduled to Vancouver, three weekly passenger and freight boat services to Gold River with access to Vancouver - Victoria, more recreational facilities and cheaper

transportation. Most important will be up-grading of school facilities for our children. The Barr Creek drainage will mean employment opportunities within seven miles of Zeballos and about one-half of the men will be able to live at home and commute by boat.

We have now hired a community development worker, Mr. Tony Schachtel, a graduate from the University of Calgary. He will live in Queen's Cove and take part in the change from Queen's Cove to Zeballos.

BARR CREEK MAY HOLD THE KEY

Your awarding of the Barr Creek timber to our people will not solve our problems overnight. It will, however, provide a period of opportunity for our members, and create circumstances more suitable for social adjustment. As such, it will serve as the vehicle for the realization of our objectives.

greatest effect on, the Indian worker.

FROM FISHING TO LOGGING

With the decline of opportunity in the fishing industry, many Ehattesahts found employment in the forest industry, primarily as employees of the Tahsis Company. Then, during the early 1950's, Tahsis started to obtain a part of its annual cut through contractors of various sizes, and this practice grew.

As a group, the Ehattesahts were not able during that period to form contractor units, and employment opportunities for individual band members under the system declined throughout the 1950's.

FROM PROSPERITY TO NEGLECT

Prior to the major decline of employment opportunity, the Ehattesaht community at Queen's Cove was well-maintained. Many Band members had purchased homes from the fishery companies who had

The lack of jobs, and the dependence on the Department of Indian Affairs, led to an increase in social problems and a growing despondency.

SELF-SUFFICIENCY A MUST

The points we therefore wish to emphasize are:

(1) We Ehattesaht Indians, as we have shown in earlier decades, function best when we are pulling our own weight, given the opportunity to do so. Our first objective is thus to escape from the dependence and paternalism engendered by the Department of Indian Affairs.

(2) The education we have received through our parochial system, while perhaps adequate for earlier times, left us ill-equipped to adjust to the rapid changes brought about by recent technology. Our second objective is to have our children, henceforth, enjoy the same education afforded other British Columbians through the public school system.

In speaking of significant

regarding this point will occur.

RELOCATION SHOULD HELP

We are becoming increasingly aware of our



SOCIAL AND DOLLAR BENEFITS

PROJECT COSTS

The total cost of the project is estimated at \$4.8 million.

This figure includes (approximate amounts only):

- (1) pre-operating and set-up costs - \$149,000.
- (2) capital equipment - \$3,454,000.
- (3) training - \$200,000.
- (4) operating - \$500,000.
- (5) Indian reserve timber and land - \$580,000.

Financing for these different costs came from a variety of sources, including A.R.D.A., The I.E.D.F. (Indian Economic Development Fund), The B.C. Development Corporation, Canada Manpower, the banks, accounts payable through a log broker and, of course, the Ehattesaht Band itself.

DOLLAR BENEFITS

- (1) 84 new jobs, 56 of which will go to Ehattesaht Band members.
- (2) Wages totalling \$1.3 million per year.
- (3) The logging of 42,740 cunits of timber per year valued at \$3.6 million per year for 12 years.
- (4) The generation of \$12,000 per year in revenues for the Ehattesaht Band.

(5) The generation of an estimated \$1.9 million in surplus revenue over three years.

SOCIAL BENEFITS

- (1) The training of people in all phases of heavy equipment operation, management and clerical work over three years.
- (2) provision of an alternative employer in the Zeballos area.



OF THE EHATTESAHT PROJECT

(3) A share in the management and ownership of a co-op for Ehattesaht Band members.

(4) The chance for meaningful jobs of high quality.

(5) A better standard of wages will result in better housing and services through Central Mortgage and Housing Corporation loans.

(6) Gradual relocation to Zeballos Reserve No. 11 so that members will have access to stores, post office, schools, kindergarten and pre-school, hydro and telephone.

(7) Relocation will also benefit the town of Zeballos by enabling them to obtain better services because of the larger population.

(8) Reinstatement of family units, so that children can attend public school in Zeballos rather than be in boarding school or residential school during their formative years.

(9) The chance for employment for band members who cannot find work due to location and physical deficiencies.

(10) Economic and social independence for the people of the Ehattesaht Band is the eventual goal.



EHATTESAHT CO-OPERATIVE ENTERPRISES

The Ehattesaht Co-operative Enterprises Association was incorporated on April 1 of this year under the provincial Co-operative Associations Act, with its head office in Queens Cove and its business office in Vancouver (address: Ste. 406-850 West Hastings, Vancouver, B.C. V6C 1E1).

Members of the board are: Helmer Stromquist, president; Earl J. Smith, manager and social development planner; C. Ellam, accountant; and Arnold John, Phillip John, Richard John, Eugene Amos and Moses Smith, directors.

The Association's groceries and other household goods; and providing boat-building and maintenance facilities.

(3) to engage in aquaculture in all its phases.

(4) to acquire and develop land for housing.

(5) to engage in freighting and transportation of goods.



objectives are:

- (1) to engage in logging in all its phases.
- (2) to engage in fishing, including processing and selling fish; dealing with fishing and boat supplies,
- (6) to develop and to continue programs for the educational upgrading of members.
- (7) to sponsor and promote recreational community activities.

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Over 500 students without a voice

There are presently 530 Indian students attending public school in School District 70.

For years, that's how many students have been unrepresented on the District 70 school board.

And for years, that's how many students have had no one to turn to when they want to voice their opinions, or when they experience problems in school due to racial differences.

The time has come to change all that.

On November 16, the voters of School District 70 have a chance to make school more meaningful for Indian students and their parents, by electing the first Indian school trustee in the province.

Marie Joseph, Nitinat band member and Port Alberni Outreach counsellor, has accepted a request that she run for the position of school trustee, because she wants to help make those changes happen.

"I know I'm taking a big step," Marie admitted. "But if we are to be heard one must speak and I have taken the challenge of running for school trustee."

"For the large number of native Indian children here, there has never been any native representative on school board... The last three years I've been here I've never had anyone to turn to on school matters," she said.

Through personal

experience, Marie said, she has found that "when an Indian child is in serious trouble at school, the parents never seem to get anywhere with the teachers or principal on behalf of the kids... I understand what other parents are going through," she added. "They're afraid to speak up for their children."

