

NJ. OR. WA. 42
Bos/A/1/87

National India
Bibliothèque Nation
3 1975
Newspaper
Section



Ha-Shilth-Sa

(West Coast for "interesting" news)

VOL. II NO. 5

POSTAGE PAID IN PORT ALBERNI, B.C.

Second Class Mail Reg. No. 3381

MAY 12, 1975, PORT ALBERNI, B.C.

Chilliwack Conference

Indians reject all government handouts

By PETE A. CHARLIE

When the 188 chiefs of the Union of B.C. Indian Chiefs voted almost unanimously to return all government funding, many thought it was really good, others thought it was a joke and still others had mixed feelings about it.

Charlie Thompson co-chairman of the West Coast District Council, stated at staff meeting of the district, "My feeling in Chilliwack is that we're closing down not because we want more money but because we want to make land claims the priority.

"Programs will be re-installed by the people themselves after the land claims is settled. People who work here will have to concentrate on land claims, there will be no programs."

Further to this, Simon Lucas stated, "It's not the white people who are at the test, it's us! From this we are going to find out exactly how Indian people feel. Whether they're happy in the monetary system and comfortable or whether they will reject the hand-outs.

"The hope is that within a month or two, the public will ask the Department of Indian Affairs why their staff are employed when they have no work to do.

"I don't know how many people realize how much our people are suffering in a social way. We have to get away from that style of living. We've tried that system now for the last 150 years, and we're getting worse day by day."

Irma Bos said, "As long as you're still on government money, you'll be on your knees."

The Chilliwack motion to reject government funding, made by Ed John of the Lakes District, will go down in our history books as being the day the Indian people got off their knees and stood on their feet, on their own and free once again.

In favor of this motion, Jacob Krueger of the Kootenay-Okanagan District said, "It's time to find out if we are united. Now would be the time to sing. Are you in favor of the DIA system or

not?"

Charlie Thompson, Nitinaht Band, moved an amendment to the motion that this rejection apply to all government funds according to the recommendation by George Manuel. He added, "We really want to show how

united we are."

The meeting was adjourned for lunch and each district was told to have their own district meetings to discuss their views on the motion and amendment. After a somewhat lengthy lunch hour, each district sent a

delegate to the microphone to state how the district as a whole felt about the motion.

George Watts, speaking on behalf of the West Coast District, said, "Everybody is going to have to give up something. We've kicked out Indian Affairs. We've a lot

movement and say that BCANSI also rejects all government funds for all programs.

"My heart is deep in B.C. even though I am not from here."

Adam Shewish, hereditary chief of the Tse-shaht Band, stated, "I am proud of the West Coast. We have unity, we pull together, we look to all.

"If the motion is passed, the Indian people aren't going to suffer, the Department of Indian Affairs is.

"There'll be no more circles to go around in, we'll be going just straight ahead! We have unity — let's stay with it!"

By the time the question was called on the motion, almost all were in favor of it and the motion passed.

When the Chairman of the meeting announced this, the entire audience stood up and cheered, then gathered in the centre and was led in song by the West Coasters.

It is now obvious that our unity will be the source of power to all our people in B.C.



ANN ROBINSON proudly holds the West Coast Talking Stick which eloquently displayed its power over the people during the Chilliwack Conference.

Keep Ha-Shilth-Sa alive!

One of the questions most frequently asked us since the Chilliwack conference is, "Will the Ha-Shilth-Sa continue?" The only answer we can give is, "Yes, it will continue, as long as people will support it."

The Ha-Shilth-Sa is now totally without formal funding. The newspaper staff, along with the rest of the District and band staffs, was officially laid-off May 1. We will continue to work on the paper, without pay, and we will attempt to keep it coming out monthly, but we need our readers' and advertisers' support in order to pay the printing, typesetting, mailing and photographic costs, which amount to approximately \$500 per issue.

Can you help?

If you, like us, believe that communication between bands is now more important than ever, help us keep the paper alive by sending \$5 for a year's subscription to: "Ha-Shilth-Sa", c/o West Coast District Council of Indian Chiefs, R.R. 3, Port Alberni, B.C. V9Y 7L7.

Remember, too, that any donation over \$5 is income-tax deductible, as we are a registered charity.

Thank-you for your support!

more to gain than we'll ever give up if we pass this motion.

"Our chiefs are going to have to prepare the people for the fight. This is something that should have happened a long time ago, to fight for the rights of this country. We only have one right and that's the right to welfare.

"It's time now to deal with this issue. How much are the people with jobs prepared to share with the ones who don't? Are we prepared to help our people on skid row, the ones on welfare, for once in our lives? We're talking about 55,000 people.

"Unfortunately the time has come, whether we're prepared or not! Give back every last penny!"

One woman got up and said, "The chicken feed we're getting now isn't feeding all the chickens!"

Fred House, President of the B.C. Association of Non-Status Indians (BCANSI) got up to say, "I congratulate you all for being a family. I am strongly behind the



POSTAGE PAID IN PORT ALBERNI, B.C.
Second Class Mail Reg. No. 3381
RETURN POSTAGE GUARANTEED
If undeliverable please return to West Coast District Council of Indian Chiefs, R.R. 3, Port Alberni, B.C. V9Y 7L7, Canada.

HA-SHILTH-SA

Published by the West Coast District Council of Indian Chiefs for distribution to members of the 13 West Coast District Indian Bands and to other interested groups and individuals. Printed at the offices of the Alberni Valley Times. Information and original work contained in this newspaper may not be reproduced without written permission from the West Coast District Council of Indian Chiefs.

Editor: Jan Broadland
Reporters: Jessie Lucas
Pete A. Charlie

Office at:
Mission Road
R.R. 3, Port Alberni, B.C.
Phone: 723-8165

Subscription by donation. Suggested amount: 50¢ per year.

Letters

BAMFIELD OPINION

Dear Editor:

I am not full Indian, but I am enough to be proud of my people. Also I am glad that Indians in B.C. are trying to get our land back. The white people in time of war say, "Fight for Your land and country". It is easy enough for them to say that when they want our support, but it is hard for them to realize we don't have much land to fight for and it's even harder for them to accept the fact that now we want our land back when they don't want us to fight for it.

Maybe what happened at Friendly Cove will make them (the white people) realize that we can reclaim our land and that if they resist, we don't have to be Friendly.

In Bamfield there is one sign of Racial Discrimination, there is a sign on a tree saying, "Whiteman's Reserve, Indians KEEP OFF". Do we have signs like that on our reserves? NO!

If the Land Claims issue is going to get anywhere it must be a two-sided affair, meaning that the whites must listen to us instead of ignoring us as they have in the past.

I wonder how white people would feel if they were in our place and us in theirs. Maybe they would realize that we are a people with our own culture, language and lifestyle. We may be different, but we are PEOPLE.

"POWER TO THE PEOPLE"
In Friendship,

A SUPPORTER IN BAMFIELD.

EDITOR'S NOTE: By printing this letter we have broken our normal rule of not printing anything which comes to us anonymously. Our file of unpublished letters and poetry is continually growing because of people's reluctance to sign their names. If, for some reason, you do not wish to be publicly identified with what you have written, simply ask the "Ha-Shilth-Sa" staff to withhold your name, and it will not be published or otherwise made known to anyone.

A BROTHER LEAVES

To the Westcoasters,

It has been a real privilege to have had the opportunity to work with you. I have nothing but praise for your goals and objectives, and wish you all the best in your endeavors.

I have only one complaint and that is "that I'm leaving so many Friends" and I would like to have had the opportunity to THANK each and every one individually, but hope that this letter will suffice.

I can only wish that you attain everything that you hope for, and that our paths may cross again.

Yours in Brotherhood

CECIL WING

TALK SHOW

I would like to voice my opinion on a Talk Show that was on recently on CJAV. They were discussing Land Claims and stated something about employees being laid off. I feel it's about time we got off of our knees and started to work for ourselves. And that's Land Claims.

About beer parlors. Before Land Claims the Indians had very little to believe in. Now they have and I think we will see less and less Indian people in the Beer Parlors, because there is no room for Alcohol in Land Claims.

One part I didn't like was when one woman said how well-fed the children were in the residential school. The children were not well fed until the school was about to close down. What hurt me most of all was how depressed the children were because they couldn't be at home with their families.

To close this I would like to state how happy I am that some people's eyes are opening to the fact that Indian people were treated unjustly. I hope that these people will be speaking to their friends.

"NAH-NAH-SAH-TAHTZS"
(Darleen Watts)

Chief Maguinna

I was one of the fortunate people to spend the entire week in Chilliwack with members of the Moachat tribe. Your people, Chief Maguinna, displayed such pride in their Indian heritage and such a warmth when meeting with people that it really affected me deeply.

I will never forget the example of respect that was shown to me and other people continuously while I was with your people.

*He-ko, He-ko
Jessie Lucas*

George Watts now on U.B.C.I.C. Executive

George Watts, Chairman of the West Coast District Council, was voted onto the Union of B.C. Indian Chiefs' executive committee by over 180 delegates from all over the province. He was voted in along with two other candidates, Philip Paul of the South Island District and Bill Wilson of the Kwakwaka'wakw District.

The three were selected out of seven nominees. Their big job this year will be to travel around B.C. to the many Indian reserves to talk about land claims. Also discussed with the people will be how they will all survive and what to expect over the next decade and in the future.

There is no set schedule for their visits and each band will be expected to provide room and board for them if necessary. If any band would like them to visit on a specific date, they are asked to contact the ubcic office in Vancouver (736-6751) by the end of May. In June, they will move to a smaller office.

Uchucklesahts need support

The Uchucklesaht Band is having a demonstration on the 14 day of May 1975 in Uchucklesaht Harbour at Kildonan. Everyone is welcome to attend. Bring your own bedroll. If you have no food, it will be provided.

Meet at the Lady Rose dock at 12:00 noon on Wednesday, May 14. All people will be accommodated.

The purpose is to repossess our traditional homeland from the non-Indians, primarily logging companies: MacMillan Bloedel, T. and S. and all contractors.

We are also declaring sovereignty and ownership over all our traditional lands. We ask the support of all Indian people.

Tle-ko, Tle-ko.
— Robert Cootes, Uchucklesaht Band

All of us together

By IRMA BOS

I have just come from an important tribal council meeting, where the chiefs have met — where the pride of the Indian people, that had seemed lost, was once again revived by the movement of the people. The display of pride and the songs and dances of the West Coast people was a beautiful expression of unity.

It is hard to describe the feelings of what happened. I just wish that every person on the West Coast was there. If there was ever a doubt of where we stand, whatever difference we may have had would have been completely erased.

I am fortunate to be a part of the West Coast People. I believe the most important day in the history of the Indian people has occurred. They got off their knees and are standing on their feet with pride.

I pray that every person will support this move and if you haven't made Land Claims your issue, please get involved and support it. It's going to take all of us together.

★★★

"Always interested in buying Indian Crafts"

NOOTKA HOUSE

209 3rd. Ave. S. Port Alberni 724-1433

Bring Chilliwack to the people...