She said one of the things she would press for on the school board is the hiring of one or two native counsellors in the district -- workers who would "float

among the schools," watching for problems developing with native youngsters, listening to them and offering them sympathetic guidance when they are unsure about whether or not to remain in school.

Another function of the native counsellor would be to work with Marie in airing Indian parents' and students' complaints against the school system, so that a forthright understanding could be reached between the Indians non-Indians.

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- Terry Swann
- Doug Stewart

FOR SCHOOL BOARD
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- Marie Joseph

FOR REGIONAL
DISTRICT
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- Walter Behn

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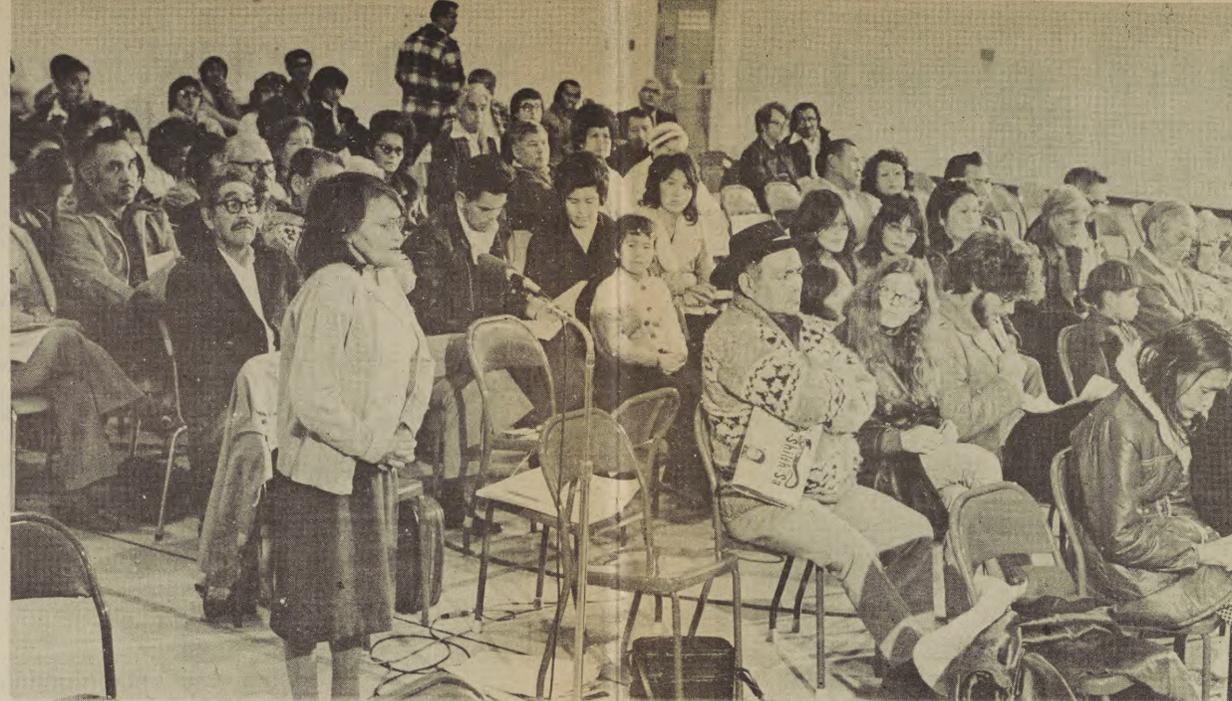


GEORGE WATTS (West Coast District Council chairman)

George stated that the only way for the Indian people to continue as a race of people is by settling the land claims issue, so that others will recognize Indians as a race.

He said that people have to stand up and be counted and to criticize. "But," he added, "when you say what is wrong you have to say what is right too, and then what is right for you is right for me too."

One of the most important issues facing Indian people today, George stressed, is education, and "what the education system is doing to people throughout the world." He said that the European educational system is a capitalist one which makes a person feel successful by amassing lots of money and goods -- it doesn't make a person feel successful because of his moral attitude or philosophy.



ALICE JOHNSON (as translated by Moses Smith)

"It's not only lands, it's not only rights that we have lost. It goes deeper than that. Our inner self was taken away from us... There is just the shell left."



ARCHIE FRANK (Chief Councillor, Ahousaht Band)

"There was a fishing right included in the first agreements between the Indians and white men here. Where are these rights today?"

"I don't see why they should take away our rights and still hang onto our land... This land we cherished and treasured as our own."

ALEC McCARTHY (Chief Councillor, Ucluelet Band)

"We must be fully prepared when we sit down with the government to negotiate about our lands. It will take many more meetings like this."

"We must ask ourselves, 'What's going to happen to our people if we lost the case?' We must think very deeply and be prepared."

PHILIP PAUL (Director of the Union of B.C. Indian Chiefs' Land Claims Centre)

"Land claims is going to be a kind of last stand on the part of the Indian people," Philip said, and "it will never become a reality unless we believe in it."

"Settlement doesn't just mean a piece of land... it means everything that makes us uniquely Indian." He said that the West Coast is one of the areas in B.C. with the strongest retention of Indian culture, but it will be eroded if people don't take a stand to preserve it.

Philip told the crowd that Indian control of their own economics and education is one of the most important goals of Indian leaders right now. "As long as the government controls the money, it controls the people," he said. "If we're going to get the kind of economics to solve problems, it's going to take a lot of money and initiative, and will have to be done in the Indian way."

"We're going to have to dig down in our pockets and find the money" to support land claims, he said -- "dig down until it hurts." Philip pointed out that the land claims won't have enough meaning to the band level people until they begin to put everything they have into supporting it.

Asked about the provincial government's stand on land claims, Philip answered, "They've been very unfair about the whole thing," as they haven't even responded to invitations for meetings. He said the provincial government isn't involved now "because it is a very safe position to take."

They don't have to do anything."

But the Indian people should keep on lobbying, he added, and should try to get involved in provincial politics and influence the outcomes of the elections.

He claimed, also, that the federal government is working on the internal politics in national, provincial, district and band-level organizations to try to prevent unity among the Indian people. "We've got to develop the strength to rise above these petty things that the government keeps throwing in our way," he said.

Another point he made is that the white political system which has been superimposed over the Indians has resulted in the Indian spiritual leaders being set aside and the education of the young by the old being set aside as well. When considered in that light, he said, the current 80 per cent Indian drop-out rate from public schools could be considered a success rather than a failure, as it "shows the strength of Indian culture."

Philip said that to him, the land claims discussions mean "the return of Indianism... There'll only begin to be a true Canadian culture when the people recognize the true owners of Canada."

The present land claims negotiations are just an opening, a beginning, he told the audience, and "will only be as strong as you people want to make them." He added that the final agreement has to have the approval of every Indian individual in B.C.



ADAM SHEWISH (Chief, Sheshaht Band)

"Our archaeologists (who worked at the Shoemaker Bay dig last summer) said there were Indians here over 4,000 years ago."

"That's a long, long time ago. Yet we were here... They (the white men) can't say it belongs to them... It was our land -- it is our land."

"We lived off the land." Adam said that when elk and deer were hunted, nothing was wasted, "because we are not wasteful people." Deer, fish, seals, were all abundant, and yet the Indians "never went overboard on it. We knew how much to take." He added, "I've seen white men take the hindquarters from a deer and leave the rest. You never see an Indian do that."

"They (non-Indians) have canneries out in the ocean, depleting the whole thing, and yet they won't let us fish in the river."

He said the Indians used to take trees down without wasting any part of them. "But look at the white man's logging -- there's a hell of a lot of waste out there," he said. "The non-Indians have a hell of a lot to learn from us, but they're going to learn, one way or another."

How people see the LAND CLAIMS issue

The following comments on land claims and its related issues were made at the November 2 and 3 land claims meeting held at Maht Mahs in Port Alberni.

Well over 100 people came to the meeting and many of them spoke on what land claims meant to them. Only a few of their comments are included here, partly because of lack of space, but mainly because so many people expressed themselves in their native language to which English cannot do justice.

SIMON LUCAS (West Coast District Council Staff member)

"I guess we've been saying what we've been saying for the last 100 years. How long are we going to keep saying it?... We're wasting too much money on brief after brief after brief, telling the Europeans that this is our land. When is this going to stop?"

"We're plagued by European diseases -- smallpox, alcohol, drugs. We were the first people here and yet we have Europeans telling us what to do, teaching our minds."

"I am very offended when the majority of our people are living on welfare. I am very offended when I see our people looking for a place to live in town. They are the last to be considered."

"We have heard our elders speaking. They were not educated through books. The word was passed on from generation to generation that we were here."

"We have to educate all people, Indian and non-Indian, about what our intentions and beliefs are... There are probably a lot of non-Indians out there willing to listen to us and help us."



DOUG SANDERS (Union of B.C. Indian Chiefs' lawyer)

Doug told the audience that historically and traditionally, whites have recognized the political strength of Indian nations only when it was opportune for them to do so, but in spite of this they have always, up until 1956, recognized Indian land rights.

In 1763, the Royal Proclamation made this recognition official, even though it was only with the idea in the back of the European settlers' minds that they could then obtain the land "legally" from the Indians through treaties. The Government of Canada began making land treaties with the Indian people of the prairie provinces, Ontario and the Northwest Territories in 1871, and continued right through to 1923.

"Most whites think this happened hundreds of years ago," Doug said, adding that many people will be surprised to know that the last inclusion of a new group of Indians into an existing

treaty was made in 1956. Obviously, therefore, the federal government recognized Indian title to land at least up to that year. The provincial government, on the other hand, has never admitted to Indian land rights.

In a number of cases after 1956, the federal government denied that Indians had any special rights to land, until August of 1973, when Prime Minister Trudeau announced that the federal government was willing to undertake negotiations "for the loss of traditional use of land" in B.C., the Yukon, the Northwest Territories and Quebec.

Doug concluded his comments with the statement that "it is clear that law alone won't (resolve the land claims)... You start off with the thing stacked against you (because) those courts are not neutral... they are white man's courts."

"There's got to be a lot of political activity," he said.



What really happened at the LAND CLAIMS meeting

Land Claims meeting truly inspirational

By LILLIAN R. HOWARD, Community Family-Life Education Program Worker

After I got home last night (November 3) the two-day event on Land Claims could not escape my mind.

I must comment it was indeed the most interesting, informative and stimulating meeting that I have ever encountered.

Witnessing the first West Coast District Land Claims meeting is definitely about the most valuable workshop for me because it gave me a wide scope of insight on what Land Claims is all about. How important it is that I commit myself as a native person to support the Land Claims and to make it my personal responsibility to encourage others to work together for our land and all that it stands for.

I was especially proud of our elders for having shown their sincere care for their future generations by being present at the Land Claims meeting and expressing themselves beautifully in their native tongue, which I must add gave me a true feeling of humanness though it saddened and ashamed me too, that I could not even communicate verbally in my own language. Yet it gave me strength that I could understand and that the Indianness is so strong one could feel that the young and old were communicating spiritually.

Gee, it makes me sad to think of how lonely our elders really are in this day and age and to realize that they are strangers in their own land because of the greed and selfishness of the whiteman.

Experiencing the two-day session I observed how it brought back life and hope for our people -- especially the elders -- as they know now that we are hand in hand attempting to fight for the lands we lost which to us were a great part of our culture.

As was expressed by excellent speakers, it is about time we started respecting our elders and also approaching them for their wisdom so we may carry it on to our young and future generations. For it is the wisdom of our elders that is going to enlighten and strengthen our struggle for survival as native people in our land.

I must add too that the young speakers and the young that attended the meeting really expressed themselves superbly and I was pleased to see that they too care for their people. They provided me with optimism, courage and pride to know that we still have natural Indian leaders, and that one does not have to go to the whiteman's advanced education to become a leader and to know that they are gifted by listening to and respecting

their own people and expressing from their heart their true feelings.

There were so many interesting and valid remarks made at the meeting that made me positively sure that we do have people of intellect and wisdom, people who aren't ruined and corrupted by the whiteman's way of thinking. We have people who sincerely care for their fellowman and for nature, whose feelings do not express a desire for competitiveness and materialistic objects that the non-Indian strive for which makes a person inhuman so that they lose all compassion for the next person.

At this point I'd like to make a suggestion regarding the alcohol program as I'd spoken to many of our people about an alcohol program. Maybe we don't need an alcohol program which is a whiteman's concept of decreasing the social problem. They have failed in everything as far as we're concerned so I couldn't see a whiteman's concept of an alcohol program being effective for our people.