By Bobby JOSEPH

The thunder of the resolution at Chilliwack struck home fast and furious. By 8:30 a.m. Tuesday (May 29) the new will and determination of the "Indian" people bounced off the walls, hallways and corridors of Peake Hall. The West Coast District Council of Indian Chiefs closed its doors and the administration ceased to exist.

Historians will note one day that the course of history and a new destiny for native peoples had been forged a few days earlier at an "all-Chiefs" Conference in Chilliwack. For West Coasters the decision was even more immediate and meaningful. It was with all the pride, pomp and ceremony of centuries of tradition that they moulded the "cultural and spiritual" Land Claims Movement that has been eluded for 100 years.

It was moved and passed by the Chiefs' Assembly that all federal funding be rejected. The frustration that triggered this monumental decision was the display of arrogance on the part of the Department of Indian Affairs to negotiate and increase the level of funding to allow Indian people to carry out effective programs. The position of the West Coast District Council is that all

been moulded since the beginning of time, the West Coast people sang and danced when they had to. At one point it was suggested that there be no dancing and singing, that the business at hand was too important. Even then, there were some people who wished to continue to reject their heritage. But the West Coasters prevailed. One by one, delegates from other Districts rose to support the will and spirit that they had spear-headed.

In the end there was a deafening consensus that "The Land is the Culture" it was a decision arrived

at which will clearly be seen later as a moment of truth for all Indian people. There were as many as 500 people listening and feeling the sojourn of frustration and despair, of hope and commitment from people as they rose to speak.

In the end you were an Indian not by definition but by blood and ancestry. All became a part of this highly emotional phenomenon whether they were militant or conservative. The young and the old all had their say.

The Indian people came to Chilliwack — now we must bring Chilliwack to the people.



JIMMY JOHN and Johnny Williams, two precious members of the West Coast capture the hearts of their people.

CHILLIWACK PHOTOS BY PETE A. CHARLIE AND JESSIE LUCAS

Indians want \$10 billion

By PETE A. CHARLIE

One of the most significant motions made during the Union of B.C. Indian Chiefs Seventh Annual General Assembly was one made by Simon Lucas concerning negotiation between the Indian people of B.C. and the government for a sum of \$10 billion for the "rent" of our land owed to the Indian people.

The province of B.C. was labelled the Indian's "house". Then the whiteman took over their "house" and over-lived himself, that is, he destroyed it by taking parts of it out and ruining their land. This, of course, refers to their natural resources and fishes out of their waters.

The natural resources being taken out would affect the wildlife's ways and means of supporting themselves, thus destroying the once vast

numbers of the wildlife.

The sum of \$10 billion would, of course, only be a small deposit. There would be more required by the Indians from the whiteman in return for land lost.

When the motion was brought up, it brought on a lot of discussion from the delegates of the conference.

Some asked where they came up with the sum, others thought it would be too high or too low. Many thought the money matter was on the table way before it was time.

One man even said that the \$10 billion was way too small and that \$10,000 billion was more to his liking.

Another man said that the government would take the most part of it back as taxes, if the sum would be taxable.

Jerry Jack, Mowachaht Band, said, "When it comes down to the land claims, the governments come up with

cheap figures for us. I think it is time we tell them what we want."

One of the main problems with the motion is what the government would do when the question is brought before them? What to do when they reject the negotiation figure. Would the Indians have to bring it up again at still another chiefs conference and get another figure?

When one of the government men heard of the motion, he actually went on television and laughed at the Indian people right before the millions of viewers.

The \$10 billion figure was actually brought up only to support discussion about land claims. The fight will be difficult and it may be a while before it can be won. But rest assured, the Indian people will win the land claims!



BILLY COX, chief councillor of the Kyuquot Band, was "back home again" when he held the West Coast talking stick in Chilliwack.

Featuring
MR. MIKE'S Charbroiled Steaks
in our
"PROBABLY THE BEST" Licenced Dining Room
Open 7 days a week In the Adelaide Shopping Centre

MOVIE GUIDE
FOR RECORDED THEATRE INFORMATION 723-8412

May 8 - 14	The Taking of Pelham One Two Three	R
May 15 - 22	Lt. Robin Crusoe	M
May 22 - 28	Front Page	M
May 29 - June 4	Man with the Golden Gun	G
May 12 - 14	Tales of Dean's Wife	R
May 15 - 17	Games for Unfaithful Couples	M
May 18 (Dusk to Dawn)	The Sting	M
May 19 - 21	Black Windmill	G
May 22 - 24	Horror of Prawl	M
May 25 - 27	Sugarland Express	M
May 28 - 31	Newman's Law	M
	The Longest Yard	M
	White Dawn	M
	Jimi Hendrix Story	G
	Man Called Noon	G
	Mr. Ricco	M
	The Outfit	M

723 3818

subject to change without notice.

Land Claims issue - "something to live for"

By LIL HOWARD

For those of you who did not attend the U.B.C.I.C. 7th annual assembly I sincerely hope your hearts were there, and for those of you who are not concerned, for the sake of your future generations please make an effort to become interested or indicate support to the Land Claims issue. The movement needs the support of every person who is a quarter-blood Indian to make it a successful movement and also to survive as a proud race of people.

The first few days of the five-day conference I personally felt were wasted hours because it was program-oriented and a bore. It was heavy governmental talk and therefore lacked human development and real people involvement. If the course did not change to a positive route it would have caused further friction to the disbandment of our native people in B.C.

So, relating to the more positive aspects of the conference: In its second day the mood changed to a positive one with the strong support of the West Coast people, those involved in Cut-off Lands and other individuals who believe in Land Claims. People began to express frustration with the governments — they are fed up with being beggars in

their own lands. Independence, Self-reliance and Pride become the key words.

For strength, spiritual-uptift, or happiness, people sang and danced. We had to, because the Conference at moments was so depressing. I believe that we no longer want our culture smothered and that we are going to emerge as a strong proud race of people through practising and living what we have left of our culture.

At one point there was even a demonstration where a group of people gathered and sang their native songs to express the lack of action and participation by the delegation and by those people who have swayed over to being White-Indians and who no longer practise human development and togetherness. The purpose of the demonstration was to express the unity taking place among the people and not the Heavies.

The most important step that took place was the fact that the U.B.C.I.C. made the decision to turn back the government monies and that we no longer are going to be beggars in our own land! I couldn't ever express how happy that made me for the U.B.C.I.C. to make that move. I felt so free and rid of

a disease that degraded, suppressed and made puppets of our people.

Our people from the coast were asked to sing a victory song with people from all over B.C. joining in and sharing the Proudest moment in our lives — Independence 3:20 p.m. Thursday, April 24, 1975.

Another important issue was the election of the executive council. The importance is that these three people are our chosen leaders of B.C. My sincere congratulations to George Watts, Bill Wilson and Philip Paul. I feel that they would not have chosen better in the time of our movement.

All three really believe in the movement and are really powerful speakers and are sincere in their words. I urge you all to get to know George, Bill and Philip, as they are our leaders in B.C. and need all support both morally and financially because we need them as they need us.

With that in mind, attempt to think and talk Land Claims. Without something to believe, we become lost and frustrated. And if you want to get high, there is nothing like getting high on something you believe in. It gives you more to live for.

★★★★★★

What People were saying at the UBCI Conference in Chilliwack, B.C.

★★★★★★

ROBERT COOTES
(Uchucklesaht Band)
I challenge all bands that have not gone back to their hereditary chief to do it.

LOUISE ROBERTS
(Ucluelet Band)

It is really a privilege to hold this talking stick. I saw my people holding it. It means a lot to our people. It represents our culture, it represents our mother earth, it represents the whole of B.C.

I came here as a native Indian of Canada. I came here for a purpose. I saw what the whiteman did to us all. I believe this because I believe what our forefathers taught us and that is — the whiteman taught us how to live. For 200 years the Indian was told what to do, just like puppets.

We welcomed the whiteman — we showed them how to survive. We believed our land was still ours when the whiteman came. The whiteman told my people that we couldn't fish where my ancestors used to live. We've been pushed aside for too many years. Our ancestors were "taken".

There should be only one goal for you and me — to go forth and tell whitemen what to do. We cannot take his orders any more.

I don't understand the whiteman's political ways. They won't listen to us now.

The West Coast District goes forth as one mind and one body so why can't all people go forth as one mind and one body.

Land claims committee goes house to house to reach the people. If you can't do this there's something wrong.

LET'S GO FORTH AS ONE. We're not doing anything wrong to them. We're correcting what they did wrong to us. They know that they did to us, that's why they're trying to keep us quiet.

We should teach our young people about land claims. Otherwise they'll be taken advantage of when our elders are gone.

We've got a tiger by the tail — let's keep hold of it so the whites can see what we want.

You must remember, go forth and don't be afraid. Are you ashamed to be an Indian? We have rights to speak. We natives are to be the future leaders of Canada. Whites talk of destruction, they have destroyed what we survive on. They used alcohol to get our ancestors.

I say to you Chiefs, be careful — try to salvage what has been destroyed.

There is much destruction in every reserve. I see destruction not only to our land but to our children as well.

When you chiefs go home tell your people about land claims. Make everyone understand.

We can't afford to do away with our mother tongue and our culture.

ANNE ROBINSON
(Tse-shaht Band)
I am really filled with anticipation. I am surprised that it took two whole days to get down to business. It amazes me that five men keep going in circles. There are a lot of people here and all of you should take land claims home to your people. Tell them about it. Everybody should be into land claims. I believe in land claims and I support it fully.

MONICA HOWARD
(Mowachaht Band)
My name is Monica Howard from the Mowachaht Band. These girls are going to sing a song that was stolen from us. We will sing it in our own language. I support the land claims.

(Five girls got up to sing "This Land is Your Land" in the Native language. The girls were: Jessie Lucas, Anne Robinson, Lil Howard, Sandy Howard and Monica Howard. After their song the girls said speeches).



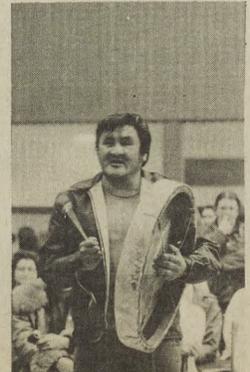
WILLIE TATOOSH and Elizabeth Tatoosh express their happiness for George Watt's upcoming wedding feast on June 14, 1975, when he invited the entire West Coast people.

SANDI HOWARD
(Mowachaht Band)

"Attending the Chilliwack conference was a great experience for me. It was far more interesting than the Terrace conference because we did some interesting and important dancing and singing.

"There was a good motion passed that we send all the money we get from the government back, which is the best thing we could ever do these days. It means a lot to me because from now on we will not be depending on the whitemen any more.

"This is what Land Claims is all about. We have a lot of sacrifices to make and as far as I'm concerned this is a big important step. We were talking about uniting as one and while we were there Mowachaht people shared this amongst themselves and the people around them.



ERNIE CHESTER, a Nitinaht member, brings his cultural wisdom to share with his people.



BOBBY SPORT, a strong supporter of Land Claims, reflecting years of childhood and participating intensively by offering encouragement and sharing his wisdom at a District meeting in Chilliwack.