Maybe we should disregard the idea. I believe all we need for a decrease in our alcohol problem is to make our people aware of who they really are. As was expressed, educate our people on Land Claims, show them they are the issue. Educate our young on what our forefathers taught, compassion for one another, love and respect for our land, nature, and culture. I feel that once our people regain a sense of identity they will again learn self-respect and begin motivating themselves to a more meaningful life that can be carried on to our future generations.

People may wonder what Land Claims are all about. For crying out loud, make it your responsibility to know what it's all about! Support your right to live as a proud race of people!

Each nationality has their own culture -- we have ours! Why should we adopt another which has no inner meaning? Blending in or assimilating with another is killing our grandchildren.

One will argue that we can't avoid adopting the whiteman's ways. That is true, but do you have to

relinquish your own culture? NO WAY!

So think about Land Claims! We are the issue; we the native people of Canada, the land, nature itself and all that it provides, traditions, our culture...

Sure, the whiteman has raped us of our land, fishing and hunting rights, our language, traditions and potlatches. Do something about it! Support one another, support your leaders on the issue.

After all, you are the issue. Being non-supportive is pure suicide on your part, so please stand for your right to live as a dignified race for your grandchildren.

I thank the people at the meeting for being so inspirational and giving me strength and pride to carry on for my forefathers the right to live.

+++
A quotation from a true native person, 103-year-old "Queen" Elizabeth George, which shows a contrast from how we live today:

"I will never forget my life as a young girl at Muchalat. Everyone had joy and happiness about them. It was so easy to live."

the LAND CLAIMS

By JAN BROADLAND

You were there. You saw the elders stand up to speak. You heard the words they had to say, felt the deep emotion with which they spoke.

And you knew that their words held the whole meaning of the land claims question, because the elders have the knowledge of the old traditions, and the old ways of survival. And so you listened, and into your heart came the overwhelming need to bring back some of these old ways, so that when the elders die they will die full of hope for the future of their children and for their children's children.

Then the young people, the future leaders, stood up and spoke and again your heart stirred, because it was clear that by listening to the elders, there came into these young people a great sense of responsibility to help settle the land claims question and so to help preserve the Indian culture which had always been so much a part of life on the Coast.

Yes, you were there. You saw, you heard, and you felt what was taking place. And you came away knowing what land claims was all about.

It was about people -- about a nation of people who had been stripped of their lands, their rights and their ideals, but who had never quite lost their pride and so were now determined to win back the things which had been taken from them.

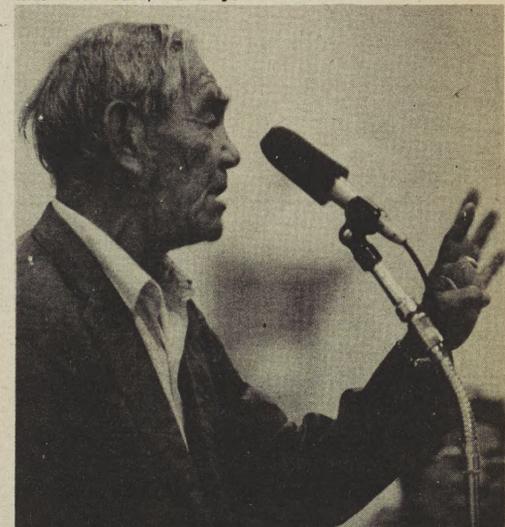
It was also about involvement -- not just on the part of your Indian leaders, but on the part of everyone

you know, young and old alike, who has the courage to stand up and say, "We want to determine our own futures, once again."

Remember all the things that were said, when you

were there? What's that you say? You weren't there?

Then I pity you, for you have missed much. Ask your friends what it was that you missed.



"Sorry About That"

Sorry you were disappointed! So were we, when we heard that the auction sale at Maht Mahs had to be postponed from November 2 and 3 because of a technicality.

The sale will be held, however, as soon as an agreement is reached between the West Coast District Council and the Department of Indian Affairs concerning the status of the Maht Mahs buildings and grounds.

Watch the "Ha-Shiith-Sa" for the new sale date!

Local dancers share heritage at Seattle native symposium

"Travelling ambassadors" -- that, according to Sheshaht Chief Adam Shewish, is the best term to describe the part played by the Ahousaht Dancers and his own tribe's Sheshaht Dancers at the Symposium on Native American Culture of the Northwest held in Seattle at the beginning of October.

In performing at the University of Washington gathering, the two groups

undertook, through the display of their culture and through personal contact, to increase other people's understanding of Indian people. "I think we're doing our best to get down to the people and show them what the Indian is all about," Adam said.

Besides the traditional songs and dances performed by the Sheshaht and Ahousaht dancers, and the Cape Fox Dancers of

Seattle, the symposium's program included speeches on the dancing, singing, and culture of Northwest Coast Indians, workshops on wood and soapstone carving, basket and jewelry making and beading and a series of films including "I Heard the Owl Call My Name."

A traditional Northwest Coast Salmon bake was also provided, with the food being prepared by Nellie George and Louise White of

Ahousaht. Directing the Sheshaht Dancers was Mrs. Kathy Robinson, while Peter Webster was in charge of the Ahousaht group.



APPEARING FOR THE FIRST TIME in the United States, the Sheshaht Dancers performed their traditional songs and dances at a symposium held recently in Seattle. Girls taking part in the dancing were Amilia Robinson, Wanda Robinson, Irma Robinson, Nancy Gallic, Doreen Gallic, Kim Mack and Lavern Gallic. Kathy Robinson directed the girls and also sang, along with Jessie Gallic, Cecelia Williams, Edward Shewish and Margaret Shewish. Adam Shewish acted as Master of Ceremonies.

- photo by Zoltan Gaal Jr.

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One man's thoughts...

By MICHAEL M. GEORGE
Ahousaht Band
Vashon Island

We have been following your paper ever since we received the first copy and you asked for suggestions for a name. We fully intended to send in a name, but when you came up with the name of "Ha-Shilth-Sa," we thought it so appropriate for your paper. You could not have come up with a name that, we feel is more fitting, because to us over here, it is interesting. We look forward eagerly for each copy and we read everything, even the ads.

The pictures of older people that we know, which appear, are to us here in Vashon, so far away, a little touch of home.

ON DISCRIMINATION

We follow the topics which are presented and the subject of discrimination in the last publication interested me greatly. Discrimination is certainly a problem, over here as well, and is one of the questions which are often asked me.

This is one of the reasons for this article -- to answer the questions most frequently asked me when I go across the line into Canada. For example, "Have you encountered discrimination over there?"

I read the article on discrimination and read about things which have occurred to me also. I had learned, through constant practice, to speak English fluently, striving to speak without an accent.

Many times I would phone a number from the Help Wanted ads, and they would say, "Mr. George, why don't you drop in and we'll see what we can do for you?" and then when they saw I was Indian, they would immediately say, "I'm sorry, Mr. George, we filled the position this morning."

I consider it quite fortunate now, that I found this job I now have for I find that with advancing age I have increasing difficulty in properly enunciating the words. I answer the phone, or call someone and it comes out, "Hello, dis is me, is dat you?"

WHAT IS DISCRIMINATION?

To discriminate is to act toward someone or something with partiality or prejudice; to draw a clear distinction; distinguish; to recognize as being different.

I am often reminded of an old Negro who said, "If you don't like me because I'm ignorant, I can educate myself. If you don't like me because you think I'm dirty, I can clean myself. But if you don't like me because my skin is darker than yours, then that is something I cannot do anything about, only God can change that."

I remember very well, the era between 1950-1960 when it was impossible for an Indian to get a room in a Port Alberni hotel and I also saw some of the reasons why.

A cousin of mine and his wife were registered at a

Port Alberni hotel and they had gone out to take in a movie. When they went back at midnight, the police were there, to take out another Indian couple for causing a disturbance, fighting, etc. The manager told cousin to "get out" in no uncertain terms. Although they were doing nothing wrong they were forced out because of the other couple.

In Nanaimo, at a hotel we were registered at, a young Indian man was stopped at the desk when the maid reported that all the towels in the room they were vacating had been removed.

This whole thing is like what a famous comedian used to say. He likened it to a pancake -- no matter how we cook it, fry it, bake, boil, barbecue it, there are still two sides to it.

When we talk about discrimination, this theory applies; there are two sides to the question, and it would be more to the point to study the question in an effort to determine what causes discrimination.

SHOW RESPECT TO GAIN RESPECT

In the last issue of "Ha-Shilth-Sa" I noted the expression by Bill McKenzie, "respect breeds respect." I might add that to gain the respect of others we also have to put on respectability.

I have had dealings with non-Indians for a good many years: employers, foremen, laborers, hotel-keepers, restaurants and in many other capacities. We now get excellent service from the restaurants we patronize, but it was not always so.

When they realized that we were people not given to drink, their attitudes changed and they have become fast friends. I have purchased cars through finance companies and we received from three of them a "triple A" credit rating. Their attitude changed when they knew us better.

In a certain doctor's office, there are four examining rooms, numbered 1 to 4. Number 4 is at the end of a long hall. Numbers 1, 2, and 3 are very nicely furnished, with white sheets on the examining tables. Number 4 has only an examining table devoid of any cover at all.

We noticed right away that he sent all his Indian patients into number 4 for examinations. We were sent to number 4 for the first couple of times that we needed the services of a doctor. This doctor we now consider our family physician and the nurse sends us to number 1, 2 or 3.

When these folks I have mentioned realize that we are "people persons," their attitudes undergo a remarkable change and they begin to treat us like human beings. I could cite many instances in this regard, but I am merely trying to emphasize "respectability."

It is not my intention to pull anyone down or hamper the splendid effort being made on behalf of the Indian. Rather, I am for them 100 per cent -- more

power to them. STEREOTYPED AS "DRUNKS"

We should consider also the fact that there is always the tendency to stereotype. When someone sees one Indian do anything, he thinks we all do it.

Three times in my lifetime, in Victoria, in Port Alberni and right here in Vashon, this happened to me, and these incidents will show you what I mean by stereotyping.

In Vashon, I was walking along the highway towards town, when a car pulled up alongside me and the driver offered me a lift. No sooner had I gotten in than he said, "Going to get some beer, hey?"

In Victoria and Alberni we were walking along when a man in passing us said, "You're going the wrong way -- the pubs are over that way." I gave each one the same answer, "Just because I'm Indian you think I'm looking for beer."

We have noticed, also, that the Indian seems to be more noticeable, especially when in unfavorable light. We were walking along 1st Avenue in Seattle one afternoon. There were many non-Indians around the area in varying stages of inebriation. One man was lying in a doorway and we could easily see he had been vomiting, some fighting, arguing, etc.

There was a car parked at the curb with Louisiana licence plates, with a man and a woman sitting in the car. A lone Indian was walking along, very obviously happy, greeting everybody with a wave of the hand and a smile, and we heard the woman in the car say, "Look at that drunken Indian."

It is a sad fact that we are stereotyped and I hope and pray that something be done about the drink problem, because it seems to be everywhere. It would also make a lot of difference in the attitudes of the people with whom we have to deal.

OTHER FORMS OF DISCRIMINATION

Discrimination takes on many forms. Recently, in our search for documents for vital statistics purposes, we were directed to go see this particular man. "He helps people in your kind of predicament," we were told. We were even introduced to this gentleman.

In the course of our conversation, it was brought out that we were of differing religious persuasions. We were told to go to our own church and he lost interest in us altogether. Isn't that also discrimination?

When my number 4 son graduated from high school and wanted to go on to college, we optimistically wrote to the Indian Agent in Port Alberni to see if he would direct or obtain help for us in this endeavour. I have in my possession a letter from the Indian Agent, and I quote a phrase from it, "Why should we help you, when you are living over there?" Discrimination?

FIGHTING DISCRIMINATION

This fight against discrimination is going to be a tough fight, something like Mt. Everest. When they decide to climb Mt. Everest, they make preparations for years before, in all kinds of ways.

This is going to be a big effort, a long uphill struggle and then Mt. Everest has been climbed, after many failures. Just as surely, if we all pull together, we can surmount this problem.