JESSIE LUCAS
(Hesquiat Band)

When I got back from Terrace I decided I wouldn't go to activities. Land claims to me, means staying home and learning from my grandmother. That is learning to weave baskets, our own language and our own dances.

SANDI HOWARD
(Mowachaht Band)

I feel very fortunate to be here. It's really great and I really like it.

MARTIN EDGAR
(Nitinaht Band)

When I was a young boy I used to hide in our home because the whiteman used to come and try to take me to school. When I finally did go I was forced to talk only English. I left school in 1938 and went fishing.

I have learned a lot from these land claims meetings. It was the whiteman first who used to take the scalps of the Indians and not visa versa as many people think. When we went to war we always took the whole head!

LIL HOWARD
(Mowachaht Band)

Two months ago I was very disoriented in land claims. I became involved on our own land claims committee. I feel very fortunate for being involved in the committee. We travelled to all the reserves and told all our bands what land claims is all about and told them to be involved and prepared for it.

It is important that we make land claims a priority. We should have the education our own way. The Indian Act doesn't mean anything to us anymore. I respect the hereditary chiefs and recognize them as our leaders.

The last two days of this conference really bothered me. I found it to be very boring.

I am glad to hear the people. They are more uplifting to me. I want to hear more people. I encourage all of you to express your views. Land Claims is my whole life. I am going to pledge right here not to drink any more alcohol.

I also challenge other districts to raise \$15,000 in a year for land claims. Also to practice your Indianness.

My opinion of land claims

By ERMA ROBINSON

I think Land Claims is good and I believe in it. I believe that it is meant to help ALL the Indians in B.C.

It was a rip-off that the white-men just came in and took over our country without having a treaty signed or making any type of settlement with the Indians; they just moved in and took over and put the Indians onto little bits of the big country in which they lived.

Our ancestors could have killed all of the first white settlers who came to the West Coast, but they didn't. Instead they moved over and made room for these people and they felt sorry for them because they had no land themselves. But the white-men just took over and after

that they didn't really care what happened to the Indians. So they (the white-men) took over all the land and put the Indians on the smallest pieces of land.

Our generation is not the only generation to fight the white-men's government. Our ancestors also fought the whitemen's government. Just about right after the whitemen moved onto our land, our ancestors were fighting to regain some of it. But the government then listened to our ancestors about as much as the government now is listening to us today.

So, in order for us to make them see just what we want and that we are willing to fight for what we want, we

are going to have to try twice as hard as our ancestors did. We are also going to have to cope with anything that might happen to us as a person or as a people working together to get what we want and to get what we believe to be ours.

In order to get results in our favor we are going to have to put all our effort into the Land Claims issue.

As I said before it was a rip-off for the white-men to just move in and take over, but (in my opinion) there isn't really anything we can do about that now, because it would be impossible to kick all the white people out of B.C.

I'm all for Land Claims and will stand up for what I believe in.



MARTIN EDGAR realizes the importance of the Land Claims issue and attends as many meetings as he can, bringing his strength and determination.

Land claims conference (Chilliwack, April 21-25)

By S.P. LUCAS

This conference was definitely a start in the right direction, "A People's Movement."

There was a lengthy debate on the constitutional structure of our organization. It was apparent that we have some technically minded leaders as we kept getting bogged down on "was it right or wrong" under our constitution.

Eventually it became overlooked. Now was the time to get every Indian of this Province involved in the whole Land Claims issue.

In brief I will give you my interpretation of the five-day conference.

We have for so long said, "Our Culture is a Great Culture." Now it is being put to a test. The majority of the Leaders have stated, "Return all the government money that has subuded us for so long": Educational, Welfare, Capital, O and M, W.O.P., Culture and many other Welfare-oriented programs.

Let us show the White society that we can survive without their money. Let us show the white people the Indian communities can look after their own people.

Let's begin this Land Claims fight with a feeling of independence an self-reliance. It's the start of a unification that must be right in our own homes.

Is it a Cultural Revolution? I think it is, and I think we need that revolution to change many of the lives our people are living today.

We are living in a world of Social Destruction. We tried the white man's teachings, now it's time we dig up the grave of our forefather's teaching on life, and what it is really about.

For the first time in my

life I saw about 150 people in a Lahal Game with absolutely no liquor in them. Is this part of what Land Claims is all about, "Self Respect"? I tell you it was a really great experience to be involved in a Lahal game that was totally Indian, everyone singing their hearts out.

From the youngest to the oldest Mowachaht a total of 50 were attending the conference. They made this sacrifice to go to Chilliwack and listen and give their contribution to this historical conference. It will be remembered for many years.

The Nitinaht people went there in great numbers also. They made sure their people were comfortable. I just can't thank the people enough. Every morning they saw fit to invite me, a Hesquiat, to a wealthy supper of smoked fish.

Is that part of what Land Claims is about, being physically concerned about your fellow man? Nitinahts, from deep in me all I can say is Kla'coo Kla'coo.

Ucluelet people were there also. Through Louise Roberts they made a great contribution to the Land Claims conference.

Many of our West Coast people stood up and said what they wanted.

It seems like only a few days ago when we were saying this Land Claims issue depended solely on you and I as individuals.

Now today we are asked to make a supreme sacrifice, "Return all the government program dollars". This will tell us exactly how much of our culture is alive. It is too late to say "We should have gone to those Land Claims Conferences." Now you are faced with a question of which side you have to support.



BOUQUILLA and **CHIEF MAQUINNA**, two great people of the West Coast, took pride in singing in honor of George's new position as a member of the executive committee for he B.C. Indians.



ANGUS DICKIE from Fort Nelson expressed that it was a great honor being among the West Coast people and he really felt the spirit of Land Claims during the meeting.



THE WEST COAST talking stick, a powerful symbol at the Chilliwack land claims conference, was also present in Victoria. Carved by Charlie Mickey, it was carried by his son, Sam (out of picture), and seemed to give strength to such West Coasters as (left to right) Donald Sabbas, Margaret Shewish and Jessie Gallic.



BARELY VISIBLE over the heads of the crowd, UBCIC executive committee members Philip Paul (left) and Bill Wilson speak to their people.

Demonstrators show contempt for government giveaways

By JAN BROADLAND

Close to 400 native Indians and their supporters, including large delegation from the valley, gathered around the fountain at Victoria's Legislative Buildings Thursday to demonstrate their growing strength in the political battle over cut-off lands.

Although the Indian leaders had been hoping for on-the-spot talks with their counterparts in the provincial government, no officials emerged from beneath the green dome until the crowd was nearly ready to disperse. The two other or three Cabinet Ministers who did descend to the fountain, which itself is standing on what Indians say is reserve land, spoke only with newsmen.

West Coast District Council chairman George Watts of Port Alberni commented later: "We went in there telling them we want nothing to do with handouts — and what happens but that the Ministers come out and start telling the press about all the handouts they've given us."

Mr. Watts said that Bill King, B.C.'s Minister of Labor, is "spouting off" about what his government has done for Indian people, but in reality the provincial government is trying to use money to control Indians, just the federal Department of Indian Affairs has tried to do.

That B.C.'s aboriginal people will no longer accept such government giveaways was made obvious by their recent turn-back of all federal and provincial money earmarked for Indian programs. Although this move will mean severe hardships for many Indian people, particularly the elderly, those with large families, those without jobs, and those in need of financial assistance for medical treatment, very few Indian individuals have voiced their opposition to their leader's action. Instead, they are making plans for helping each other cope with the situation.

Bill Wilson, who with Mr. Watts and Philip Paul is a member of the Union of B.C. Indian Chief's new executive

committee, said that what every Indian must do now is to look after every other Indian, so that they can survive on their own as a race.

"What you should all realize is that what your chiefs have decided and what your executive is acting on is that we are going to stand on our own two feet again," he told his people.

Wilson said the biggest mistake Indians ever made was to believe that the Indian Affairs Department was honest and he warned that if Indians start listening to the government again, they will stay in the same position for another 150 years.

Ucluelet Band member Louise Roberts echoed his feeling, saying that the whiteman made many treaties and promises across Canada, but broke them all.

Addressing the white people in the audience, she said, "we are no longer beggars. We have something to show. We will survive, no matter how you treat us."

To her own people she added, "Never be ashamed of what you are, because we're standing on our own land."

This struggle for a land claims settlement has erased all political divisions between B.C. Indians, Philip Paul told the crowd. "It's not just a small movement — it's the beginning of a very big movement which is going to shake this country," he predicted.

"This whole entire society is coming down, and this time they're not going to take us with them."

"The strength of this movement is that it is a non-violent movement," he added. "But I assure you that if there is a fight, we're not going to walk away from it."

The three Indian leaders — Watts, Wilson and Paul — are scheduled to meet in Victoria today with Indian Affairs Minister Judd Buchanan, who in turn has a meeting set for Monday with B.C.'s Human Resources Minister, Norman Levi.



WEST COAST DISTRICT COUNCIL co-chairman Charlie Thompson (lower right) watches as his people descend the steps of the Legislative Buildings to join their fellow-demonstrators at the fountain, which is standing on cut-off reserve land.



CYNTHIA LAUDER and Danny Watts were among the nearly 400 people who met on the Legislative Lawn to protest the government's lack of action in settling the cut-off lands issue.

Independence for our Indian nation

By GEORGE WATTS

For seven years the Chiefs of B.C. have been talking about our people becoming a race of independent people. In Chilliwack they made the first serious move in attaining that goal. I am sure you have all heard about the motion to reject all government funding.

Many people will say: What about my job? What about the house I was getting this year? What about my welfare cheque? What about our recreation funds? What about our children's education?

These are all valid questions, considering the economic situation of the majority of our people. But I would hope that they also ask, What about the future of our people?

Also, before our leaders are criticized for their actions I think you should realize some of the policies which brought the issue to a head. They are as follows, and not in order of importance:

1. Indian Affairs' programs took our energy and attention away from the biggest issue, the aboriginal rights question.

2. The government was cancelling the subsidy housing program this year. Why should we pay for lumber which comes from the forests we own? Why has the cost of housing doubled in the last few years and where is the profit going?

3. D.I.A. was freezing the amount of administration funds that it was giving to bands. Is it true that your band staff were receiving less than a laborer in the logging industry? When the costs are rising, how can an office be expected to operate on the same amount every year?

4. D.I.A. was implementing new sets of regulations which even a university graduate couldn't

understand. Is it true that D.I.A. wanted a lot of regulations so that they could have an excuse to keep all their staff around to make sure the Indian people followed those regulations? If D.I.A. wanted bands to have good administrations, then why did they spend only \$90,000 on training last year for staff?

5. D.I.A. drew up a whole new set of regulations for education one year after Mr. Chretien announced that Indian people would be given the opportunity to control their education. Will the situation ever change where 95 per cent of our students never reach the grade 12 level? Does the future of the Indian Race lie in the education of their children?

What do we mean by "Education"? Does the present education system teach us to look after only ourselves?

6. D.I.A. planned on turning over programs to the province. Will the people receive better services because the province handles a program instead of D.I.A.?

7. D.I.A. insisted that bands start contributing funds of their own. Does your band have a lot of money in the bank? Does D.I.A. want our accounts to be low forever so that we have to be dependent?

8. We have always been made to feel that we are beggars because our funds come from the government. If the Land Claims are settled could we run our communities with our own money? Would this make us feel better?

9. We are not in a good negotiating position as long as we are dependent on government money.

Many of our leaders have finally woken up and realized

that all the government programs are used as band-aids to cover the real wounds, the wounds that history has brought. I don't think government programs will ever solve the problems of alcoholism, family break-ups, housing, employment, cultural retention, education, imprisonment, etc. Our own people must be in control of programs that are intended to help our people. That will be achieved only by a reasonable settlement of the Land Claims issue.

I would hope that all our bands, groups, and individuals will support this motion by doing the following:

1. Quit accepting any government money for all programs.

2. Write to Indian Affairs stating that they should close down their operations.

3. Start practising your aboriginal rights.

4. Support the Land Claims movement.

Now this motion affects public education and social assistance is something that each individual must decide himself.

There is no doubt in my mind that this will be the last fight for the settlement of the aboriginal rights question in B.C. If we lose, then our people should be prepared to live with the Indian Act and Indian Affairs for the rest of their lives. We should also accept the fact that our race will be quickly assimilated into Canadian society.

Many groups of aboriginal peoples have had to fight for their independence and their land. They have made the supreme sacrifice of life, wealth, homes, food. What are we prepared to sacrifice, if anything?

Please translate my foreign words to those who do not understand.

Many of our leaders have finally woken up and realized

not understand.



LOOKING VAGUELY out of place at the May 1 cut-off lands demonstration in Victoria were these two members of the Victoria police squad. Although several uniformed and plainclothes policemen were in evidence at the gathering, the protest was a peaceful one and the officers had nothing to do but listen to the speakers.



LOUISE ROBERTS, one of the West Coast's strongest speakers, held the gathering's attention when she urged her people to no longer believe the white man's promises.



War Canoe Races --- Mill Bay --- May 17



YOUR OPINIONS

Leaving from the Terrace Conference, the number one question on my mind was, "How many people know what land claims is all about?"

Does it really sink into people when they read, "B.C. is Indian Land?" Are they ready to fight for their land, or will they make up an excuse when they are asked to join a demonstration?

When they read, "We'd rather die on our feet than live on our knees," will the people stop collecting government funds, government grants and government welfare? Will all our people want to become independent and send all the Indian-controlled monies back to Ottawa and tell them where to shove it? To me, land claims means — fighting for what is rightfully ours.

I think the Indian people must relate to the elders that have died fighting for land claims.

My grandfather, Jimmy Gallic, fought for land claims when he was alive. I didn't know it until recently. There's so many things I wished I had done when I was a child and one of them is that I wished I had taken more interest when my grandfather took me aside to talk. I used to laugh and go watch T.V. What a waste of my life! Now I ask myself, can I weave grass or cedar? Can I dance and sing our songs right? The answer is no. I can sing and dance the whiteman's way and I can sew on a machine. What am I, whiteman or Indian?

Long ago, to the Indian people, being Indian was natural. Nowadays you have to fight yourself.

Sure, it's hard to learn how to weave a basket at first. It's difficult to sing and talk in your own language. Think how doubly hard it was for our forefathers to learn the whiteman's tongue and the whiteman's system. They suffered twice as hard as we'll ever suffer.

Are you people ready to stop watching T.V. and learn how to weave, stop going to wrestling and learn how to talk Indian and stop going to Church and start learning about your history?

I am.

JESSIE

Being Indian is Beautiful!

By JESSIE LUCAS

Oh, the feeling of pride in my people, the West Coast people, was beyond comparison while we were in Chilliwack attending the conference.

The first two days of the conference was pretty boring and didn't deal on the people's level of Land Claims. The West Coast People were really restless as we were all raring to discuss Land Claims.

A demonstration on the third morning, with mostly the Okanagan-Penticton and West Coast People participating was held right in the conference to let people know that we did want to get down to the business of Land Claims. The West Coast People sang a few songs in their support.

Lahal was played on Wednesday night. I was thrilled to have, for the first time in my life, played in such an old traditional game. This Lahal game was played like our forefathers played it. Our whole hearts were in it. We played for four hours with each side having only one

stick left, and barely keeping in the game, when they'd win the bones back.

There was not one person in that Lahal game with a drop of alcohol on his or her breath. It really brought me back to the Lahal games I attended. I thought that alcohol was necessary in these games, in anything we did alcohol was always there.

Flashes from my past Lahal games spun through my head. All the fighting I saw... when people got too drunk. I couldn't even understand the songs... they were slurred and out of beat. No one was winning or losing the bones they were all too drunk.

It's a wonder I never tried or wanted to play before. Not all games were like that.

And now here we were in Chilliwack dead sober and enjoying ourselves so much in playing Lahal. I can hardly wait till the next time I get a chance to play.

Thursday afternoon the motion to return all government handouts was passed.

The West Coast people

sang a victory song because we were all so happy because the Indian people finally won their pride back.

I believe the people who represented the West Coast were beautiful.

Not once did I feel left out among the Moachat people. When they sang, I sang; when they danced, I danced; when they ate, I ate.

The so important meetings the West Coast people had at lunch hours or right after the daily conference at 5:00 p.m. brought us closer together than one's own family. At the meetings we cried together... laughed together... and sang together.

The Nitinaht people are so Indian in their ways yet, that it was so natural for Ernie Chester to tell me to go have lunch with him... for Martin Edgar to hug me when he says hi... and for Webster Thompson to make me feel like one of the family.

Words are so BLAH when you're trying to express your inner feelings.

Now it's so sad...

to return home after a conference to see no pride in some of my own people. The pride was replaced by money and booze, a long time ago. Greed walks hand in hand with money. Greed separated the Indian people a long time ago and it will do the same today if we are not careful. The native people need Unity right now. We can't afford to let a few ignorant big-mouths change our minds today.

When I say ignorant, I mean that if any person, Indian or non-Indian, really knew about the whole Land Claims issue he or she would have no doubt but to support the natives of B.C. in their claim.

The Indians who do not support this claim must feel that they can't gain anything from it. They are totally wrong. They can become an Indian again.

Being Indian means sharing; being Indian means caring; being Indian means loving; being Indian means respecting.

Being Indian is beautiful!

Coo-us, blossoming



By JESSIE LUCAS

The Indians are like flowers blossoming after a long cold winter... a winter that has lasted over 150 years. It is Spring now... and as the rains fall it will moisten the dry petals that grew bitter from the cold, (of the whiteman's ways).

Like each petal touching the next petal, we will reach out to each Indian in British Columbia, so they too can share the joy of the reawakening, and blossom with this joy.

The weeds that have flourished in the past, will no longer choke us today. The flower will stand tall — it has been deprived of its beauty and culture too long.

Mother nature will cry no more. Her children have returned. No longer will the "coo-us" neglect the beauty before them. No longer will "coo-us" allow strangers to re-construct her rivers or cut her forests down.

The eagles will once more lord her skies, the whales will man her seas, and the wolves will take their position once again on land as mother nature intended. All her children will live in harmony as before. The wind is her messenger. As it blows from the West Coast of the island to what it now called the Rocky Mountains the news of the awakening will spread to the hearts of all native people.

The moon is her guide and the stars are her helpers. Let no creature intrude on her sacred grounds.

The sun is her strength. And from this strength she gives to the native people to help them become the once powerful race they were before.

The earth is her home. Respect her home. The rain replenishes. As each drop falls from the sky today it washes the sleep from the eyes of "coo-us" so now they can see again and it melts together the hearts of all native people.

The snow cleanses. When all the fall leaves have dropped and mother nature is due to change her clothes, the snow comes. Depending on how worn the earth is, the snow will stay for months. When it leaves the earth is recovered and ready for spring.

This spring my people are awake. We will fight to survive, we will fight to remain "coo-us"... and we will win.

Emergency Funds Needed

Are you one of the ones complaining about your welfare being cut off? Or are you complaining about your job that you lost?

Do you want to do something about it or do you want to sit around and complain and grow bitter with worry?

If you want to help your people and get involved in land claims as well, you can start by joining in on the fund raising activities. Suggestions are needed as well as people who are willing to give their time and effort to the most beautiful thing that has happened to Native people, and that is Land Claims.

It is a known fact that 90 per cent of the Native people

don't have to be on welfare. That only leaves a small amount that should be collecting.

All money that is raised will go to such emergencies as people who really need welfare, to pay hospital bills or anything that falls under the land claims issue.

The following activities have been thought up. Any suggestions would be greatly appreciated: Bingo, raffles, bottle drives, auction, dry-cleaning and laundromat, gym rental, rock concert, spring festival, ice-cream stands, walk-a-thon, sports celebrations and the selling of barbecued fish. Send your suggestions to the District Council (723-8165).

Think it over, people... land claims is your future

By LIL HOWARD

On April 20 a delegation of over a hundred people from the West Coast travelled to Chilliwack to attend the U.B.C.I.C. seventh annual assembly.

I want to share with you briefly the beautiful experience I shared with the rest of the group. The first day our group, other than the official delegates, were disoriented to the type of meeting that took place and appeared restless and frustrated and wanted action but waited patiently in respect.

The second day was much the same so in order to up-lift our spirits and not let frustration get the best of us we met after the day's session was over and sang, danced and talked Land Claims. So this became our source of strength in the following days.

We met at lunch time and after each day's session was over to sing, dance and listen to our people speak their native tongue. It was really beautiful and touching that we sang, talked, laughed and cried in our hearts.

Together at moments of happiness or frustration, we were one large close family. It was an education to listen to George Watts, Martin Edgar, Louise Roberts, Cecil Mack, Willie Tatoosh, Simon Lucas, Jerry Jack and the many others who spoke. I was indeed very proud to be a part of the family.

For myself personally the most important and worthwhile moments were when Indian songs and dances took place, when people spoke their native tongue, when people spoke on Land Claims or independence, and when the U.B.C.I.C. made a move to reject all government funds and seeing many old people who could barely understand the foreign language and were concerned enough to take five days of their time to show their support and give encouragement.

Bad moments were when government programs were on the table, when our elected leaders fought over monies when we shouldn't even be in a land so rich as ours.

When Delbert Guerin had

the gall to attempt to kill the spirit of our people by saying that if we wanted to sing and dance that it should be done outside the meeting. Fortunately we did not allow his ignorance to stop us from practising our culture.

I couldn't help but cry when this man made the statement as it made me wonder how many others of our own people felt that way, when we are trying desperately to retain what we can of our culture. With that in mind I want to extend further on the Land Claims issue.

Do you as an individual know what Land Claims is all about? If you don't, make it your responsibility to find out more. The Land Claims movement needs your ideas and support.

You are land claims, as is your child and your great-grandchildren. Land Claims is your native language, your traditions, your culture, aboriginal rights, the land, the water, the air you breathe in. Land Claims is how we are going to control our cultural education, Foreign

education, recreation, social development, social services, economic development, all on sharing basis. It is your tribal governments.