Then, I am also asked, what more can be done for the Indian, as far as jobs go, and I say that it is not now the Indian so much as it is the management. Industry and business must be shown that Indians, as many employers are finding out, have the same capabilities, the same potential, the same aptitudes and the same adaptabilities as any other group and may I interject here that in any society there are always differing levels. There are Indians and there are Indians, just as there are white men and there are white men, and I won't say any more than that.

I noted the mention of a law passed in Washington recently, which makes it mandatory for industry to hire a certain percentage of minorities and industry has endeavoured to comply with the law.

Recently, an executive of a construction firm stated in an interview that they were having difficulty keeping minorities working. He said minorities work only up to the first paycheck and fail to report for work the following Monday, or they just walk off the job. So this construction company has stopped hiring minorities.

I think about this a lot and the reason may be that ingrained in many of us Indians is the idea of working only until we have enough money to live for a while.

For centuries and centuries our people have been going out and finding something to eat only when necessity forced them to go. In the days before refrigeration you could hardly blame them, you could not keep too much ahead, and for many of us the transition from going out and catching fish only when we are hungry, to punching a time clock from 8:00 to 5:00 every working day whether we have enough money or not, day in and day out, year after year, is not easy.

I have also seen many of our boys leave the fishing after one good day's catch and go off to town till they are broke and then go back to fishing.

A lot more could be said on this subject, but just let me quote a line from a book by Allan Caillon, about an Indian and his daughter in South America, which illustrates this point. The scene is a jungle. They are counting para trees for a rubber company and he catches his daughter fishing and he tells her not to take any fish along with them,

because "We already ate today."

AHOUSAHT GRADS LAUDED

We are always happy to see so many of the younger generation going on to higher education. It thrilled us when those Ahousaht people received their diplomas from Upgrading. We hope that many more will realize the great need for better education in their fight for equality and gain for themselves a place in society.

We cannot stress too much the importance also of retaining our culture which, if we look around us, many other groups are striving to emulate.

Too late in life I realized the importance of maintaining our language and culture. When we were going to school we thought differently. "It's going to die out," we said. This I regret deeply.

I wish I could bring back my grandfather, Joe Titian, to tell me those stories and sing me those songs once again.

At Neah Bay they have classes now for teaching young ones their own Indian language and basket-weaving and carving and I wish that these things would be introduced into the curriculum. I think this is important and I find being an Indian nothing to be ashamed of. In fact, I am rather proud of being an Indian.

Last year, one of my duties was to take the mail up to the Post Office twice a day, and collect the mail for the company. After the last New Year, one of the personnel handed me a card which, he said, all aliens were required to fill out and return to the Post Office.

I refused on the grounds, I said, that I did not feel that I was an alien. He asked me, "Do you consider yourself a Canadian or an American?"

There was a large crowd in the lobby and I told him and I'm afraid I got a little bit excited, "I am neither American, nor Canadian. I am first, last and always an Indian. After all, anybody can be a Canadian or an American."

UNIFIED SPIRITS

I had intended to tell about the greenhouses and Tillicum Village, where my distaff side works, but these are stories in themselves and rather than make this too long I will leave it for another time.

We have noted the efforts at unification, not only in the Indian Society, but in other groups. I belong to a labor union. We read about United Arab Republic, League of Nations, United Nations and many others, we have the Native Brotherhood, the Union of Chiefs, etc.

Well and good. I sit at home and think a great deal about these things, and if I might I would like to leave you with this thought: We cannot achieve the brotherhood of man, without the Fatherhood of God. Think about that.

MINSTREL'S MUSE

A PRAYER

Oh, great Spirit of old, bring back into my body the wisdom, knowledge, power and strength of my forefathers. Oh, great Spirit, give me back the visions of my forefathers. Oh, great Spirit, let me again grasp the great culture of my forefathers, take away the mirage that is visioned in front of me, put back the roots of culture into my body. Oh, great Spirit, give me strength to withhold the great power of progress. Oh, great Spirit, guide me to respect the nature of our world.

- SIMON LUCAS

A FEELING

I stand amidst great strength of progress where my forefathers once stood in silence of peace, freedom.

- SIMON LUCAS

WHAT IS AN INDIAN?

What is an Indian? I'm a full-blooded Indian, I'm proud like all the other Indians are. I wonder why white people think we are different from them. But we aren't. We are only different colours. We're not different people. We're the same kind of people, But we are "brown", and they are "white". "White" people just think about it.

- MARIE FRANK
AGE 11

WORDS

I'm careful of the words I say I keep them soft and sweet I never know from day to day Which ones I'll have to eat.

- GLORIA FRANK

OLD CHRISTIE

The morning was foggy and misty, As we came back to visit Old Christie. Many an eye would shed sad tears, Remembering their good old school years.

The rooms are cold and dusty, The nails and machines old and rusty. It would surely break your heart, To see the buildings falling apart.

Moss and weeds growing everywhere, Paint peeling from lack of care. It is here we still share, The rugged wear and tear.

Christie's now old and gray, For it has seen a better day. Windows, doors and the walls are falling, The bugs and mosquitoes are appalling!

Kakawis is now your name, But Christie is still your fame. You may be old and rotten, But you shall never be forgotten!

Rest, Old Christie, rest. You've done your very best. Although your days are done, You are still number one!

- RUSSELL JOSEPH
"THE KAKAWIS POET"

IN MEMORIAM

BUSTER CHARLESON

In memory of our dear friend and brother-in-law, Buster Charleson, who died tragically on November 4, 1973.

May the road rise to meet you, May the wind be always at your back, May the sun shine warm upon your face, And the rain fall soft upon your fields, Until we meet again.

Remembered by Morris and Diane Sutherland.

Social news

BIRTHDAY WISHES

Very happy birthday wishes are sent to my cousin, Sadie Morris, who will be four on November 4, and to my cousin, Sandy Sutherland, who will be six on November 8. An extra special birthday wish to my Grandpa, Roy Haiyupis, on his birthday November 25. ...From Morris Christian Sutherland.

BIRTHS

We are proud to announce the birth of our first grandchild, Maria Anastacia, born to our eldest daughter Deborah Anne (nee Williams) and Paulas Oxouzidis. Maria was born Thanksgiving Day, October 14, at 5 p.m., weighing 7 pounds, 11 ounces. - Marie and Tom Joseph.

★★★

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West Coast native art too precious to show

Aboriginal art of the North American West Coast Indian has become so scarce and precious that art galleries are finding it difficult to arrange special exhibits, the associate director of the Vancouver Art Gallery said recently.

Doris Shadbolt, who was acting director of the gallery when it arranged a special exhibit of such art in 1967 for the centennial of Confederation, commented that such an exhibit could not be assembled again today.

The reason? Owners of the works, either individual

collectors or institutions such as museums, prize them so highly they are unwilling to lend them to an art gallery or have them put on public display, no matter how well protected by security officers.

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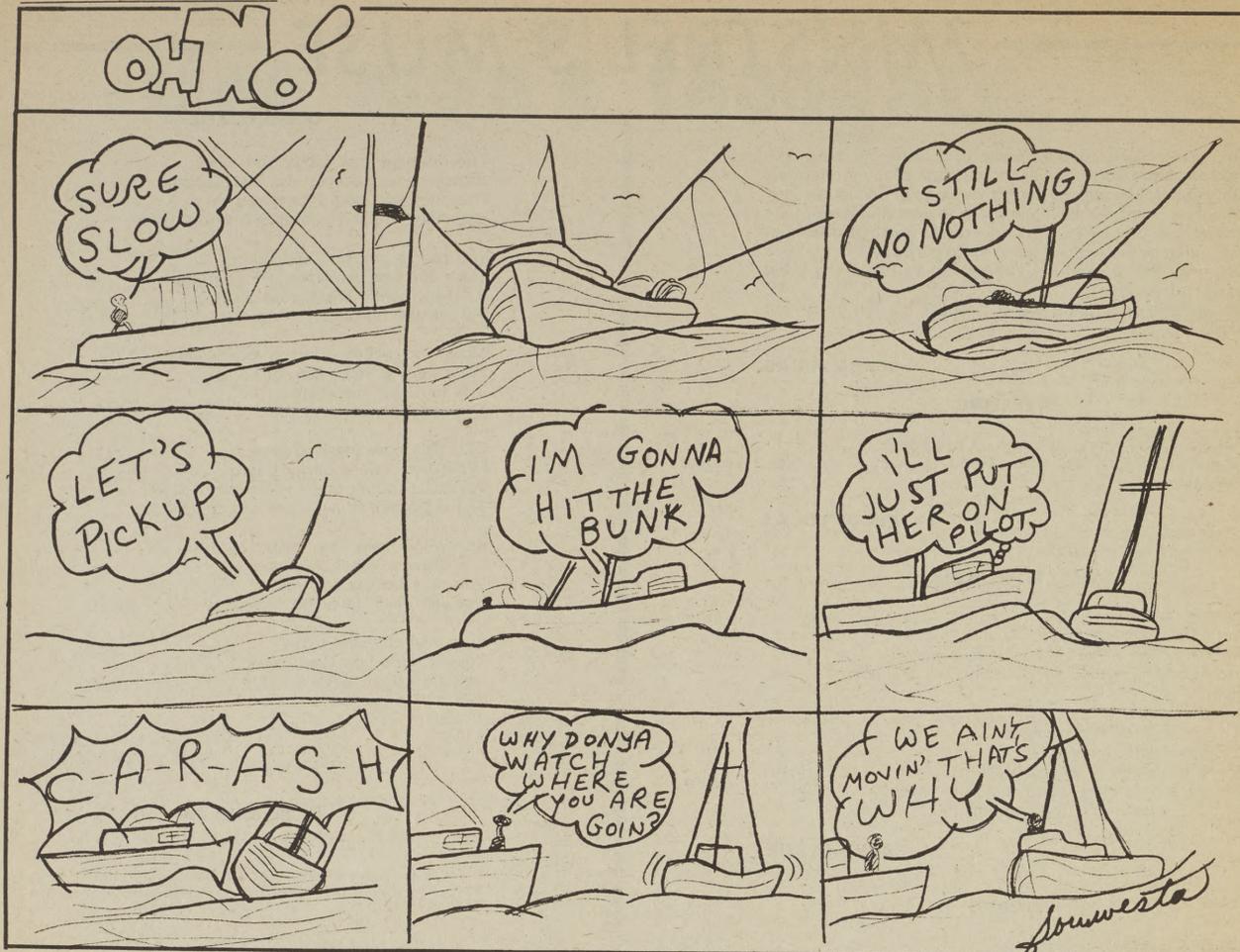
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Shirley Mack if you are from the Ahousat, Opitsat, Tofino, Ucluelet area



office: 8 Pine Street, Ucluelet, B.C.

Ph. 726-7771

Donna Purcell



If you are from the Gold River, Tahsis, or Zeballos area

Ph. 283-7215

Denny Durocher

Program Co-Ordinator.



office: Maht Mahs

Ph. 723-8165

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PEOPLE PLACES AND THINGS

723-8165 local 09

NATIVE DIRECTORY

If you ever find yourself alone in one of the towns listed below and would like information, company, or a place to stay, give one of the following organizations a call. They'll be glad to help!

NANAIMO
Tillicum Haus Society: office - No. 5 - 41 Commercial (753-1772) - Rec. Centre - 606 Haliburton (754-6835)

PORT ALBERNI
West Coast District Council of Indian Chiefs: Mission Road (723-8165)
B.C. Association of Non-Status Indians: phone 724-0603
Friendship Centre: 121 2nd Ave. N. (723-8281)
Friendship Lodge: 921 8th Ave. N. (723-6511)

VANCOUVER
B.C. Association of Non-Status Indians: office - 1025 W. Broadway (736-8721)
B.C. Native Amateur Sports and Rec. Fed. outreach - 193 E. Hastings (688-1827) - 3126 W. Broadway (736-3561)
Indian Centre Society: 1855 Vine (736-8944)

Indian Education Resources Centre: U.B.C. (288-4662)
Indian Homemakers' Association: 423 W. Broadway (876-4929)
Native Brotherhood: 193 E. Hastings (685-8049)
Native Courtworkers Association: 193 W. Hastings (687-0281)
Native Information Centre: 584 Nelson Street (687-7488)
Union of B.C. Indian Chiefs: 2140 W. 12th (736-6751)

VICTORIA
Native Friendship Centre: 1292 Gladstone (384-4642)
Union of B.C. Indian Chiefs: Land Claims Centre - 890B McKenzie Ave. (479-7166)

COQUITLAM
Pacific Association of Communication in Friendship Indian Centres (PACIFIC): 946 Brunette Avenue (522-8604).