Do you realize that we now have our own form of governments at band level and provincially? That we are now a nation within a nation? The Land Claims issue is our whole life, today, tomorrow and as long as our people exist.

We have every right to be recognized and respected as aboriginal people of this so-called free country Canada. So don't ever allow the government or the present education to teach you differently. The government and schools have taught you that this isn't our land and made us strangers in our own land.

It is time that we believe our own people that it is our land, and that we start protecting our land with all we've got even if it means sacrificing our pleasures and even our lives. Are we on this earth only for ourselves? Think seriously of your kids and future generations, it is no laughing matter!

Government policy: "Take what you can"

By JAN BROADLAND

The Union of B.C. Indian Chiefs has charged the provincial government with making money on Indians by collecting taxes without providing services in return. The accusation was made late in 1974 in a brief to the provincial government concerning the questions of amalgamation of Indian reserves within provincially-created local governments, the taxation of lessees of Indian reserve lands, and the provision of services by adjoining municipalities.

Also included in the list of topics were the availability of provincial local government grants to Indian reserves and the construction, improvement and maintenance of roads to and on reserves. According to the brief, these issues have been "pressed by the Indian people in this Province for a number of years," but without any satisfactory response from either the former Social Credit government, or the present NDP administration.

RESERVES SEPARATE?

The question of how Indian reserves are to be classified is the main point of disagreement. To date, the provincial government has considered reserve lands as being included within the boundaries of particular cities, towns or municipalities, or as falling within unorganized territory. This viewpoint is held regardless of the fact that Indian reserves "derive their authority from federal legislation" rather than from provincial law, the brief pointed out.

This major difference is the basis to the Union's argument, in their attempt to have the province recognize Indian reserves as individual

units of local government and to treat them equally with other local governments. "That one difference means that the province cannot restructure the reserve," the Union paper stated. "It cannot alter the geographical boundaries of the reserve or limit the legislative powers of the Band Council..."

"A province cannot recognize Indians as being equal citizens of the province without also recognizing Indian reserves as equal units of local government within the province," the brief continued. "To do the former and not the latter is, in the end, hypocritical." It is also unconstitutional and illogical, according to the Union position.

For example, in April of 1973 the provincial government forced the "amalgamation" of part of the Kamloops Indian Reserve with the City of Kamloops, when the City's boundaries were expanded. This meant that part of the reserve was subject to the laws of two local governments — the Kamloops Band Council and the City Council — with the City collecting all tax revenues from non-Indians leasing reserve land.

NO SERVICES FOR TAXES

A similar tax structure exists for other reserves in B.C. As the Union pointed out, "The Province of British Columbia may be the only province in Canada which presently permits the taxation of lessees of Indian Reserve lands by non-Indian units of local government." Such taxation should be left in the hands of the Band Councils, the Union indicated, as "the Indian Act makes provision for Band Councils

to enact taxing by-laws."

The present tax situation, whereby tax dollars from reserve land lessees are paid into municipal coffers, has two major adverse effects on bands: it "prevents bands from controlling their own natural tax revenues and making political and policy decisions as to their expenditures", and it prevents the bands from affording to provide adequate services to its lessees and residents.

As the Sechelt Indian Band stated in their brief to the government in 1973: "The Sechelt Indian Band has difficulty financing the servicing of its reserve lands since various taxes are collected by the Province of British Columbia and the portions normally returned to service local communities are not available to the Band... The Sechelt Indian Band will have difficulty in practical terms in taxing the lessees for services since the lessees are already being taxed by the Province of British Columbia."

Bands have continually complained, the Union brief noted, that "the taxes on lessees are subsidizing non-Indian governments. They're not producing services for lessees and reserve residents."

In order to clarify the situation, the Union and its member bands are insisting that instead of non-Indian occupiers of reserve land paying local taxes in return for municipal services, these taxes should be controlled by the band councils. They in turn will either provide the services themselves, or enter into a contract with the municipality for services (such as water, sewage disposal, schooling), which will then be paid for "on a fee for service basis, not by

taxation."

PROVINCE IS PAID TWICE

Another form of taxation from which the Indian people are not benefitting is the provincial sales tax. This tax, legislated under the Social Services Tax Act, was set up to provide social services and municipal grants. "Indian people in British Columbia pay this tax," the Union paper pointed out. "Yet they do not receive provincial grants to municipalities."

In addition, it said, "the federal government makes specific grants to the Province of British Columbia to pay for social services extended to on-reserve (and some off-reserve) Indians. The Province of British Columbia is paid twice for those services," once by the federal government and once through provincial taxation.

"The Province makes money on Indians," the Union stated, and demanded an end to this situation by having Indian reserves included on the list of municipalities receiving provincial grants.

On the road construction and maintenance issue, the Union brief stated, "Road rights-of-way have been troubling issues in the past for many Indian reserves..."

A meeting between Union representatives and Department of Highways personnel was held in April of last year, but to date no conclusions have been reached and no further meetings have been held. "The question of the construction and maintenance of roads to and on reserves is sufficiently complicated, that a process of negotiation will be necessary to clarify the problems and develop solutions," the Union said.

West Coast calls halt to herring roe fishery

The West Coast District Council of Indian Chiefs is now officially out of the herring roe business. Although the permit held by the Council is valid until June 30, no work has been done on the federally-initiated project since March 27.

Explaining the reasons behind the pull-out, District Council spokesman Nelson Keitlah said, "What happened at Friendly Cove had some reflection on our decision.

On one hand we're saying we object to what they (the white fishermen) are doing with herring, while we would be doing exactly the opposite (of our statements) if we went ahead with the experiment."

The experiment to which Nelson referred originally began at Skidegate in the Queen Charlotte Islands in 1971. It involves the harvesting of herring roe on kelp which has been suspended in impoundments. The herring are first seined, then transferred into the impoundments where they will theoretically spawn and then be released.

Until this year, the harvest of herring roe had been the traditional right of B.C. coastal Indians, with no commercial harvest except for the Skidegate pilot project.

The West Coast native

fishermen have all along objected to the extra handling of the fish and to enclosing them during spawning which, they say, is unnatural. In an

April 2 report to the Chiefs, Nelson and economic development co-ordinator Robert Gunn stated, "There

is definitely a more practical and sensible way to harvest herring spawn and it is important, and essential, that

the Department of Fisheries be presented with these alternatives:

"1. To have the project directly at a natural spawn location. This would eliminate the added expense of constructing a pound. All you would need on this would be the logs on which to hang the kelp.

"2. If the Department of Fisheries insist that herring be impounded, then the other alternative would be to have an 80- to 100-fathom small purse seine.

Kelp would then be suspended in this. This method would do away with the extra handling of herring while transferring them into a pound. You would still need logs to attach the seine to after the set has been made. This in itself is a pound without extra handling.

"The first alternative," the report concluded, "is by far the best — You do not disturb the herring and they spawn naturally."

Nelson added that in Skidegate the impoundment method was necessary because the herring were kept and sold as bait to halibut fishermen. But on the Vancouver Island coast, he said, "we have no use for the herring" and they should be released so that they may return to spawn again in the future.

In a telephone interview April 3, Federal Fisheries project co-ordinator Frances Dickson listed three reasons for the government's insistence on impoundment:

1. With impoundment, Fisheries can control, manage and monitor the project more closely and know how much roe is harvested.

2. A previous black market on herring roe sent to Japan, the U.S., and across Canada resulted in damage being done to the natural spawn and to the kelp. "We want to leave the spawn on the beach," Miss Dickson said.

3. The quality of the product is better in enclosures because the roe is thicker on the kelp than it would be if spawned

naturally in open water.

Miss Dickson said that at least seven of the 12 permits issued this year were held by native Indians. Besides the West Coast District Council's permit, others were issued to Inland fishermen in Skidegate (2), Alert Bay (2), and Prince Rupert (2). The Bella Bella Band had applied for a permit to harvest roe on kelp hung from hemlock boughs, but Fisheries would not grant their application because without enclosures, the project could not be controlled well enough.

During the five weeks that the District Council was involved in the project, less than six tons of spawn and kelp were harvested in the Matilda Inlet-Sydney Inlet area.

"All was not lost, though," Nelson stated. "We did gather important information about the weaknesses of the program. It's obviously apparent that the natural method is by far the best."

Because of this experience, he said, "We should make it known now that we want to be part of consultations in conjunction with the Department of Fisheries" as to the operation of a herring roe fishery next year. Miss Dickson indicated that the fishery will be reviewed in July and August, once the season has closed.



RON HAMILTON, speaks about his views on land claims at the recent District Land Claims meeting held at the Maht Mahs auditorium. A few of the hereditary chiefs can be seen in the above picture.

No more divisions-land claims unites all

By JAN BROADLAND

"The day has come when we have to become one again"— "It's time for the whole Coast to get back together, and that includes Kyuquot and Port Renfrew"— "Let's reach out from one tribe to another, from one end of the Island to another, and go as one"— "We've never had a common goal before, like we have now"— These were just a few of many affirmations of unity expressed at Maht Mahs April 17 and 18, during a district tribal council meeting called to discuss the recent Union of B.C. Indian Chiefs' land claims conference in Terrace.

DECISIONS IN TERRACE

Three vital decisions, all aimed at increasing the strength and unity of B.C.'s Indians, were made at the provincial gathering earlier this month:

1. B.C. Indians will henceforth hold sovereignty over their land and will no longer have to abide by white society's laws, but instead will be ruled by their own laws.

2. Following from this, Indian bands no longer need to hold elections for their chiefs and councillors, but may revert to their traditional system of being ruled by hereditary chiefs.

3. Indian people will no longer be divided into categories according to status. They will be considered either Indian (with one-quarter Indian blood or more) or non-Indian. Individual bands, however,

may grant exceptions and include on their band lists those with as little as one-sixteenth Indian blood.

George Watts, chairman of the West Coast District Council of Indian Chiefs, said at last Thursday's meeting that the Terrace motion to declare Indian sovereignty in B.C. was discussed for a day and a half before it was passed, as there were so many different feelings on it. But he said the move was necessary because "things aren't getting any better for the Indian people — they're getting worse. We're not going to sit around and cry about it anymore, we're going to do something about it."

"What are we really talking about as land claims?" Archie Frank of the Ahousaht Band asked. He said that in his opinion the government wants the Indians to fight over territory, but instead they should claim the whole province first, then later negotiate among themselves for individual territories.

He and Mark Atleo, also Ahousaht, urged that aboriginal fishing and hunting right be exercised whenever food is needed. Indian sovereignty would permit Indians to hunt or fish for food at any time, without a government permit.

HEREDITARY CHIEFS

One of the most important results of the declaration of sovereignty is the return to the hereditary system of rule. "This is my idea of a Chief," Opetchesaht band member Willie Tatoosh said. He applauded this return to tradition, saying that the hereditary system was "too deep-rooted" to forget, and

that "the Chief has strength because he has people backing him."

He informed the younger members of the crowd that Indian tradition includes a system of royalty, whereby in one band there is one head chief, and a number of other sub-chiefs.