MISSION CITY
Friendship Centre: 7368 Scott Lane, Box 3145 (826-2913)

PENTICTON
Sinu'llusta Friendship Centre: 997 Westminster Avenue West (492-4331)

KELOWNA
Central Okanagan Friendship Centre: 1429 Saint Paul Street (763-4905)

KAMLOOPS
Interior Indian Friendship Society: 387 Fourth Ave (372-7422, 372-3819)

100 MILE HOUSE
Indian Centre: Box 2000

WILLIAMS LAKE
Cariboo Friendship Centre: P.O. Box 4298 (392-7343)

QUESNEL
Tillicum Society: 161 North Fraser Drive (992-8347)

PRINCE GEORGE
Doh Day De Claa Friendship Centre: 1990 Renwick Crescent (563-8145)

PRINCE RUPERT
Friendship House: 744 Fraser Street, Box 512 (624-6371)

DAWSON CREEK
Nawican Friendship Centre: P.O. Box 593 (782-3095)

FORT ST. JOHN
Keeginaw Friendship Centre: 10208 - 95th Avenue, Box 2707 (785-5321)

HELP WANTED

"HA-SHILTH-SA" NEWSPAPER

Applications are invited for two newspaper trainee positions which may be opening on the "Ha-Shilth-Sa" in the very near future. No experience required, as training will be provided in reporting, photography, advertising, layout and circulation. Essential qualifications include: willingness to travel among the 13 West Coast District bands, willingness to learn and a sincere desire to help improve local communication. Familiarity with West Coast people and their culture, the ability to express oneself in writing, and the ability to type would all be helpful. Obtain application form from the West Coast District Council of Indian Chiefs, Mission Road, R.R.3, Port Alberni, B.C. V9Y 7L7 (phone 723-8165).

WEST COAST DISTRICT COUNCIL REQUIRES EDUCATION CO-ORDINATOR

Will be responsible for administering transportation and tuition fees and for co-ordinating the activities of the home-school co-ordinators, pre-school programs, second and post-school programs. Familiarity with the West Coast Indian culture would be an asset as the co-ordinator will later be working towards the development and implementation of a cultural curriculum. Should have particular insights into local control of Indian education. Apply to the West Coast District Council of Indian Chiefs, R.R. 3, Port Alberni, B.C. V9Y 7L7 (723-8165).

NEEDED IMMEDIATELY AT CHRISTIE
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+++
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+++
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Apply at the New Christie Residence School (725-3237), with Outreach worker Shirley Mack (726-7771) or at the West Coast District Council office (723-8165).

COMING EVENTS

The B.C. Association of Non-Status Indians Bingo every Thursday at 1:30 p.m. at the Port Legion Branch 55. 16 games in all. Help us to make it a success!

FOR SALE

1 complete videotape set. Cassette type with sound. Black and white. 2 monitors. Contact Bert Mack, Box 262, Ucluelet, B.C. (phone 726-4230).

WANTED TO BUY

1939 edition of a book called "Nootka Texts: Tales and Ethnological Narratives" by Edward Sapir and Morris Swadesh. If you have a copy of this book and are willing to sell it, contact Gabriel Sevy at the District Council office, 723-8165.

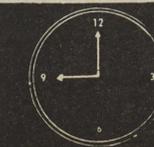
PERSONAL

If anybody has a picture of my Dad, Arthur Charlie, could you please send it to me? I'd like very much to have a picture of him. Best wishes to everybody in Ahousat and from Ahousat. I think of you often. Mrs. Ray Wood (nee Matilda Sally Charlie), 422-A Craighflower Road, Victoria, B.C.



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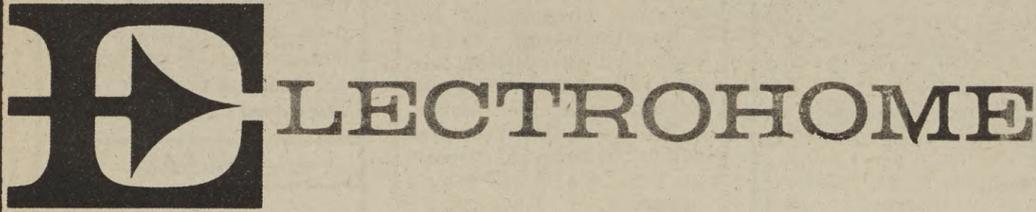
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As you all know, the West Coast District Council has taken over all their own responsibilities from the Department of Indian Affairs and this includes the Social Assistance Program.

As part of the Social Assistance Program, welfare-aides were hired on some of our reserves, while others already had welfare-aides, for example Ahousaht and Sheshaht.

To date none of our welfare-aides have completed any of the welfare-aide courses being offered at a few of B.C.'s community colleges. Three of the welfare-aides have attended welfare-aide workshops or training seminars. Out of these three, not one professes to know all there is to know about Social services but we do know enough to see what kind of a service our West Coast area requires.

The welfare-aides in our district held their first workshop on October 10 and 11, to go over basic procedure that will enable them to provide a better service for their different communities.

In this workshop we asked for common concerns or problems that the welfare-aides had encountered at their different reserves. One thing became quite clear.

People were ignoring or sidestepping the welfare-aides and phoning or going straight to the West Coast District Council office for the social assistance. The

District has not had a Social Assistance Services Coordinator since Beth Buick left. Therefore the people who are taking these calls and applications are neither qualified nor have they the power to act on these requests, but they are forced to because there is no-one else to do it.

This is a very poor situation and the District Council staff are sorry for any mistakes they may have made. To alleviate the situation, it was decided that from now on all social assistance matters will go through the welfare-aides at the reserves.

What does this mean to you, the social assistance recipient or applicant? It will mean a faster, better service for you. It will mean a little more independence for your band. It will mean having a resource person in your community in times of need.

So, next time you want to apply for social assistance go see your welfare-aide.

- WELFARE AIDES
IN THE
WEST COAST
DISTRICT**
- Ucluelet
 - Dorothy Williams
 - Clayoquot
 - Marie Martin
 - Ahousaht
 - Ernie Campbell
 - Nootka
 - Mary Johnson
 - Nitinaht
 - Ida Thompson
 - Sheshaht
 - Richard Watts

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