Most of the west coast bands will be returning to the hereditary system, which has meant changes in the official leadership for ten of the 13 local bands. The hereditary chiefs are: Ben Andrew (Hesquiaht), Martin Charles (Nitinah), George Frank (Clayoquot), Earl George (Ahousaht), Lawrence Jack (Ucluelet), Percy Jackson (Uchucklesaht), Arnold John (Ehatesaht), Cecil Mack (Toquaht), Ambrose Maquinna (Mowachat), Alban Micahel (Nuchatlaht), Art Peters (Ohaht), Adam Shewish (Tse-shaht), and Hughie Watts (Opetchesaht).

Although the band members agreed that they would retain a great deal of respect for and confidence in their elected chiefs, the feeling was that more unity would result within bands because of the elimination of elections. In the government regulations for band elections, Indians living off reserves were not permitted to vote in elections unless their band councils passed a resolution to that effect.

Conversely, a non-Indian woman could marry an Indian man, and be then listed as a status Indian, entitled to all the privileges of a full-blooded Indian.

GOVERNMENT POLICY SPLIT THE PEOPLE

"The majority of the people living in town had the feeling that they couldn't participate" because of this government policy which set them apart on paper, Lil Howard, of the Mowachat

Band, said. This feeling often resulted in spite of the fact that off-reserve people may speak freely at band meetings. Tse-shaht band member Darleen Watts pointed out that anyone living in town has "just as much right" to participate in discussions as those living on reserve.

"I don't know why we're talking about on-reserve and off-reserve Indians," Elizabeth Tatoosh objected. "We're all Indians."

The third major decision coming from the Terrace conference will reinforce Mrs. Tatoosh's statement, as it will eliminate, at least in the eyes of the B.C. Indians themselves, the splitting of their families into "status" and "non-status" Indians. Under the Department of Indian Affairs' regulations, native Indian women could lose their status by marrying non-Indians, and children born to an Indian mother and a non-Indian or non-status father were also considered non-status.

In an attempt to eliminate the tension and disagreements between the status and non-status groups, the delegates voted in Terrace to accept as Indian anyone with as least one-quarter Indian blood. These people will all have the right to share in the land claim, according to George Watts, although the choice will then remain with the bands as to admitting these people back into their communities.

Irma Bos, speaking as a "non-status" Indian, told the gathering, "I don't consider myself non-status because that's a government term — that divides Indian people — I've always felt very much a part of my people. "I think it's just how you feel that makes you an Indian," she said. Many of those attending the Maht Mahs meeting came away with a new understanding of the land claims issue, and a new determination to make it work for the betterment of themselves, their fellow Indians, and the rest of Canadian society. To this end, \$19,150 was pledged by those present in support of the land claims movement.

MOTION CARRIED

The following motion was passed unanimously at the March 23 District land claims meeting held at Maht Mahs:

AS the 13 tribes of the West Coast from Nitinaht to Ehatesaht have never given up title to our birthright, our traditional, historic lands; and

AS the same 13 Tribes of the West Coast have never given up their rights to the resources of the land, sea or air;

THEREFORE BE IT RESOLVED that from March 23, 1975, and from this day forward the 13 Tribes from Nitinaht to Ehatesaht shall defend with all our power and enforce our sovereign right to our lands.

The resolution was moved by Simon Lucas of the Hesquiaht Band and seconded by Charlie Thompson of the Nitinaht Band.

Stalemate over Henderson Lake

By JAN BROADLAND

An attempt to resolve a conflict between the Uchucklesaht Indian Band and MacMillan Bloedel's Estevan Division has stalemated for the second time in a week. The dispute centers on the logging of the hills around Henderson Lake, about half-way down the Alberni Inlet — the Uchucklesahts want the logging stopped, but the company says it is powerless to comply.

Representatives from both sides met at Maht Mahs in Port Alberni April 28 to discuss the issue, but that first meeting, like the second one held at the Greenwood Hotel, May 5, ended with only one point of agreement: the Indians are talking to the wrong people. According to MacMillan Bloedel, the band's quarrel is with the provincial government, because the company has entered into a contract with the government to log the area in question.

"We have no intention to tell our people to stop logging in that area," Bob Millar, manager of logging for Region 1, told the Indians. "It will have to be decided by a court of law."

The Uchucklesahts feel differently. Spokesman Robert Cootes claimed that "the provincial government has no jurisdiction in there." After handing out an information sheet which detailed "the rights and land claimed in our traditional territory," Mr. Cootes said, "we are saying this our land, and you are on our land. It is what is known to you as trespassing."

He stated that the Uchucklesaht Band, whose members occupy reserve land at the head of the inlet leading to Henderson Lake, was not consulted before road-building began in the area. On behalf of his band, Mr. Cootes demanded that all logging operations cease immediately around Henderson Lake, and that the band be compensated for all land already logged.

He indicated that if MacMillan Bloedel is paying the provincial government for permission to log in that area, "then you're paying the wrong people — As far as our band council is concerned, there will be no more logging in there," without the permission of the band council.

The reason behind the

Indians' demand is basically that they have in the past been dependent upon the forests surrounding Henderson Lake and the Uchucklesaht Inlet for their livelihood. As time went on, many band members left the reserve in order to take jobs in town but, as Samson Robinson pointed out at the first meeting between the two groups, the pendulum is swinging back again, and several families are beginning to return home.

Because of the province-wide move toward Indian independence, many members of the tribe will again take to living off the land. In order to survive, they say they need to be in an area with healthy forests which will support wildlife and prevent contamination of the fishery resource and their fresh water supply.

The band claims the situation has become critical for the Indian families living there. As Mr. Cootes said, "I'm going to stop the logging, in any manner I have to — because it's endangering our lives."

No further meetings have yet been scheduled between the two groups.

Questions and answers on the herring fishery

Bobby Sport, 82-year-old fisherman from the Ohaht Band, complained recently that Federal Fisheries' regulations regarding herring fishing are "crazy" and should be changed.

Bobby said that in the 62 years he spent fishing, he had never, until two years ago, seen fishermen allowed to net herring while they were spawning. He said regulations used to permit the taking of herring only until February, when they were getting ready to spawn and then the fishery would be closed.

Now, he said, the herring are most heavily fished, just when they are spawning, which seems to him to be completely backwards. He pointed out that when salmon are spawning, their home rivers are closed to fishermen within a certain distance of the river mouth. As herring spawn in shallow bays rather than in rivers, however, he suggested that no fishing should be permitted within these bays during the spawning season.

Fisheries officer Don McCulloch, when approached for his views on the subject, said he can understand the Indian people's concern about the herring fishery, as herring roe "is historically a food item for them in some places." He stressed, however, that in no way would the Federal Fisheries department allow herring numbers to be seriously depleted, as the government has a responsibility to all concerned individuals to protect the stock.

He added that Fisheries always ensures that at least 10 miles of spawn in the Barkley Sound area are left undisturbed in order to protect the herring numbers. Last year, 25 miles of eggs

were left to hatch.

Mr. McCulloch stated that the change in opening and closing dates for the herring fishery came because of a change in emphasis within the fishery itself. Formerly, he said, herring were taken for their oil content and to be used as fertilizer, therefore they were fished earlier in the season when their oil content was at its highest.

Now however, fishermen are more interested in marketing the herring roe, so the season needs to remain open while the fish are spawning. Mr. McCulloch said that this year in the Barkley Sound area alone (including Toquaht Bay, Mayne Bay and Dutch Harbor), 117 gillnetters took 4,434 tons of herring priced at \$200 per ton, and 79 seiners took 5,369 tons valued at \$110 per ton. The total for this area, therefore, is just under \$1.5 million.

He said this price difference explains why the fishermen are allowed to set their nets so close to the beach — the closer to the beach the herring are netted, the ripper and therefore the higher in quality is the roe. The gillnetters, who are able to fish within the herring's spawning areas, therefore earn more per ton than do the seiners, who are restricted to deeper water because of the nature of their gear and methods.

This year, the dates on which the herring fishery operated on Vancouver Island were: November 20 to February 9 for commercial food and bait fishing in the whole West Coast area; February 23 to March 28 for gillnet fishing in the West Coast area; March 9 to March 19 for seining in Barkley Sound; and February 23 to March 21 for gillnetting in



FIVE BEAUTIFUL YOUNG "not-heads", from the Penticton area, show concern for their grandchildren by occupying the DIA district office in Penticton.

Josephine's Flowers
FLOWERS FOR ALL OCCASIONS
WE DELIVER
PHONE 723-3267
201 TENTH AVE. S. PORT ALBERNI, B.C.

Largest Selection -- Lowest Average Prices
STEWART & HUDSON
A Board or a Building
Everything for home construction and remodelling -- from foundation to carpet.
Check our idea centre for many do-it-yourself plans.
We have years of building experience. Check with us when you have a building problem -- no obligation.
Call us collect when placing an order.
PHONE 724-0146 605 - 3rd. AVE. N. PORT ALBERNI

Looking for the Perfect Gift for your
SPORTSMAN?
Try going to
Arrowsmith Sports Centre
260 Adelaide St. Behind Mr. Mike's in the Adelaide Shopping Centre 724-2621

300 attend wedding of Karen and Axel Frank



FATHER MACKAY performed the ceremony uniting Axel and Karen Frank. Beside Axel is his best man, Arnie Robinson, while Lyse Lemieux is at right.

Approximately 300 people travelled to Tofino March 13, to attend the wedding of Karen Isabel Frank, of Opitsaht, and "Axel" Thomas Joseph Frank of Ahousaht.

The bride is the daughter of Clayoquot Chief Councillor "Shorty" Joe Frank and his wife Nellie, of Opitsaht. The wedding day was planned to coincide with Shorty's 50th birthday.

The groom's parents are Mr. and Mrs. Edwin Frank of Ahousaht.

Officiating during the ceremony was Father Larry Mackey, who journeyed from his home in Vancouver for the occasion.

The bride was wearing a blue velvet gown, while her maid of honor, Lyse Lemieux, was wearing a long pink dress. Miss Lemieux had come all the way from Ottawa for her friend's wedding.

Bridesmaid Gloria Frank, sister of the bride, wore a

long yellow dress, as did flowergirls Rena and Karen Frank Jr., the bride's sister and niece, respectively.

Bridesmaids Pam and Noreen Frank, Axel's sisters, wore blue. All the girls' dresses, including the bride's, were made by the bride's mother, Nellie.

Best man was Arnie Robinson, friend of the groom, while Karen's cousin Francis Frank ushered guests, and her nephew Jason Frank and her brother Shorty "J.R." Frank Jr. acted as ring-bearers.

Guests included representatives from all of the West Coast tribes. Chief Shorty Frank expressed his thanks to all the people who helped prepare the food, to the dancers, and especially to Francis Amos' dancers.

The happy couple spent their honeymoon in Hawaii, but returned to Tofino in time for their wedding dance on Good Friday.

Phase-out begins

The West Coast District Council will immediately commence phasing out all programs that it is now administering for the Federal Government. This decision, announced April 30 by West Coast District Council chairman George Watts, is in support of the motion passed at the seventh Annual Assembly of the Union of B.C. Indian Chiefs. Our 13 delegates and 140 observers all spoke strongly in favor of the motion.

This action will result in 25 people being laid off immediately and another 30 at the end of June. The majority of the latter group work at Christie Residence. If all bands follow suit, an additional 25 people will be laid off at the band level.

Some of the reasons for this action are as follows:

1. We are going to devote all our talent and energies to a just settlement of the

Aboriginal Rights Question in B.C.

2. We must initiate, finance, and control any programs which are going to be beneficial to our people.

3. The Department of Indian Affairs have not lived up to their word of phasing out their role but have changed it to being a police force of Indian activities.

4. At a time when costs are rising rapidly, they have cut back or frozen all budgets.

5. The Assistant Deputy Minister, Peter Leseaux has insisted that our district council pay 85 per cent of our core costs which would amount to about \$80,000. At the same time he is prepared to pay the full costs of district administration when non-Indians are handling it.

6. Even though less than six per cent of our children have succeeded in the public and Federal school systems,

the department is not prepared to fund education projects designed by Indian parents.

We would like to fully clarify our position by stating that this is not just another move to receive more funding. This is a final showdown to once and for all establish the rights of our people by legislation. We will no longer take handouts from the government and be beggars in our own country. We want a portion of this country placed back under the control of native people and a cash settlement for the rest. Through this method we will determine the future of our race in this world.

Since the Canadian people have allowed multinational corporations which are owned by Americans to control a large portion of this country, we cannot imagine why they would deny the aboriginal people of this country an equal portion.

Indian law, right to fish, crux of sovereignty issue

According to Comox-Alberni M.P. Hugh Anderson, the recent Indian declaration of complete sovereignty in B.C. will not receive support from the federal Liberals, even though the government admits that "the native population of Canada does have an inalienable right" to a land claims settlement.

Commenting in an interview in Port Alberni April 21, Anderson said the B.C. Liberal Caucus in mid-April turned down a request from the Native Brotherhood of B.C. to support Indian sovereignty, because of the complication of privately-owned land.

The Caucus also refused to go along with the Brotherhood's suggestion that recent Washington State legislation, which guarantees 50 per cent of the state's commercial fishery to Indian people, be adopted in B.C.

Anderson said this idea was rejected partly because "at the present time, Indian fishermen comprise 43 per cent of the commercial fishery in B.C.", and partly because of a new "salmon enhancement" program which the federal government is initiating.

This ten-year program, which will begin around 1977, will see over \$300 million spent on increasing the value of the salmon harvest from a yearly \$200 million to an anticipated \$400 million.

Because of this potential doubling of the available catch, Anderson said he sees no reason to restrict any fishermen from taking part in the fishery.

Aboriginal food fishing rights would continue to be recognized, the MP indicated, providing that the Indians don't interfere with spawning fish to the detriment of the

fish population. "This is a right which Indians have for their own use," he said, adding that if any fish were sold, the whole process would have other implications. He said the non-Indian population would likely be willing to accept Indian food fishing rights as long as assurance is given that strict conservation methods are used.

Another aspect of Indian sovereignty is the possibility of Indians setting up their own government and living as "a nation within a nation." "I can't see how this would work," Anderson puzzled. "The native people do not have to set up their own government" to be able to live the way they want, he said, adding that they should be able to do this within the flexibility of the Canadian constitution.

He also said that it is up to the Indian people themselves to decide how they want to live, and whether they wish to assimilate with white society or retain their own cultural identities. "The government has no right to legislate this," he stated, as the decision is a personal one for each Indian individual. He added, however, that it is "very difficult to maintain an ethnic culture" as most people do not like to be different from other people.

Asked whether or not the government will recognize the Indians' decision to include in the land claim settlement everyone with at least one-quarter Indian blood, Anderson stated, "The problem will not be with the government. The government has no objection that the Indians will include non-status people in the land claims settlement," as the amount of settlement will not depend on how many people will be sharing it.

He said he anticipates rather than the main problem will be when the Indians are deciding how to apportion the settlement amongst themselves.

Land claims - what is there to fear?

By JAN BROADLAND

It seems that many people, both non-Indian and Indian, are afraid of the B.C. land claim. I wonder why this is so?

Perhaps they are afraid that the Indians will wage war on them and start collecting scalps, as their stand-ins are known to do in old-fashioned Westerns. But none of the Indians I know have shown any tendency toward initiating violence. They are simply preparing themselves mentally for defending their lands and their beliefs against possible violent actions taken against them.

When the white herring fishermen set up their gillnets in Friendly Cove, there was extreme tension between the Indians and non-Indians, but there was no violence. The fishermen were simply asked to leave and, when some refused, one net was confiscated as a warning. The fishermen left, with only their pocketbooks harmed.

Perhaps the white and Indian capitalists, secure in their hard-earned homes built on inflation—expensive land, are afraid that their private property may be part of the land eventually to be returned to Indian control. What they don't realize is that greed is an unnatural trait among the Indian people.

It is their basic sense of sharing with others which caused them such long-lasting problems in the first place. When white settlers first came to B.C., the Indian people did not turn them away—they moved over and made room for them. They shared the land, trusting that the newcomers would respect it in the same way that they, the original inhabitants, respected it.

But many of the Europeans had no respect for nature. From their Motherlands they brought the desire for wealth, and from that desire sprang up logging companies which laid bare the flesh of the earth, mining companies which scraped to the bone, and generations of selfish people who poisoned the river arteries and turned the life-blood of the land a mucky brown. The Indians' trust was betrayed—violently betrayed.

Now, the Indians are trying to save some of that land from the inevitable destruction which a capitalistic society promises. They are not asking that people give up their homes, or their land, or their towns. They just want a fair amount of Crown land returned to

their control in partial compensation for the countless acres they used to move freely on.

Another fear some people may be harboring is that the Indian individuals may receive substantial financial benefits from a land claims settlement—benefits which others, being non-Indian, will have no share in. What these envious people should stop to consider is all the griping they are already doing about the large (but still inadequate) number of dollars channelled to Indians by the federal and provincial governments for housing, welfare, education, band administrations, and many other programs.

No-one likes these hand-outs, least of all the Indian recipients themselves. But by a fair settlement of the land claim, these grants will no longer be needed, as the money compensation will be invested in economic development projects for bands and individuals—projects which will enable the Indian people to be economically independent from any government support. That is how they were before the settlers came, and that is how they wish to be again.

What else does land claims mean? It means Indian control of Indian education, a return to widespread fluency in their poetic native language, a reawakening interest in traditions and crafts.

The struggle for a settlement is drawing the Indian people closer together, evaporating the artificial divisions that an unhealthy (for them) society has set up between them, and encouraging the growth of an old philosophy rich in the culture of the family, of sharing, and of respecting themselves, their fellowmen, and their surroundings.

The prospect of a land claims settlement is an exciting one. The struggle for a settlement is arousing many Indian people to a new belief in an old way of life—a way of life which could have enduring benefits to non-Indians as well.

It is reopening communication lines between generations, re-establishing respect between parents and children. It is giving unhappy, lonely people a new self-respect and a purpose in life. It is uniting a far-flung race. It is enriching and strengthening the most important segment of Canadian life. It is a good and healthy thing.

We should not be afraid. We should be glad.



"You Are Not Children Anymore"

By BERNICE WILSON

I brought up four children on Welfare, because I had no choice, the oldest of them was eight at the time of my divorce. I had no education to speak of or experience at any job except minimum wage, which worked out to the same amount of money as Welfare. I was willing to go to work, but at that time there were no allowances made to pay a baby-sitter, so I would have been losing money.

There were also strings attached at that time too to Welfare. You weren't allowed to have a car, or own your own home, etc. I know what it feels like to feel like a beggar every month just to exist.

It's taken me quite a few years to learn the hard way, to be able to have a decent paying job and become free and independent.

A year and a half ago, I started working at the W.C.D. of Indian Chiefs, and I can see that they have had to live by the rules and regulations the same as I used to do when I was on Welfare.

The Indians are not getting hand-outs—they're only getting what belongs to them. But first they have to beg and plead for it.

I as a non-Indian never realized that the Indians were responsible for paying for installing their own electricity, sewers, water systems, and roads on the reserves with the money they received from Dept. of Indian Affairs. Not only that, but they were ordered what they were allowed to spend on each thing, they had no vote

as to how to spend their own money. They have always been treated as children who didn't know how to look after themselves. They are now beginning to realize that they can and do have the power to manage their own lives.

One thing I see, that I hope the Indians will grow to realize that you don't have to beg for that money, that money and more is owed to you by the government. It is your money, earned by the resources taken from your land. It should be you who demands that the Department of Indian Affairs give you an audit of what they're spending your money on.

For example, that furniture stored in the building from the Alberni Residential School. When I suggest it to be sold or donated, the answer given me is, "We can't, it belongs to Indian Affairs."

As far as I'm concerned, nothing belongs to Indian Affairs. Everything you see on reserve or in an Indian Affairs Office was bought with the Indians' money. Without your money there would be no Indian Affairs.

The Indians should demand that the Indian Affairs offices be closed down and each band receive their share of their own money with no strings attached and like any other business have an audit at the end of the year. Let the people on reserve vote at their own band offices like any other community and decide what they want to invest their money in. Each band is a Community and entitled to a say in what they want to see happen.

No human being should be

made to feel inferior and be reliant on the whims of anyone or any government holding the means of existence over your head, unless you obey.

And least of all the Indians, who may not have realized that it is not the government who is doing you a favor. It is your money and your god-given right to demand freedom and justice. Your ancestors with their honesty and good nature were good enough to share your land with others, until they were so out-numbered and out-smarted with the wily ways of the whiteman, that you became even more subdued because you thought you had no choice. You are now beginning to realize that you do have the power and the choice to demand your rights. Don't ask!—Demand.

Demand not only compensation for what you've lost, but demand your freedom on what you choose to do with your own money or what ever success you achieve.

You're not children anymore, you're strong, responsible adults.

With effort and success, comes pride and dignity. I'd like to see the flame of hope and faith come into every Indian heart. There is strength in numbers and purpose. United you stand. Divided you fall (quote).

I'm proud of you for getting off your knees and beginning to fight for your rights.

I consider myself fortunate to have worked with and met so many wonderful people.

go into fall prepared

ORDER FUEL NOW!

from your
Alberni District Co-op Petroleum Division

Beaver Creek Road
for HOME DELIVERY call 723-2831



SPECIALIZING IN

Windshields
Aluminum windows
Glass replacements

"Come and see us for all your glass needs"

ALBERNI GLASS LTD.

406 -3rd. Ave. N. 723-3712

Friendship Center "breaking even"

The Port Alberni Friendship Centre is finally "financially breaking even" according to a treasurer's report delivered April 27 at the Centre Society's annual general meeting. Bill Kingswell told a gathering of about 31 people at the Centre that "we don't have a lot of money in the bank, but it looks pretty healthy."

He gave credit to Terry Whyte for the "100 per cent condition" of the books, and Society president Larry Baird commented that "by cutting down on expenses and a few other angles he (Terry Whyte) managed to put the Centre on an even keel and hopefully it will stay that way."

Mr. Kingswell added that the Centre has hired Bernice Wilson as a bookkeeper and as a "safety sort of person" to ensure that the Centre's finances do not again go into the red.

Guest speaker George McKnight, representing the City of Port Alberni and the Alberni-Clayoquot Regional District, applauded the Centre staff and Board of Directors for the work they have been doing. "I see this Friendship Centre as an important link between the native Indians and the rest of the community", he said. "It can play a valuable role in bringing the most conscious people on both sides together."

"I don't see the native Indian part of the community as a separate part," he said. "we have a great deal in common, more than we have differences."

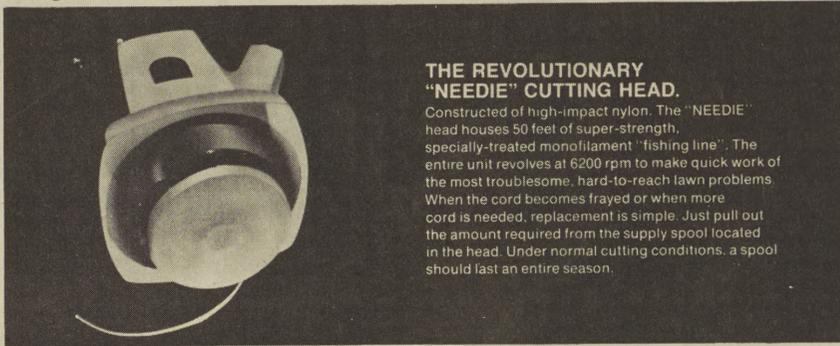
Unity among the Indian organizations themselves was stressed by speaker Bob Cantryn, provincial director of PACIFIC, the Provincial Association for Communication in Friendship Indian Centres. "Let me tell you, brothers and sisters, that's what it's all about," he said. "we have to get together."

Pointing to the leadership offered by the West Coast District Council at the recent Chilliwack Land Claims conference, Mr. Cantryn stated that "some big things happened this week - With big implications for Indian people. He said that the District representatives "had it together" at the conference, and urged that the Friendship Centre begin working more closely with the District in developing programs for in-town Indians.

As a step toward closer cooperation, District education co-ordinator Bobby Joseph was elected to the new board of directors for the centre. Others who will work with him are Larry and Elaine Baird, both finishing their two-year terms, Mena Fred and John Fox.

WEED EATER

The Revolutionary NEW Lawn Care Machine That Cuts, Trims, Edges And Manicures...Without The Use Of Blades!



THE REVOLUTIONARY "NEEDIE" CUTTING HEAD.
Constructed of high-impact nylon. The "NEEDIE" head houses 50 feet of super-strength, specially-treated monofilament "fishing line". The entire unit revolves at 6200 rpm to make quick work of the most troublesome, hard-to-reach lawn problems. When the cord becomes frayed or when more cord is needed, replacement is simple. Just pull out the amount required from the supply spool located in the head. Under normal cutting conditions, a spool should last an entire season.

SPECIAL FEATURES OF THE "NEEDIE"

- Rugged polymer pistol grip handle - doubly-insulated for double safety
- Safety trigger switch
- 22ga. high strength, seamless steel handle. Zinc plated to prevent rust
- "115 volt, 3/4 hp. permanent magnet motor"
- Cutting head, housing 50 ft. of specially-treated monofilament "fishing line"
- High-impact nylon glide ball for ease of operation.

\$89.95

At Last.
A revolutionary new lawn care machine that's really revolutionary. In fact, the WEED EATER electric "NEEDIE" (Model #500) is like nothing you've seen before. The "NEEDIE" cuts away your lawn maintenance problems. Around trees, fences, walkways, driveways, brick and stone. Quickly and efficiently. Without the use of blades. **Without The Use Of Blades?** Right. "NEEDIE" cuts with specially-treated monofilament "fishing line". Housed in a unique

high-impact cutting head that makes fast work of your most stubborn lawn problems. Reaching into and around places no conventional lawn tool can reach. **Safe And Fast.** "NEEDIE" cuts over glass bottles, tin cans, rocks, electrical cable and the operator's own feet... without mishap. Because "NEEDIE" cuts without blades. And, "NEEDIE" can finish most edging and trimming jobs in less than half the time required by conventional equipment.

BRONSONS
APPLIANCES - HARDWARE - FURNITURE
235 Johnston Road The Big Store with the Stock Phone: 723 6235



Happy Birthday to Sandi (with An 'I')
Happy Birthday to you
Happy Birthday to you
Happy Birthday dear Sandi
Happy Birthday to you!

To Sandi (with an 'I'), we wish you a happy birthday.
From the F-Troop, with Love,

- * Jessie * Anne * Lil * Celeste *
- * Hupquatchew * Dixie * Maquinna *
- * Pete * Johnson * Little Bear *

Community Color & Building Supply
LUMBER - PLYWOOD - CEMENT
ROOFING - BUILDING MATERIALS
406 Bute, Port Alberni 723-2488

ALPINE WOODCRAFTS LTD. Right next to the A.V. Times
PROP. - TONY MATON



FOR * THE AMAZING INVISIBLE GLASS * PICTURE FRAMES * MOUNTING * MAT BOARD * COMPLETE FRAMING * ANY SIZE
310 NAPIER ST. PHONE 723-2822

IT MAKES ME SAD

it makes me sad that not everyone cares about land claims

it makes me sad when they laugh at us when we're fighting for them also

it makes me sad that they'd just let everything go to the whiteman

But...

I am going to fight for my rights for my grandfather's sake

For my ancestors, who were stripped had their culture raped and were sad

I love my people and I won't let it happen a second time

And when I hear my people singing ... drumming ... dancing twenty years from now

I'll be proud because I was part of the people who helped.

---JESSIE

Land claims... is my life I will support it till the end. I would die for land claims.

Land claims should be our priority All of us, not just some. If we don't all support it where will we all be? what will become of us?

We all have a need for one another We all have to go as one body as one mind Then we will be a stronger body a stronger mind

Parents, grandparents, teach your children your grandchildren If you go before land claims is settled, Where will that leave them? The whiteman will know they are ignorant And take advantage of them. Indian People! I ask your support! For our number ONE occupation.

To fight... Fight for our land claims!

---ALOYSIOUS

NOO-WAS-NISH-NIS-MAH

Noo-Was-Nish-Nis-Mah Listen my people This is our Land Listen my people

Without our Land We lose our Culture Without our Language We Die as a race

Listen my people This is our Land Listen my people Noo-Was-Nish-Nis-Mah

---LIL HOWARD

HELP WANTED

TEACHERS NEEDED
The Nitinaht Band Council requires two teachers for the 1975-76 school year, one to teach pre-school on a half-time basis (9:00 a.m. to 11:00 a.m.), and one to teach grades 1 to 4 on a full-time basis. Salaries paid will be the same as at the B.C. teachers' level. Teachers must be willing to live on reserve during the week. Send application and references to Nitinaht Band Council, Box 340, Port Alberni, B.C.

TASK FORCE ON DELIVERY OF LEGAL SERVICES TO NATIVE PEOPLE OF B.C.

PROJECT DIRECTOR

The Task Force on Delivery of Legal Services to Native People of B.C. is studying the needs of native people for legal services, that is, for lawyers, courtworkers, paralegals, legal education and other services, and will be making recommendations and implementing projects in relation to its findings. The Task Force consists of one representative from UBCIC, BCANSI, the Native Courtworkers, and the Attorney-General's Department of B.C., along with support staff based in Vancouver.

Duties include: - administration of the office; - supervise staff and any projects undertaken - prepare reports and budgets.

Qualifications: - university experience necessary; - similar experience as a project director preferred - experience with native people and antive organizations essential; - ability to deal with governments and professionals within the justice system.

Salary: \$12,000 to \$20,000 negotiable with a one year contract.

APPLY TO:
454 West Broadway Vancouver, B.C. c-o Brad Morse (873-5377)

FRIENDSHIP LODGE

A mature couple is needed to live-in, caretake, operate the Port Alberni Friendship Lodge. Room, board and salary provided. Please send applications, including resumes and references, to: Executive Director, Port Alberni Friendship Center, 121 North 2nd. Avenue, Port Alberni, B.C.

MY MOCCASINS

My moccasins are now on Indian land to stay, And my medicine pouch has been filled. Now my hair has been braided with a feather hanging down.

---BEATRICE STUDD

THE TEARS OF AN INDIAN WOMAN (in Chilliwack)

When you cry for me and my people you moistened a dry petal That was about to crumple and die, without letting the beauty come forth You gave it the water that was taken away many years ago And now this moistened petal will touch all petals and The flower will bloom, like Land Claims.

British Columbia, Your rent is due

MacGREGOR'S MEN'S WEAR

"FOR EVERYTHING A MAN WEARS"
WORK - DRESS - SPORT

PHONE 724-1531 101 ARGYLE ST.
PORT ALBERNI

We Can Afford To Sell The Best For Less

Foster homes needed

Indian couples interested in providing foster homes for Indian youngsters please contact Denny Durocher as soon as possible, at The West Coast District Council office Mission Road, Port Alberni, B.C. Telephone 723-8165

WHILE YOU'RE OUT

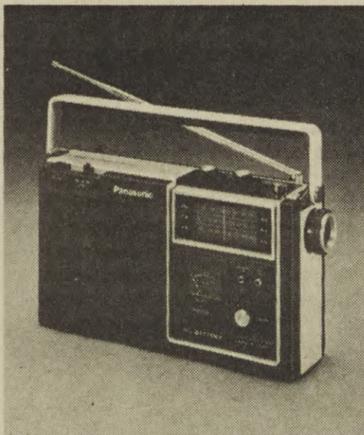
CELEBRATING SPRING

CARRY SOME MUSIC ALONG WITH ONE OF THESE
HIGH QUALITY **Panasonic** PORTABLES



RF-88 c-Tech 800. Portable FM-AM-High public service band, radio with mike mixing feature.

\$149.95



RF-1060C-Tech 400. FM-AM-High Public Service Band. Portable radio.

\$89.95

\$129.95



RF-940C-Tech 700, 4-band, AC-battery, Portable Radio.

FINE THESE FEATURES AND MORE AT **Barlow's** HOME ENTERTAINMENT CENTER

Serving the West Coast of Vancouver Island with rentals, sales, service.

520 N. 3rd. Ave., Port Alberni 724-1257

service plus convenience

There are TWO, complete, full-service credit union offices to serve you in Port Alberni. The head office at 124 - 4th Avenue South, and in the Co-op Home Improvement Centre at 333 Gertrude Street in North Port. As a credit union member, you can use either office for all your financial needs. You don't have to transfer your account. Both offices have a complete set of records. Just drop into the office that's most convenient to where you live or work.

your credit union the way to get things done

124 - 4th Avenue S.
Port Alberni

Telephone 723-8101

333 Gertrude (Co-op Centre)
Port Alberni

